

Six Sandarbhas

By Srila Jiva Goswami

Tattva-sandarbha

shrikrsno jayati /
Krishna reigns supreme!

- 1) krishnavarnam tvisakrishnam sangopangastraparsadam /
yajnair sankirtanaprayair yajanti hi sumedhasah //

"The wise worship Krishna Chaitanya, whose complexion is golden and who is accompanied by his 'limbs', 'ornaments', 'weapons', and attendants, through sacrifices consisting chiefly of congregational chanting of names and glories of the Lord."(Bh. P.11/5/32)

- 2) antahkrishnam bahirgauram darsitangadivaibhavam
kalau sankirtanadyaih smah krishnachaitanyam ashritah

"We take refuge in Krishna Chaitanya in the kali Yuga by means of sankirtana etc.- in Him who is dark (Krishna) within and fair (Gaura) without, who revealed the opulence of His limbs and expansions etc. To people."

- 3) jayatam mathurabhuma shrilarupasanatanau
yau vilekhayatas tattvam jnapakau pustikam imam

"May Rupa and Sanatana reign supreme in the land of Mathura, the two preceptors of the highest truth, at whose behest this book is being written."

- 4) ko'pi tadbandhavo bhatto daksinadvijavamsajah
vivicya vyalikhad grantham likhitad vrddhavaishnavaih

"A certain friend of theirs, a Bhatta born in the line of South Indian brahmanas, has written a book after studying the writings of the eminent Vaishnavas."

- 5) tasyadyam granthanalekham krantavyutkrantakhanditam
paryalocyatha paryayam krtva likhati jivakah

"Now, Jiva, having noticed that while some portions of this text were in proper order, others were not, and still others were missing completely, will now write it out in proper sequence."

- 6) yat shrikrishnapadambhojabhajanaikabhilasavan
tenaiva drsyatam etad anyasmai sapatho 'rpitah

"May this book be studied by him alone whose chief desire is to worship the lotus feet of Krishna. All others are debarred."

- 7) atha natva mantragurum gurun bhagavatharthadan
shribhagavatasandarbhah sandarbham vasmi lekhitum

"Now, having paid homage to the Mantra-guru, the preceptors who elucidated the meaning of the Bhagavata, I wish to write this treatise, the Bhagavatasandarbhā."

- 8) yasya brahmeti samjnam kvacid api nigame yati cin-
matrasattapy amso yasyamsakaih svair vibhavati
vasayann eva mayam pumams ca /
ekam yasyaiva rupam vilasati paramavyomni nara-
yanakhyam sa shrikrsno vidhattam svayam iha bhaga-
van prema tatpadabhajam //

"May Krishna Whose form as consciousness without any manifest qualities is designated Brahman in certain Sruti texts, a portion of whom manifests as His own partial incarnations and rules over Maya as the Purusa, and Who in one of His principal forms, goes by the name , Narayana, and sports in Paramavyoman may that Krishna, bhagavat Himself, bestow the boon of Preman on those in this world who worship His feet."

- 9) athaivam sucitanam shrikrishnatadvacyavacakatalaksana-
sambandhatadbhajanalaksanavidheyasaparyayabhidheyatp-
remalaksanaprayojanakhyanam arthanam nirnayaya tavat
pramanam nirniyate / tatra purusasya bhramadidosacatusta-
yadustatvat sutaram alaukikacintyasvabhavavastusparsayog-
yatvac ca tatpratyaksadiny api sadosani /

"Now, in order to determine the meaning of those topics just alluded to, namely: the sambandha, or relationship between the topic under discussion, i.e. Krishna, and the medium through which it is expressed; the abhidheya, or means, which is the whorship of Krishna, taught in the form of scriptural injunction; and the prayojana , or goal, which is characterized by love of Krishna, the standard of valid knowledge will be duly decided.

Since even most learned people are subject to four kinds of defects, confusion, etc., and more importantly, since they are incapable of grasping the essentially supernatural and inconceivable reality, their means of acquiring knowledge by sense-perception etc. will prove unreliable in this realm."

- 10) tatas tani na pramananity anadisiddhasarvapurusaparam-
parasu sarvalaukikalaukikajnananidanatvad aprakrtavacana-
laksano veda evasmakam sarvatitasarvasrayasarvacintyascarya-
svabhavam vastu vividisatam pramanam /

"Therefore, realizing that these (pratyaksa etc.) cannot serve as proper means for proper knowledge, let us turn to the Vedas themselves as we seek to comprehend that reality which transcends all and yet is the substratum of all, whose nature is inconceivable and wondrous-to the Vedas, whose utterances have no earthly origin, being the source of all knowledge, both material and spiritual, and having been handed down in an unbroken line of succession from time immemorial."

- 11) tac canumatam tarkapratisthanat ityadau
acintyah khalu ye bhava na tams tarkena yojayet / ityadau
sastrayonitvat ityadau srutes tu sabdamulatvat ityadau
pitrddevamanusyanam vedas caksus tavesvara /
sreyas tv anupalabdhe 'rthe sadhyasadhanayor api //
ityadau ca //

"This is confirmed by the following scriptural statements: Brahmasutra 2/1/11 ("If it be argued that since mere reason provides no solid ground on which to base our position, then we will find some other means of inference on which to base our position, we reply 'no, you will end up in the same difficulty'."); Mahabharata, Bhismaparvan 5/12 ("One should not apply reason to those realities which are inconceivable; for it is the essence of the inconceivable to be distinct from the things of nature."); Brahmasutra 1/1/3 ("Since the scriptures are the source [of the knowledge of brahman]."); Brahmasutra 2/1/27 ("This is verified by Sruti, since scriptures are the source [of the knowledge of brahman]."); and Bhagavata Purana 11/20/4 ("O Lord, this Veda of yours is the supreme 'eye', by virtue of which the devas, pitris, and mortal apprehend those things beyond the range of perception, regarding even the highest goal and the means of attainment.").

12) tatra ca vedasabdasya samprati dusparatvad duradhigamarthatvac ca tadarthanirnayakanam muninam api parasparavirodhad vedaru
po vedarthanirnayakas cetihasapuranatmakah sabda eva vicaraniyah / tatra ca yo va vedasabdo natmaviditah so pi taddrstyanumeya eveti samprati tasvaiva pramotpakatvam sthitam / tathahi mahabharate manaviye ca itihhasapuranabhyam vedam samupabrmhayed iti puranat puranam iti canyatra / na cavedena vedasya brmhanam sambhavati na hy aparipurnasya kanakavalayasya trapuna puranam yujyate / nanu yadi vedasabdah puranam itihhasam copadatte tathi puranam anyad anvesaniyam / yadi tu na na tarhitihasapuranayor abhedo vedena / acyate visistaikarthapratipadakapadakadambasyapauruseyatvad abhede 'pi svarakramabhedad bhedanirdeso py upapadyate / rgadibhih saman anayor apauruseyatvenabhedo madhyandinasrutav eva vyajyata evam va are 'sya mahato bhutasya nihsvasitam etad yad rgvedo yajurvedah samavedo 'tharvangirasa itihhasah puranam ityadina //

"And here, since the Vedas are at present difficult to go through completely (due to unavailability of complete text and decrease in human memory) and hard to comprehend-for even the sages who sought to ascertain their meaning contradict one another-we will examine sabda in the form of Itihasa and Puranas alone, both of which partake of the nature of Vedas, and serve to ascertain the meaning of the Vedas. Furthermore, those portions of the Vedas which are not known on their own can only be inferred by examining Itihasa and Puranas. For these reasons, it is evident that in the present age, Itihasa and Puranas are alone capable of generating true knowledge.

Thus we find in the Mahabharata and Manu Smriti, "One should supplement the Vedas with Itihasa and Puranas" (M.Bh.,Adiparvan 1/267); and elsewhere, "Purana'is so called because it completes (purana)." For just as a chipped gold bracelet cannot be filled with lead, so also the Vedas cannot be supplemented by something non-vedic.

But then, if we accept Itihasa and Purana as Vedas, won't we have to look for a seperate book called Purana. Otherwise, Itihasa and Puranas will be considered identical with the Vedas.

To this we reply, even though this cluster of verses (Vedas, Puranas & Itihasas), all of which propound the same specific view, admits of no distinction, insofar as all the verses have emnated from Lord, still a distinction can be made in terms of word order and accent. The identity if Itihasa and Puranas with the Rgveda etc., with respect to their transcendental origin, is expressed in the Madhyandina Sruti itself: "...in the same way, my dear, what is know as the Rigveda, Yajurveda, Samaveda, Atharvaveda, Itihasa, Purana...has been breathed forth from that Supreme Lord" (Br.U. 2/4/10)".

13) ata eva skandaprabhasakhande
pura tapas cacarogram amaranam pitamahah /
avirbhutas tato vedah sasadangapadakramah //
tatah puranam akhilam sarvasastramayam dhruvam /
nityasabdamayam punyam satakotipravistaram /
nirgatam brahmano vaktrat tasya bhedan nibodhata //
brahmam puranam prathamam ityadi /
atra satakotisankhya brahmaloke prasiddheti tathoktam /
/trtiyaskandhe ca

rgyajuhsamatharvakhyan vedan purvadibhir mukhaih /
 ityadi prakarane
 itihasa puranani pancamam vedam isvarah /
 sarvebhya eva vaktrebhyah sasrje sarvadarsanah // iti /
 api catra saksad eva vedasabdah prayuktah puranetihasayoh /
 anyatra ca
 puranam pancamo vedah /
 itihasa puranam ca pancamo veda ucyate /
 vedan adhyapayamasa mahabharatapancaman // ityadau
 anyatha vedan ityadav api pancamatvam navakalpyeta samana-
 jatiyanivesitatvat sankhyayah / bhavisyapurane
 karsnam ca pancamam vedam yan mahabharatam smrtam /
 iti / tatha ca samakauthumiyasakhayam chandogyopanisadi ca
 rfvedam bhagavo 'dhyemi yajurvedam samavedam
 atharvanam caturtham itihasa puranam pancamam
 vedanam vedam ityadi / ata eva asya mahato bhutasya
 ityadav itihasa puranayos caturtham evantarbhutatvakal-
 panaya prasiddhapratyakhyanam nirastam / tad uktam
 brahmam puranam prathamam ityadi //

"Therefore, it is stated in the Prabhasa Khanda of the Skanda Purana; "In ancient times, Brahma, the grandsire of the demigods, practiced severe austerities. As a result, the Vedas became manifest along with the six auxiliary branches and the pada and krama texts. Then the entire Purana, the embodiment of all the scriptures, unchanging, composed of the eternal sabda, sacred, and consisting of a hundred crores (of verses) issued forth from Brahma's mouth. Listen to the different divisions of that (Purana): the Brahma Purana is first..." (Sk.P. 2/3-5) The figure "a hundred crores" is mentioned here since that is known to be the number (of verses) which exist in Brahmaloaka. And in the third skandha (of the Bhagavata): "He manifested the four Vedas, known as Rk, Yajus, Saman, and Atharvan, one after the other, from his four mouths, beginning with the one facing east." (Bh. P. 3/12/37) And in the same context: "Then, the all-seeing Lord manifested Itihasa and Puranas, the fifth Veda, from all of his mouths." (Bh. P.3/12/39) And here, the actual word "Veda" is used with reference to Itihasa and Puranas. Elsewhere we find: "The Purana is the fifth Veda;" "Itihasa and Puranas are said to be the fifth Veda;" (Bh. P.1/4/20) "He taught the vedas, with the Mahabharata as the fifth" (M.Bh., Moksadharma 340/11) etc.

If it were not the case (that Itihasa and Puranas are Vedic in nature), then the characterization of then as the "fifth" in the preceding verses would be unwarranted, since only things of the same kind can be combined to form a single sum. It is stated in the Bhavisiya Purana: "That which is known as the Mahabharata is Krishna Dvaipayana's (i.e. Vyasa's) fifth Veda" We also find in the Chandogya Upanisad of the Kauthumiya Sakha: "Sir, I have learned the Rgveda, the Yajurveda, the Samaveda, and the fourth, or Atharvaveda, as well as Itihasa and Purana, the fifth Veda among the Vedas" (Ch. U.7/1/2) Thus is refuted the well-known to be deleted belief that the terms, Itihasa and Purana, occurring in Br.U.2/4/10 refer merely to be deleted portions of the four Vedas themselves. Therefore it is stated, "The Brahma Purana is first..."

- 14) pancamatve karanam ca vayupurane sutavakyam
 itihasa purananam vaktaram samyag eva hi /
 mam caiva pratijagraha bhagavan isvaran prabhuh //
 eka asid yajurvedas tam caturdha vyakalpayat /
 caturhotram abhut tasmims tena yajnam akalpayat //
 adhvaryavam yajurbhis tu rgbhir hotram tathaiva ca /
 audgatram samabhis caiva brahmatvam capy atharvabhih //
 akhyanaish capy upakhyanair gathabhir dvijasattamah /
 puranasamhitas cakre puranarthavisaradah //

yac chistam tu yajurveda iti sastrarthanirnayah / iti /
 brahmajajnadhyayane ca viniyogo drsyate 'misam yad brah-
 mananitihasapurananiti / so 'pi navedatve sambhavati / ato yad
 aha bhagavan matsye
 kalenagrahanam matva puranasya dvijottamah //
 vyasarupam aham krtva samharanmi yuge yuge / iti /
 purvasiddham eva puranam suhasamgrahanaya samkalaya-
 miti tatrtarthah / tadanantaram hy uktam
 caturlaksapramanena dvapare dvapare sada //
 tad astadasadha krtva bhurloke 'smin prabhasyate /
 adyapy amartyaloke tu satakotipravistaram //
 tadartho 'tra caturlaksah samksepena nivesitah / iti /
 atra tu yac chistam tu yajurveda ityuktatvat tasyabhidheya-
 bhagas caturlaksas tv atra martyaloke samksepena sarasamgra-
 hena nivesitah na tu racanantarena //

"Suta's statement from the Vayu Purana explains why Itihasa and Puranas are considered the fifth Veda:
 "The almighty Lord, Bhagavan (Vyasa) appointed me to be the authoritative expounder of Itihasa and
 Puranas. (At first) the Yajurveda alone existed; he arranged that into four parts. The four hotrs (priests) arose
 within; thereby did he create yajna (sacrifice). Along with the Yajurveda came the office of the Adhvaryu
 priest; with the Rgveda, that of the Hotr priest; with the Samaveda, that of the Udgatr priest; and with the
 Atharvaveda, that of the Braman priest." (Va. P. 60/16-18) "(Then) O Best of the Twice-born, (Vyasa), skilled
 in the meaning of Puranas, assembled the Puranas (and Itihasa) by (gathering together) akhyanas,
 upakhyanas, and gathas. This remaining portion also falls within that (original) Yajurveda: this is the
 conclusion of the sacred scriptures." (Va.P. 60/21-22).

Moreover, in the formal study of the scriptures, known as brahmajajna, the use of Itihasa and Puranas
 is indicated by the words "the Brahmanas, Itihasa and Purana". This would also not be possible were Itihasa
 and Puranas not Vedic in nature.

Therefore Supreme Lord declares in the Matsya Purana: "O Best of the Twice-born, realizing that, in
 course of time, men become unable to comprehend the (original) Purana, I assume the form of Vyasa, in
 every age, and summarize that Purana." (Ma. P.53/8-9) That is, "For easy comprehension (of people), I take
 the already existent Purana and arrange it in a concise form." Following this it is stated: "In every Dvapara
 Yuga, the Purana, consisting of four laks (of verses), is divided into eighteen parts and manifested in the world
 of mortals. Even today, the (verses) number a hundred crores in the world of the devas. The four laks found
 here represent a condensed version of that (original Purana)." (Ma. P.53/9-11)

And the fact that Suta said "This remaining portion also falls within that original Yajurveda" shows that the four
 laks of verses which represent the most significant portion of that (original Purana), having found their way
 into the world of mortals as a concise summary of the essential parts of that Purana, do not represent a
 separate composition.

15) tathaiva darsitam vedasahabhavena sivapuranasya
 vayaviasamhitayam
 samksipyā caturo vedams caturdha vyabhajat prabhuh /
 vyastavedataya khyato vedavyasa iti smrtah //
 puranam api samksiptam caturlaksapramanatah /
 adyapy amartyaloke tu satakotipravistaram //
 samksiptam iti atra teneti sesah / skandam agneyam ityadi-
 samakhyas tu pravacanānibandhanah kathakadivat anupurvi-
 nirmananibandhana va / tasmāt kvacid anityatvasravanam tv
 avirbhavati robhavapeksaya / tad evam itihāsapuranayor veda-
 tvam siddham / tathāpi sutadinam adhikarah sakalanigamaval-

lisatphalashrikrishnanamavat / yathoktam prabhasakhande
 madhuramadhuram etan mangalam mangalanam
 sakalanigamavallisatphalam citsvarupam /
 sakrd api parigitam sraddhaya helaya va
 bhriguvara naramatram tarayet krishnanama // iti /
 yatha coktam visnudharme
 rgvedo 'tha yajurvedah samavedo 'py atharvanah /
 adhitas tena yenoktam harir ity aksaradvayam // iti /
 atha vedarthanirnayakatvam ca vaisnave
 bharatavyapadesena hy amnayarthah pradarsitah / vedah pratisthitah sarve purane natra samsayah //
 ityadau /
 kinca vedarthadipakanam sastranam madhyapatitabhyupagame
 'py avirbhavakavaisistyat taylor eva vaisistyam / yatha padme
 dvaipayanena yad buddham brahmadyais tan na budhyate /
 sarvabuddham sa vai veda tad buddham nanyagocaram //

The same idea is demonstrated in the Vayaviya Samhita of the Siva Purana by discussing the Puranas alongside of the Vedas: "The Lord (Vyasa) summarized the four Vedas and divided them into their four sections. Since he divided the Vedas (vyastaveda), he is remembered by posterity as 'Vedavyasa'. The Purana was also condensed into four laks (of verses). Even today, (the verses) number a hundred crores in the world of the devas." (Si.P. 1/33- 34) Here, the word "condensed" means "condensed by him (i.e. by Vyasa)". And the names "Skanda", "Agneya", etc. (by which the various Puranas are known) refer either to those who first declared them, as is the case with the Kathaka etc, or to those who arranged them. Therefore, if one sometimes hears (the Puranas) spoken of as non-eternal, it is merely with reference to the fact that they are sometimes manifest and sometimes unmanifest. Thus, the Vedic nature of Itihasa and Puranas is proved.

Nevertheless, sutas and others are allowed access to the Puranas as they have the right to chant the name of Krishna, which represents, the choicest fruits of the creeper of all the Vedas". As declared in the Prabhasa Khanda (of the Skanda Purana): "O Best of the Bhrgus, the name of Krishna is the sweetest of the sweet, the most auspicious of the auspicious, the choicest fruit of the creeper of all the Vedas, of the nature of pure consciousness. If sung but once, whether with devotion or with contempt, the name of Krishna will transport a mere mortal to the other shore." As stated in the Vishnu Dharma: "He who utter the two- syllabled 'Hari' reaps the fruits of the study of the Rgveda, Yajurveda, Samaveda, and Atharvaveda." And the ability (of Itihasa and Puranas) to determine the meaning of the Vedas is mentioned in the Vishnu Purana: "On the pretext of describing the events of the Mahabharata, he has illustrated the meaning of the Vedas. The Vedas all find a firm resting place in the Puranas- about this there is no doubt."

Moreover, even if (Itihasa and Puranas) are considered to belong to the class of sastras which illumine the meaning of the Vedas, still, they excel all others due to the eminence of their expounder (Vyasa). As stated in the Padma Purana, "Vyasa knows what even Brahma and the others know not. He knows all that is known, while what is known to him is beyond the reach of others"

16) skande
 vyasacittasthitakasad avacchinnani kanicit /
 anye vyavaharanty etany urikrtya grhad iva // iti /
 tathaiva drstam shrivisnupurane parasaravakyam
 tato 'tra matsuto vyasah astavimsatime 'ntare /
 vedam ekam catuspadam caturdha vyabhajat prabhuh //
 yathatra tena vai vyasta vedavyasena dhimata /
 vedas tatha samastais tair vyasair anyais tatha maya //
 tad anenaiva vyasanam sakhabhedan dvijottama /
 caturyugesu racitan samastesv avadharaya //
 krishnadvaipayanam vyasam viddhi narayanam prabhum / ko 'nyo hi bhuvi maitreya mahabharatakrd

bhavet // iti /
 skanda eva
 narayanad vinispannam jnanam krtayuge sthitam /
 kincit tad anyatha jatam tretayam dvapare 'khilam //
 gautamasya rseh sapaj jnane tv ajnanatam gate /
 sankir nabuddhayo deva brahmarudrapurahsarah //
 saranyam saranam jagmur narayanam anamayam /
 tair vijnapitakaryas tu bhagavan purusottamah //
 avatirno mahayogi satyavatya parasarat /
 utsannan bhagavan vedan ujjahara harih svayam // iti /
 vedasabdenatra puranadidvayam api grhyate / tad evam itihasa-
 puranavicara eva sreya it i siddham / tatrap i puranasyaiva
 garima drsyate / uktam hi naradiye
 vedarthad adhikam manye puranartham varanane /
 vedah pratisthitah sarve purane natra samsayah //
 puranam anyatha krtva tiryagyonim avapnuyat /
 sudanto 'pi susanto 'pi na gatim kvacid apnuyat // iti /

16) As stated in the Skanda Purana: " Others have borrowed bits and pieces from the ethereal realm of Vyasa's mind for their own use, just as one would remove objects from a house and use them.

The same idea is found in the Vishnu Purana, in the words of Vyasa's father, Parasara: "Then, in this twenty-eighth Manvantara, my son, the Lord Vyasa, took the one Veda, consisting of four parts, and divided it into four. All the other 'Vyasas', and myself as well; also arrange the Vedas just as the wise Vedavyasa had arranged them. Therefore, know for certain that the different branches of the 'Vyasas' in the four yugas were created for this reason alone. O Maitreya, know that Krishnadvapayana (Vyasa) is the Lord Narayana Himself; for who on earth but He could have composed the Mabharata?" (Vi. P. 3/4/2-5)

And in the Skanda Purana: "In the Kṛta Yuga, the knowledge which had issued forth from Narayana remained intact. It became somewhat distorted in the Treta Yuga, and completely so in the Dvapara Yuga. When, due to the curse of the sage Gautama, knowledge turned into ignorance, the bewildered demigods led by Brahma and Rudra, sought shelter with the benignant, refuge-giving Narayana, and informed Bhagavan Purusottama of their purpose in coming. And the great Yogin, the Lord Hari Himself, descended, taking birth as the son of Satyavati and Parasara, and rescued the fallen Vedas." The word "Vedas" in the preceding verse indicates both Itihasa and Puranas as well. It is thus established that the study of Itihasa and Puranas alone leads to the highest good. And of these, it is the importance of Puranas alone which is seen; for it is stated in the Narada Purana: "O Fair One (Parvati), I consider the significance of the Puranas to outweigh that even of the Vedas. The Vedas all find a firm resting place in the Puranas-about this there is no doubt. He who looks down on the Puranas will take birth in the womb of an animal, and even if well-behaved and peaceful, will find no refuge anywhere."

17) skandaprabhasakhande
 vedavan niscalam manye puranartham dvijottamah /
 vedah pratisthitah sarve purane natra samsayah // bibhety alpasrutad vedo mam ayam calayisyati /
 itihasapuranaish tu niscallo 'yam krtah pura //
 yan na drstam hi vedasu tad drstam smrtisu dvijah /
 ubhayor yan na drstam hi tat puranaih pragiyate //
 yo veda caturo vedan sangopanisado dvijah /
 puranam naiva janati na ca sa syad vicaksanah //
 atha purananam evam pramanye sthite 'pi tesam api samastyena-
 pracaradrupatvan nanadevatapratipadakaprayatvad arvacinaih
 ksudrabuddhibhir artho duradhigama iti tadavastha eva sam-
 sayah/ yad uktam matsye

pancangam ca puranam syad akhyanam itarat smrtam /
sattvikesu ca kalpesu mahatmyam adhikam hareh //
rajasesu ca mahatmyam adhikam brahmano viduh /
tadvad agnes ca mahatmyam tamasesu sivasya ca /
sankirnesu sarasvatyah pitrnam ca nigadyate // iti /
atragnes tattadagnau pratipadyasya tattadyajnasetyarthah /
sivasya ceti cakarac chivayas ca / sankirnesu sattvarajastamo-
mayesu kalpesu bahusu / sarasvatyah nanavanyatmakatad-
upalaksitaya nanadevataya ityarthah / pitrnam karmana pitr-
loka iti srutes tatprapakakarmanam ityarthah //

17) As stated in the Prabhasa Khanda of the Skanda Purana: "O Best of the Twice-born, I consider the significance of the Puranas to be unchanging, like that of the Vedas. The Vedas all find a firm resting place in the Puranas-about this there is no doubt. The Veda is afraid of those of little knowledge, thinking 'They will twist my meaning'; and so the meaning of the Veda was fixed in ancient times by means of Itihasa and Puranas. For what is not found in the Vedas, O Twice-born, is found in Smrti; and what is not found in either, is related in the Puranas. He who know the four Vedas, together with the Vedangas and Upanisads, without knowing the Puranas, is not to be thought of as wise." (Sk.P.2/90-93)

But now, even though the authoritative nature of Puranas has been thus established, the same doubt still remains i-e. Since the Puranas are also not available in their entirety, and since they are chiefly concerned with establishing the superiority of various deities, their meaning is also difficult to comprehend for modern man of meagre intelligence. As stated in the Matsya Purana:"A Purana should consist of five parts, as apposed to an Akhyana. The glory of Hari is greater in sattvika scripture; the glory of Brahma is greater in rajasika scriptures; and that of Agni and Siva greater in tamasika scriptures. In mixed scriptures the glory of Sarasvati and the pitrs is said to be greater." (Ma.P. 190/13-14)

The name "Agni" in the preceding verse refers to the various yajnas which are offered in the different fires. The conjunction ca in the phrase sivasya ca indicates that Siva's consort, Parvati is also meant. The term "mixed kalpas" refers to the many scriptures composed of sattva, rajas, and tamas. "Sarasvati" refers to various deities indicated by Sarasvati, who is the embodiment of various words. And the pitrs refers to the sacrificial acts which lead to the attainment of the world of the forefathers, as declared in Sruti : "Through karman one attains Pitrloka." (Br.U.1/5/16)

18) tad evam sati tattatkalpakathamayatvenaiva matsya eva
prasiddhanam tattatpurananam vyavastha jnapita taratamyam
tu katham syat yenetarairnayah kriyeta / sattvaditaratamye-
naiveti cet sattvat samjayate jnanam iti sattvam yad brahma-
darsanam iti nyayat sattvikam eva puranadikam paramartha-
jnanaya prabalam ity ayatam/ tathapi paramarthe 'pi nana-
bhangya vipratipadyamananam samadhanaya kim syat / yadi
sarvasyapi vedasya puranasya carthanirnayaya tenaiva shribhaga-
vata vyasena brahmasutram krtam tadavalokanenaiva sarvo
'rtho nirneya ity ucyate tarhi nanyasutrakaramunyanugatair
manyeta / kincatyantagudharthanam alpaksaranam tatsutra-
nam anyarthatvam kascid acaksita tatah katarad ivatra sama-
dhanam / tad eva samadheyam yady ekatamam eva purana-
laksanam apauruseyam sastram sarvavedetihasa purananam
arthasaram brahmasutropajiviyam ca bhavad bhuvi sampurnam
pracaradrupam syat/ satyam uktam yata eva ca sarvapramana-
nam cakravartibhutam asmadabhimatam shrimadbhabavatam
evodbhavitam bhavata //

18) This being the case, the categories into which the various well-known Puranas fall are described in the

Matsya Purana itself, based solely on stories concerning the different kalpas; but what means can be adopted by which the relative importance of these Puranas can be determined ? If we base our decision on the relative importance of the three gunas, sattva,rajas and tamas, then, on the strength of such statements as "From sattva comes knowledge" (Bh. G. 14/17) and "Sattva is the basis for the realization of brahman", we will have to conclude that only sattvika Puranas etc. are capable of leading us to the highest truth.

But then (it might be asked), how can you reconcile the divergent views which are propounded by means of various specious arguments with regard even to the highest truth? If you propose that the entire significance can be determined merely by studying the Brahmasutra, composed by the Lord Vyasa himself in order to fix the meaning of all the Vedas and Puranas, the followers of the other sages who wrote sutra texts will not accept your proposal. Furthermore, someone might interpret the significance of these cryptic and terse sutras in a distorted manner; how then can one know which one represents the correct interpretation? This issue could be settled once and for all if only you could point to one among the many scriptures, which exhibits the characteristics of a Purana, is divinely composed, represents the essence of all the Vedas, Itihasa, and Puranas, is based on the Brahmasutra, and is available throughout the land in its complete form.

Well said! (we reply), for you have just described the very Bhagavata Purana which we consider to be the sovereign ruler of all pramanas.

19) yat khalu sarvapuranajatam avirbhavya brahmasutram
ca praniyapy aparitustena tena bhagavata nijasutranam akrtri-
mabhasyabhutam samadhilabdham avirbhavitam yasminn eva
sarvasastrasamanvayo drsyate sarvavedarthasutralaksanam gayatrim adhikrtya pravartitvat / tatha hi
tatsvarupam matsye

yatradhikrtya gayatrim varnyate dharmavistarah /
vrtrasuravadhopetam tad bhagavatam isyate //
likhitva tac ca yo dadyad dhemasimhasamanvitam /
prausthapadyam paurnamasyam sa yati paramam gatim /
astadasahasrani puranam tat prakirtitam // iti /
atra gayatrisabdena tatsucakaradavyabhicaridhimahipada-
sambalitatadatha evesyate / sarvesam mantranam adirupayas
tasyah saksatkathananarhatvat / tadarthata ca janmadyasya
yatah tene brahma hrda iti sarvalokasrayatvabuddivrttiprera-
katvadisamyat / dharmavistara ity atra dharmasabdah para-
madharmaparah dharmah projjhitakaitavo 'tra paramah ity
atraiva pratipaditvat / sa ca bhagavaddhyanadilaksana eveti
purastad vyaktibhavisyati //

19) Even after manifesting the complete body of Puranas, and composing the Brahmasutra, Bhagavan Vyasa was still not content, and so gave form to that which serves as a natural commentary on his own Brahmasutra, which was revealed to him in samadhi (see pp.63,64), and which alone illustrates the common significance of all the scriptures, as seen in the fact that it begins by referring to the Gayatri, characterized as a concise statement of the significance of all the Vedas. For its true nature has thus been described in the Matsya Purana: "That is to known as the Bhagavata, which, basing itself on the Gayatri, describes dharma in all its fullness, and which narrates the slaying of the asura Vrtra. Whosoever will make a copy of this Bhagavata and offer it away, mounted on a throne of gold on the full moon day of Bhadra month, will attain the supreme goal. This Purana is said to contain eighteen thousand (verses)." (Ma.P.53/20,22)

The word gayatri in the preceding verse refers to the word 'dhimahi', which is always found in gayatri and thus serves as an indicator of gayatri, and the complete meaning of gayatri; for an outright quotation of this mantra, which is the prototype of all mantras, would not have been proper. The fact that the Bhagavata has the same significance as that of the Gayatri is seen in the phrases janmadyasya yatah ("from whom comes the origin etc. of the universe") and tene brahma hrda ("who revealed the Veda [to the creator Brahma] through

his heart') (Bh.P.1/1/1), which form identical explanations regarding the substratum of the entire universe and the ability to inspire the workings of the intellect, with those of the Gayatri. The word dharma in the phrase dharmavistarah signifies the "supreme dharma", for it is declared in the Bhagavata itself: "The supreme dharma, devoid of all ulterior motives, is found in this Bhagavata." (Bh.P.1/1/2/) And it will be made clear in a subsequent section that dharma is characterized only by such practices as contemplation etc. of Personality of Godhead.

20) evam skande prabhasakhande ca
yatradhikrtya gayatrim ityadi /
sarasvatasya kalpasya madhye ye syur naramarah /
tadvrttantodbhavam loke tac ca bhgavatam smrtam //
likhitva tac ca ityadi ca /
astadasasahasrani puranam tat prakirtitam // iti / tad evam agnipurane ca vacanani vartante / tikakrdbhih
pra-
manikrte puranantare ca
grantho 'stadasasahasro dvadasaskandhasammitah /
hayagrivabrahmavidya yatra vrtravadhas tatha //
gayatrya ca samarambhas tad vai bhagavatam viduh //
atra hayagrivabrahmavidya iti vrtravadhasahacaryena narayana-
varmaivocyate / hayagrivasabdenatrasvasira dadhicir evocyate /
tenaiva ca pravartita narayanavarmakhyā brahmaavidya / tasya-
svasirastvam ca sasthe yad va asvasiro nama ity atra prasid-
dham narayanavarmano brahmavidyatvam ca
etac chrutva tathovaca dadhyann atharvanas tayoh /
pravargyam brahmavidyam ca satkrto 'satyasankitah //
iti svamitikotthapitavacanena ceti / shrimadbhagavatasya bhaga-
vatpriyatvena bhagavatabhistatvena ca paramasattvikatvam /
yatha padme ambarisam prati gautamaprasnah
puranam tvam bhagavatam pathase purato hareh /
caritam daityarajasya prahladasya ca bhupate //
tatraiva vyanjulimahatmaye tasya tasminn upadesah
ratrau tu jagarah karyah srotavya vaisnavi katha /
gita namasahasram ca puranam sukabhasitam /
pathitavyam prayatnena hareh santosakaranam //
tatraivanyatra
ambarisa sukaproktam nityam bhagavatam srnu /
pathasva svamukhenapi yadicchasi bhavaksayam //
skande prahladasamhitayam dvarakamahatmye
shrīmadbhagavatam bhaktya pathate harisannidhau /
jagare tatpadam yati kulavrndasamanvitah /

20) Thus, we also find in the Skanda Purana, Prabhasa Khanda: "That is to be known as the Bhagavata which, basing itself on the Gayatri, describes dharma in all its fullness, and which narrates the slaying of the asura Vrtra. And that is known in the world as the Bhagavata which has its origin in tales concerning the gods and men who live in the Sarasvata Kalpa. Whosoever will make a copy of this Bhagavata and offer it away, mounted on a throne of gold on the full moon day of Bhadra month, will attain the supreme goal. This Purana is said to contain eighteen thousand (verses)." (Sk.P.2/39-42) And these same lines are found in the Agni Purana as well.

And in another Purana cited by the commentator (Shridhara): "That is known as the Bhagavata which contains descriptions of the Brahmavidya of Hayagriva and accounts of the slaying of Vrtra, which opens with reference to the Gayatri, and which consist of twelve skandhas and eighteen thousand (verses)." And the fact

that the term "Hayagrivabrahmavidya" from the preceding verse occurs alongside of the phrase "the slaying of Vrtra" shows that the reference is to "Narayanavarman" (the armor of Narayana). The name "Hayagriva" in this verse refers to the horseheaded Dadhici, who inaugurated the knowledge of brahman known as "Narayanavarman". The fact that he bore the head of a horse is established in the sixth skandha (Bh.P.6/9/52) with the phrase "having the name 'Asvasiras' ('Horse-headed')"; and the fact that "Narayanavarman" signifies "Brahmavidya" is indicated in the verse cited by Shridhara in his commentary on Bh.P.6/9/52: "Hearing this, Dadhici, the son of Atharvan, having been respectfully received by the twin Asvins, instructed them in the Pravargya ceremony and the Brahmavidya, fearful of breaking his promise to them."

Since the Bhagavata is dear to the Lord, and cherished by his devotees, it is the most sattvika (of Puranas). As stated in Gautama's question to Ambarisa in the Padma Purana: "O King, do you recite the Bhagavata in front of Hari, containing accounts of the King of Daityas (Hiranyakasipu) and (his son) Prahlada?" (Pa.P., Uttara Khanda 22/115)

In the same section, Gautama instrcts Ambarisa in the greatness of the Vyanjuli vow: "One should remain awake throughout the night (of the 'Vyanjuli Mahadvadasi) and listen to compositions concerning Vishnu: the Bhagavadgita, the Thousand Names of Vishnu, and the Purana taught by Suka (the Bhagavata). These bring contentment to Hari, and should be recited with great care."

Elsewhere in the same section; "O Ambarisa, if you wish to put an end to the cycle of birth and death, listen daily to the Bhagavata taught by Suka, and recide it also with your own lips."

And in the Dvarakamahatmya from the Prahlada Samhita of the Skanda Purana: "He who remains aweke (on the 'Harivasara'), and recites the Bhagavata with devotion, in the presence of Hari, attains the abode of Vishnu, together with his entire family."

21) garude ca

purnah so 'yam atisayah /
 artho 'yam brahmasutranam bharatarthavinirnayah //
 gayatribhasyarupo 'sau vedarthaparibrmhitah /
 purananam samarupah saksadbhagavatoditah //
 dvadasaskandhayukto 'yam satavicchedasamyutah /
 grantho 'stadasahasrah shrimadbhagavatabhidhah // iti /

brahmasutranam arthas tesam akrtrimabhasyabhuta ityarthah /
 purvam suksmatvena manasy avirbhutam tad eva samksipya
 sutratvena punah prakatitam pascad vistirnatvena saksac chri- bhagavatam iti / tasmad tadbhasyabhute
 svatahsiddhe tasmin
 saty arvacinam anyad anyesam svasvakapolakalpitam tadanu-
 gatam evadaraniyam iti gamyate / bharatarthavinirnayah
 nirnayah sarvasastranam bharatam parikirtitam //
 bharatam sarvavedas ca tulam aropitah pura /
 devair brahmadibhih sarvair rsibhis ca samanvitaih //
 vyasasyaivajnaya tatra tv atyaricyata bharatam /
 mahattvad bharavattvac ca mahabharatam ucyate //
 ityadyuktalaksanasya bharatasyarthavinirnayo yatra sah / shri-
 bhagavaty eva tatparyam tasyapi / tad uktam moksadharme
 narayaniye shrivedavyasam prati janamejayena
 idam satasahasrad dhi bharatakhyanavistarat /
 amathya matimanthena jnanodadhim anuttamam //
 navanitam yatha dadhno malayac candanam yatha /
 aranyam sarvavedebhya osadhibhyo 'mrtam yatha //
 samuddhrtam idam brahman kathamrtam idam tatha /
 taponidhe tvayoktam hi narayanakathasrayam // iti //

21) And in the Garuda Purana: "This composition is exceedingly perfect. It contains the meaning of the

Brahmasutra and determines the meaning of the Mahabharata. It functions as a commentary on the Gayatri and fortified the meaning of the Vedas. It is the Samaveda of Puranas, declared by Bhagavat himself. It contains twelve skandhas, numerous vicchedas, and eighteen thousand (verses), and goes by the names Shrimadbhagavata."

"It contains the meaning of the Brahmasutra": That is, it represents a natural commentary on the sutras. Previously, it had been revealed in the heart (of Vyasa) in a subtle form; that was then summarized and made manifest in the form of sutras. Later, that appeared in its expanded form as the Bhagavata itself. Therefore, since the Bhagavata represents a self-revealed commentary on the Brahmasutra, it follows that only those modern, self-styled commentaries which are in consonance with the Bhagavata are to be respected. "It determines the meaning of the Mahabharata": That is, it contains the determination of the meaning of that Mahabharata which is characterized as follows: "The Mahabharata is extolled as determining the significance of all the scriptures. In olden times, Brahma and the other devas, along with all the rsis, gathered together at the command of Vyasa, and weighed the Mahabharata against all the Vedas. The scales tipped in favor of the Mahabharata. (Therefore) because of its greatness (mahattva) and its heaviness (bharavattva), it is known as the Mahabharata."

The import of the Mahabharata is explained in Shrimad Bhagavatam. And the meaning of both revolves around Lord alone. Thus, the following verses are uttered by Janamejaya to Vyasa in the Narayaniya section of the Moksa-dharma (Mahabharata): "O Brahmana, O Treasure-house of austerities, just as fresh butter is extracted from curds and sandalwood from the Malaya mountains the Upanisads from all the Vedas and the nectar from herbs, so too, by churning the ocean of the highest wisdom with the churning rod of knowledge, have these nectar-like words which you have uttered, based on stories concerning Narayana, been extracted from the legends found in the Mahabharata, strewn throughout these hundred thousand verses." (M.Bh., Moksa-dharma 170/11-14)

22) *tatha ca trtiye*

*munir vivaksur bhagavadgunanam
sakhapi te bharatam aha krishnah /
yasmin nram gramyasukhanuvadair
matir grhita nu hareh kathayam // iti//*

22) So also in the third (skandha): " (O Maitreya even your friend, the sage Krishna Dvaipavana (Vyasa) felt a desire to describe the virtues of Lord, and so narrated the Mahabharata, in which the hearts of men are drawn towards stories concerning Hari, through repeated accounts of lower pleasures."

22a) *gayatribhasyarupo 'sau / tathaiva hi visnudharmot-
taradau tadvyakhyane bhagavan eva vistarena pratipaditah /
atra janmadyasya ity asya vyakhyanam ca tatha darsayis-
yate / vedarthaparibrmhita / vedarthasya paribrmhanam
yasmat / tac coktam itihapuranabhyam ityadi / purananam samarupah / vedesu samavat sa tesu sreatha
ityarthah / ata
eva skande*

*sataso 'tha sahasrais ca kim anyaih sastrasamgrahaih /
na yasya tisthate gehe sastram bhagavatam kalau // katham sa vaisnavo jneyah sastram bhagavatam kalau
/
grhe na tisthate yasya sa viprah svapacadhamah //
yatra yatra bhaved vipra sastram bhagavatam kalau /
tatra tatra harir yati tridasaih saha narada //
yah pathet prayato nityam slokam bhagavatam mune /
astadasapurananam phalam prapnoti manavah // iti /
satavicchedasamyutah/pancatrimsadadhikasatratrayadhyaya-
visista ityarthah / spastartham anyat / tad evam parama-*

rthavivitsubhih shribhagavatam eva sampratam vicara-
niyam iti sthitam /

22a) "It functions as a commentary on the Gayatri": For it is so explained in those sections of the Vishnudharmattara etc. which contain expositions on the Gayatri, that Lord alone is described in detail (in the Gayatri). A similar explanation will also be given in this regard in the commentary on Bh. P. 1/1/1.

"It fortifies the meaning of the Vedas": That is, by virtue of the Bhagavata, the meaning of the Vedas is fortified. Therefore it is said, "One should supplement the Vedas with Itihasa and Purana." (M.Bh., Adiparvan 1/267)

"It is the Samaveda of Puranas": That is, Just as the Samaveda is the most perfect of Vedas, so is the Bhagavata the most perfect of Puranas. Therefore, we find in the Skanda Purana: "If the Bhagavata is not kept in one's house in the Kali Yuga, of what avail are collections of other scriptures by the hundreds and thousands? How can he be considered a Vaishnava who, in the Kali Yuga, does not keep the Bhagavata in his house? Even if he is a brahmana, he is lower than an outcaste. O Narada, O Sage, wherever the Bhagavata is found in the Kali Yuga, there Hari goes together with all the demigods. O Muni, that pious soul who daily recites a verse from the Bhagavata reaps the fruits of the eighteen Puranas." (Sk P., Vishnu Khanda 16/40,42,44,331)

"It contains sata vicchedas": That is, it is characterized as having 335 adhyayas. The meaning of the rest is clear. It is therefore thus established that in the present age, those seeking to know the highest truth need only study the Bhagavata Purana.

22b) hemadrer vratakhande
strisudradvijabandhunam trayi na srutigocara /
karmasreyasi mudhanam sreya evam bhaved iha /
iti bharatam akhyanam krpaya munina krtam //
iti vakyam shribhagavatiyatvenotthapya bharatasya vedartha-
tulyatvena nirnayah krtam iti tanmatanusarena tv evam vyakhye-
yam bharatarthasya vinirnayah vedarthatulyatvena visisya
nirnayam yatreti / yasmad evam bhagavatparas tasmad eva yatra-
dhikrtya gayatrim iti krtalaksanashrimadbhagavatanama gran-
thah shribhagavatparaya gayatrya bhasyarupo 'sau / tad
uktam yatraddhikrtya gayatrim ityadi / tathaiva hy agnipurane
tasya vyakhyane vistarena pratipaditah / tatra tadiyavyakhya-
digdarsanam yatha
taj jyotih paramam brahma bhargas tejo yatah smrtah //
ity arabhya punar aha
taj jyotir bhagavan visnur jagajjanmadikaranam //
sivam kecit pathanti sma saktirupam vadanti ca /
kecit suryam kecid agnim daivatany agnihotrinah // agnyadirupo visnur hi vedadau brahma giyate / iti /
atra janmadyasya ity asya vyakhyanam ca tatha darsayisyate /
kasmai yena vibhasito 'yam ity upasamharavakye ca tac chud-
dham ityadi samanam evagnipurane tadvyakhyanam /
nityam suddham param brahma nityabhargam adhisvaram //
aham jyotih param brahma dhyayema hi vimuktaye // iti //
atraham brahmeti nadevo devam arcayet iti nyayena yogya-
tvaya svasya tadrktvabhavana darsita / dhyayemeti aham tavat
dhyayeyam sarve ca vayam dhyayemetyarthah / tad etanmate tu
mantra 'pi bhargasabdo 'yam adanta eva syat / supam suluk
ityadina chandasasutrena tu dvitiyaikavacanasyamah subhavo
jnayah / yat tu dvadase om namas te ityadigadyesu tadartha-
tvena suryah stutah tat paramatmadrstyaiva na tu svatantrye-
nety adosah / tathaivagre shrisaunakavakyam

bruhi nah sraddadhananam vyuham suryatmano hareh //
iti / na casya bhargasya suryamandalamatradhisthanatvam /
mantre varenysabdena atra ca granthe parasabdena paramai-
svaryaparyantataya darsitvat / tad evam agnipurane 'py
uktam

dhyanena puruso 'yam ca drastavyah suryamandale /
satyam sadasivam brahma tad visnoh paramam padam //iti/
trilokijananam upasanartham pralaye vinasini surya-
mandale cantaryamitaya pradurbhuto 'yam puruso dhyanena
drastavya upasitavyah / yat tu visnos tasya mahavaikuntharu-
pam paramam padam tad eva satyam kalatrayavyabhicari sada-
sivam upadravasunyam yato brahamasvarupam ityarthah /
tad etadgayatrim procya puranalaksanaprakarane yatradhikrtya
gayatrim ityady apy uktam agnipurane / tasmāt

agneh puranam gayatrim sametya bhagavatparam /
bhagavantam tatra matva jagajjanmadikaranam //
yatradhikrtya gayatrim iti laksanapurvakam /
shrimadbhagavatam sasvat prthvyam jayati sarvatah //
tad evam asya sastrasya gayatrim adhikrtya pravrttir darsita /
yat tu sarasvatakalpam adhikrtyeti purvam uktam tac ca gaya-
trya bhagavatpratipadakavagvisesarupasarasvatitvad upayuk-
tam eva / yad uktam agnipurane

gayaty ukthani sastrani bhargam pranams tathaiva ca //
tatah smrteyam gayatri savitri yata eva ca /
prakasini sa savitur vagrupatvat sarasvati // iti /
atha kramaprapta vyakhya vedarthaparibrmhita iti / vedartha-
nam paribrmhanam yasmāt tac cōktam itihāsapuranabhyam
iti / purananam samarupa iti vedesu samavat puranesu srestha
ityarthah / puranantaranam kesamcid apatato rajastamasi jusa-
manais tatparatvapraticatve 'pi vedanam kandatrayavakyaika-
vakyatayam yatha samna tatha tesam shribhagavatena prati-
padye shribhagavaty eva paryavasānam iti bhavah / tad uktam
vede ramayane caiva purane bharate tatha /

adav ante ca madhye ca harih sarvatra giyate // iti/
pratipadayisyate ca tad idam paramatmasandarbhe / saksad-
bhagavatodita iti kasmāi yena vibhasito 'yam ity upasamhara-
vakyanusarena jneyam / satavicchedasamyuta iti vistarabhiya
na vivriyate / tad evam shrimadbhagavatam sarvasastracakra-
vartipadam aptam iti sthite hemasimhasamanvitam ity atra
hemasimhasanam arudham iti tikakarair yad vyakhyatam tad
eva yuktaṁ / atah shrimadbhagavatasyaivabhyasavasyakatvam sresthatvam ca skande nirnitam

sataso 'tha sahasrais ca kim anyaih sastrasamgrahaih / tad
evam paramarthavivitsubhih shribhagavatam eva sampratam
vicaraniyam iti sthitam //

22b) The following Bhagavata verse, quoted in the Vrata Khanda (of the Caturvargacintamani) of Hemadri determines the meaning of the Mahabharata to be equivalent to that of the Vedas: "The sage Vyasa compassionately composed the epic, Mahabharata, with the idea in mind that it would lead to the welfare of women, sudras, and fallen Twice-born who are not entitled to hear the three Vedas, and are thus deluded as to what action would lead to their ultimate good." (Bh.P.1/4/25) Thus, according to this view, the phrase "it determines the meaning of the Mhabharata" should be interpreted to mean "the meaning of the Mahabharata

is determined in the Bhagavata as being equivalent to that of the Vedas."

Since the composition known as the Shrimadbhagavatam and characterized by the phrase "based on the Gayatri" is thus concerned with Lord alone, it may be said to serve as a commentary on the Gayatri which is itself concerned solely with Lord. Therefore it is stated, "That is to be known as the Bhagavata which, basing itself on the Gayatri, describes dharma in all its fullness..." A similar detailed explanation is presented in the expository account of the Gayatri found in the Agni Purana. A brief survey of that account is given below.

"That 'light' (mentioned in the Gayatri) is the supreme brahman, for the word bhargas indicates the light of consciousness." (Ag.P.216/3) He continues, "That 'light is Lord, Vishnu, the source of the origin, preservation, and dissolution of the universe. There are some who repeat the name 'Siva' (in place of 'Vishnu'), some Sakti', 'Surya', or that of other deities, while the Agnihotr priests repeat the name 'Agni'. Verily it is Vishnu who has assumed the form of Agni and the rest, and is praised in the Vedas etc. as brahman." (Ag.P.216/7-9)

A similar explanation will also be given in this regard in the commentary on Bh.P.1/1/1. And in the concluding section of the Bhagavata, the final line of verse 12/13/19, beginning tac chuddham, is identical in import with the explanation of the Gayatri found in the Agni Purana: "Let us meditate on the eternal, pure, supreme brahman, the everlasting light, and the highest Lord, (thinking) 'I am the light, the supreme brahman, in order to attain liberation.'" (Ag.P. 216/6,7) Here, the phrase "I am brahman" indicates a kind of meditation in which one assumes an attitude of identity between oneself and brahman in order to be fit for worship according to the principle "One who is not himself divine may not worship the divine." The verb dhyayema ("Let us meditate") means "May I, and all of us as well, meditate."

But then, on the strength of this verse, one would expect to find the adanta stem, in the Gayatri as well. This can be explained, however, with the help of Panini Sutra 7/1/39 Supam Suluk as an instance of a Vedic irregularity in which the singular accusative ending am is replaced by the ending su.

And in the prose passages which praise the sun as the object of worship in the Gayatri (Bh.P.12/6/67-69), the sun should not be viewed as an independent entity, but rather as indicating paramatman, rendering those passages free from blemish. The words of Saunaka at the end of the Bhagavata are similarly to be understood: "Tell us, who are full of faith, of the manifestations of Hari, in the form of the sun." (Bh.P.12.11.28)

And the 'light'(mentioned in the Gayatri) does not refer to that which dwells in the physical sun alone, for, as indicated by the word varenya ("most excellent") from the Gayatri and the word para ("supreme") from the Bhagavata (1/1/1 and 12/13/19), its application extends as far as the majesty of isvara. Therefore it is stated in the Agni Purana "Through meditation, the purusa can be seen dwelling in the disc of the sun. (But) the Supreme abode of Vishnu, Brahman, is alone real and, ever auspicious. (Ag.P. 216/16, 17) That is, through meditation, the purusa, who manifests the indweller within the disc of the sun, which will itself perish at the time of dissolution, so that the inhabitants of the three worlds may worship him, can be seen, i.e. worshipped. But the supreme abode of Vishnu, in the form of Vaikuntha, is alone real, unchanging in the past, present, and future, free from all disturbances, since it partakes of the nature of Brahman.

After thus explaining the Gayatri, the Agni Purana also makes use of the verse beginning yatr adhikṛtya gayatrim (Ag.P.272/6) in the section which deals with the characteristics of Puranas. Thus we find the following verses: "The Agni Purana considers the Gayatri to be concerned with Lord alone, who is held therein to be the source of the origin, preservation, and dissolution of the universe. The Bhagavata, characterized by the phrase, 'based on the Gayatri', ever flourishes throughout the caste." Thus is the origin of the Bhagavata demonstrated to be based on the Gayatri.

And the earlier statement regarding the Sarasvata Kalpa is also appropriate since Sarasvati, whose distinguishing characteristic is speech illustrative of Lord, represents the essence of the Gayatri. As stated in the Agni Purana, "It is called Gayatri since it sings (gayati), or reveals, Vedic text, scriptures, the divine light, and the vital forces. It is called Savitri (the daughter of the sun) since it has the power of enlightening. And since speech represents the essence of the sun, it is also called Sarasvati." (Ag.P. 216/1,2)

Now the next phrase will be explained. "It fortifies the meaning of the Vedas" : That is, by virtue of the Bhagavata, the meaning of the Vedas is fortified. Therefore it is said, "One should supplement the Vedas with Itihasa and Puranas." (M.Bh.,Adiparvan 1/267)

"It is the Samaveda of Puranas": That is, just as the Samaveda is the most perfect of Vedas, so is the Bhagavata the most perfect of Puranas. For just as the Samaveda brings out the one common theme running

through the three kandas of the Vedas (karmakanda, upasanakanda, and jnanakanda), so does the Bhagavata demonstrate the fact that some of the other Puranas which occasionally seem to partake of the nature of rajas and tamas, and do not appear to be concerned with Lord ultimately find their resolution in Lord alone, as presented in the Bhagavata. Therefore it is said, "In the Vedas, Ramayana, Puranas, and Mahabharata, Hari is everywhere praised, in the beginning, the middle, and the end." The truth of this statement will be demonstrated in the Paramatmasandarbhā.

"Spoken by the Lord Himself": This is to be understood in accordance with the concluding words of the Bhagavata: "Let us meditate on the Lord, who revealed the Bhagavata to Brahma..." (Bh.P.12/13/19)

"It contains sādā vicchedas": This phrase will not be discussed, out of fear of unduly lengthening this text. Thus, Shridhara's interpretation of the phrase *hemasimhasamanvitam* as meaning "mounted on a throne of gold" is fitting indeed, for as has just been demonstrated, the Bhagavata occupies the position of sovereign ruler of all scriptures. Consequently, both the superiority of the Bhagavata, and the need for its repeated study are established in the Skanda Purana: "Of what avail are collections of other scriptures by the hundreds and thousands...?(Sk.P.16/40) It is therefore thus established that in the present age those seeking to know the highest truth need only study the Bhagavata Purana.

23) *ata eva satsv api nanasastresv etad evoktam*

*kalau nastadrsam esa puranarko 'dhunoditah / iti/
arkatarupakena tadvina nanyesam nanyesam samyagvastuprakasa-
katvam iti pratipadyate / yasyaiva shrimadbhagavatasya
bhasyabhutam shrihayasirsapancaratre sastraprastave gani-
tam tantrabhagavatabhidham tantram / yasya saksac-
chrihanumadbhasyavasanaabhasyasambandhoktividvatkama-
dhenutattvadipikabhavarthadipikaparamahamsapriyasuka-
hrdayadayo vyakhyagranthah tatha muktaphalaharililabha-
ktiratnavalyadayonib andhas ca vividha eva tattvanmatapra-
siddhamahanubhavakrta virajante / yad eva ca hemadri-
granthasya danakhande puranadanaprastave matsyapura-
niyatallaksanadhrtya prasastam / hemadriparisesakhan-
dasya kalanirnaye ca kaliyugadharmanirnaye kalim sabha-
jayanty aryah ityadikam yadvakyatvenotthapya yatpratipa-
ditadharma eva kalav angikrtah / atha yad eva kaivalyam apy
atikramya bhaktisukhavyaharadilingena nijamatasyapy upari
virajamanartham matva yad apauruseyam vedantavyakhya-
nam bhayad acalayataiva sankaravatarataya prasiddhen
avakdyamanasvagopanadihetukabhagavadajnapravartitadvaya-
vadenapi tanmatravarnitavisvarupadarsanakrtavrajeshvarivis-
mayashrivrajakumarivasanacauryadikam govindastakadau var-
nayata tatasthibhuya nijavacahsaphalyaya sprstam iti //*

23) Thus, even though there exists a variety of scriptures, it is the Bhagavata alone which is described as follows: "This Purana has risen like the sun for those bereft of sight in the Kali Yuga." (Bh.P.1/3/44) It is thus demonstrated that, aside from the sun-like Bhagavata, no other scripture is capable of properly illuminating reality.

The Tantra known as Tantrabhagavata is considered, in the section of the Hayasirsapancaratra which classifies scriptures, to represent a virtual commentary on the Bhagavata. Actual commentaries on the Bhagavata include the Hanumadbhasya, Vasanaabhasya, Sambandhokti, Vidvatkamadhenu, Tattvadipika, Bhavarthadipika, Paramahamsapriya, Sukahrdaya, etc. There also exists a variety of Nibandhas, composed by distinguished authors, well-known for their particular interpretations, such as the Muktaphala, Harilila Bhaktiratnavali, etc. The Bhagavata is also praised in the Danakhanda of Hemadri's Caturvargacintamani, in the section dealing with the gift of Puranas, as embodying the characteristics mentioned in the Matsya Purana

(53/20-23). and in the Parisesakhanda of the same work by Hemadri, in determining the dharma appropriate to the Kali Yuga, in the Kalanirnaya section, the dharma which the Bhagavata verse, 11/5/36 quoted: "The noble ones praise the Kali Yuga..."

Sankara, however, commonly accepted to be an avatara of Siva, realized the significance of the Bhagavata, characterized by utterances concerning the joys of bhakti which surpass even the joy of liberation, to be superior to his own doctrines, and was afraid to upset the views found in this divinely composed exposition on Vedanta. As will be explained later, he propagated the doctrine of Advaita at the command of the Lord in order that the latter's true nature might remain hidden. Still, Sankara desired his own words to be fruitful, and so touched on the Bhagavata indirectly, by describing in such works as his Govindastaka etc. certain events found only in the Bhagavata, such as Yasada's amazement at the vision of the universe form (of Krishna), Krishna's theft of the Gopi's clothes, etc.

24) yad eva kila drstva saksat tatsisyatam praptair api shri
madhvacaryacaranaair vaishnavamate pravisya vaishnavantaranam
tacchisyantarapunyaanyadiritikavyakhyapravesasankaya tatra
tatparyantaram likhaddbhir vartmopadesah krta iti ca satvata
varnayanti / tasmad yuktam uktam tatraiva prathamaskandhe
tad idam grahayam asa sutam atmavatam varam //
sarvavedetihasanam saram saram samuddhrtam /
dvadase
sarvavedantasaram hi shribhagavatam isyate /
tadrasamrtatrptasya nanyatra syad ratih kvacit //
tatha prathame
nigamakalpataror galitam phalam
sukamukhad amrtadravasamyutam /
pibata bhagavatam rasam alayam
muhur aho rasika bhuvi bhavukah //
ata eva tatraiva
yah svanubhavam akhilasrutisaram ekam
adhyatmadipam atititirsatam tamo 'ndham /
samsarinam karunayaha puranaguhyam
tam vyasasunum upayami gurum muninam // iti /
shribhagavtamatam tu sarvamatanam adhisarupam iti sucakam /
sarvamuninam sabhamadhyam adhyasyopadestrtvena tesam
gurutvam api tasya tatra suvyaktam //

24) Tradition has it that after seeing that Bhagavata, has not only been avoided but the revered Madhvacarya embraced the views of the Vaishnavas, actually respected by Shankar even though himself a direct disciple of Sankara, and fearing that other Vaishnavas might fall under influence of commentaries written by Sandara's other disciples, such as Punyaranya etc., wrote a different tatparya pointing out the true path: thus is it described by the Satvatas. The following statements, found in the Bhagavata itself, are therefore appropriate. First canto of :"(Vyasa) imparted this Bhagavata to his (Suka), the best of the self-realized ed, representing the essential extracts from all the Vedas and Itihasa." (Bh.P. 1/3/41, 42)

And in the twelfth skandha: "The Bhagavata is considered to represent the essence of all Vedanta. He who is appeared by its nectar-like juice, has no taste for anything else." (Bh.P.12/13/15)

And in the first skandha; "O Connoisseurs of mellows here on earth, drink again and again, for all your days, the juice of the Bhagavata, the ripe fruit fallen from the wish-fulfilling tree of the Vedas, whose nectar-like juice flows from the lips of Suka (like the juice of a ripe fruit from the mouth of a parrot)." (Bh.P.1/1/3)

Thus, in the same skandha: "I seek refuge with (Suka), the son of Vyasa and most venerable of sages, who, out of compassion for worldly beings desirous of going beyond the blinding darkness (of ignorance), recited the 'sacret one' among Puranas, of uncommon majesty, the essence of all Sruti, unparalleled, and the

illuminator of Self-knowledge." (Bh.P.1/2/3) It is thus indicated that the doctrines found in the Bhagavata are the overlord, as it were, of all other doctrines.

Suka took his seat in the midst of the assembly of all the sages, and fully exhibited his superiority over them by assuming the role of preceptor of Shrimad Bhagavatam.

25) yatah

tatropajagmur bhuvanam punana
mahanubhava munayah sisisyah /
prayena tirthabhighamapadesaih
svayam hi tirthani punanti santah //
atrir vasisthas cyavana saradvan
aristanemir bhrigur angiras ca /
parasaro gadhisuto 'tha rama
utathya indrapramadedhmavahau //
medhatithir devala arstiseno
bharadvajo gautamah pippaladah /
maitreya aurvah kavasah kumbhayonir
dvaipayano bhagavan naradas ca //
anye ca devarsibrahmarsivarya
rajarsivarya arunadayas ca /
nanarseyapravarams tan sametan
abhyarcya raja sirasa vavande //
sukhopavistesv atha tesu bhuyah
krtapranamah svacikirsitam yat /
vijnapayam asa viviktaceta
upasthito 'gre nigrhitapanih //

ityadyanantaram

tatas ca vah prcchyam idam viprcche
visrabhya vipra itiktyatayam /
sarvatmana mriyamanais ca krtyam
suddham ca tatramrsatabhiyuktah // iti prcchati rajni
tatrabhavad bhagavan vyasaputro yadrcchaya gam atamano 'napeksah /
aladsyalingo nijalabhatusto
vrtas ca balair avadhutavesah //
tatas ca pratyutthitas te munayah svasanebhyah ityadyante
sa samvrtas tatra mahan mahiyasam
brahmarsirajarsisurarsivaryaih /
vyarocatalam bhagavan yathendur
graharksataranikaraih paritah //

ity uktam //

25) For it is said: "The word-purifying, high-souled sages went there with their disciples: Atri, Vasistha, Cyavana, Saradvat, Aristanemi, Bhrigu, Angiras, Parasara, Visvamitra (the son of Gadhi), Rama, Utathya, Indrapramada, Idhmavaha, Medhatithi, Devala, Arstisena, Bharadvaja, Gautama, Pipalada, Maitreya, Aurva, Kavasa, Kumbhayoni, Dvaipayana (Vyasa), the venerable Narada, as well as other devarsis, brahmarsis, and rajarsis, including Aruna and others-for often holy men, on the pretext of making pilgrimage to a holy place, actually purify those place by their own presence. King Pariksit welcomed the assembled chiefs of the various holy clans, worshipping them with bowed head And the wise king again saluted the sages who were filled with joy, and, standing before them with joined palms, informed them of his intention." (Bh.P. 1/9/12)

Then (the king said): "Thus, O wise ones, having confided in you fully, let me ask a pressing question concerning duty. What pure action should be performed with all one's soul by those who are about to die?

Please consider this jointly among yourselves." (Bh.P. 11/9/24)

As the king was asking this question: "(Suka), the son of Vyasa, appeared, wandering about the earth at will, free from care, bearing no distinguishing marks, content within himself, in the garb of an avadhuta, and surrounded by children." (Bh.P.11/12/25)

And then: "The sages all rose from their seats..." and "that most noble Bhagavan Suka, surrounded there by these most eminent brahmarsis, rajarsis, and surarsis, shone brilliantly, like the moon surrounded by clusters of planets, constellations, and stars." (Bh.P. 1/9/28,30)

26) atra yady api tatra shrivysanaradau tasyapi guruparama-
guru tathapi punas tanmukhanihsrtam shribhagavatam tayor apy
asrutacaram iva jatam ity evam shrisukas tav apy upadidesa
desyam ity abhiprayah / yad uktam sukamukhad amrtadrava-
samyutam iti / tasmad evam api shribhagavatasyaiva sarvadhi-
kyam / matsyadinam yat puranadhikyam srutyate tat tv apeksi-
kam iti / aho kim bahuna shrikrishnapratidinidhirupam evedam /
yata uktam prathamaskandhe

krsne svadhamopagate dharmajnanadibhih saha //
kalau nastadsam esa puranarko 'dhunoditah /iti /
eta eva sarvagunayuktarvam asyaiva drstam dharmah projjhita-
kaitavo 'tra ityadina

vedah puranam kavyam ca prabhur mitram priyeva ca /
bodhayantiti hi prahus trivrd bhagavatam punah //
iti muktaphale hemadrikaravacanena ca / tasman manyantam
va kecit puranantaresu vedasapeksatvam shribhagavate tu tatha sambhavana svayam eva nirastety api
svayam eva labdham
bhavati / ata eva paramasrutirupatvam tasya / yathoktam
katham va pandaveyasya rajarser munina saha /
samvadah samabhut tata yatraisa satvati sruti // iti /
atha yat sarvam puranajatam avirbhavyetyadikam purvam
uktam tat tu prathamaskandhagatashrivysanaradasamvadenaiva
prameyam //

26) Even though Vyasa, Suka's guru, and Narada, his grandguru, were both present there, still, the Bhagavata flowed forth from Suka's lips in such a manner that it seemed to them as if they had never heard it before. This is the sense in which it is said that Suka instructed the who of them as well. As it was said, "...whose nectar-like juice flows from the lips of Suka." (Bh.P.1/1/3) Thus, the superiority of the Bhagavata is seen in this sense also.

Those statements, then, which one hears regarding the superiority of other Puranas, such as the Matsya etc., are only relatively true. But what is the need for so much argument ? The Bhagavata is Krishna's very own representative. As stated in the first skandha: "Now that Krishna has returned to his own abode, along with dharma and knowledge, etc., this Purana has risen like the sun for those bereft of sight in the Kali Yuga." (Bh.P.1/3/43,44)

The Bhagavata is thus seen to be endowed with all virtues, as demonstrated in the verse, "The supreme dharma, devoid of all ulterior motive, is found in this Bhagavata.." (Bh.P. 1/1/2) This fact is further demonstrated by the words of Vopadeva in the Muktapala: "The Vedas, Puranas, and Kavya give council like a ruler, a friend, and a beloved, but the Bhagavata is said to give council like all three combined." Thus, even if some consider other Puranas to be dependent on the Vedas, the same supposition with regard to the Bhagavata is dispelled by the Bhagavata itself; this is also self-evident. Therefore the Bhagavata represents the highest form of Sruti. As it is said, "How then, my child did the dialogue between the royal sage Pariksit and the sage Suka come about, as a result of which this Satvati Sruti became manifest ?" (Bh.P. 1/4/7)

And the fact that Vyasa composed the Bhagavata only after completing all of the other Puranas, as stated

earlier, ca be verified by examining the dialogue between Vyasa and Narada, recorded in the first skandha.

27) tad eva paramanihsreyasaniscayaya shribhagavatam
eva paurvaparyavirodhena vicaryate / tatra smin sandarbhasat-
katmake granthe sutrasthaniyam avatarikavakyam visayavak-
yam shribhagavatavakyam / bhasyarupa tadvyakhya tu samprati
madhyadesadau vyaptan advaitavadino nunam bhagavan-
mahimanam avagahayitum tadvadena karvuritalipinam para-
mavaisvanam shridharasvamicarananam suddhavaishnavasid-
dhantanugata cet tarhi yathavad eva vilikhyate / kvacit tesam
evanyatradrstavyakhyanusarena dravidadidesavikhyataparama-
bhagavatnam tesam eva bahulyena tatra vaishnavatvena prasid-
dhatvat shribhagavata eva

kvacit kvacin maharaja dravidesu ca bhurisah /

ity anena prathitamahimnam saksacchriprabhrtitah pravrtta- sampradayanam shrivaishnavabhidhanam
shriramanujabhagavat-

padaviracitashribhasyadidrstamatapramanyena mulagrantha-
svaryasyena canyatha ca / advaitavyakhyanam tu prasiddhatvan
nativitayate //

27) Therefore, we will examine the BHagavata alone, observing consistency between the earlier and later portions, in order to determine what is the supreme good. Here, in this composition of six volumes, the introductory remarks will occupy the position of sutras, and the words of the Bhagavata, the subject matter. Our interpretation of the words of the Bhagavata, representing a king of bhasya, will be written in accordance with the views of the great Vaishnava, the revered Shridhare Svamin, only when they conform to strict Vaishnava standpoint, since his writings are interspersed with the doctrines of Advaita so that an appreciation for the greatness of the Lord may be awakened in the Advaitins who nowadays pervade the central regions etc. In some places we will follow Shridhara's interpretations found elsewhere. In other instances, our interpretation will be based on the doctrine found in the writings of the venerable Ramanuja, such as his Shribhasya etc., (adhered to) by the Shri Vaishnavas whose renowned sampradaya has originated from the goddess Shri herself, and who are celebrated as great Bhagavatas of the Dravida region etc.; for as the Bhagavata itself states, there are many in this area well known as Vaishnavas: "O Great King, some (devotees of Narayana) can be found here and there, but their numbers are great in the Dravida regions." (Bh.P.11/5/39) And in some instances, our interpretations will differ from both (Shridhara and Ramanuja), and will follow the natural sense of the Bhagavata. As the Advaita doctrines are well-known, they need not be delineated here.

28) atra ca svadarsitarthavisesapramanyayaiva na tu
shrimadbhagavatavakyparamanyaya pramanani srutipurana-
divacanani yathadrstam evodaharanyani kvacit svayam adr-
stakarani ca tattvavadagurunam anadhunikanam shrimac-
chankaracaryasisyatam labdhvapi shribhagavatpaksapatena tato
vicchidya pracurapracaritavaishnavamatavisesanam daksina-
didesavikhyatasisyopasisyibhutashrivijayadhavajabrahamatirthav-
yasatirthadivedavedarthavidvadvaranam shrimdhvacarya-
carananam shribhagavatatparyabharatatatparyabrahmasutra-
bhasyadibhyah samgrhitani / tais caivam uktam bharatatatparye
sastrantarani samjanan vedantasya prasadatah /
dese dese tatha granthan drstva caiva prthagvidhan //
yatha sa bhagavan vyasa saksannarayanah prabhuh /
jagada bharatadyesu tatha vaksye tadiksaya // iti /

tatra taduddhrta srutis caturvedasikhadya puranam ca garuda-
dinam samprati sarvatrapracaradrupam amsadikam samhita-
ca mhasamhitadika tantram ca tantrabhagavatadikam brah-
matarkadikam iti jneyam //

28) And here, the authoritative words of Sruti, the Puranas,
etc. will be quoted just as I have seen them; they are meant to establish the validity of the various
interpretations presented by me, and not the validity of the words of the Bhagavata. In some cases, I have
been unable to personally see certain verses, and so have taken them from the Bhagavatatparya,
Bharatatparya, and Brahmasutrabhasya, etc. of the venerable Madhvacharya, the ancient preceptor of the
doctrine of Tattvavada, who advanced many distinctively "Vaishnava" doctrines, who was chief among
knowers of the Vedas and their meaning, and whose disciples and grand-disciples include Vijayadhvaja,
Brahma Tirtha, Vyasa Tirtha, etc., of great renown in the South and elsewhere. As stated by Madhva in his
BHaratatatparya: "Having mastered the other scriptures by the light of Vedanta, and having seen different
scriptures in various parts of the country, I will examine these, and will speak according the view of Bhagavan
Vyasa, the Lord Narayana Himself, who spoke the Mahabharata etc." (2/7,8)

The Sruti texts which will be quoted from Madhva will be the Caturvedasikha etc.; the Puranic texts will
include those portions of Puranas, such as the Garuda etc., which are no longer available; the Samhitas will
include the Mahasamhita etc.; and the Tantras will include the Tantrabhagavata and Brahmatarka etc.

29) atha namaskurvann eva tathabhutasya shrimadbhaga-
vatasya tatparyam tadvaktur hrdayanisthaparyalocanaya sam-
ksepatas tavan nirdharayati

svasukhanibhrtacetat tadvyudastanyabhavo

'py ajitaruciralilakrstasaras tadiyam /

vyatanuta krpaya yas tattvadipam puranam

tam akhilavrjinaghnam vyasasunum nato 'smi//

tika ca shridharasvamiviracita shrigurum namaskaroti / svasukhe-

naiva nibhrtam purnam ceto yasya sah / tenaiva vyudasto 'nya-

smin bhavo bhavana yasya tathabhuto 'py ajitasya rucirabhir

lilabhir akrstah sarah svasukhagatam dhairyam yasya sah /

tattvadipam paramarthaprakasakam shribhagavatam yo vyata-

nuta tam nato 'smi ity esa / evam eva dvitiye tadvakyam eva

prayena munayo rajan ityadipadyatrayam anusandheyam /

atrakhilavrjinam tadsabhavasya pratikulam udasinam ca jne-

yam / tad evam iha sambandhitattvam brahmanandad api pra-

krsto ruciralilavisistah siman ajita eva / sa ca purnatvena mu-

khyataya shrikrishnasamjna eveti shribadarayanasamadhau vyakti-

bhavisyati / tatha prayojanakhyah purusarthas ca tadsatada-

saktijanakam tatpremasukham eva / tato 'bhidheyam api tadr-

satatpremajanakam tallilasravanadilaksanam tadbhajanam

evety ayatam atra vyasasunum iti brahmavaivartanusarena

shrikrishnavaraj janmata eva mayaya tasyasprstatvam sucitam /

shrisutah shrisaunakam 12/12 //

29) Now, Suta gives a brief description of the import of this just described Bhagavata to Saunaka, while
offering salutations (to Suka), by reflecting on the ideal lodged in the heart of its narrator (Suka): "Ibow down
to the son of Vyasa, the destroyer of all sins, whose mind was filled with Brahmananda and thus his was free
from all worealy thoughts, has had his drawn toward the enchanting lilas of Ajita (i.e. Krishna), and who has
compassionately unfolded this Purana, revolving around him (Krishna), which illumines reality like a lamp."
(Bh.P.12/12/68) According to Shridhara's commentary: "He offers salutations to his venerable guru- to him

whose mind is filled with its own bliss alone, and thus who has cast aside all thought, i.e. worry, and who, despite being of such a disposition, has had heart, which steadfastly dwelled in its own bliss, attracted by the enchanting lilas of Ajita. 'I bow down to him who unfolded the BHagavata, the lamp of truth, the illuminator of the highest reality.'" The three verses from the second skandha (Bh.P. 2/1/7,9), uttered by Suka himself, should also be examined in this connection.

The expression 'all sins' in this verse should be understood to signify aversion or indifference to such a feeling (of attraction to Krishna). Thus, a related principle is found here, namely that the holy Ajita, distinguished by his enchanting lilas, is Himself superior to the bliss of brahman. And it will become clear (by examining) the samadhi of Vyasa that Ajita, in his fullest aspect, is primarily known as "Shri Krishna".

It thus follows that the goal of life, technically known as prayojana, is nothing less than the joy which springs from love of Him, engendering attachment of such a kind (as Suka's) to Him, and that the abhidheya also is nothing less than the worship of Him, characterized by listening to accounts of His divine sport etc., engendering love of such a kind for Him. According to the Brahmavaivarta Purana, the appellation "Vyasasunu" ("the son of Vyasa") is indicative of the fact that Suka, due to a boon from Krishna, was untouched by maya from his very birth.

30) tadrsam eva tatparyam karisyamanatadgranthapratipadyatattvanirnayakrte tatpravaktrshribadarayanakrte samadhav api samksepa eva nirdharayati

bhaktiyogena manasi samyak pranihite 'male /
apasyad purusam purnam mayam ca tadapasrayam //
yaya sammohito jiva atmanam trigunatmakam /
paro 'pi manute 'nartham tatkrta cabhipadyate //
anarthopasamam saksad bhaktiyogam adhoksaje /
lokasyajanato vyasas cakre satvatasamhitam //
yasyam vai sruyamanayam krsne paramapuruse /
bhaktir utpadyate pumsah sokamohabhayapaha //
sa samhitam bhagavatim krtvanukramya catmajam /
sukam adhyapayam asa nivrttiniratam munim //

tatra

sa vai nivrttinirata sarvatropeksako munih /
kasya va brhatim etam atmaramah samabhyasat //

iti saunakaprasnanataram ca

atmaramas ca munayo nirgrantha apy urukrame /
kurvanty ahaitukim bhaktim itthambhutaguno harih //
harer gunaksiptamatir bhagavan badarayanih /
adhyagan mahadakhyanam nityam visnujanapriyah //

bhaktiyogena premna

astv evam anga bhajatam bhagavam mukundo
muktim dadati karhicit sma na bhaktiyogam //

ity atra prasiddheh / pranihite samahite samadhinanusmara

tadvicestitam iti tam prati shrinaradopadest / purnapadasya

muktapragrahaya vrttya

bhagavan iti sabdo 'yam tatha purusa ity api /
vartate nirupadhis ca vasudeve 'khilatmani //

iti padmottarakhandavacanavastambhena tatha

kamakamo yajet somam akamah purusam param // akamah sarvakamo va moksakama udaradhih /
tivrena bhaktiyogena yajeta purusam param /

ity asya vakyadvayasya purvavakye purusam paramatmanam

prakrtyekopadhim uttaravakye purusam purnam nirupadhim iti

tikanusarena ca purnah puruso 'tra svayambhagavan evocyate //

30) Suta gives a similar concise explanation of the import of the Bhagavata, (this time) in terms of the samadhi experienced by its author, wherein the principle which was to be set forth in that work was ascertained: "With his heart purified and perfectly poised through bhaktiyoga, he saw the purnapurusa, with maya taking His shelter. The jiva, deluded by that maya, considers himself to be composed of the three gunas, though really beyond them, and consequently comes to grief. Vyasa composed this Satvatasamhita for those people ignorant of the fact that bhaktiyoga directed toward Adhoksaja (i.e. Krishna) directly puts an end to grief. If one but hears this (Satvatasamhita, i.e. Bhagavata), devotion for Krishna, the supreme purusa, will grow in him, putting an end to grief, delusion, and fear. After composing and arranging this Bhagavati Samhita, Vyasa taught it to his son (suka), then leading a life of renunciation." (Bh.P.1/7/4-8)

At this point Saunaka asked, "But why did the sage (Suka), then leading a life of renunciation, being unconcerned in all situations, and rejoicing in the Self alone, study this vast composition?" (Bh.P.1/7/9)

In reply to Saunaka's query, Suta said, "Although such sages rejoice in the Self alone, and are free from all bounds, still they cherish motiveless devotion for Urukrama (i.e. Krishna); indeed such are the virtues of Hari. The venerable son of Vyasa had his heart captivated by the virtues of Hari and studied this great narrative daily, holding the devotees of Vishnu dear to his heart." (Bh.P.1/7/10-12)

The expression bhaktiyogena ("through bhaktiyoga") means "through preman, or love of God", based on the use of the same term in the following verse: "Bhagavan Mukunda (i.e. Krishna) no doubt grants liberation to those who offer him (mere) worship; but he never grants them bhaktiyoga." (Bh.P.5/6/18) Pranihite ("perfectly poised") means "absorbed in samadhi", since he had been instructed earlier by Narada to "recall the events of Krishna's lila by means of samadhi". (Bh.P.1/5/13) The word purna ("full" or "perfect") should be understood in its unrestricted sense, based on the statement from the Uttara Khanda of the Padma Purana: "The words bhagavat and purusa are both free from limiting adjuncts, and refer to Vasudeva, the Self of all." And the fact that the purnapurusa mentioned here refers to bhagavat himself is also verified by Shridhara's commentary in the following verses: "The desirer of desires should worship Soma; the desireless one, the supreme purusa. The high-minded ones, whether free from desires, desiring all, or desiring liberation, should worship the supreme purusa with intense bhaktiyoga." (Bh.P.2/3/9-10) According to Shridhara's commentary, the term purusa from the first of the two preceding verses signifies "the paramatman, whose sole limiting adjunct is prakrti", while the same term from the second verse refers to the "purnapurusa, free from all limiting adjuncts." The purnapurusa here refers to the Selfsame Personality of Godhead.

31) purvam iti pathe purvam evaham ihasam iti tatpuru-
sasya purusatvam iti srautanirvacanavisesapuraskarena ca sa
evocyate / tam apasyat shrivedavyasa iti svarupasaktimantam
evety etat svayam eva labdham purnam candram apasyad ity
ukte kantimantam apasyad iti labhyate / ata eva
tvam adyah purusah saksad isvarah prakrteh parah /
mayam vyudasya cicchaktya kaivalye sthita atmani //
ity uktam / ata eva mayam ca tadapasrayam ity anena tasmin
apa apakrsta asrayo yasyah niliya sthitatvad iti mayaya na tat-
svarupabhutatvam ity api labhyate / vaksyate ca maya paraity
abhimukhe ca vilajjamana iti / svarupasaktir iyam atraiva vyakti
bhavisyati anarthopasamam saksad bhaktiyogam adhoksaje
ity anena atmaramas ca ity anena ca / purvatra hi bhaktiyoga-
prabhavah khalv asau mayabhibhavakataya svarupasaktivrtti-
tvenaiva gamyate paratra ca te guna brahmanandasyapy upari-
carataya svarupasakteh paramavrttitam evarhantiti / maya-
dhisthatrpurusas tu tadamsatvena brahma ca tadiyanirvisesa-
virbhavatvena tadantarbhavavivaksaya prthan nokte iti jneyam /
ato 'tra purvavad eva sambandhitattvam nirdharitam //

31) Even if the reading purvan is accepted (for purnam), still Lord alone is indicated, based in the etymological interpretation of Sruti which derives the essential nature of the purusa from his statement, "I existed here even prior (purvam) (to the universe)."

It is self-evident that the phrase "he, i.e. Vyasa, saw the purusa" means that he saw him indowed with his sarupasakti alone, just as when someone says, "he saw the full moon", it is understood that he saw the moon endowed with all its effulgence. Therefore Arjuna said to Krishna, "You are the primordial purusa, the visible Lord, beyond prakrti. Having cast aside maya by means of Your cicchakti (power of consciousness), You dwell in a state of supreme independence within Yourself." (Bh.P. 1/7/23)

Therefore, the phrase mayam ca tadapasrayam indicates that maya does not constitute svarupa sakti of bhagavan, since, having had her ground removed from her (indicated by the preverb apa), she remains concealed from bhagavat. As stated later, "Maya, embarrassed to remain in his presence, flees..." (Bh.P.2/7/47)

The nature of this svarupasakti will now be explained by means of Bhagavata verses 1/7/9 and 1/7/10. In the first of these, the power of bhaktiyoga is understood to be a function of the svarupasakti, based on its ability to overpower maya; and in the latter, the virtues (of Hari) deserve to be considered the highest functioning of the svarupasakti, since they surpass even the bliss of brahman.

It should be understood that no separate mention is made of the purusa which presides over maya (i.e. the paramatman), or of brahman, since both are considered to fall within the domain of the purnapurusa, the former as a partial aspect of him, and the latter as his unqualified manifestation. Thus, just as before, the related principle sambandhy tattva is here set forth.

32) atha prakratipaditasyaivabhidheyasya prayojanasya ca sthapakam jivasya svarupa eva paramesvarad
vailaksanyam

apasyad ity aha yayeti / yaya mayaya sammohito jivah svayam
cidrupatvena trigunatmakaj jadat paro 'py atmanam triguna-
tmakam jadam dehadisamghatam manute tanmananakrtam
anartham samsaravyasanam cabhipadyate / tad evam jivasya
cidrupatve 'pi yaya sammohitah iti manute iti ca svarupabhuta-
jnanasalitvam vyanakti prakasaikarupasya tejasah svaparapra-
kasanasaktivat /

ajnanenavrtam jnanam tena muhyanti jantavah /
iti shrgitabhyah / tad evam upadher eva jivatvam tannasasyaiva
moksatvam iti matantaram parihrtavan / atra yaya sammohitah
ity anena tasya eva tatra kartrtvam bhagavatas tatrodasina-
tvam / vaksyate ca

vilajjamanaya yasya sthatum iksapathe 'muya /
vimohita vikatthante mamaham iti durdhiyah // iti /
atra vilajjamanaya ity anenedam ayati tasya jivasammohanam
karma shribhagavate na rocata iti yady api sa svayam janati
tathapi bhayam dvitiyabhinivesatah syad isad apetasya iti disa
jivanam anadibhagavadajnanamayavaimukhyam asahamana
svarupavaranam asvarupavesam ca karoti //

32) Then, Vyasa saw the essential distinction between the jiva and paramesvara which forms the basis for the abhidheya and prayojana of this work, as stated earlier. Thus was it described by Suta in Bh. P. 1/7/5.

"The jiva, deluded 'by that', i.e. by maya. considers himself to be 'composed of the three gunas', i.e. to be the insentient aggregate of the body etc., even though as a conscious entity, he is 'beyond', i.e. beyond the insentient combination of the three gunas, and 'consequently', i.e. as a result of that misconception, 'comes to grief', i.e. experiences the misery of repeated birth and death."

Thus, even though the jiva is a conscious entity, the phrases "deluded by maya" and "he considers himself (to be composed of the three gunas)" reveal the fact that consciousness, which constitutes his essential

nature, is as attribute of the jiva, just as the power of illumination, which represents the essential nature of light, is also capable of illuminating both itself and other entities. This view is verified by the words from the Bhagavatagita: "Knowledge is covered by ignorance; hence are beings deluded." (5.15)

Thus, Vyasa rejected that other doctrine which maintains that it is the limiting adjuncts, or upadhis, which constitute the nature of the jiva, and it is their destruction which constitutes his liberation.

The phrase "deluded by maya" indicates that she alone is responsible (for deluding jivas), while the Lord remains uninvolved. As stated later, "Foolish people are deluded by maya, who is ashamed to stand in the presence of the Lord and speak boastfully of 'I' and 'mine'." (Bh.P.2/5/13) Here, the word "ashamed" indicates that maya, though realising that her practice of deluding jivas is not pleasing to the Lord, is nevertheless unable to bear the fact that jivas have been ignorantly turning their backs on the Lord from time immemorial as indicated by the line, "Those who turn away from the Lord experience fear because of their devotion to a second" (Bh.P. 11/2/37)-and so conceals their real nature and engrosses him in matter.

33) shribhagavams canadita eva bhaktayam prapancadhi-
karinyam tasyam daksinyam langhitum na saknoti / tatha tad-
bhayenapi jivanam svasammukhyam vanchann upadisati
daivi hy esa gunamay mama maya duratyaya
mam eva ye prapadyante mayam etam taranti te //
satam prasangam mama viryasamvido
bhavanti hrtakarnarasayanah kathah /
tajjosanad asv apavargavartmani
sraddha ratir bhaktir anukramisyati // iti /
lilaya shrimadvysarupena tu visistataya tad upadistavan ity
anantaram evasyati anarthopasamam sasad iti / tasmad dva-
yor api tattatsamanjasam jneyam / nanu maya khalu saktih
saktis ca karyaksamatvam tac ca dharmavisesah tasya katham
lajjadikam / ucyate evam saty api bhagavati tasam saktinam
adhisthatrdevyah sruyante yatha kenopanisadi mahendramaya-
yoh samvadah / tad astam prastutam prastuyate //

33) And the Lord is unable to withhold His favor from maya who, being in charge of creation, has been His devotee from time immemorial. So, desiring that jivas turn within, even if out of fear of maya, He instructs them as follows: "This divine maya of Mine, composed of the three gunas, is indeed difficult to transcend. They cross over this maya who take refuge in Me alone." (Bh.G. 7/14) "As a result of holy company, conversations concerning My prowess take place, pleasing the heart and ear. By taking part in these, one quickly attains faith in the path of salvation, followed in turn by attachment and devotion." (Bh.P. 3/25/25) And as seen in the verse immediately following this, (Bh.P.1/7/6), the Lord taught this in a special way, by assuming the form of Vyasa, through His divine sport. Therefore, the respective activities of both (bhagavata and maya) should be deemed proper.

But if maya is nothing but a sakti, and sakti is nothing but the capacity to perform a function, which is itself a kind of attribute, how can you speak of it as possessing such characteristics as embarrassment etc. ?

To this we reply: What you say is true. However, we do find mention in Sruti of the presiding deities of the saktis which reside in the Lord, such as in the dialogue between Indra and Maya in the Kena Upanisad. But enough for now. Let us return to the topics already introduced.

34) tatra jivasya tadsacidrupatve 'pi paramesvarato vai-
laksanyam tadapasrayam iti yaya sammohita iti ca darsayati //

34) Here, the phrases "maya resting outside of him" (Bh.P. 2/7/4) and "deluded by maya" (Bh.P. 2/7/5) indicate that the jiva, even though, like paramesvara, being essentially pure consciousness, is nevertheless distinct from paramesvara.

35) yarhy eva yad ekam cidrupam brahma mayasrayatabali-
tam vidyamamay tarhy eva tanmayavisayatapannam avidya- parabhutam cety ayuktam iti jivesvaravibhago
'vagatah / tatas
ca svarupasamarthyavailaksanyena tad dvitayam mitho vilaksa
nasvarupam evety agatam //

35) It is thus erroneous to contend that one and the same brahman, pure consciousness itself, is simultaneously the embodiment of knowledge, as it functions as the substratum of maya, as well as overpowered by ignorance, falling under the sway of that maya. In fact, this is the very sense in which the distinction between isvara and jiva is to be understood. It thus follows that, due to the respective differences in their natural capacities, the two (ie. isvara and jiva) are essentially distinct.

36) na copadhitaratamyamayaparicchedapratibimbatva-
divyavasthaya tayor vibhagah syat //

36) Nor can the distinction between the two (i.e. isvara and jiva) be explained on the basis of limitation by, or reflection in, different grades of adjuncts, etc.

37) tatra yady upadher anavidyakatvena vastavatvam tarhy
avisayasya tasya paricchedavisayatvasambhava / nirdharma-
kasya vyapakasya niravayavasya ca pratibimbatvayogo 'pi upa-
dhisambandhabhavad bimbapratibimbabhedabhavad drsyatva-
bhavac ca / upadhiparicchinna-kasasthajyotiramsasyaiva prati-
bimbo drsyate na tu akasasya drsyatvabhavad eva //

37) Here, if the limiting adjuncts are objectively real, and not the result of ignorance, then brahman, who is beyond the objective realm, cannot be subject to division by them. Furthermore, that which is attributeless, all-pervading, and without "limbs" cannot be reflected, since (what is attributeless) can have no connection with adjuncts, (what is all-pervading) admits of no distinction between the object and its reflection, and (what is without "limbs") cannot be perceived. The reflection of luminous bodies resting in the sky, separated by their own adjuncts, alone can be seen, but never the reflection of the sky itself, for the simple reason that the sky possesses no visible attributes.

38) tatha vastavaparicchedadau sati samanadhikaranyajna-
namatrena na tattyagas ca bhavet / tatpadarthaprabhavas tatra
karanam iti ced asmakam eva matasammatam //

38) Similarly, if division and reflection are real, then they cannot be negated merely by thinking that the terms tat and tvam

(indicating isvara and jiva respectively) refer to one and the same reality (namely, brahman). If it is maintained, however, that the extraordinary power of the being denoted by the term tat is responsible (for the removal of the limiting adjuncts), then their view concurs with our own.

39) upadher avidyakatve tu tatra tatparicchinnavat apy
aghatamanatvad avidyakatvam eveti ghatakasadis vastavo-
padhimayataddarsanaya na tesam avastavasvapnadrstantopa-
jivanam siddhantah sidhyati ghatamanaghatamanayoh sangateh kartum asakyatvat / tatas ca tesam tat tat
sarvam avidyavilasi-
tam eveti svarupam apraptena tena tena tat tad avasthapayitum
asakyam //

39) If, on the other hand, the limiting adjuncts are considered to be unreal, then the division etc. which they allegedly effect must also be unreal, since it simply could not take place. Thus, the doctrine of those who base their position on the analogy of the unreal dream state cannot be substantiated with the help of analogies involving real limiting adjuncts, such as jars and space, etc., since no logical connection can be shown to exist between that which is possible and that which is not. And so, these notions of theirs are nothing but a phantasmagoria, as it is not possible to establish the existence of various phenomena on the strength of these two theories, which are themselves not related with reality.

40) iti brahmavidyayoh paryavasane sati yad eva brahma
cinmatratvenavidyayogasyatyantabhavaspadatvac chuddham tad
eva tadyogad asuddhya jivah punas tad eva jivavidyakalpita
mayasrayatvad isvaras tad eva ca tanmayavisayatvaj jiva iti
virodhas tadavastha eva syat / tatra ca suddhayam city avidya
tadavidyakalpitopadhau tasyam isvarakhyayam vidyetai tatha
vidyavattve 'pi mayikatvam ity asamanjasa ca kalpana syad
ityady anusandheyam //

40) If one, then, tries to reduce everything to brahman and avidya alone, the end result is also a contradictory state of affair, namely that the one brahman which, as pure consciousness, is untainted due to a perfect absence of contact with avidya (ignorance), is none other than the jiva, who has become tainted through contact with avidya. Furthermore, this same brahman is considered to be isvara when seen as the substratum for maya, which is itself superimposed by avidya belonging to the jiva, and is called jiva, when seen to fall within the domain of maya, which belongs to isvara. Thus, avidya is said to exist within pure consciousness, and vidya (knowledge) within that consciousness which is known as isvara, and which possesses upadhis superimposed by the aforementioned avidya. The unhappy result of all this is that he who is the embodiment of vidya is, nevertheless, held to be the source of illusion. This and other questions merit close scrutiny.

41) kinca yady atrabhedavada eva tatparyam abhavisyat
tarhy ekam eva brahmajnanena bhinnam jnanena tu tasya
bhedamayam duhkham viliyata ity apasyad ity evavaksyat /
tatha shribhagavalliladinam vastavatvabhava sati shrisukahrdaya-
virodhas ca jayate /

41) Moreover, if the doctrine of Abhedavada ("non-difference") represented the actual significance here, then Vyasa would have seen that it is brahman alone which (appears) divided due to ignorance, and that the suffering which results from this (apparent) division within brahman can be removed by means of knowledge; and Suta would have described it as such. Also, if the lila etc. of the Lord were to be considered unreal, a contradiction would result with regard to the experience of Suka.

42) tasmāt paricchedapratibimbatvadipratipadakasastrany
api kathancit tatsadrsyena gaunyaiva vrttya pravarteran / am-
buvadagrahanat tu na tathatvam vrdhhihrasabhaktvam antar-
bhavad ubhayasamanjasyad evam iti purvottarapaksamanyanya-
yabhyam //

42) Therefore, one should also make use of scriptures which teach such doctrines as Pratibimbavada and Paricchedavada, accepting these doctrines in a secondary sense, as indicating partial similarity (between the metaphor and the reality). This is corroborated by Brahmasutra 3/2/19 ("The jiva is not a reflection of the Supreme, like the sun reflected in water, because it is not so perceived") and 3/2/20, ("The comparison is not

appropriate in its primary sense but in its secondary sense of participating in increase and decrease, because the purposes sastra is attained by that and thus both comparisons become appropriate.") The former representing the apponent's objection, and the latter the author's reply.

43) tata evabhedasastrany ubhayos cidrupatvena jivasamuhasya tadekatve 'pi durghataghatanapatiyasya svabhavikatadacintyasaktya svabhavata eva tadrasmiparamanuganasthanyatvat tadvyatirekenavyatirekena ca virodham parihrtiyagre muhur api tadetadvyasasamadhilabdhasiddhantayojanaya yojaniyani //

43) Therefore, those scriptures which propound non-difference can be employed to arrive at the conclusion reached by Vyasa in samadhi, by avoiding the contradiction between the views that the jiva is either identical with or distinct from isvara; for despite the two of them being one with respect to their pure conscious nature, due to the inconceivable potency of the Lord, making even the impossible possible, jivas and isvara are both identical and distinct, like innumerable atomic rays and the sun.

44) tad evam mayasrayatvamayamohitatvabhyam sthite dvayor bhedo tadbhajanasyaivabhidheyatvam ayatam //

44) Therefore, since isvara and jiva are thus shown to be distinct, the former as the substratum of maya and the latter as deluded by maya, it follows that the worship of isvara alone constitutes the abhidheya.

45) atah shribhagavata eva sarvahitopadestrtvat sarvadu-khaharatvat rasminam suryavat sarvesam paramasvarupatvat sarvadhikagunasalitvat paramapremayogatvam iti prayojanam ca sthapatam //

45) And since the Lord alone teaches what is beneficial for all, destroys all sorrow, represents the ultimate nature of all beings, like the sun with respect to its rays, and is endowed with a superabundance of virtues, he alone is deserving of the highest love; thus is the prayojana (of the Bhagavata) also established.

46) tatrabhideyam ca tadsatvena drstavan api yatas tatpravrttyartham shribhagavatakyam imam satvatasamhitam pravartitavan ity aha anartheti / bhaktiyogah sravanakirtanadilaksanah sadhanabhaktiyogah na tu premalaksanah // anusthanam hy upadesapeksam prema tu tatprasadapeksam iti / tathapi tasya tatprasadahetos tatpremaphalagarbhatvat saksad evanarthopasamanatvam na tv anyasapeksatvena yat karmabhir yat tapasa jnanavairagyatas ca yat ityadau sarvam madbhaktiyogena madbhakto labhate 'njasa / svargapavargam ityadeh / jnanades tu bhaktisapeksatvam eva sreyahsrtim bhaktim ityadeh / athava anarthasya samsaravyasanasya tavat saksad avyavadhanenopa samanam sammohadidvayasya tu premakhyasviyaphaladvaretyarthah / atah purvavad evatrabhidheyam darsitam //

46) And Vyasa also realized the abhidheya in this sense while in samadhi for, as explained by Suta in Bh. P.1/7/6, he undertook the writing of this Satvasamhita, known as the Bhagavata, in order to initiate that (i.e. the worship of bhagavat which forms the abhideya of the Bhagavata). The term bhaktiyoga in this verse indicated the preliminary stage of bhakti (sadhana bhakti), characterized by such practices as listening to the

scriptures, singing the praises of the Lord, etc.; it is not characterized by the highest love of God, for devotional practices alone require instruction, while love of God depends solely on the grace of the Lord. Still, bhaktiyoga may be said to directly remove misery since, as the means of acquiring the grace of the Lord, it ultimately ripens into love for Him; it does not require the aid of anything else (to remove misery). This is verified in the following lines: "Whatever benefits come from the performance of rituals or austerity, from knowledge or renunciation, through the practice of yoga, charity or virtue, or any other righteous means, My devotee attains them all without effort, through bhaktiyoga aimed at realizing Me, whether it be heaven, liberation, My own abode, or whatever else he might desire." (Bh.P.11/20/32-33) Knowledge etc., on the other hand, are themselves dependent on bhakti, as indicated in the following verse: "Those, O Lord, who take pains solely to realize Brahman, rejecting the higher path of devotion, will receive as their gain wasted effort alone, like those who engage in the husking of chaff." (Bh.P.10/14/4)

Or it may be that bhaktiyoga removes only worldly suffering directly, i.e. without intermediary, but removes the double misery of delusion etc. by means of its effect, love of God. Thus, the abhidheya is presented here (Bh.P.1/7/6) just as it was earlier (Bh.P.1/7/4-5).

47) atha purvavad eva prayojanam ca spastayitum pur-
voktasya purnapurusa ya ca shrikrishnasvarupatvam vyanjayi-
tum granthaphalanirdesadvara tatra tadanubhavantaram
pratipadayann aha yasyam iti / bhaktih prema sravanarupaya
sadhanabhaktiya sadhyatvat / utpadyate avirbhavati / tasya-
nusangikam gunam aha soketi atraisam samskaro 'pi nasyatiti
bhavah / priti na yavan mayi vasudeve na mucyate dehayogena tavat
iti shrisabhadevavakyat / paramapuruse purvoktapurna-
puruse / kimakara ity apeksayam aha krsne / krishnas tu bha-
gavan svayam ityadi sastrasahasrabhavitantahkarananam
paramparaya tatprasiddhimadhyapatinam casamkhyaloka-
nam tannamasravanamatrena yah prathamapratitivisayah
syat tatha tannamnah prathamaksaramatram mantraya kal-
pyamanam yasyyabhimukhyaya syat tadakara ityarthah / ahus
ca namakaumudikarah krishnasabdasya tamalasyamalavisi
yasodayah stanandhaye parabrahmani rudhih iti //

47) Then, in order to clarify the nature of the prayojana, as was done earlier, and to reveal the fact that the purnapurusa mentioned in Bh. P. 1/7/4 is none other than Krishna, Suta utters the verse, Bh.P. 1/7/7, explaining another experience of Vyasa's by indicating the effects of listening to the Bhagavata.

The word bhakti in this verses means preman, since it is the goal of sadhanabhakti in the form listening (to the Bhagavata); the verb utpadyate means "become manifest". Suta mentions a concomitant virtue of preman with the phrase "destroying grief, delusion, and fear", namely, that with the manifestation of preman, even the subtle impressions of grief, delusion, and fear are destroyed. For in the words of the Lord Rsabhadeva: "As long as one has no love for Me, Vasudeva, he will not be freed from association with a body." (Bh.P. 5/5/6)

The paramapurusa mentioned in this verse is identical with the purnapurusa of Bh.P. 1/7/4. In answer to the question "What form does He take?", Suta replies, krsne. The idea is that His is the form which first comes to the mind, at the mere hearing of His name, of all those whose hearts have been nourished by thousands of scriptural statements, such as "But Krishna is Lord Himself" (Bh.P.1/3/28), as well as to those countless individuals who have fallen under the influence of His through an unbroken tradition; it is that which is visualized after uttering merely the first syllable of His name, in order to attract His attention. As the author of the Namakaumudi explains, "The word krishna primarily signifies 'black like the tamala tree', 'he who was suckled by Yasoda', 'the supreme brahman'."

48) atha tasyaiva prayojanasya brahmanandanubhavad
api paramatvam anubhutavan / yatas tadsam sukam api tada-

nandavaisistyalambhanaya tam adhyapayamasety aha sa sam-
hitam iti / krtvanukramya ceti prathamatah svayam samkse-
pena krtva pascad tu shrinaradopadesad anukramena vivrtye-
tyarthah / ata eva shrimadbhagavatam bharatanan aram yad
atra srutyate yac canyatrastadasapurananantaram bharatam iti
tad dvayam api samahitam syat / brahmanandanubhavani-
magnatvat nivrttinaratam sarvato nivrttau niratam tatrayabhi-
carinam apityarthah //

48) Now, Vyasa realized that this prajyogana (i.e. love of God) was superior even to the experience of the bliss of brahman, and so taught the Bhagavata to Suka, who was accustomed to remaining absorbed in the bliss of brahman, so that he might realize the superiority of the bliss of the Lord. Thus is it described by Suta in Bh.P. 1/7/8.

Here, the phrase "after composing and arranging" indicates that Vyasa first composed the Bhagavata himself, in an abbreviated form, and later, according to the instructions of Narada, expanded it serially. Thus, the statements which are found in the Bhagavata to the effect that the Bhagavata is later than the Mahabharata, and the statements found elsewhere that the Mahabharata is later than the eighteen Puranas can both be regarded as true.

(Suka is described here as) "engaged in a life of renunciation" since he remained absorbed in the experience of the bliss of brahman; he was in all respects engaged in a life of renunciation and did not swerve from the ideal.

49) tam etam shrivedavyasasya samadhijatanubhavam shri-
saunakaprasnottaratvena visadayan sarvatmaramanubhavena
sahetukam samvadayati atmaramas ceti / nirgrantha vidhini-
sedhatita nirgatahankaragranthayo va / ahaitukim phalanu-
sandhirahitam / atra sarvaksepapariharartham aha itthambhuta
atmaramanam apy akarsanasvabhavo guno yasya sa iti / tam
evartham shrisukasyapy anubhavena samvadayati harer guneti /
shrivysadevad yatkincicchrutena gunena purvam aksipta matir
yasya sah / pascad adhyagad mahad vistirnam api / tatas ca
tatsamkathasauhardena nitya visnujanah priya yasya tatha-
bhuto va tesam priyo va svayam abhavad ityarthah / ayam
bhavah brahmavaivartanusarena purvam tavad ayam gar-
bham arabhya shrikrishnasya svairitaya mayanivarakatvam jna-
tavan / tatah svaniyojanaya shrivysadevenanitasya tasyantar-
darsanat tannivarane sati krtartham manyataya svayam ekantam
eva gatavan / tatra shrivedavyasas tu tam vasikartum tadananya-
sadhanam shribhagavatam eva jnatva tadgunatisayaprakasama-
yams tadyapadyavisesan kathancic chravayitva tena tam aksi-
ptamatim krtva tad eva purnam tam adhyapayamaseti shri-
bhagavatamahimatisayah proktah / tad evam darsitam vaktuh
shrisukasya vedavyasasya ca samanahrdyam / tasmad vaktur
hrdayanurupam eva sarvatra tatparyam paryalocaniyam nan-
yatha / yad yat tadanyatha paryalocanam tatra tatra kupatha-
gamitaiveti nistankitam /1/7 shrisutah //

49) In answer to Shri Saunaka's question Shri Suta explained the experience of Vyas, born of samadhi or transcendental trance, as superior to the bliss of Brahman and he further corroborates it by the experiences Atmaramas, with logic in Bh.P.1/7/10.

Here, the word nirgrantha ("free from ties") means either "beyond all injunctions and prohibitions" or "free

from the bonds of egoism". Ahaituki ("motiveless") means "not seeking any results". In order to remove any doubt, he explains, "The nature of Hari is such that even those who rejoice in the Self alone feel an attraction for Him".

This same fact is related in Bh.P. 1/7/11 by explaining Suka's own experience. Suka had earlier had his heart captivated by what little he had heard of Hari's nature from Vyasa. Later he studied the Bhagavata, despite its great length. Thereafter his nature became such that the devote of Vishnu became dear to him, due to the friendship which grew out of daily discourses with him about the Lord. Or (the expression visnujanapriyah) may mean that Suka had himself become dear to them.

The idea is this: According to the accounts of the Brahmavaivarta Purana, even prior to this, while still lying in his mother's womb, Suka realized that Krishna was capable of subduing maya at will. Thus, according to Suka's own order, Vyasa brought Krishna there, who revealed Himself to Suka (still lying in his mother's womb). Being thus freed from the bonds of maya, and considering his goal of life accomplished, Suka (took birth) and retired to a secluded spot. Now, Vyasa realized that the Bhagavata was the only affective means to captivate him, and so somehow managed to have him hear a few selected portions of the Bhagavata, in which the greatness of Hari's nature is particularly evident. By this means, Vyasa captivated Suka's heart, and taught him the whole of the Bhagavata. Thus (the example of Suka) also speaks of the extreme greatness of the Bhagavata.

It is thereby demonstrated that Suka, the narrator of the Bhagavata, and Vyasa shared the same sentiments (with regard to the Bhagavata). Therefore, in every instance, the significance of this work must be evaluated in accordance with the understanding of its narrator, Suka, and not otherwise. Whatever interpretations are found to be contrary to this should be considered mere deviations from the proper path.

50) atha kramena vistaratas tathaiva tatparyam nirnetum
sambandhabhidheyaprayojanesu prathamam yasya vacya-
vacakatasambandhidam sastram tad eva dharmah projjhitakai-
tavah ityadipadye samanyakaratas tavad aha vedyam vastavam
atra vastu iti / tika ca atra shrimati sundare bhagavate vasta-
vam paramarthabhutam vastu vedyam na tu vaishesikadivad
dravyagunadirupam ity esa / 1/1 shrivedavyasah //

50) Now, in order to determine the significance of the BHagavata in the manner just indicated, the sambandha, abhidheya, and prayojana will be ascertained, one after the other, and in detail, in these six sandarbhas. The first of these (i.e. the Tattvasandarbhā) will deal with the sambandha, or the relationship between the principle being taught and the medium through which it is taught. The substance of this relationship is described by Vyasa in a general manner in Bh.P. 1/1/2 with the phrase vedyam vastavam atra vastu ("The absolute reality is to be discovered in the BHagavata.."). According to the commentary of Shridhara: "Here, in this beautiful Bhagavata, the absolute reality, i.e. vastu in the highest sense, is to be discovered, and not vastu in the sense of substance or attribute, as interpreted by the Vaishesikas etc."

51) atha kimsvarupam tad vastutattvam ity atra ha
vadanti tat tattvavidas tattvam yaj jnanam advayam / iti/
jnanam cidekarupam / advayatvam casya svayamsiddhata-
drsatadrsatattvantarabhavat svasaktyekasahatatvat parama-
srayam tam vina tasam asiddhatvac ca / tattvam iti parama-
purusarthatadyotanaya paramasukharupatvam tasya bodhyate /
ata eva tasya nityatvam ca darsitam /1/2 shrisutah //

51) Then, in reply to the question, "What is the nature of this principle of reality (tattva)?", Suta states: "The knowers of reality declare non-dual consciousness to be reality." (Bh.P.1/2/11)

Here, jnana ("consciousness") means "having pure consciousness as its essential nature". This consciousness is termed advaya ("non-dual") for the reasons that there exists no other self-existent tattva, either similar or dissimilar; it represents the sole support for its saktis; and without this consciousness as their ultimate

substratum, these saktis could not exist.

Since the term tattva indicates the highest goal of life, this consciousness is understood to be of the nature of supreme bliss. Consequently it is also shown to be eternal.

52) nanu nilapitadyakaram ksanikam eva jnanam drstam
tat punar advayam nityam jnanam katham laksyate yan
nistham idam sastram ity atraha
sarvavedantasaram yad brahmarmaikyatvalaksanam
vasrv advitiam tan nistham kaivalyaikaprayojanam //iti/
satyam jnanam anantam brahma iti yasya svarupam uktam
yenasrutam srutam bhavati iti yadvijnanena sarvavijnanam
pratijnatam sad eva saumyedam agra asit ityadina nikhilaja-
gadekakaranata tad aiksata bahu syam ityanena satyasan-
kalpata ca yasya pratipadita tena brahmana svarupasaktibhyam
sarvabrhattamena sardham anena jivenatmana iti tadiyoktav
idantanirdesena tato bhinnatve 'py atmatanirdesena tadat-
mamsavisesatvena labdhasya badarayanamasadhidrstayukter
atyabhinnatarahitasya jivatmano yad ekatvam tat tvam asi
ityadau jnata tadamsabhutacidruparvena samanakarata tad
eva laksanam prathamato jnane sadhakatamam yasya tatha-
bhutam yat sarvavedantasaram advitiam vastu tan nistham
tad ekavisayam idam shribhagavatam iti praktanapadyasthena-
nusangah / yatha janmaprabhrti kascid grhaguhavaruddhah
suryam vividisuh kathancid gavaksapatitam suryamsukanam
darsayitva kenacid upadisyate esa sa iti etat tadamsajyotih-
samanakarata tan mahajyotir mandalam anusandhiyatam
tadamsatvam ca tadacintya-
saktivisesasiddhatvenaiva paramatmasandarbhe sthapayisya-
mah / tadetajjivadilaksanamsavisistatayaivopanisadas tasya
samsatvam api kvacid upadisanti / niramsatvopadesika srutis tu
kevalatannistha / atra kaivalyaikaprayojanam iti caturthapadas
ca kaivalyapadasya suddhatvamatravacanatvena suddhatvasya
ca suddhabhaktitvena paryavasananena pritisandarbhe vyakhyas-
yate / 12/13 shrisutah //

ityarthas tadvat / jivasya tatha

52) But consciousness is seen to be absolutely momentary, taking the form of a blue object (one moment) and a yellow object (the next). How can such a consciousness be characterized as non-dual and eternal, as the Bhagavata is intent on doing?(Objection raised by ksanik visnavadis)

To this Suta replies: "The Bhagavata has for its subject matter that non-dual reality which forms the essence of all the Upanisads, and is characterized by the oneness of atman and brahman; its sole purpose is to bring about the attainment of kaivalya." (Bh.P.12/13/12) That is, this Bhagavata has for its nistha, i.e. its sole concern, that non dual reality which forms the essence of all the Upanisads. Its primary and most efficacious teaching is characterized as oneness between the jiva and brahman. This oneness is understood, in such statements as tat tvam asi ("You are that," Ch.U.6/8/7), to be an identity of form, since the jiva, being a portion of brahman, shares his conscious nature. Due to his nature and power, brahman is the most extensive of all. He is that whose essential nature has been described by the words satyam jnanam anantam brahma ("Brahman is truth, knowledge, and infinity," Tai.U. 2/1/1); by knowing whom, all is said to be known: yenasrutam srutam bhavati ("...by learning about whom, the unheard become heard..."Ch.U.6/1/3); who is declared to be the single cause of the universe: sad eva saumyedam agra asit ("In the beginning, my boy, this was being alone," Ch.U. 6/2/1); and who has been described as being able to create by a mere wish: tad aiksata bahu syam ("He looked about and thought, 'May I be many.'"Ch.U.6/2/3). That the jiva is not

absolutely non-different from brahman has been established by arguments based on Vyasa's vision in samadhi. Still, he is one with brahman in that he represents a particular portion of Him. This is demonstrated by the phrase, anena jivenatmana ("by this living self", Ch.U.6/3/2), in which the employment of the pronoun idam ("this") implies difference from brahman while the use of the word atman ("self") indicates inclusion within brahman.

The edea is this: Suppose someone who has been confined to a dark room from his birth wishes to know the nature of the sun. Then, someone points out to him a tiny ray of light which has somehow managed to peep through a small hole, and instructs him as follows: "This is that (sun). Seek to realize the sun as a great sphere of light, identical in nature with this ray of light, which is but a particle of that sun." We will demonstrate in the Paramatmasandarbhā that the jiva similarly represents a portion of the paramatman, owing his very existence to a particular aspect of His unthinkable power. Therefore, the Upanisads teach in places that brahman possesses parts, but only in the sense that He is qualified by these parts, characterized as "jiva" etc. The Sruti texts, on the other hand, which indicate brahman, to be partless are concerned only with His absolute aspect.

The fourth pada of this verse, kaivalyaikaprayojanam ("its sole purpose is to bring about the attainment of kaivalya"), will be analyzed in the Pritisandarbhā by taking kaivalya to mean "purity" alone, and by showing "purity" to be synonymous with "pure bhakti".

53) tatra yadi tvampadarthasya jivatmano jnanatvam
nityatvam ca prathamato vicaragocarah syat tadaiva tatpadar-
thasya tadsatvam subodham syad iti tad bodhayitum anyarthas
ca paramarsah iti nyayena jivatmanas tadrupatvam aha /
natma jajana na marisyati naidhate 'sau
na ksiyate savanavid vyabhicarinam hi /
sarvatra sasvad anapayy upalabdhimatram
prano yathendriyabalena vikalpitam sat //
atma suddho jivah na jajana na jatah janmabhavad eva
tadanantarastitalaksano vikaro [pi nasti / naidhate na vardhate vrddhyabhavad eva viparinamo 'pi nirastah / hi
yasmāt /
vyabhicarinam agamapayinam balayuvadidehanam deva-
manusyadyakaradehanam va / savanavit tattatkaladrasta / na
hy avasthavatam drasta tadavastho bhavatityarthah / niravas-
thah ko 'sau atma / ata aha upalabdhimatram jnanaikarupam /
kathambhutam / sarvatra dehe sasvat sarvada anuvartamanam
iti / nanu nilajnanam nastam pitajnanam jatam iti pratiter na
jnanasyanapayitvam / tatraha indriyabaleneti / sad eva jnanam
ekam indriyabalena vividham kalpitam / niladyakara vrttaya
eva jayante nasyanti ca na jnanam iti bhavah / ayam
agamapayatadbaddhabhedena prathamā tarkah / drastrdrsya-
bhedenā dvitīyo 'pi tarko jneyah / vyabhicarisv avasthitas-
yavyabhicare drstantah yatheti //

53) And here, only if the conscious and eternal nature of the jiva first comes to mind in connection with the word tvam, will his similarity with the being signified by the word tat be easily comprehended. Therefore, in accordance with Br.S. 1/3/20, anyarthas ca paramarsah ("The reference to the jiva has a different meaning"), Pippalayana utter the following words to King Nimi, showing the conscious and eternal nature of the jiva, in order to enlighten him about brahman: "The atman was not born, nor will it die; it neither increases nor decreases, since it is the witness of the changes which occur in all ephemeral things. Just as prana is conceived of as manifold on account of the senses, so is the atman, though eternal, everywhere unchanging, pure awareness, conceived of as many ." (Bh.P.11/3/38)

That is, "the atman", i.e. the pure jiva, "was not born". Since it has no birth, it is likewise free from the

modification classified as astita ("existence") which immediately follows birth. "It does not increase." Since it is free from increase, the modification known as viparinama ("transformation") is likewise ruled out. The particle hi introduces the reason: "It is the savanavit", i.e. the witness of the different phases of time, "of all ephemeral things", i.e. of all things having a beginning and an end, whether bodies in the stages of childhood, youth, etc., or bodies in the form of gods, mortals, etc. The idea is that the observer of things subject to certain states is not itself subject to those states.

What is this unconditioned atman? He replies, upalabdhimatram, i.e. he whose nature is consciousness alone. What is it like? It exists "everywhere", i.e. in every body, "eternally", i.e. at all times. But we see that consciousness of a blue object disappears, and that of a yellow object arises. Doesn't this prove the changing nature of consciousness? To this he replies, indriyabalena ("on account of the senses"). Consciousness, which is existence itself, is one; it is conceived of as manifold on account of the senses. It is the mental states (vrtti) alone, in the form of blue objects etc., which appear and disappear, not consciousness. This is what is meant.

The first argument is based in the distinction between that which is subject to origination and annihilation, and that which is free from them. The second argument is to be understood in terms of the distinction between the seer and the seen. The phrase "just as prana" represents as illustration of something which does not swerve from its own state, even in the midst of things which are themselves changing.

54) drstantam viirnavann indriyadilayena nirvikaratmo-
palabdhim darsayati

andesu pesisu tarusv aviniscitesu

prano hi jivam upadhavati tatra tatra /

sanne yad indriyagane 'hami ca prasupte

kutastha asayam rte tadanusmrtir nah //

andesu andajesu / pesisu jarayujesu / tarusu udbhijjesu / avini-

scitesu svedajesu / upadhavati anuvartate / evam drstante nir-

vikaratvam pradarsya darstantike 'pi darsayati / katham /

tadaivatma savikara iva pratiyate yada jagare indriyaganah

yada ca svapne tatsamskaravan ahankarah yada tu prasuptam

tada tasmin prasupta indriyagane sanne line ahami ahankare

ca sanne line kutastho nirvikara atma / kutah / asayam rte linga-

sariram upadhim vina vikarahetor upadher abhavad ityarthah /

nanv ahankaraparyantasya sarvasya laye sunyam evavasisyate

kva tada kutastha atma / ata aha tadanusmrtir nah tasyakhan-

datmanah susuptisaksinah smrtih nah asmakam jagrad-

drastrnam jayate etavantam kalam sukham aham asvapsam na

kincid avedisam iti / ato 'nanubhutasya tasyasmaranad asty

eva susuptau tadrgatmanubhavah visayasambandhabhavad ca

na spasta iti bhavah / atah svaprakasamatravastunah suryadeh

prakasavad upalabdhimatrasyapy atmana upalabdhih svasra-

ye 'sty evety ayatam / tatha ca srutih yad vai tan na pasyati

pasyan vai drastavyan na pasyati na hi drastur drster vipari-

lopo vidyate iti //

54) Pippalayana further develops this metaphor, and shows how, with the merging of the senses, the unchanging atman is realized: "For prana follows the jiva wherever he may go, whether in eggs, fetuses, trees, or sweat-born creatures. When the senses and 'I'-consciousness have merged in deep sleep, then the immovable atman is free from its dwelling place, and (upon waking) we remember that." (Bh.P. 11/3/39) Here, andesu refers to creatures born from eggs, pesisu to those born from wombs, rarusu to those born from sprouts, and aviniscitesu to those born from sweat or heat. The verb upadhavati means "follows".

Having thus shown the changeless nature (of prana) in the illustration, he goes on to show the changeless nature (of the atman) in the illustrated portion of this analogy. How is that? The atman appears to be

changing when the senses are functioning in the waking state, or when the sense of "I", made up of impressions from the waking state, functions in the dream state. When, however, one is in deep sleep, his senses and "I"-consciousness both merged, then the atman remains kutastha, i.e. unchanging. In what way? Asayam rte, i.e. free from its limiting adjunct, the subtle body. The idea is that it is unchanging since it lacks upadhis, which are the cause of change.

But when everything, including even the sense of "I", becomes merged, only a void remains. Where is this changeless atman then? To this he replies: "We remember that." "We", i.e. the waking perceivers, remember that indivisible atman, the witness of the state of deep sleep, and say (upon waking): "I slept soundly for a long time. I wasn't aware of anything." The experience of the atman in deep sleep is such since there can be no memory of that which has not been experienced; it is hazy due to the absence of any connection with sense objects. This is the idea. It therefore follows that the atman, which is pure awareness itself, possesses the power of knowing, which is grounded in itself, just as self-luminous objects, like the sun etc., possess the power of illumination. As states in Sruti: "And when (in deep sleep), he does not see, still he sees, though he does not see objects of sight, for there can be no severing of sight from the seer.." (Br.U.4/3/23)

This is the third argument, based in the distinction between the categories of "witness" and "objects" witnessed". The fourth argument is understood in terms of the categories, "the sufferer" and "the repository of love"

55) tad uktam

anvayavyatirekakhyas tarkah syac chaturatmakah /
agamapayatadbaddhabhedena prathamamatah //
drastrdrsyavibhagena dvitiyo 'pi matas tatha /
saksisaksyavibhagena trtiyah sammatah satam //
duhkhapremaspadatvena caturthah sukhabodhakah /
11/3 iti shripippalayano nimim //

55) Therefore it is said: " This reasoning is known as 'anvayavyatireka' (positive and negative concomitance') and is of four kinds. The first argument is based on the distinction between that which is subject to origination and annihilation, and that which is free from them; the second is based on the distinction between the seer and the seen. The third is considered by the wise to turn on the distinction between the witness and the objects witnessed, while the fourth convincing argument rests on the distinction between the sufferer and the repository of love."

56) evambhutanam jivanam cinmatram yat svarupam tayai-
vakrtiya tadamsitvena ca tadabhinna yat tattvam tad atra
vacyam iti vyastinirdesadvara proktam / tad eva hy asrayasam-
jnakam mahapuranalaksanarupaih sargadibhir arthaih samasti-
nirdesadvarapi laksyata ity atraha dvabhyam

atra sargo visargas ca sthanam posanam utayah /
manvantaesanukatha nirodho muktir asrayah //
dasamasya visuddhyartham navanam iha laksanam /
varnayanti mahatmanah srutenarthena canjasa //
manvantarani cesanukathas ca manvantaesanukathah / atra
sargadayo dasartha laksyanta ityarthah / tatra ca dasamasya
visuddhyartham tattvajnanartham navanam laksanam svaru-
pam varnayanti / nanv atra naivam pratiyate / ata aha srutena
srutya kanthoktyaiva stutyadisthanesu anjasa saksad varnayanti
arthena tatparyavrttya ca tattdakhyanesu //

56) The tattva which forms the subject matter of the Bhagavata is the principle of non-difference between the jiva, whose nature has just been described, and brahman, based on the fact that the jiva is, by nature, pure

consciousness and a portion of brahman; this has been described from the vyasti, or individual, point of view. The same tattva is also described from the samasti, or aggregate, point of view, by means of the categories which form the characteristics of Mahapuranas, such as sarga etc.; it is then termed asraya, the ultimate ground of existence. These categories are enumerated by Suka in the following two verses: "We find in the Bhagavata the categories: 1)sarga, 2)visarga, 3) sthana, 4)posana, 5)uti, 6)manvantara, 7)isanukatha, 8)nirodha, 9)mukti, and 10)asraya. The great souls describe the characteristics of the first nine, either directly, with the aid of Sruti, or by explaining their significance (indirectly) in order to clarify the meaning of the tenth." (Bh.P. 2/10/1-2)

Here, manvantareshanukathas is a dvandva compound meaning "manvantaras and ishanukathas". The idea is that these ten topics, sarga etc., are described here. And of those ten, they describe the laksana, i.e. the nature, of the first nine, "in order to clarify the meaning of the tenth", i.e. in order to bring about an understanding of the true nature (tattva) of the tenth. But this is not at all evident in this verse. To clear this up, Suka replies, "They describe them srutena, i.e. by means of Sruti (text) uttered in eulogistic passages etc., anjasa, i.e. directly, and also arthena, i.e. by demonstrating their significance through a variety of legends."

57) tam eva dasamam vispastayitum tesam dasanam vyut-
padikam saptaslokim aha
bhutamatrendriyadhiyam janma sarga udahrtah /
brahmano gunavaisamyad visargah paurusah smrtah //
bhutani khadini matrani ca sabdadini indriyani ca / dhisabdena
mahadahankarau / gunanam vaisamyat parinamat / brahmanah
paramesvarat kartur bhutadinam janma sargah / puruso vairajo
brahma tatkrta paurusah caracarasargo visarga ityarthah /
sthitir vaikunthavijayah posanam tadanugraha /
manvantarani saddharma utayah karmavasanah //
avataranucaritam hares casyanuvartinam /
pumsam isakathah prokta nanakhyanopabrmhitah //
vaikunthasya bhagavato vijayah srstanam tattnmaryadapala-
nenotkarsah sthithi sthanam / tatah sthitesu svabhaktesu tasya -
nugraha posanam / manvantarani tattanmanvantarasthitanam
manvadinam tadanugrhanam satam caritani tany eva dhar-
mas tadupasanakhyah saddharmah / tatraiva sthitau nana-
karmavasanah utayah / sthitav eva harer avataranucaritam asya-
nuvartinam ca katha ishanukathah prokta ityarthah /
nirodho'syanusayanam atmanah saha saktibhih /
muktir hitvanyatharupam svarupena vyavasthithi //
sthityanantaram catmano jivasya saktibhih svopadhibhih saha-
sya harer anusayanam harisayanugatatvena sayanam nirodha
ityarthah / tatra hareh sayanam prapancam prati drstinimila-
nam jivanam sayanam tatra laya iti jneyam / tatraiva nirodhe
'nyatharupam avidyadhyastam ajnatvadikam hitva svarupena
vyavasthithir muktih //

57) In order to clarify the meaning of the tenth topic alone, Suka utters the following seven verses, explaining the significance of all ten: "The origination of the elements, sense objects, sense organs, and mahat, Ahmaka, due to the disturbance of the equilibrium of the gunas by Lord is known as sarga. The gross creation produced by the Brahma is called visarga." (Bh.P.2/10/3)

Here, the term bhuta refers to the elements, ether etc.; matra signifies sense objects, such as sound etc. Indriya ("sense organs") represents the third element of this compound, and the term dhi indicated that mahat and ahankara are also to be included. "Due to the disturbance of the equilibrium of the gunas" means "due to the transformation of the gunas". This origination of the elements etc. "from Brahman", i.e. from the creator,

paramesvara, is what is known as sarga. The purusa is Brahma, born from Viraj; what is created by him is known as paurusa. This paurusa creation of the moving and the unmoving is known as visarga. This is the idea.

"Sthiti signifies the triumph of Vaikuntha (i.e. Vishnu); posana indicates his grace; manvantara stands for the virtuous conduct of the holy; and uti, for the subtle impressions from past actions. The descriptions of the deeds of the avatars of Hari and Him associates, supplemented by various legends, are known as isakatha." (Bh.P.2/10/4-5)

Here, sthiti, or sthana, signifies the "triumph", i.e. excellence, " of Vaikuntha", i.e. of the Lord, in maintaining the different rules and regulations for creatures. Posana indicates the grace of the Lord on His devotees dwelling within this period of maintenance. Manvantara refers to lives of virtuous individuals, such as Manu etc., who have received the grace of the Lord, and who dwell within the different manvantaras. Their lives are themselves considered dharma; worship of Lord is known as saddharma. Uti stands for the impressions formed by the various activities performed during the period of maintenance. The stories of the deeds of the avatars of Hari and his followers during the period of maintenance are called isanukatha. This is the idea.

"Nirodha signifies the coming to rest of the jiva, together with his saktis, in consequence of the cosmic sleep of Hari. Mukti indicates the abandonment of what is foreign to one's own nature, and the establishment in one's own true nature." (Bh.P.2/10/6)

That is, following the period of maintenance, "the atman", i.e. the jiva, comes to a state of rest "together with his saktis", i.e. with his own limiting adjuncts, as a consequence of "His" ,i.e. Hari's, rest; this is what is known as nirodha. Here, the "rest of Hari" (sayana) signifies a closing of the eyes from the manifest universe, while the "rest of the jiva" signifies the marging of the jivas in the state of nirodha. Mukti indicates the steady dwelling in one's own true nature in the condition of nirodha, by abandoning all that is foreign to one's own nature, i.e. ignorance etc., superimposed by avidya.

58) abhasas ca nirodhas ca yato 'sty adhyavasiyate /
sa asrayah param brahma paramatmeti sabdyate //
abhasah srstih nirodho layas ca yato bhavati adhyavasiyata
upalabhyate jivanam jnanendriyesu prakasate ca sa brahmeti
paramatmeti prasiddha asrayah kathyate / iti sabdah pradara-
rthah tena bhagavan iti ca / asya vivrtir agre vidheya //

58) "That is the asraya, form which come the origin and dissolution of the universe, and by virtue of which it is perceived; it is designated the supreme brahman and paramatman." (Bh.P. 2/10/7)

That is, he who is well-known under the designations brahman and paramatman, from whom come the abhasa, i.e. the origin, and the nirodha, i.e. the dissolution (of the universe), and because of whom it adhyavasiyate, i.e. is perceived, or shines, through the sense organs of jivas, He is known as the asraya. Since the particle iti indicates variety, Bhagavan is also to be understood. A further explanation (of this topic) is given below.

59) sthitau ca tatrastrayasvarupam aparoksanubhavana vya-
stidvarapi spastam darsayitum adhyatmadivibhagam aha
yo 'dhyatmiko 'yam purusah so 'sav evadhidaivikah /
yas tatrobhayavicchedah puruso hy adhibhautikah //
ekam ekatarabhava yada nopalabhamahe /
tritayam tatra yo veda sa atma svasrayasrayah //
yo 'yam adhyatmikah purusas caksuradikaranabhimani drasta
jivah sa evadhidaivikas caksuradyadhisthata suryadiah / deha-
srsteh purvam karananam adhisthanabhavenaksamataya karana-
prakasakartrtvabhimanitatsahayayor ubhayor api tayor vrtti-
bhedanudayena jivatvamatravisesat / tatas cobhayah karanabhi-
manitadadhisthatrdevatarupo dvirupo vicchedo yasmat sa adhi-

bhautikas caksurgolakadyupalaksito drsyo dehah purusa iti
purusasya jivasyopadhih / sa va esa puruso 'nnarasamayah ity-
adisruteh //

59) In order to clearly demonstrate the nature of the asraya during the period of maintenance, from the vyasti point of view as well, that is, in terms of one's own immediate experience, Suka explains the distinction between the categories, adhyatmika etc., in the following two verses: "He who is the adhyatmika purusa is verily the adhidaivika purusa. The purusa who is responsible for the division of these two is verily the adhibhautika purusa. In the absence of any one of these three, we do not perceive the others. Then, he who knows all three is the atman (i.e. the jiva), who is himself grounded in Him (i.e. in paramatman) who has no asraya other than Himself." (Bh.P.2/10/8-9)

That is, he who is the adhyatmika purusa, the jiva, or perceiver, who identifies himself with the sense organs, such as the eyes etc., is also the adhidaivika purusa, the presiding deity of the eye setc., such as Surya (the sun) etc. Prior to the creation of the body, there exists no dwelling place for the sense organs, which are thus rendered impenetrable. Consequently, no distinct modifications arise within either (the adhyatmika purusa), who considers himself to be the illuminator of the senses, or his ally (the adhidaivika purusa). As a result, both remain indistinguishable from the pure jiva. Then, on account of the adhibhautika purusa, i.e. the visible body, endowed with eyeballs etc., the other two purusas are divided, and assume their respective forms, the one identifying himself with the senses, and the other as the presiding deity of the senses. The adhibhautika purusa (i.e. the physical body) is referred to a purusa (literally, a "person") insofar as it represents the limiting adjunct of the purusa, or jiva. This usage is justified by the following Sruti text: "This purusa (i.e. the physical person) is the embodiment of the essence of food." (Tai.U.2/1/1)

60) ekam ekatarabhava ity esam anyonyasapeksasiddha-
tvenanasrayatvam darsyati / tatha hi drsyam vina tatpratitya-
numeyam karanam na sidhyati napi drasta na ca tadvina
karanapravrttitanumeyas tadadhisthata suryadhih na ca tam
vina drsyam ity ekatarasyabhava ekam nopalabhamah /
tatra tada tat tritayam alocanatmakena prayayena yo veda
saksitaya pasyati sa paramatma asrayah / tesam api parasparam
asrayatvam astiti tadvyavacchedartham visesanam svasrayo
'nanyasrayah / sa casav anyesam asrayas ceti / tatramsamsino
suddhajivaparamatmanor abhedamsasvikarenaivasraya uktah /
atah paro 'pi manute 'nartham iti
jagratsvapnasusuptam ca gunato buddhivrttayah /
tasam vilaksano jivah saksitvena vivaksitah //
iti suddho vicaste hy avisuddhakartuh ityady uktasya saksisam-
jninah suddhajavyasrayatvam na sankaniyam / athava nanv
adhyatmikadinam apy asrayatvam asty eva / satyam tathapi
parasparasrayatvan na tatra rayatakaivalyam iti te tv asraya-
sabdena mukhyataya nocyanta ity aha tritayam iti / sa atma
saksi jivas tu yah svasrayo 'nanyasrayah paramatma sa eva-
srayo yasya tathabhuta iti / vaksyate ca hamsaguhyastave
sarvam puman veda gunams ca tajjino
na veda srvajnam anantam ide / iti
tasmad abhasas ca ityadinoktah paramatmaivasraya iti /2/10
shrisukah //

60) The second of these two verses (i.e. Bh. 2/10/9) reveals the fact that none of these (three purusas) can be considered the asraya, since they are all mutually dependent. That is, in the absence of the visible object, it is not possible to establish the existence of either the sense organ, whose existence is inferred from the perception of the object, or the seer. And in the absence of either the sense organ or the seer, is not possible

to establish the existence of the presiding deities of the senses, such as Surya (the sun) etc., whose existence is inferred from the functioning of the sense organs. Furthermore, without the presiding deity, the sense organs cannot function; and in the absence of the senses, the existence of the visible object cannot be established. Thus, in the absence of any one of these, we do not perceive the others. Then He who "knows" these three, i.e. perceives them as the witness through a reflective cognition, He, i.e. paramatman, is the asraya. The qualifier svasraya, i.e. "having no asraya other than itself", is meant to distinguish paramatman from the other three, which also function as asrayas, each being the asraya for the others. And (in addition to being its own asraya) , the paramatman is also the asraya for the others.

The term asraya is used here only with reference to that aspect of the pure jiva, or "part", which is identical with the paramatman , or "whole". Thus, there should be no hesitation in considering the pure jiva, known as the "witness" and characterized in the following verses, to be the asraya: "...though beyond the three gunas, he considers himself to be composed of the three gunas, and consequently comes to grief" (Bh.P.1/7/5); "The states of waking, dream, and dreamless sleep are all modifications of the intellect based on the gunas. The jiva, being their witness, is considered distinct from them" (Bh.P. 11/13/27); and "...the pure (witness) observes the modifications of the mind, the impure agent" (Bh. P.5/11/12).

But then, shouldn't the adhyatmika purusa and the others also be considered asrayas? True, but since they are mutually dependent, they cannot be considered asrayas in any absolute sense; therefore, the term asraya should not be applied to them in its primary sense. This is the significance of the phrase, "In the absence of any one of these three, we do not perceive the others."

Then why not consider the witness alone to be the asraya? To this Suka replies, "Then he who knows all three is the atman..." This atman is the jiva, or witness. But He who represents His own asraya, i.e. has no asraya other than Himself, is paramatman. It is He who is the asraya for the witnessing jiva.

As stated in the Hamsaghyastava, "Man knows all, including the gunas; but knowing all that, he still does not know the all-knowing infinite (paramatman). My salutations to that (paramatman)" (Bh.P. 6/4/25). Therefore, the paramatman alone is declared to be the asraya in the Bhagavata verse (Bh.P. 2/10/7).

61) asya shribhagavatasya mahapuratanavavyanjanakalaksanam prakarantarena ca vedann api tasyaivasrayatvam aha dvayena

sargo 'syatha visargas ca vrtti raksantarani ca /
vamsa vamsanucaritam samstha hetur apasrayah //
dasabhir laksanair yuktam puranam tadvido viduh /
kecit pancavidham brahman mahadalpavyavasthaya //

antarani manvantarani / pancavidham

sargas ca pratisargas ca vamsa manvantarani ca /
vamsanucaritam ceti puranam pancalaksanam //
iti kecid vadanti / sa ca matabhedo mahadalpavyavasthaya
mahapuranam alpapuranam iti bhinnadhikaranatvena /
yady api visnupuranadav api dasapi tani laksyante tathapi
pancanam eva pradhanyenoktatvad alpatvam / atra
dasanam arthanam skandhesu yathakramam praveso na
vivaksitah tesam dvadasasankhyatvat / dvitiyaskandhokta-
nam tesam trtiyadisau yathasankhyam na samavesah niro-
dhadinam dasamadisu astamavarjam anyesam apy anyesu
yathoktalaksanataya samavesanasakyatvad eva / tad
uktam shrishvamibhir eva

dasame krishnasatkirtivitanayopavarnyate /
dharmaglaninimittas tu nirodho dustabhubhujam //
prakrtadicaturdha yo nirodhah sa tu varnitah / iti ato
'tra skandhe shrikrishnarupasyasrayasyaiva varnanapradhan-
yam tair vivaksitam / uktam ca svayam eva

dasame dasamam laksyam ashritasrayavigraham / iti
 evam anyatrapy unneyam / atah prayasah sarve 'rthah
 sarvesv eva skandhesu gaunatvena va mukhyatvena va
 nirupyanta ity eva tesam abhimatam / srutenarthena can-
 jasa ity atra ca tathaiva pratipannam sarvatra tattatsam-
 bhavat / tatas ca prathamadvitayayor api mahapurana-
 yam pravesah syat / tasmāt kramo na grhitah //

61) Suta also declares (paramatman) alone to be the asraya, in the following two verses, though enumerating the characteristics which indicate the Bhagavata to be a Mahapurana in a different fashion: "The knowers of Puranas understand a Purana to have the following ten characteristics:

1)sarga, 2)visarga, 3)vr̥tti. 4)raksa, 5)antara, 6) vamsa, 7)vamsanucarita, 8)samstha, 9)hetu, and 10)apasraya. Some, O Brahmana, consider the characteristics to be fivefold based on a distinction between major and minor."(Bh.P.12/7/9-10)

Here, antarani signifies manvantaras. Some consider the characteristics of Puranas to be fivefold by citing the following verse: "Sarga, pratisarga, vamsa, manvantara, and vamsanucarita are the five characteristics of a Purana." This difference of opinion is "based on a distinction between major and minor", i.e. based on the fact that major and minor Puranas each have their own distinctive topics. Even though all ten topics are described in such Puranas as the Vishnu Purana etc., still, since only five are principally discussed, they are considered minor.

This is not to say that these ten topics can be found one after the other in the subsequent skandhas of the Bhagavata, for the Bhagavata contains twelve such skandhas. Nor can the characteristics enumerated in the second skandha be found one after the other in skandhas three through twelve, since it is not possible to find the topics nirodha, mukti, and asraya in skandhas ten, eleven, and twelve; the same is also true regarding the other characteristics and skandhas, with the exception of skandha eight (which deals with the topic manvantara). Therefore, Shridhara himself states: "The destruction (nirodha) of the wicked kings, necessitated by a decline in righteousness, is described in skandha ten, in order to spread the fame of Krishna. The four kinds of nirodha, prakṛta, etc., have already been described." Thus, Shridhara considers the tenth skandha to be chiefly concerned with describing the asraya alone, in the form of Krishna. As he himself says: "The tenth topic (asraya), in the form of him (i.e. Krishna) who is the refuge for all who seek shelter with him, is the aim of the tenth skandha." And the same conclusion can be reached with regard to the other skandhas as well. Thus, according to Shridhara, virtually every topic is described either directly or indirectly, in every skandha. This same idea is indicated by the phrase, "(The first nine topics are described) either directly, with the aid of Sruti, or by explaining their significance (indirectly)," since one or the other of these methods is met with throughout the Bhagavata. Thus, the first and second skandhas are also to be considered as part of the nature of a Mahapurana. Therefore, we do not accept the idea that the ten topics are dealt with in successive chapters.

62) atha sargadinam laksanam aha

avyakrtagunaksobhan mahatas trivṛto 'hamah /
 bhutamatrendriyarthanam sambhavaḥ sarga ucyaṭe //
 pradhanagunaksobhan mahan tasmāt triguṇo 'hankarah
 tasmāt bhutamatranam bhutasuksmanam indriyanam ca
 sthulabhutanam ca tadupalaksitataddevatanam ca sambha-
 vah sargah / karanasrstih sarga ityarthah / purusanugrhitam etesam vasanamayah /
 visargo 'yam samaharo bijad bijam caracaram //
 puruṣaḥ paramatma / etasam mahadadinam jivasya purva-
 karmavasana-pradhano 'yam samaharah karyabhūtaḥ cara-
 caraprānirūpo bijad bijam iva pravahapanno visarga ucyaṭe /
 vyastisrstir visarga ityarthah / anenotir apy ukta /
 vṛttir bhutani bhutanam caranam acarani ca /
 kṛta svena nṛnam tatra kamaḥ codanayapi va //

caranam bhutanam samanyato 'carani cakarac carani
 ca kamad vrttīh / tatra tu nrnam svena svabhavena kamac
 codanayapi va ya niyata vrttīr jivika kṛta sa vrttīr ucyata
 ityarthah /
 raksacyutavatareha visvasyanuyuge yuge /
 tīryanmartyarsidevesu hanyante yais trayidvisah //
 yair avataraiḥ / anenesakatha sthanam posanam ceti trayam
 uktam /
 manvantaram manur deva manuputrah suresvarah /
 rsayo 'msavataras ca hareh sadvidham ucyate //
 manvadyacaranakathanena saddharma evatra vivaksita ityar-
 thah / tatas ca praktanagranthenaikartham /
 rajnam brahmaprasutanam vamsas traikaliko 'nvayah /
 vamsyanucaritam tesam vrttam vamsadharas ca ye //
 tesam rajnam ye ca vamsadharas tesam vrttam vamsyanucaritam //

62) Suta then describes the characteristics of sarga etc.:" The origination of mahat from a disturbance of the gunas of the unmanifest (prakṛti), of the three-fold 'I'-consciousness, and of the subtle elements, senses, and sense objects is called sarga." (Bh.P.12/7/11)

That is, mahat originates from a disturbance of the gunas of prakṛti; from mahat comes ahankara, composed of the three gunas; from ahankara arise the bhutamātras, or subtle elements, the senses, and the gross elements, along with their respective presiding deities. This process of origination is termed sarga. That is to say, sarga indicates causal creation.

"The assembling of these (elements of creation), with the aid of the puruṣa, based on the stored-up impressions (of jivas), is called visarga. It is the creation of all moving and unmoving beings, and proceeds like one seed growing out of another."(Bh.P.12/7/12)

Here, the puruṣa stands for paramatman. The assembling of these elements of creation, i.e. mahat etc., is based primarily on the stored-up impressions from past actions of the jiva. It represents the affect in the form of living beings, both moving and unmoving. This unbroken cycle, like one seed arising from another, is called visarga; that is, it is the creation of the particular. The category uti ("the subtle impressions from past actions") is also indicated by this verse.

"Unmoving being constitute the vrtti, or means of subsistence, for moving being. The means of subsistence for men is accomplished naturally, out of desire, or in accordance with scriptural injunction." (Bh.P.12/7/13)

That is, unmoving beings generally constitute the means of subsistence for moving beings, based on desire. The conjunction ca in this verse indicates that moving beings are also to be understood (as constituting the means of means of subsistence for other moving beings). The regulated vrtti of men, however, performed to maintain their livelihood, is carried out "naturally", i.e. based on their own nature, either out of desire, or according to scriptural injunction; this is what is known as vrtti.

"Rakṣa ('protection of the universe) indicates the exploits of the avatars of Acyuta (i.e. Viṣṇu), who come age after age, among animals, mortals, rṣis, and devas, and who destroy the enemies of the Vedas." (Bh.P.12/7/14)

Here, the pronoun yaiḥ indicates that it is the avatars who destroy the enemies of the Vedas. The three categories, isakatha ("stories of the avatars"), sthāna ("maintenance of the universe"), and posana ("the grace of the Lord on his devotees") are also indicated by this verse.

"Manvantara is said to contain six elements: the Manu, the sons of Manu the devas the rulers of the devas, the rṣis, and the partial avatars of Hari." (Bh.P. 12/7/15)

By the descriptions of the deeds of Manu etc. Saddharma is indicated. Thus this characterization (of the categories) is identical with the earlier one. (Bh.P. 2/4/10)

"The dynastic succession, past, present, and future, of the kings fathered by Brahma is known as vamsa. The descriptions of the lives of their descendants is known as vamsanucarita." (Bh.P.12/7/6)

Here, "of their (descendants)" means "of the descendants of the kings". It is the description of the lives of

63) naimittikah prakrtiko nitya atyantiko layah /
 samstheti kavibhih proktas caturdhasya svabhavatah // asya
 paramesvarasya / svabhavatah saktitah / atyantika ity anena
 muktir apy atra pravesita /
 hetur jivo 'sya sargader avidyakarmakarakah /
 yam canusayinam prahur avyakrtam utapare //
 hetur nimittam / asya visvasya / yato 'yam avidyaya karmakara-
 kah / yam eva hetum keci chaitanyapradhanyenanusayinam
 prabhuh apara upadhipradhanyenavyakrtam iti /
 vyatirekanvayau yasya jagratsvapnasusuptisu /
 mayamayesu tad brahma jivavrttisv apasrayah //
 shribadarayanamasamadhilabdharthavirodhad atra ca jivasuddha--
 svarupam evasrayatvena na vyakhyayate kintv ayam evarthah
 jagradadisv avasthasu mayamayesu mayasaktikalpitesu mahad-
 adidravyesu ca kevalasvarupena vyatirekah paramasaksitaya-
 nvayas ca yasya tad brahma ca jivanam vrttisv suddhasvarupa-
 taya sopadhitaya ca vartanesu sthitisv apasrayah sarvam aty-
 atikramyasraya ityarthah / apa ity etat khalu varjane varjanam
 catikrame paryavasyatiti / tad evam apasrayabhivyaktidvara-
 bhutam hetusabdavyapadistasya jivasya suddhasvarupajnanam
 aha dvabhyam
 padarthesu yatha dravyam tanmatram rupanamasu /
 bijadipancatantasv hy avasthasv yutam //
 virameta yada cittam hitva vrttitrayam svayam /
 yogena va tadatmanam vedehaya nivartate //
 rupanamatmakesu padarthesu ghatadisv yatha dravyam prthi- vyadi yutam ayutam ca bhavati karyadrstim
 vinapy upalam-
 bhat tatha tanmatram suddham jivachaitanyamatram vastu gar-
 bhadhanadipancatantasv navasv apy avasthasv avidyaya yutam
 svatas tv ayutam iti suddham atmanam ittham jnatva nirvinnah
 sann apasrayanusandhanayogyo bhavatity aha virameteti /
 vrttitrayam jagratsvapnasusuptirupam / atmanam paramatma-
 nam / svayam vama devader iva mayamayatvanusandhanena
 devahuyader ivanusthitenam yogena va/tatas cehayas tadanu-
 silanavyatiriktacestayah/12/7 shrisutah/ uddistah sambandhah//

63) "Samstha, or dissolution, is declared by the wise to result from the essential power (of paramesvara), and to be of four kinds: naimittika (causal), prakrta (natural), nitya (necessary), and atyantika (final)." (Bh.P. 12/7/17)

Here, the pronoun asya indicates paramesvara, and the term svabhavatah means "due to His sakti". The mention of atyantika, or final dissolution, indicates that mukti is also included here.

"The jiva performs actions out of ignorance, and is thus the hetu, or cause, of the creation etc. of the universe. Some call that anusayin, while others call it avyakrta." (Bh.P. 12/7/18)

Here, the term hetu indicates the efficient cause; asya means "of the universe". The compound avidyakarmakarakah provides the reason: "since he performs actions out of ignorance". Some refer to this hetu as anusayin, emphasizing the conscious aspect, while others call it avyakrta, emphasizing its association with upadhis.

"That brahman, who is both associated with and distinct from the states of waking, dream, and deep sleep as well as the products of maya, serves as the apasraya, or ground, for the functions of the jiva (Bh.P.

12/7/19)

The pure form of the jiva is not explained here to be the asraya, since that would contradict Vyasa's experience in samadhi. Rather, the idea is this: Brahman, in his pure form, is distinct from the states of waking etc., as well as from the products of maya, such as mahat etc., which are conceived through the power of maya; but in His role as the supreme witness, He is associated with them. That is to say, though the apasraya is the ground (asraya) for the functions of the jivas, both in its pure form, and in its qualified form, as dwelling in the midst of these functions, it is all-transcending. This is indicated by the preverb apa (in apasraya) which indicates "abandonment", which is itself synonymous with "transcendence".

Therefore, Suta, in the following two verses, speaks of the pure conscious nature of the jiva, designated by the term hetu, as a means to revealing the true nature of the apasraya: "Just as a material element, is both associated with and distinct from the objects which it constitutes, made up of names and form, so is the Atman both associated with and distinct from the various stages of life, beginning with inception and ending with death. When one withdraws the mind and goes beyond the three states (waking, dreaming, and deep sleep), either on his own, or with the aid of yoga, he realizes the atman, and refrains from endeavors." (Bh.P. 12/7/20-21)

That is, just as a substance, such as earth etc., is associated with objects, such as jars etc., and is also distinct from them when viewed without regard for its effect, so also the tanmatra, i.e. the reality, or pure consciousness of the jiva, is associated, through avidya, with the nine stage of life, beginning with conception and ending with death, and yet is, in itself, unassociated.

Having realized the pure atman to be such, one becomes indifferent and qualified to inquire into the nature of the apasraya. This is explained by Suta in the second of these two verses (Bh.P.12/7/21). Here, the "three states" are those of waking, dreaming and deep sleep; the term atman signifies paramatman. The expression "on his own" means "by inquiring into the illusory nature of things, as did Vamadeva etc.", and "through yoga" means "through the practices of yoga, performed by Devahuti etc." "Refraining from all endeavors" means "from all endeavors other than the pursuit of paramatman".

Thus has the sambandha been indicated.

iti kaliyugapavanasvabhajanavibhajanaprayojanavatarashri-
shribhagavatkrishnachaitanyadevacarananucaravisvavaishnavaraja-
sabhasabhajanabhajanashrirupasanatananusasanabharatigarbh
eshribhagavatasandarbhhe tattvasandarbhho nama prathamah
sandarbhah //

Here ends the first volume of the Bhagavatasandarbhah, entitled Tattvasandarsha, written according to the teachings of Rupa and Sanatana, the objects of veneration in the assemblies of all great Vaishnavas, and the companions of the Supreme Lord Krishna Chaitanya, the purifier of the Kali Yuga, who incarnated in order to bestow the boon of His own worship.

Shri Tattva-sandarbhah

TEXT 1

krishna-varnam tvishakrishnam
sangopangastra-parshadam
yajnai sankirtana-prayair
yajanti hi su-medhasah

"In the age of Kali intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Krishna. Although His complexion is not blackish, He is Krishna Himself. He

is accompanied by His associates, servants, weapons, and confidential companions.”

Purport by Gopiparanadhana prabhu

Shri Jiva Gosvami begins the mangalacarana of his Bhagavata-sandarbha with this text from Shrimad-Bhagavatam (11.5.32). The word mangala-acarana literally means “enacting auspiciousness,” and this enactment is usually done poetically, by means of a sanctifying invocation. Traditionally in India authors were expected to start all their serious works with one or more verses of mangalacarana. The oft-cited reasons for doing so were that the invocation helps remove obstacles and assure the successful completion of one’s book, and also that beginning one’s work in this way conforms to the precedent set by cultured authorities (nirvighnayai tat-purtaye shishtacara-pariprapta...mangalam acarati [Baladeva Vidyabhushana, Sukshma-tika on Govinda-bhashya 1.1.1]). Though it is undeniable that many inferior writers have followed the tradition with mediocre results, in the hands of a great author the mangalacarana can concisely summarize his whole message and immediately establish an elevated level of discourse.

Shrila Krishnadasa Kaviraja lists the purposes the mangalacarana can serve after completing his own invocation at the start of Shri Chaitanya-caritamrita :

se mangalacarana haya tri-vidha prakara
vastu-nirdesha, ashirvada, namaskara

“The mangalacarana involves three processes: defining the objective, offering benedictions, and offering obeisances” (Cc. Adi 1.22). Shri Jiva Gosvami has accomplished the first of these purposes in this opening verse of the Tattva-sandarbha, and in the following seven verses, which continue the mangalacarana, he will reiterate this purpose and also accomplish the other two.

By first citing a verse from Shrimad-Bhagavatam instead of following the general practice of composing a showcase verse of his own, Shri Jiva Gosvami turns our attention without undue formalities to the Bhagavatam itself, the vastu (subject) of Shri Bhagavata-sandarbha. The Bhagavatam is unique even among the eighteen major Puranas. It is more coherently organized than others, its style is more elegant, and more than any other Purana it focuses on a single theme: the supremacy and all-attractiveness of svayam bhagavan, the original Personality of Godhead, Shri Krishna. Each of the standard schools of Vaishnavism implicitly trusts the Bhagavatam and studies it regularly. The followers of Chaitanya Mahaprabhu especially revere it as their primary scripture. Since Shri Jiva was the protege of his uncles Rupa and Sanatana, who were directly working under the personal instructions of Lord Chaitanya, it was natural for Jiva to be imbued with an intimate affinity for Lord Chaitanya and for His favorite source of inspiration, Shrimad-Bhagavatam.

Here at the beginning of the mangalacarana and throughout the Sandarbhas we find that Shri Jiva forgoes opportunities to display his poetic eloquence. Such an encyclopedic work of systematic philosophy as this demands from its author a concise, straightforward presentation, and so in the Sandarbhas Shri Jiva expresses himself tersely in prose, though he was certainly a brilliant poet, as anyone who has read his Gopala-campu can attest.

Because the Sandarbhas are a commentary on Shrimad-Bhagavatam, they inherit the Bhagavatam’s own subject, namely the Supreme Lord Krishna along with His avatara expansions and generations of devotees. This additional vastu (substance) is also indicated in the first mangalacarana verse. Shri Jiva Gosvami has taken the verse from the section of the Bhagavatam’s Eleventh Canto recounting a long conversation between King Nimi and the nine Yogendra sages that ranges over a number of theological topics. Nimi asked Yogendra Karabhajana about the Supreme Lord’s yuga-avatars, His special incarnations who appear once in each age to teach human society the particular method of spiritual development appropriate for that age. (The general

Puranic scheme of ages measures the current age, Kali-yuga, as lasting 432,000 years, five thousand of which have passed; preceding it were three other yugas—Satya, Treta, and Dvapara—the first four times as long as Kali, the second three times as long, and the third twice as long.) Karabhajana said that the yuga-avatara in Satya-yuga has a white complexion, dresses as a brahmachari celibate student, is known by the names Hamsa, Vaikuntha, and others, and teaches meditational devotion. Karabhajana explained that the Treta-yuga avatara has a red complexion, is known by the names Vishnu, Yajna, and others, and teaches the rituals of Vedic fire sacrifice as the method of devotional service appropriate for that age.

Describing the avatara during the Dvapara Age, Karabhajana said that He has a dark blue complexion, wears yellow garments, is addressed in prayer as Vasudeva, Sankarshana, Pradyumna, and Aniruddha, and teaches worship of the Supreme through the combined methods of the Vedas and tantras. Though Karabhajana does not explicitly identify this yuga-avatara, one can easily recognize Him to be Krishna, the son of Vasudeva. Then, reaching the point of our mangalacarana verse, Karabhajana introduces it by stating,

iti dvapara urvisha/ stuvanti jagad-ishvaram
nana-tantra-vidhanena/ kalav api tatha shrinu

“O King, in this way people in Dvapara-yuga glorified the Lord of the universe. In Kali-yuga also people worship the Supreme Personality of Godhead by following various regulations of the revealed scriptures. Now kindly hear of this from me” (Bhag. 11.5.31).

Some contend that Lord Vishnu does not appear as a yugavatara in Kali-yuga. Indeed, one of Vishnu’s descriptive names is Tri-yuga, which apparently means that He manifests Himself in three ages—Satya, Treta, and Dvapara—but not in Kali, the most corrupt age, when even lesser demigods avoid visiting the earth. There is some Puranic evidence supporting this view: Shri Jiva Gosvami, in his own commentary on Shri Tattva-sandarbha (known as Sarva-samvadini), cites the following verses from the Vishnu-dharmottara Purana:

pratyaksha-rupa-dhriḥ devo/ [DDB1]drishyate na kalau hariḥ
kritadishv eva tenaiva/ tri-yugāḥ paripathyate

kaler ante ca samprapte/ kalkinam brahma-vadinam
anupraviṣṭya kurute/ vasudevo jagat-sthitim

“The Supreme Lord Hari does not appear in a visibly manifest form in the Age of Kali. He appears only in the three ages starting with Krita [Satya], and so He is called Tri-yuga. But at the end of the Kali Age Lord Vasudeva reestablishes order in the world by causing the appearance of Kalki, the proponent of absolute truth.” Prahlada Maharaja makes a similar statement in his prayers to Lord Nrisimha in the Seventh Canto of Shrimad-Bhagavatam:

ittham nri-tiryag-rishi-deva-jhashavatairair
lokan vibhavayasi hamsi jagat-pratipan
dharmam maha-purusha pasi yuganuvrittash
channash kalau yad abhavas tri-yugo 'tha sa tvam

“In this way, my Lord, You appear in various incarnations as a human being, an animal, a great saint, a demigod, a fish, or a tortoise, thus maintaining the entire creation in different planetary systems and killing the demoniac principles. According to the age, O my Lord, You protect the principles of religion. In the Age of Kali, however, You are covered, and therefore You are known as Tri-yuga” (Bhag. 7.9.38). The venerable Bhagavatam commentator Shridhara Svami gives his gloss on this prayer: vibhavayasi palayasi hamsi ghatayasi kalau tu tan na karoshi yatas tada tvam channo 'bhavah, atas trishv eva yugeshv avirbhavat sa evam-bhutas tvam tri-yuga iti prasiddhah. “You [usually] engage in protecting [the devotees] and killing [the

demons], but not in Kali-yuga, for at that time You are covered. Therefore, since you appear only in three yugas, you are known as Tri-yuga.”. Later, in his comments on the Eleventh Canto, when he comes to the verse *krishna-varnam tvishakrishnam*, Shridhara Svami reads *tvishakrishnam* as the euphonic combination of *tvisha krishnam* (“having a blackish complexion”) instead of *tvisha akrishnam* (“having a nonblackish complexion”), which is grammatically allowable because of the inherent ambiguity of the combination. Based on this reading of *tvishakrishnam*, Shridhara Svami identifies the avatara being described as Shri Krishna, making Him the *yugavatara* for both *Dvapara* and *Kali*.

But Shridhara Svami wrote his commentary a few hundred years before the advent of Chaitanya Mahaprabhu, the worshipable Lord of Jiva Gosvami and all other Gaudiya Vaishnavas. They consider Chaitanya Mahaprabhu, who initiated the devotional method of *sankirtana*, congregational chanting of the names of God, to be the actual *yuga-avatara* for *Kali*. Lord Chaitanya fits the description *channah kalau*, the hidden avatara in *Kali-yuga*, because He consistently played the role of a simple devotee of Krishna, refusing to admit He was Krishna Himself. Lord Chaitanya greatly respected Shridhara Svami’s explanation of *Shrimad-Bhagavatam* and did not like to hear any criticism of his opinions, but we cannot expect the commentator to have predicted the Lord’s future covert appearance. In any case, if he did know of it, he did not publically reveal this insight.

In his *Sarva-samvadini* Shrila Jiva Gosvami states that the *Vishnu-dharmottara*’s denial of a *yugavatara* in *Kali* may apply to other *Kali-yugas* but not to the present one. As Shri Jiva explains, we are living in the twenty-eighth *Kali-yuga* of the seventh *manvantara* of the day of *Brahma* called *Shveta-varaha-kalpa*. Only once in each day of *Brahma*—meaning once every 8,640,000,000 years—does the Personality of Godhead Shri Krishna descend to the earth in His original form. This rare descent of Lord Krishna did in fact occur during our present cycle of ages, just before *Kali-yuga* began five thousand years ago. Krishna is not just another avatara but is the ultimate source of all forms of God. When He appears, His unlimited potency overrules the general pattern and He comes again in *Kali-yuga*. Thus Lord Chaitanya Mahaprabhu, who displayed His pastimes in Bengal and elsewhere some five hundred years ago, is Krishna Himself, not an avatara of Krishna exhibiting only some of the Supreme Lord’s potencies. Lord Chaitanya coincidentally accepts the role of *yugavatara*, but to regard Him as that and nothing more would be a gross underestimation of His greatness. The Gaudiya Vaishnavas’ realization that Lord Shri Krishna and Krishna Chaitanya Mahaprabhu are one and that Lord Chaitanya is the deliverer of *Kali-yuga* easily reconciles with Shridhara Svami’s opinion that Shri Krishna Himself is the *yugavatara* for both the *Dvapara* and *Kali* ages.

The principal thesis of this first *Sandarbha*, *Shri Tattva-sandarbha*, is that *Shrimad-Bhagavatam* is the perfect scriptural authority. The other *Sandarbhas* will demonstrate how the *Bhagavatam* perfectly reveals the glories of Lord Krishna and of devotional service to Him. As Shrinatha Cakravarti has written in his *Chaitanya-manjusha*,

aradhyo bhagavan vrajesha-tanayas tad-dhama vrindavanam
ramya kacid upasana vraja-vadhu-vargena ya kalpita
shastram bhagavatam pramanam amalam prema pum-artho mahan
ittham gaura-mahaprabhor matam atas tatradaaro nah parah

“The Supreme Lord to be worshiped is the son of the King of *Vraja*. His personal abode is *Vrindavana*. The most favorable mode of serving Him is that practiced by the young maidens of *Vraja*. The scripture *Shrimad-Bhagavatam* is the spotless source of reliable knowledge, and pure love of God is the supreme goal of human life. Such are the opinions of *Gaura Mahaprabhu*, and we therefore respect them implicitly.”

The *Bhagavatam* is such a complete revelation of all the Supreme Truth’s potencies that it can enlighten the various understandings of *Vaishnava acaryas* both before and after Lord Chaitanya Mahaprabhu’s appearance. For example, directly following the verse *krishna-varnam tvishakrishnam*, *Karabhajana Yogendra* addresses two beautiful prayers to the *Mahapurusha*. The followers of Lord Chaitanya understand that these prayers are

offered to Him, the Mahaprabhu, while Shridhara Svami interprets them more generically, removing them from the context of the description of the yugavataras.

tyaktva su-dustyaja-surepsita-rajya-lakshmim
dharmishtha arya-vacasa yad agad aranyam
maya-mrigam dayitayepsitam anvadhavad
vande maha-purusha te caranaravindam

“O Mahapurusha, I worship Your lotus feet. You gave up the association of the goddess of fortune and all her opulence, which is most difficult to renounce and is hankered after by even the great demigods. Being the most faithful follower of the path of religion, You thus left for the forest in obedience to a respectable superior’s words. Out of sheer mercy You chased after the fallen conditioned souls, who are always in pursuit of the false enjoyment of illusion, and gave them the true object of all desire” (Bhag. 11.5.34). The devotees of Chaitanya Mahaprabhu understand this verse as a summary of His pastimes: Cursed by an angry brahmana (arya-vacasa) to lose all happiness in family life, Lord Chaitanya entered the renounced order (aranyam) and left His wife Vishnupriya, even though she is directly His eternal consort, the goddess of fortune (rajya-lakshmim).

Shridhara Svami reads the same lines differently: Ordered by His father (arya-vacasa) into exile in the forest (aranyam), Lord Ramacandra gave up His royal opulence (rajya-lakshmim). For Shridhara Svami, maya-mrigam means “the golden deer that was the sorcerer Marici in disguise,” and dayitaya ipsitam means “desired by His beloved Sita”; that is, Lord Rama chased after the false deer because His wife wanted to have it. The Gaudiya acarya Vishvanatha Cakravarti repeats Shridhara Svami’s explanation in his commentary but then adds another: Maya-mrigam means “the living entities who are entangled in material life, seeking out the illusion of wife, children, wealth, and so on” (mayam kalatra-putra-vittadi-rupam mrigayati anveshyatiti maya-mrigah samsaravishto janah). Dayitaya means “out of compassion,” and ipsitam means “object of desire.” In other words, Lord Chaitanya pursued the deluded souls to attract them to the better life of Krishna consciousness. Both these interpretations are grammatically and logically feasible.

In his Sarva-samvadini Shri Jiva explains the phrase krishna-varnam tvishakrishnam as follows: Lord Chaitanya is Krishna Himself, yet His complexion (tvisha) is akrishnam, not dark blue but golden. Krishna-varnam means “containing the syllables krish-na,” as in the name Krishna Chaitanya, the brahmacari name given to Lord Chaitanya by His spiritual master Keshava Bharati. Or, alternatively, Lord Chaitanya always describes (varnayati) the glories of Shri Krishna under the spell of remembering His own blissful pastimes as Krishna; out of His supreme compassion He also describes these glories to everyone else. Or, although He does not appear in the dark-blue form of Krishna, by the brilliance of His golden effulgence (tvisha) He nevertheless inspires everyone with realization of Krishna (krishna-varnam); therefore those who see Him also see Krishna. Or, although to the general populace He is not Krishna but a devotee, to a few intimate followers He offers a revelation (tvisha) of Himself as the same Shyamasundara with dark-blue complexion (krishna-varnam).

Each avatara of Vishnu should be identifiable by His special bodily features and ornaments (angas and upangas), His personal weapons (astras), and His associates (parshadas). According to Shrila Baladeva Vidyabhushana in his commentary on the Tattva-sandarbha, Chaitanya Mahaprabhu appears with all of these identifying features (sangopangastra-parshadam): His main limbs (angas) are Lord Nityananda and Lord Advaitacarya; His ornaments (upangas) are principal followers like Shrivasa Thakura; even though in this appearance Lord Vishnu does not directly kill demons, with His weapons (astras) of the holy names of God He kills the demonic spirit lurking in every heart in Kali-yuga; and He has His regular associates (parshadas), such as Gadadhara Pandita and His servant Govinda.

Thus the Eleventh canto of Shrimad-Bhagavatam verifies that Lord Chaitanya Mahaprabhu is the yugavatara for the current age. Further verification is found in the Tenth Canto, where Vasudeva’s priest, Garga Muni,

says the following during the name-giving ceremony for his new-born son Krishna:

asan varnas trayo hy asya/ grinato 'nu-yugam tanuh
shuklo raktas tatha pita/ idanim krishnatam gatah

"Your son Krishna appeared previously in three different colors, assuming His forms according to each age. He has been white, red and yellow, and now He is dark blue" (Bhag. 10.8.13). The white incarnation was Lord Hamsa, the yugavatara for Satya-yuga; the red incarnation was Lord Yajna, the yugavatara for Treta-yuga; and dark-blue Krishna appeared in Dvapara-yuga. By a simple process of elimination, the yellow yugavatara must appear in Kali-yuga. Garga Muni is referring to a previous Kali-yuga, but in the current Kali Age the yugavatara is also yellow (pita): He is Chaitanya Mahaprabhu, the Golden Avatara. Fully aware of this and of the fact that no attempt at spiritual advancement can be succesful without following the lead of the current age's yugavatara, Shri Jiva Gosvami first dedicates Shri Bhagavata-sandarbha to the glorification and service of Lord Chaitanya.

Shrila Baladeva Vidyabhushana remarks that Lord Krishna became non-krishna, or golden, when His own dark-blue complexion was covered by the effulgence (tvisha) of His beloved consort, Shrimati Radharani. This comment hints at the more confidential purpose Lord Krishna had in appearing as Chaitanya Mahaprabhu, namely, that He assumed the mood and complexion of own pleasure potency to experience for Himself the love that only She knows.

Purport by BBT Translators

Invocation I

natva krishnadasa-varyam prabhupadam tattvartha-dam
bhashatikan karomy aham shri-vaishnavanam tushtaye

"After paying my obeisances to the best among Lord Krishna's devotees, Shrila Prabhupada, who has imparted knowledge about the essence of Vedic literature, I write this translation and commentary for the satisfaction of the Vaishnavas." [new2]

In the Vedic culture every undertaking begins with an invocation, technically called mangalacarana. The purpose is to invoke the blessings of the Supreme Personality of Godhead so He may remove any obstacle to the completion of the work. This book, Shri Shat-sandarbha, is a detailed treatise on the Lord's name, fame, abode, qualities, pastimes, and associates. As such, it is already all-auspicious and thus needs no invocation. Shrila Jiva Gosvami nonetheless performs mangalacarana, following in the footsteps of the previous acaryas and setting an ideal example for his readers.

A book's mangalacarana is of three types and may have one or more verses. The three types are:

Namas-kriyatmaka: paying obeisances to one's teacher(s) or worshipable deity, or to both.

Ashir-vadatmaka: praying to the Lord for His blessings, bestowing blessings upon the readers, or exclaiming "All glories to the Lord!"

Vastu-nirdeshatmaka: summarizing the subject matter of the book.

Often the mangalacarana will also describe four essential elements of the book, called anubandha-catushtaya:

adhikari ca sambandho vishayash ca prayojanam
avashyam eva vaktavyam shastradau tu catushtayam

"At its beginning a book must describe these four items: the qualifications of the person who may read the

book (adhikari), the connection between the book and its subject (sambandha), the subject itself (vishaya or abhidheya), and what the reader will gain by reading the book and following the path it prescribes (prayojana).” In modern books these four items are usually covered in the introduction.

It is significant that Shrila Jiva Gosvami begins his mangalacarana with a quotation from Shrimad-Bhagavatam and not with an original verse. By doing so he shows his reverence for Shrimad-Bhagavatam and his surrender to the instructions of Shri Chaitanya Mahaprabhu, for whom Shrimad-Bhagavatam was the supreme scriptural authority. Shrila Jiva Gosvami also implies that in the Shat-sandarbha he will analyze the Bhagavatam and establish its superiority over all other scriptures. In addition, this verse establishes that his worshipable Deity is Lord Shri Chaitanya Mahaprabhu.

The opening verse was spoken by Karabhajana Rishi in response to a question Maharaja Nimi posed concerning the Lord’s color, name, and mode of worship in the various yugas. In this verse Karabhajana Rishi describes the Lord’s incarnation in Kali-yuga, and in so doing he indirectly reveals that Shri Chaitanya Mahaprabhu is Lord Shri Krishna, the Supreme Personality of Godhead. Krishna-varnam indicates one who describes the pastimes of Lord Krishna to others or who always chants “Krishna, Krishna.” Shri Chaitanya Mahaprabhu certainly meets this criterion for being krishna-varna. Varnam also means “class” or “category.” So krishna-varnam may also indicate one who is in the same class as Krishna. Shri Krishna Chaitanya Mahaprabhu is krishna-varna in this sense because He is nondifferent from Lord Shri Krishna. Varna also means “letter” or “word,” and thus krishna-varnam also indicates one whose name has the word Krishna in it—in this case Shri Krishna Chaitanya.

Other meanings of varna are “fame,” “form,” “outward appearance,” “quality,” and “ritual.” One may apply all these meanings to the phrase krishna-varnam and thus understand it to indicate Shri Krishna Chaitanya Mahaprabhu. For example, krishna-varnam may indicate one whose fame is like Krishna’s or whose form is like Krishna’s.

In Sarva-samvadini, a supplementary commentary to Shri Shat-sandarbha by Shrila Jiva Gosvami himself, he explains that Lord Chaitanya is referred to as krishna-varna because people were reminded of Lord Shri Krishna just by seeing Him. Another reason is that although Shri Chaitanya displayed a golden complexion to the common man, to His intimate associates He sometimes appeared blackish. [DDB3] Finally, krishna-varna also means one who is blackish like Krishna, but in the case of Lord Chaitanya krishna-varna must refer to His inner complexion. This Shrila Jiva Gosvami explains in the next Text.

The compound word tvishakrishnam may be broken as tvisha akrishnam, giving the meaning “whose bodily hue is not blackish.” In Shrimad-Bhagavatam (10.8.13), Garga Muni tells Nanda Maharaja:

asan varnas trayo hy asya grihnato ‘nu-yugam tanuh
shuklo raktas tatha pita idanim krishnatam gatah

“Your son Krishna appears as an incarnation in every millennium. In the past He assumed three different colors—white, red,[DDB4] and yellow—and now He has appeared in a blackish color.”

According to Shrimad-Bhagavatam, the Supreme Personality of Godhead had a white complexion when He appeared in Satya-yuga, a reddish one in Treta-yuga, and a blackish one in Dvapara-yuga. So by the process of elimination the word akrishnam, “non-blackish,” must indicate the incarnation with a yellow complexion—that is, the golden avatara, Shri Chaitanya Mahaprabhu. Garga Muni’s mention of His yellow color “in previous yugas” may refer either to Lord Chaitanya’s previous appearances or to His future appearances, but Garga Muni uses the past tense because he is mentioning the yellow incarnation along with other incarnations who had appeared in the past. The usage is similar to what a person might say if he saw a householder and fifteen brahmacaris walking on the road: “The brahmacaris are coming.” Yet another consideration is that Gargacarya

may have used the past tense to hide Krishna's future incarnation as Lord Chaitanya. Garga's purpose would have been to avoid confusing Nanda Maharaja and to play along with the Lord's plan to appear in Kali-yuga as the channa-avatara, or hidden incarnation. This last reason is why the Vedic scriptures only indirectly refer to Lord Chaitanya's incarnation.

In the Bhagavad-gita (7.25) Lord Krishna says, *naham prakashah sarvasya yoga-maya-samavritah*: "Because the veil of Yogamaya covers Me, I am not manifest to everyone as I am." This declaration specifically applies to the Lord's appearance in Kali-yuga as Shri Krishna Chaitanya. Prahlada Maharaja also refers to Lord Chaitanya when he says in Shrimad-Bhagavatam (7.9.38), *channah kalau yad abhavas tri-yugo 'tha sa tvam*: "O Lord, Your incarnation in Kali-yuga is hidden, or confidential, and therefore you are called Tri-yuga, one who incarnates in three yugas [namely Satya, Treta, and Dvapara]." Here the word *channa* ("covered") also signifies that Lord Chaitanya is Lord Krishna covered by the mood and complexion of Shri Radhika. The Naradiya Purana (5.47) also foretells the Lord's appearance as a devotee:

*aham eva kalau vipra nityam pracchanna-vigraha
bhagavad-bhakta-rupena lokan rakshami sarvada*

"The Lord said: 'Concealing My real identity, O vipra [Markandeya Rishi], I appear in Kali-yuga in the garb of a devotee and always protect My devotees.'"

Tvishakrishnam may also be broken up as *tvisha krishnam*, meaning "one whose complexion is blackish." Although Lord Chaitanya's complexion was golden, He is Lord Krishna Himself, and thus the words *tvisha krishnam* indicate His original form as Lord Krishna, which He revealed only to certain devotees, such as Sarvabhauma Bhattacharya.

Sangopangastra-parshadam means "with His limbs, ornaments, weapons, and associates." According to Shrila Baladeva Vidyabhushana, Lord Chaitanya's limbs are Lord Nityananda Prabhu and Advaita Acarya, His ornaments are Shrivasa Thakura, Shrila Haridasa Thakura, and others, His weapons are the holy names, which dispel ignorance, and His associates are Gadadhara, Govinda, and the many other devotees who stayed with Him in Jagannatha Puri.

Sangopangastra-parshadam may also refer to Lord Chaitanya's form as Shri Krishna, which He showed to His intimate devotees. This form has beautiful limbs decorated with ornaments (such as the Kaustubha gem), which act like weapons by attracting one's mind toward Lord Krishna and thus killing one's demoniac mentality. The Lord's ornaments are also associates of His, since they are living persons and are His devotees.

The words *yajnaih sankirtana-prayair yajanti hi su-medhasah* convey the following meaning: The Vedas recommend many processes for worshiping the Supreme Lord, but in Kali-yuga the wise worship Him by chanting His holy names congregationally. Lord Chaitanya inaugurated this process and is thus called the father of the sankirtana movement.

Su-medhasah means "people of fine intelligence." The implication is that less intelligent people will worship the Lord in other ways and that outright fools will oppose the sankirtana movement. Sankirtana is very dear to Lord Shri Chaitanya Mahaprabhu. He Himself was always absorbed in performing sankirtana, and He enjoined everyone to participate, declaring it the [DDB5]universal remedy for all the defects of Kali-yuga. Shukadeva Gosvami confirms this in Shrimad-Bhagavatam (12.3.51, 52):

*kaler dosha-nidhe rajann asti hy eko mahan gunah
kirtanad eva krishnasya mukta-sangah param vrajet*

krite yad dhyayato vishnum tretayam yajato makhaih

dvapare paricaryayam kalau tad dhari-kirtanat

“My dear king, although Kali-yuga is an ocean of faults, there is still one good quality about this age: Simply by chanting the names of Krishna one can become free from material bondage and be promoted to the transcendental kingdom. Whatever result was obtained in Satya-yuga by meditating on Vishnu, in Treta-yuga by performing sacrifices, and in Dvapara-yuga by serving the Lord’s lotus feet can be obtained in Kali-yuga simply by chanting the Hare Krishna maha-mantra.”

Shrila Jiva Gosvami’s worshipable Deity is Shri Chaitanya Mahaprabhu. Therefore Jiva Gosvami begins his topmost literary achievement by quoting a verse about Shri Chaitanya from Shrimad-Bhagavatam, the supreme scriptural authority for all time. This is a vastu-nirdeshatmaka mangalacarana.

TEXT 2

antah krishnam bahir gauram
darshitangadi-vaibhavam
kalau sankirtanadyaih smah
krishna-chaitanyam ashritah

Gopiparanadhana: In this Age of Kali we have taken shelter of Krishna Chaitanya by congregationally chanting the Lord’s holy names and performing other devotional practices. Blackish within but golden without, He exhibits all His opulences, beginning with His bodily features.

Purport by Gopiparanadhana prabhu

This original verse by Shri Jiva Gosvami restates the previous text. In the first line he glosses krishna-varnam as meaning antah krishnam, “internally Krishna Himself,”[DDB6] and tvishakrishnam as bahir gauram, “outwardly appearing golden.” Gaura (“Golden One”) and Gauranga (“Golden-limbed One”) are names of Shri Chaitanya Mahaprabhu. He displayed the spiritual opulences proving He is God (darshitangadi-vaibhavam), but not in the usual ways. Unlike such incarnations as Lord Varaha and Lord Nrisimha, He did not kill great demons, and unlike Lord Krishna, He did not exhibit amorous pastimes that violated ordinary morality. Instead, the distinctive opulences of Lord Chaitanya were His all-attractive pure love of Krishna and the unprecedented kindness He showed to His devotees and to the unfortunate, deluded people of this world. Those with clear intelligence can understand that Lord Chaitanya’s activities are far beyond the ability of a mortal being. He was more generous than any previous avatara, including Lord Krishna Himself, who advised in the Bhagavad-gita (18.66):

sarva-dharman parityajya/ mam ekam sharanam vraja
aham tvam sarva-papebhyo/ mokshayishyami ma shucah

“Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear” Thus Lord Krishna demanded full surrender before He would give His full mercy. When He appeared 4,500 years later as Lord Chaitanya, however, He put aside that demand and freely gave love of God to whoever would hear and chant Krishna’s names according to His instructions.

Devotees who receive the mercy of Lord Chaitanya know directly the power of that mercy, and anyone who takes shelter of such devotees will also begin to experience its influence. Any person in this age who honors

Lord Chaitanya as the Supreme Lord and faithfully follows His simple teachings will become an ideal Vaishnava, with the saintly qualities described in Shrimad-Bhagavatam (3.25.21–23) by Lord Kapila, the incarnation of the Supreme Lord born in Satya-yuga as the son of Devahuti:

titikshavah karunikah/ suhridah sarva-dehinam
ajata-shatravah shantah/ sadhovah sadhu-bhushanah

mayy ananyena bhavena/ bhaktim kurvanti ye dridham
mat-krite tyakta-karmanas/ tyakta-svajana-bandhavah

mad-ashrayah katha mrishtah/ shrinvanti kathayanti ca
tapanti vividhas tapa/ naitan mad-gata-cetasah

“The symptoms of a sadhu are that he is tolerant, merciful, and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime. Such a sadhu engages in staunch devotional service to the Lord without deviation. For the sake of the Lord he renounces all other connections, such as family relationships and friendly acquaintances within the world. Engaged constantly in chanting and hearing about Me, the Supreme Personality of Godhead,]the sadhus do not suffer from material miseries, for they are always filled with thoughts of My pastimes and activities.”

The special dispensation of Lord Chaitanya Mahaprabhu—sankirtana, the congregational chanting of the Lord’s holy names—was considered in other ages suitable only for the most advanced spiritualists, not for those who are still inclined toward materialism or impersonalism. But by the mercy of Lord Chaitanya this process is now freely available to all. One who chants the Hare Krishna maha-mantra approaches the Supreme Personality of Godhead in His most intimate relationship with His feminine counterpart, Shrimati Radharani; there are several dangerous offenses that a careless practioner can commit in this mode of worship, any of which will impede the good effects of chanting. Only by Lord Chaitanya’s special order has the Hare Krishna maha-mantra recently been made universally available. Lord Chaitanya has requested every man, woman, and child in the universe to chant Hare Krishna, promising that if we chant under His guidance He will protect us from our offenses.

Although Kali is the most corrupt of ages, Chaitanya Mahaprabhu has made it auspicious:

kaler dosha-nidher rajan/ asti hy eko mahan gunah
kirtanad eva krishnasya/ mukta-sangah param vrajet

“My dear King, although Kali-yuga is an ocean of faults, there is still one good quality about the age: Simply by glorifying Krishna one can become free from material bondage and be promoted to the transcendental kingdom.

krite yad dhyayato vishnum/ tretayam yajato makhaih
dvapare paricaryayam/ kalau tad dhari-kirtanat

“Whatever result was obtained in Satya-yuga by meditating on Vishnu, in Treta-yuga by performing sacrifices, and in Dvapara-yuga by serving the Lord’s lotus feet can be obtained in Kali-yuga simply by chanting the glories of Krishna” (Bhag. 12.3.51–52).

Therefore the most discriminating and fortunate people are eager to participate in Lord Chaitanya’s sankirtana movement. Even residents of higher planets and of the spiritual world, who otherwise do not come near the earth during Kali-yuga, are attracted:

kritadishu praja rajan/ kalav icchanti sambhavam

kalau khalu bhavishyanti/ narayana-parayanah

“My dear King, the inhabitants of Satya-yuga and other ages eagerly desire to take birth in this Age of Kali, since in this age there will be many devotees of the Supreme Lord, Narayana” (Bhag. 11.5.38).

As in His other appearances, when the Supreme Personality of Godhead came to this world as Chaitanya Mahaprabhu He brought with Him many intimate companions from His eternal abode. These parshadas were related to the Lord in various ways, and among the most confidential of these associates were six devotees from Goloka Vrindavana in the conjugal mode of loving service to Krishna (madhurya-rasa), who joined Lord Chaitanya’s pastimes as the Gosvamis of Mathura Vrindavana. The six Gosvamis exemplified the perfection of love of God in separation, living out their lives in extreme renunciation and apparent pain in the absence of Krishna but in fact all the while immersed in the immeasurable bliss of remembering Him in one another’s company.

Lord Chaitanya entrusted them with the tasks of restoring the forgotten sites of Krishna’s pastimes in the area of Vrindavana and of writing books to establish the principles of devotional practice for this age. Jiva Gosvami took his birth as the nephew of Rupa and Sanatana, the leaders of this group. He carried their work forward into the next generation.

Purport by BBT Translators

Invocation II

Here Shrila Jiva Gosvami explains the meaning of the opening verse. Lord Krishna, whose complexion is blackish, covered Himself with the golden complexion of Shrimati Radharani to appear in Kali-yuga as Krishna Chaitanya. He is the Supreme Personality of Godhead, but His purpose is to show us how to be devotees of the Lord. For this reason it is not readily apparent that He is the Supreme Lord, and so Shrimad-Bhagavatam describes Him as “the hidden incarnation.” Or, alternatively, the words antah krishnam bahir gauram here may be taken to mean not that Lord Chaitanya is blackish within and golden without but that He is Krishna within though outwardly appearing as Gaura, Chaitanya Mahaprabhu. Shrila Jiva Gosvami also indicates here that one can please Lord Krishna Chaitanya by chanting the Hare Krishna maha-mantra.

Darshitangadi-vaibhavam means that Lord Chaitanya Mahaprabhu manifested His opulence through His limbs and associates. His body was so beautiful that just by seeing Him people would be inspired to surrender to Him. He also manifested His supremacy through Nityananda Prabhu and other associates who preached the chanting of the holy name. This phrase can also mean that Lord Chaitanya manifested the ‘greatness of his associates by engaging them in distributing love of Godhead.

By using the plural form “we” in the phrase “we take shelter of Shri Krishna Chaitanya,” Shrila Jiva Gosvami includes the readers of Shri Shat-sandarbha. He invites them to join him in taking shelter of Lord Chaitanya by participating in the sankirtana movement, the universal process for pleasing the Supreme Lord and attaining deliverance. By using the plural Shri Jiva also implies that Lord Chaitanya’s teachings are not limited to a particular sect or nationality.

So far Shrila Jiva Gosvami has described his worshipable Deity. Next he performs ashir-vadatmakamangalacarana, invoking auspiciousness by declaring the glories of his spiritual masters.

TEXT 3

jayatam mathura-bhumau
shrila-rupa-sanatanau
yau vilekhyatas tattvam
jnapakau pustikam imam

Gopiparanadhana prabhu: All glories to Shrila Rupa and Shrila Sanatana in the land of Mathura! Having enlightened me in the true science, they are inspiring me to write this book.

BBT: All glories to Shrila Rupa Gosvami and Shrila Sanatana Gosvami in the land of Mathura! They have engaged me in writing this book to broadcast the essential truth about the Supreme Lord.

Purport by Gopiparandhana prabhu

As Shrila Baladeva Vidyabhushana discusses in his Tattva-sandarbha commentary, this verse fulfills the second and third purposes of a mangalacarana, namely offering blessings and paying respects. Jiva Gosvami had a blood relationship with Rupa and Sanatana as their nephew, the son of their brother Shri Anupama. But spiritually the relationship between Rupa, Sanatana, and Jiva was more formal: Rupa Gosvami accepted, revered, and obeyed his older brother Sanatana Gosvami as his guru, the prime director of his spiritual life. Shri Jiva, in turn, considered himself a surrendered disciple of Shrila Rupa Gosvami. In this verse, then, the author is honoring his spiritual master and grand-spiritual-master, and by praising them he automatically offers respects to all their predecessors and to Supreme Lord.

The title Shrila means “endowed with the blessings of Shri, the goddess of fortune and consort of Lord Vishnu” For Rupa and Sanatana these blessings took the form of their great knowledge, detachment, and spiritual discipline. Jayatam literally means “may they be victorious” or, in other words, “may they manifest their superexcellence.” Rupa, Sanatana, and later Jiva especially showed their excellence in the land of Mathura, the best place in the universe for practicing pure Krishna consciousness. Their lives became successful when each of them, one after another, overcame difficult obstacles and finally reached Mathura-mandala. In that most sacred of districts they lived sometimes in Vrindavana and sometimes at other sites such as Govardhana and Radha-kunda. They and the other Gosvamis founded temples for the Deities of Krishna who preside over the town of Vrindavana. Shrila Sanatana Gosvami founded the Radha-Madana-mohana temple, Shrila Rupa the Radha-Govindaji temple, and Shrila Jiva the Radha-Damodara temple.

Shrila Baladeva Vidyabhushana states that the verb jayati (“is victorious”) here expresses excellence beyond that of all other saintly persons, indicating that all Vaishnavas owe respect to Rupa Gosvami and Sanatana Gosvami. In this way the current verse offers blessings to all the devotees of the Lord by reminding them to acknowledge the supremacy of these two transcendental brothers. And because Jiva Gosvami considers himself among the general mass of Vaishnavas, he is hinting in this verse that he also feels obliged to maintain a reverential attitude toward them.

Shri Jiva Gosvami is especially grateful to Rupa and Sanatana for the enlightenment and inspiration in Krishna consciousness he received from them. They revealed the Absolute Truth, tattva, to him. Shrila Baladeva Vidyabhushana points out that the Vishva-kosha dictionary assigns a few definitions to this word tattva: tattvam vadya-prabhede syat svarupe paramatmani. “Tattva (‘truth’) means a kind of verbal proposition, the essential substance of something, or the Supreme Soul.” In accordance with these meanings of tattva, what Rupa and Sanatana revealed to Jiva was the Supreme Personality of Godhead along with His entire retinue. To Shri Jiva they were jnapakau, imparters of knowledge, but not in the ordinary sense. They gave their student

the kind of knowledge received only from teachers who are entirely free from material motivations.

A sentiment of belief in God is the beginning of spiritual progress, but one cannot make substantial advancement without seriously committing oneself to following a living representative of God. A disciple's initiating spiritual master and his instructing spiritual master (or masters) are his direct, personal link with the entire line of previous acaryas, and through them to the Personality of Godhead. A spiritual master must know his disciple's individual spiritual needs so that he can engage the disciple in practical devotional service to Krishna for his purification. The spiritual master establishes the individual mood of devotional service to be followed by the disciple. Thus only when a conditioned soul becomes a Vaishnava's disciple does he establish his link with spiritual reality. The process is not just an institutional formality but an essential step for one who wants to reach God consciousness.

Purport by BBT Translators

Invocaton III

Here Shrila Jiva Gosvami explains his reason for composing the Shat-sandarbha. He is doing so at the behest of his spiritual masters, Rupa and Sanatana Gosvamis, who are also his uncles. Jiva Gosvami studied under them, and they asked him to compile their teachings into a book for the benefit of all. This request is indicated by the word jnapakau, which literally means "those who like to teach others."

Previously Shrila Rupa and Shrila Sanatana were glorious in Bengal as ministers of Hussein Shah[new7]. Now they are glorious in the land of Mathura, which is itself glorious, being the place of Lord Krishna's pastimes. To be glorious in this land means to have the wealth of krishna-prema, love of Godhead, which is the most rare possession. To show this achievement Jiva Gosvami adds the honorofic "Shrila" before their names. "Shrila" signifies that Rupa and Sanatana Gosvamis are endowed with transcendental knowledge, renunciation, devotional service, and love of God. Shrila Jiva Gosvami prays that through the Shat-sandarbha these two great souls may manifest their opulence and glory for the welfare of others.

According to Sanskrit grammatical rules, the pronoun imam ("this") is used for objects near at hand. Since at this point Jiva Gosvami is in the process of writing the Shat-sandarbha, his mention here of pustikam imam ("this book") may seem a defect. Baladeva Vidyabhushana comments, however, that because the book already exists within the author's mind, his usage is proper.

TEXT 4

ko 'pi tad-bandhavo bhatto
dakshina-dvija-vamsha-jah
vivicya vyalikhad grantham
likhitad vridhha-vaishnavaih

Gopiparanadhana: A friend of theirs, a Bhatöa scholar from a family of South Indian brahmanas, composed the original edition of this book after studying the writings of venerable Vaishnavas.

BBT: Shri Gopala Bhaööa Gosvami, a friend of Shri Rupa's and Shri Sanatana's born in a South Indian brahmana family, compiled the original version of this book based on the works of venerable Vaishnavas.

Purport by Gopiparanadhana prabhu

Here Jiva Gosvami gives credit to Gopala Bhaööa Gosvami as the original author of Shri Bhagavata-sandarbha. Gopala Bhaööa first conceived of the project, extensively researched the writings of Vaishnava authorities—Ramanuja, Madhva, Shridhara Svami, and others—and compiled his findings into notes. It was upon these notes that Shri Jiva Gosvami later based the Sandarbhas. Shrila Gopala Bhaööa's exalted place among the six Gosvamis of Vrindavana is so well known that Shri Jiva's poetic understatement in this verse only serves to underscore the depth of his appreciation for his senior.

The title Bhaööa belongs to a certain class of scholarly brahmanas who specialize in prescribing for the public appropriate atonements for sins. That Gopala Bhaööa had such a prestigious birth was certainly not the extent of his glory. His family did come from the Bhaööa subcaste, but much more significantly they were advanced devotees of the Lord whose association Lord Chaitanya Himself enjoyed.

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada has provided information about Gopala Bhaööa Gosvami's life in a purport to Shri Chaitanya-caritamrita (Adi 10.105): "Shri Gopala Bhaööa Gosvami was the son of Venkata Bhaööa, a resident of Shri Rangam. Gopala Bhaööa formerly belonged to the disciplic succession of the Ramanuja-sampradaya but later became part of the Gaudiya-sampradaya. In the year 1433 shakabda (A.D. 1511), when Lord Chaitanya Mahaprabhu was touring South India, He stayed for four months during the period of Caturmasya at the house of Venkata Bhaööa, who then got the opportunity to serve the Lord to his heart's content. Gopala Bhaööa also got the opportunity to serve the Lord at this time. Shri Gopala Bhaööa Gosvami was later initiated by his uncle, the great sanniyasi Prabodhananda Sarasvati. Both the father and the mother of Gopala Bhaööa Gosvami were extremely fortunate, for they dedicated their entire lives to the service of Lord Chaitanya Mahaprabhu. They allowed Gopala Bhaööa Gosvami to go to Vrindavana, and they gave up their lives thinking of Shri Chaitanya Mahaprabhu. When Lord Chaitanya was later informed that Gopala Bhaööa Gosvami had gone to Vrindavana and met Shri Rupa and Sanatana Gosvami, He was very pleased, and He advised Shri Rupa and Sanatana to accept Gopala Bhaööa Gosvami as their younger brother and take care of him. Shri Sanatana Gosvami, out of his great affection for Gopala Bhaööa Gosvami, compiled the Vaishnava smriti named Hari-bhakti-vilasa and published it under his name. Under the instruction of Shrila Rupa and Sanatana, Gopala Bhaööa Gosvami installed one of the seven principal Deities of Vrindavana, the Radha-ramana Deity. The sevaites (priests) of the Radha-ramana temple belong to the Gaudiya-sampradaya."

Purport by BBT Translators

The Source of Shri Shaö-sandarbha

Shrila Gopala Bhaööa Gosvami was the son of Venkaöa Bhaööa, the head priest of the temple of Lord Ranganatha at Shri Rangam, where the Shri-vaishnava sect had[DDB8] its headquarters. It was in Venkaöa's home that Shri Chaitanya Mahaprabhu stayed for the four months of the rainy season during His tour of South India. There He and Venkaöa discussed philosophy, as is known from the Chaitanya-caritamrita, Madhya-lila, chapter nine, and the Bhakti-ratnakara, first wave. At that time Gopala Bhaööa was a young boy, and he learned the intricacies of Gaudiya-vaishnava philosophy directly from Shri Chaitanya. Later he studied the writings of the eminent Vaishnavas of the Shri-sampradaya. On Lord Chaitanya's order Gopala Bhaööa later moved to Vrindavana, where he established the temple of Shri Radha-ramana. He is one of the great authorities on Shri Chaitanya Mahaprabhu's teachings.

As we shall learn further on, the venerable Vaishnavas Shrila Jiva Gosvami refers to here as sources for Shrila Gopala Bhaööa Gosvami include Shri Ramanujacarya, Shri Madhvacarya, and Shridhara Svami. Shrila Gopala

Bhaöä Gosvami culled the essence from the works of these previous acaryas and Vaishnava scholars and then composed a book explaining the essential truths about Krishna, the Supreme Personality of Godhead. That book is the basis for the present work. In this way Jiva Gosvami hints at the authenticity of his work, for by basing it on Shrila Gopala Bhaöä Gosvami's book he implies that the work is authoritative, free of concocted ideas.

TEXT 5

tasyadyam granthanalekham
kranta-vyutkranta-khanditam
paryalocyatha paryayam
kritva likhati jivakah

Gopiparanadhana: That first edition of this work was a rough draft, with some parts in topical order and others not, and with some parts only suggestive fragments. So I, an insignificant Jiva, have carefully gone over the manuscript and rewritten it more systematically.

BBT: Some parts of this first book by Gopala Bhaöä Gosvami were in correct sequence, and some were not. Some parts were incomplete or lost. Now, after careful study, Jiva is rewriting this book in the proper sequence.

Purport by Gopiparandhana prabhu

Since no copies of Shrila Gopala Bhaöä's original notes are known to exist, we cannot say just what in the Sandarbhas Shrila Jiva Gosvami borrowed from him. But judging from this verse and from the coherence and sheer volume of the Sandarbhas in their present form, we can conclude that the material and its organization must be largely Shri Jiva Gosvami's own. Here Jiva humbly credits Shrila Gopala Bhaöä for doing the important part of the work, just as Shrila Sanatana Gosvami credited him for Shri Hari-bhakti-vilasa.

In any case, novelty was not considered much of a virtue in India's brahminical tradition of philosophy. Much more valued was loyalty to one's own school of thought. A theoretician's task in traditional India was not to invent new schemes of ideas. Rather, each philosophical author started with what the original founder of his school had taught and what generations of commentators had added in elaboration; he then tried to elucidate once more the same ideas without contradicting them, adapting them to the language, level of culture, and special concerns of the current generation. He would also deal with issues raised by contemporary opponents.

Thus faithfulness to one's school of philosophy was the ideal, although in some schools—for example Nyaya epistemology—writers expressed only token respect for their predecessors' opinions, especially in later centuries. But among the Vedantists, adherence to the opinions of previous acaryas is not merely a matter of intellectual integrity but is an essential spiritual principle. Vaishnava Vedantists do not try to discover reality on their own strength, individual or collective, but depend on revealed knowledge recorded in standard scriptures (shastra) and received through ancient lines of disciplic succession (guru-parampara).

yasya deve para bhaktir/ yatha deve tatha gurau
tasyaite kathita hy arthah/ prakashante mahatmanah

[DDB9]"If someone has unalloyed devotion for the Supreme Lord and equal devotion for his own spiritual master, then his intelligence becomes broad and everything described in these texts reveals itself clearly to

him” (Shvetashvatara Upanishad 6.23).

Purport by BBT Translators

Homage to Shri Gopala Bhaööa Gosvami

The following question may arise: If Gopala Bhaööa Gosvami had already composed a work on this subject, why should Rupa and Sanatana have engaged Jiva Gosvami in compiling a similar work? Jiva Gosvami replies in this verse: His mission is to complete the task that Gopala Bhaööa Gosvami began and to set the material in proper order. In the previous two verses Jiva Gosvami has already established that his work is not a product of his imagination but is based on the authority of the scriptures and previous acaryas.

By using the word jivaka, Jiva Gosvami makes a pun on his name. Jivaka means “a petty soul,” or else it can be taken as the name of the author. Out of humility the author refers to himself here in the third person. The suffix kan is used in this context in a diminutive sense, to indicate that a humble soul is writing.

As jivanugas, or followers of Shrila Jiva Gosvami, we may prefer to interpret jivaka in other ways. We may, for example, apply the definition jivan kapayati bhagavatārtha-pradanānēti jivakah: “One who makes the living beings emit ecstatic sounds by supplying them with the esoteric meaning of Shrimad-Bhagavatam [through his Bhagavata-sandarbhā] is jivaka.” Or, alternatively, jiva-svarūpa-sambandhabhidheya-prayojanān kāyati varṇayati jivakah: “One who explains the nature of the jiva, his relation with the Lord, the process by which he can achieve the ultimate goal of life, and also that ultimate goal—such a person is jivaka.” Or, jivayati jivan kṛṣṇa-prema-pradanēti jivo, jiva eva jivaka iti svarthe kan: “One who infuses life into living beings by giving them love of Krishna is [DDB10]jiva or, equivalently, jivaka.” Finally, the word jivaka may also be formed by applying to the root jiv the suffix -aka in the sense of “blessing.” In this case jivaka means “the person who confers blessings on the living entities.”

TEXT 6

yah śrī-kṛṣṇa-padambhoja-
bhajānaikabhilāṣa-van
tenaiva drishyatam etad
anyasmai śapatho 'rpitah

Gopiparanādhana: Only those who have no desire other than to worship the lotus feet of Lord Krishna should read this book; everyone else I warn off with my curse.

BBT: This book may be studied only by one whose sole desire is to serve the lotus feet of Lord Shri Krishna. I warn everyone else not to read it.

Purport by Gopiparanādhana prabhu

Shri Jiva Gosvami does not intend his Bhagavata-sandarbhā to be polemical. Rather, his purpose is to explain Shrimad-Bhagavatam, a scripture that must be trusted to be correctly understood. Only in a few places will he confront opposing opinions, such as in his discussion of Shankara’s Advaita-vāda later in Shri Tattva-sandarbhā. Therefore here he plainly advises those who want to argue over differing opinions that this is not the right book for them. Best if they stop right here. If such critical speculators proceed, when they reject the

opinions of saintly authorities like Shridhara Svami and Dvaipayana Vyasa, they will create unfortunate karmic reactions for themselves, or at least they will certainly fail to understand the Bhagavatam's transcendental message.

Shri Jiva's cursing some of his readers is not as cruel or fanatic as it may seem, because he is in fact sincerely concerned for their spiritual development. A pure Vaishnava advances everyone's welfare by everything he does, even his condemnation of offenders. The Dharma-shastras state that a criminal who is punished by the government escapes much of the sinful reaction he would otherwise have to suffer in future lives. Similarly, an offender benefits from a compassionate Vaishnava's curse. The Tenth Chapter of Shrimad-Bhagavatam's Tenth Canto tells how when the two demigods Nalakuvara and Manigriva appeared naked in front of Narada Muni, he cursed them to take birth on earth as two trees in the yard of Nanda Maharaja in Vraja. This curse proved to be the cause of their perfection, for after some years baby Krishna Himself uprooted them and granted them liberation from material life.

Practicing Vaishnavas, however, should not indulge in the brahminical prerogative of casting curses as long as they themselves have not yet become truly humble. A devotee of the Lord should see no one as his enemy, what to speak of trying to harm someone out of vengefulness. Lord Chaitanya Mahaprabhu taught a devotional attitude of complete tolerance and simplicity:

trinad api su-nicena/ taror iva sahishnuna
amanina mana-dena/ kirtaniyah sada harih

"One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give all respect to others can very easily always chant the holy name of the Lord." (Shishkashöaka 3).

Well-intentioned non-Vaishnava readers may very well ask what they are supposed to do now, having been categorized as offenders and told not to continue reading. They may also question why this translation of the Sandarbhas is even being published and made generally available. The simplest answer to the second question is that our spiritual master, Shrila Prabhupada, asked for it. Shrila Prabhupada received instructions from his spiritual master, Shrila Bhaktisiddhanta Sarasvati Thakura, that publishing the great works of standard Vaishnava acaryas is the most effective way to increase God consciousness in this confused age. Nowadays the world is filled with lavishly funded propaganda for the purchase and consumption of material things, in the face of which only the most vigorous counter-advertisement for things of spiritual value will even be noticed. When Lord Chaitanya was present on this planet, He organized His followers to perform sankirtana publicly, singing and dancing in glorification of God on the city streets. But five hundred years later, unfortunately, many people are unaware of the sacred history of sankirtana and view the devotees' street chanting as foolish. As Bhaktisiddhanta Sarasvati Thakura told Shrila Prabhupada, a kirtana party playing karatalas and mridanga drums on a street corner may be heard for one or two blocks, but the printing press is "the big mridanga"; it can be heard all over the world.

Therefore Shrila Prabhupada wanted his disciples to make publishing and distributing Krishna conscious literature their first priority, even at the risk of sometimes committing the offense of "preaching the glories of the Lord to the faithless." At the end of the Bhagavad-gita (18.67), Krishna told Arjuna:

idam te natapaskaya/ nabhaktaya kadacana
na ca shushrushave vacyam/ na ca mam abhyasuyati

"This confidential knowledge should not be explained to those who are not austere, or devoted, or engaged in devotional service, nor to one who is envious of Me." Despite this direct injunction from Lord Krishna Himself, Shrila Prabhupada chose to present Bhagavad-gita As It Is, aiming at the most general possible audience, and

he had his disciples print and sell millions of copies in English and dozens of other languages. In this regard Shrila Prabhupada commented that the Vaishnava acaryas, representatives of the Supreme Lord, sometimes show even more mercy than the Lord Himself: "The Lord explicitly forbade the Gita's being spoken to those who are envious of the Lord. In other words, the Bhagavad-gita is for the devotees only. But it so happens that sometimes a devotee of the Lord will hold open class, and in that class not all the students are expected to be devotees. Why do such persons hold open class? It is explained here that although everyone is not a devotee, still there are many men who are not envious of Krishna. . . . Simply by hearing the Bhagavad-gita, even a person who does not try to be a pure devotee attains the result of righteous activities" (Bhagavad-gita As It Is, purport to 18.71).

So we humbly suggest to our readers who do not consider themselves Vaishnavas, please approach this book with respect for Shrila Jiva Gosvami and the authorities he cites. Let the book speak for itself. Carefully study Shrila Jiva's arguments and you will find that they are very reasonable, consistent, and illuminating.

Purport by BBT Translators

Qualifications of the Reader

Here Shrila Jiva Gosvami defines the adhikari, the person qualified to read Shri Shaö-sandarbha. Shri Jiva is writing only for those whose sole desire is to serve Lord Krishna. He bars all others from reading this work. What prompts him to do so is not fear that critics will find defects in his work; since he is working under the order and supervision of learned Vaishnavas, namely Rupa Gosvami and Sanatana Gosvami, and since all his statements will be based on scripture, there is no question of defects. Rather, it is out of compassion that Jiva Gosvami says that the Shaö-sandarbha "may be studied only by one whose sole desire is to serve the lotus feet of Lord Shri Krishna." His intention is to prohibit those who have no desire to engage in devotional service from reading his book. In the Shaö-sandarbha he intends to establish the glories of the Supreme Personality of Godhead with great logic and force and with scriptural reference. Such a book will displease those who have no desire to be devoted to the Supreme Lord, since they cannot tolerate His glorification. If such persons happen to read this book, they may become offensive toward the Lord and His devotees and thus bring hellish miseries upon themselves. For their benefit, therefore, Shri Jiva pens this statement forbidding them to read Shri Shaö-sandarbha.

In the Bhagavad-gita (18.67), Lord Krishna imposes[DDB11] a similar restriction on Arjuna:

idam te natapaskaya nabhaktaya kadacana
na cashushrushave vacyam na ca mam yo 'bhyasuyati

"This confidential knowledge may never be explained to those who are not austere, or devoted, or engaged in devotional service, nor to one who is envious of Me."

In this Text the word eka ("only") significantly means that even among those desiring to render service to Lord Krishna, none should harbor personal ambition in his heart and misuse Shri Shaö-sandarbha for gaining profit, adoration, and distinction.

Finally, here Shrila Jiva Gosvami indicates indirectly that in Shri Shaö-sandarbha he will establish service to Lord Krishna as the supreme goal of life.

TEXT 7

atha natva mantra-gurun

gurun bhagavatartha-dan
shri-bhagavata-sandarbham
sandarbham vashmi lekhitum

Gopiparanadhana: Now I bow down to my initiating spiritual master and to my spiritual masters who taught me the meaning of Shrimad-Bhagavatam. Having done this, I declare my desire to present this encyclopedic work, Shri Bhagavata-sandarbha.

BBT: After offering obeisances to my initiating spiritual master and to those spiritual masters who taught me the meaning of Shrimad-Bhagavatam, I wish to write this book called Shri Bhagavata-sandarbha.

Purport by Gopiparanadhana prabhu

There is ancient precedent in the rituals of Vedic sacrifice for declaring one's sankalpa or solemn intent to carry out some sacred work. A brahmana who has uttered the sankalpa at the beginning of a fire sacrifice is obliged to maintain his adherence to truth by finishing the sacrifice at any cost. In the complex soma sacrifices, the yajamana—the person for whom the sacrifice is being performed—chants the sankalpa-mantras and accepts a danda (wooden rod) symbolic of his vow and a deer-skin on which he must sit throughout the ritual performances to remain purified.

The infrequently used word sandarbha, which appears in the title of the Bhagavata-sandarbha and also again in this verse separately as a descriptive term, has been defined as follows (anonymously):

gudharthasya prakashash ca/ sarokti shreshöhata tatha
nanartha-vatvam vedyatvam/ sandarbhah kathyate budhaih

"The wise call a composition sandarbha when it elucidates a deep subject matter, focuses directly on essentials, is excellently composed, conveys various complex ideas and is readily understandable." In a more general sense sandarbha can also mean simply "a written work." It is likely that no other author has used the word in the title of a book.

Purport by BBT Translators

After showing reverence to his teachers, Shrila Jiva Gosvami names his book in this verse. He calls it Shri Bhagavata-sandarbha because in it he will explain the essential meanings of the Bhagavata Purana (Shrimad-Bhagavatam). To explain the term sandarbha, in his commentary on this Text Shrila Baladeva Vidyabhushana quotes a well-known verse of unknown origin:

gudharthasya prakashash ca sarokti shreshöhata tatha
nanartha-vatvam vedyatvam sandarbhah kathyate budhaih

"A literary work that explains the confidential aspects of a subject, incorporates its essence, explains the superiority of the subject, gives its various meanings, and is worth learning is called a sandarbha by learned scholars."

The Bhagavata-sandarbha is also called the Shaö-sandarbha because it contains six books, the Tattva-, Bhagavat-, Paramatma-, Krishna-, Bhakti-, and Priti-sandarbha. Each sandarbha is an analysis of the subject stated in its title, and each is based on Shrimad-Bhagavatam. Shrila Jiva Gosvami also wrote a verse-by-verse commentary on Shrimad-Bhagavatam called the Krama-sandarbha, and this is sometimes referred to as the

seventh sandarbha.

Both Vaishnavas and others have written many essays and treatises on Shrimad-Bhagavatam, but among them all these six works stand as the most exhaustive exposition of the Bhagavata philosophy. His Divine Grace A. C. Bhaktivedanta Swami Prabhupada joined all the other acaryas coming in succession after Shrila Jiva Gosvami in praising him as the greatest Vaishnava philosopher of all time. Shrila Prabhupada called Shri Shaö-sandarbha “the last word on the teachings of Lord Chaitanya Mahaprabhu.” Thus it is clear that Shrila Jiva Gosvami is perfectly justified in giving the title sandarbha to his work.

In the next Text, while giving blessings to his readers, Jiva Gosvami indirectly explains the subject matter of the Shaö-sandarbha, the process presented in the book by which one can attain the goal, and the goal itself.

TEXT 8

yasya brahmeti samjnam kvacid api nigame yati cin-matra-sattapy
amsho yasyamshakaih svair vibhavati vashayann eva mayam pumamsh ca
ekam yasyaiva rupam vilasati parama-vyomni narayanakhyam
sa shri-krishno vidhattam svayam iha bhagavan prema tat-pada-bhajam

Gopiparanadhana: Lord Krishna’s abstract feature of pure spiritual existence often goes by the name Brahman in the texts of the Vedas. His partial expansion as the Lord of creation regulates the material nature (Maya) and exerts His control through further personal expansions. A single manifestation of His personality, called Narayana, rules sovereign in the transcendental sky beyond this universe. May that same Shri Krishna, the Supreme Personality of Godhead, be pleased to grant pure love for Himself to those who worship His lotus feet in this world.

BBT: The feature of Lord Krishna as pure consciousness, without any manifest characteristics, is called Brahman in some portions of the Vedas. In another feature He expands as the Purusha, who controls the external potency, Maya, by His many plenary portions. In yet another of His principal forms He is present as Narayana in the spiritual sky, Vaikunöha. May that Lord Krishna, the Supreme Personality of Godhead, bestow love for Himself on those who worship His lotus feet in this world.

Purport by Gopiparanadhana prabhu

With this verse Shrila Jiva Gosvami concludes his mangalacarana. Here he praises Lord Krishna, wishes the blessing of love of God on His devotees, and also leads directly into the main discussion of Shri Bhagavata-sandarbha, since the revelation of Krishna and His expansions and energies constitutes the whole substance of Shrimad-Bhagavatam. Throughout the Sandarbhas, especially in Shri Krishna-sandarbha, Shrila Jiva will elaborate in great detail upon everything he mentions in this verse.

This verse mentions three different manifestations of the Absolute Truth realized by various seekers and identifies all three as expansions of the original Godhead, Shri Krishna. Some understand the Absolute Truth abstracted from His personality, as the perfect source of all existence, one without a second. The Upanishads teach this view, which appeals to philosophers who prefer that the truth remain impersonal. Others conceive the same Supreme as nothing more than the creator of this world, for they cannot imagine that God has more important business of His own. Still others strive to know the Supreme in His form as Narayana (Vishnu), Lord of the infinite spiritual world and object of worship for devotees awestruck by His supremacy. Ultimately,

however, the Absolute Truth is Shri Krishna, the Supreme Person, who shares intimate exchanges with the best of His devotees, placing Himself in positions equal to and even subordinate to theirs. Only those who have taken shelter of the Absolute Truth in this original, most confidential form can experience pure love of God. Technically, one may also call love of God in official reverence purely, but it is not of the same transcendental order of perfection as that experienced by Shri Krishna's associates. Fear of God as the creator and judge of this world is only peripherally spiritual, and when the Lord's personality has been relativized and His essence reduced to something nameless and formless, one can no longer have any real relationship with Him at all.

When one perceives the Absolute Truth vaguely, having failed to approach Him with devotion so that He reveals His distinctive personal qualities, one identifies Him impersonally as the perfect existence of pure consciousness. As mentioned above, this level of realization is taught in the Upanishads, the special portions of the Vedas that comprise their philosophical culmination (Vedanta). In the Upanishads we find such statements as *satyam jnanam anantam brahma* ("The Absolute Truth is real existence and consciousness, unlimited"; Taittiriya Up. 2.1) and *astity evopaladhavyah* ("It can only be known to the extent of saying 'It exists'"; Kaöha Up. 6.13). In this way the Vedas provide an impersonal understanding of the Supreme. But those who are empowered with the vision of pure devotion can also perceive the personality of the Supreme in these Upanishadic statements. In fact, the Upanishads specify many qualities of the Absolute Truth that it should not have if it were purely impersonal. For example, the Taittiriya Upanishad follows its statement that "Brahman is real existence and consciousness, unlimited" with a detailed description of Brahman as *ananda-maya*, "ecstatic," and as *rasa*, "the taste of personal reciprocations": *raso vai sah, rasam hy ayam labdhvanandi bhavati* ("He is the reservoir of pleasure; one who realizes Him as *rasa* also becomes ecstatic," Taittiriya Up. 2.7).

God as the creator of this world is called the Purusha or Puman. He is an expanded form of Krishna named Karanodakashayi Vishnu, the Personality of Godhead sleeping in the spiritual Causal Ocean. He is the Lord of Maya, material nature, and exerts His absolute control over her simply by glancing at her once, agitating her equilibrium by injecting the countless conditioned living entities into the millions of egglike material universes that have emanated from the pores of His own body. Into each of these universal eggs Lord Vishnu enters as His further expansion, Garbhodakashayi Vishnu, who lies down in the water that fills the bottom half of the universal shell and directs the subsequent evolution of creation. Through the Garbhodakashayi Vishnu in each universe appear the Personality of Godhead's various pastime incarnations—Lord Matsya, Lord Varaha, and many others. The activities of Karanodakashayi Vishnu and His expansions constitutes the meaning of the phrase *amshakaih svair vibhavati vashayann eva mayam*: "[He] regulates the material nature (Maya) and exerts His control through further personal expansions."

Lord Narayana is the expansion of Krishna who in the infinite realm of Vaikunöha rules with inconceivable splendor (*vilasati*). He is technically called a *vilasa* expansion of the original Godhead because, although He is in essence fully God, He displays not quite all of Krishna's attributes. Shri Jiva Gosvami hints at this *vilasa* status by using the verb *vilasati* here. Vaikunöha lies beyond the boundaries of material creation; it is the transcendental sky, the perfect, eternal world inhabited by the Supreme Lord, His consorts, and His surrendered servants. All the residents of Vaikunöha—both those who never fall to this world and those who have recovered their spiritual status—enjoy the Lord's mercy in the form of opulence equal to His and full facility to serve Him in personal, loving relationships.

God is one. In His original and fullest manifestation He is Krishna, the cowherd boy of Vrindavana, and to increase His own pleasure He expands Himself unlimitedly and still remains the same Supreme Person. This original Godhead Shrimad-Bhagavatam designates *svayam bhagavan*:

ete camsha-kalah pumsah krishnas tu bhagavan svayam

"All the above-mentioned incarnations are either plenary portions or portions of the

plenary portions of the Lord, but Lord Shri Krishna is the original Personality of Godhead” (Bhag. 1.3.28). As Shрила Jiva Gosvami will show us in the course of Shri Bhagavata-sandarbha, Shrimad-Bhagavatam recommends with great emphasis, repeatedly and unequivocally, that all success in human life is achieved by attaining pure Krishna consciousness, which is best cultivated through the easy process of hearing and chanting Krishna’s glories. Because the practice of Krishna consciousness pleases the Supreme Lord, He gradually frees His devotees from material entanglement and awakens in their hearts their dormant love for Him.

Purport by BBT Translators

The Essence of Shri Shaö-sandarbha

Although one without a second, Lord Shri Krishna has limitless expansions. His feature that manifests as dazzling effulgence, without form, qualities, or opulences, is called Brahman in some sections of the Vedas. Some transcendentalists worship this undivided, formless aspect of the Absolute, considering it the ultimate reality. For such persons the Absolute Truth, Lord Krishna, appears as impersonal Brahman. This feature of the Lord is described in the Taittiriya Upanishad (2.1.1): *satyam jnanam anantam brahma*. “Brahman is eternal, conscious, and unlimited.”

Another aspect of Lord Krishna is His controlling feature called the Purusha. There are three such Purusha expansions. The first is Karanodakashayi Vishnu, who lies in the Causal Ocean and is the Supersoul of the entire material creation. The Lord has only one Karanodakashayi Vishnu expansion, also called Maha-Vishnu. He activates the material energy with His glance. The second Purusha is Garbhodakashayi Vishnu, the Supersoul expansion within each of the innumerable universes. He is the source of the various lila-avatars, the Supreme Lord’s pastime incarnations, who appear in the various universes. The Supreme Lord delegates the responsibility for creating each universe to one of the innumerable Brahmas, each of whom is born from the lotus flower growing from Garbhodakashayi Vishnu’s lotus navel. The third Purusha is Kshirodakashayi Vishnu, who expands as the Supersoul in all life forms, and indeed in every atom.[DDB12]

These three Purushavatars are also called Sankarshana, Pradyumna, and Aniruddha, respectively. Krishna controls the material nature through the agency of His Purusha incarnations. A summary description of these three Purusha manifestations is given in the Satvata-tantra (cited by Rupa Gosvami in his Laghu-bhagavatamrita 1.25):

vishnos tu trini rupani purushakhyany atho viduh
ekam tu mahatah srashöri dvitiyam tv anda-samsthitam
tritiyam sarva-bhuta-stham tani jnatva vimucyate

“Lord Vishnu has three forms called Purushas. The first is Maha-Vishnu, who is the creator of the total material energy [mahat], the second is Garbhodakashayi Vishnu, who is situated within each universe, and the third is Kshirodakashayi, who lives in the heart of every living being. He who knows these three becomes liberated from the clutches of Maya.”

Beyond the material creation is the spiritual sky (para-vyoma), which contains the various spiritual planets, called Vaikunöhas. The chief Deity in the spiritual sky is Lord Narayana, a vilasa expansion of Lord Shri Krishna. The Laghu-bhagavatamrita (1.15) defines a vilasa form as follows:

svarupam anyakaram yat tasya bhati vilasatah
prayenatma-samam shaktya sa vilaso nigadyate

“When the Lord expands into a form that appears different from His original form but has almost all His original qualities, that form is called a vilasa expansion.”

Lord Krishna in His two-handed form is svayam bhagavan, the original Personality of Godhead. This svayam-rupa is described in the Laghu-bhagavatamrita (1.12): ananyapekshi yad rupam svayam-rupah sa ucyate. “That form of the Supreme Lord which is not a dependent expansion of some other form is called svayam-rupa, a ‘self-sufficient form.’” The Lord’s svayam-rupa is grounded in itself and is the basis of all other forms. It is completely independent, second to no other form. In Shri Krishna-sandarbha Shrila Jiva Gosvami will explain all this in greater detail. Here he briefly describes the essence of Shrimad-Bhagavatam, giving us a seed that he will cultivate until it gradually grows into the tree of Shri Bhagavata-sandarbha.

Words have an integral relationship with their meaning, or reference, and in Sanskrit linguistics this relationship is called vacya-vacaka-sambandha. Similarly, a book has an integral relationship with its subject through the meanings of the words that constitute it. In the present Text the phrase sa krishnah indicates that svayam bhagavan, Lord Shri Krishna, is the subject (vishaya) of the Shaö-sandarbha. By this phrase Shrila Jiva Gosvami establishes the vacya-vacaka-sambandha between his book and the Supreme Personality of Godhead, Lord Shri Krishna.

The process (abhidheya) for realizing Lord Shri Krishna is devotional service to His lotus feet, a fact indicated by the words tat-pada-bhajam. The purpose (prayojana) of this process is to attain love of Godhead, indicated by the word prema. In this way Shrila Jiva Gosvami here alludes to the four introductory topics mentioned in Text 1: the subject of the book, the book’s relationship with the subject, the process of achieving the final purpose, and the final purpose itself. In the next Text he explicitly states these four and explains the means of acquiring valid knowledge about them.

TEXT 9

athaivam sucitanam shri-krishna-tad-vacya-vacakata-lakshana-sambandha-tad-bhajana-lakshana-vidheya-saparyayabhidheya-tat-prema-lakshana-prayojanakhyanam arthanam nirnayaya tavat pramanam nirniyate. tatra purushasya bhramadi-dosha-catushöaya-dushöatvat sutaram alaukikacintya-svabhava-vastu-sparshayogyatvac ca tat-pratyakshadiny api sa-doshani.

Translation

Gopiparanadhana: The previous verse has alluded to a few topics: Shri Krishna; sambandha, or the relation between Shri Krishna and the words that describe Him; abhidheya, what is enjoined to be done, or in other words the recommended practice of worshipping Him; and prayojana, the final goal, which is love for Him.

Before we can elucidate these topics we must first settle the question of pramana; i.e., we must determine a reliable means of ascertaining facts. To start with, an ordinary person’s means of knowing—sensory perception and so on—are imperfect: they are tainted by his four defects, beginning with incorrect judgment, and moreover they are simply inadequate for establishing contact with a reality whose nature is supramundane and inconceivable.

BBT: Four topics were suggested in the previous Text: Shri Krishna as the subject (vishaya), the connection between Him and the words describing Him (sambandha), service to Him as the recommended process to be performed (abhidheya or vidheya), and pure love for Him as the final purpose (prayojana).

Now, to understand these topics we should first determine the means of acquiring valid knowledge. Human beings are bound to have four defects: They are subject to delusion, make mistakes, tend to cheat, and have imperfect senses. Thus their direct perception, inference, and so forth are deficient, especially since these means of knowing cannot help them gain access to the inconceivable spiritual reality.

Purport by Gopiparanadhana prabhu

After invoking auspiciousness in his mangalacarana, the author of a work of philosophy in the brahminical tradition is next expected to justify his book by stating how it fulfills the anubandha-catushöaya, or “four prerequisites.” These requirements are often said to comprise vishaya, sambandha, adhidheya, and prayojana: The author should establish his vishaya, “subject matter,” showing that the book he is writing has a specific, well-defined topic. He should show the sambandha, or “connection” between the topic (vacya, what needs to be described in words) and his book (vacaka, the words that fulfill this need), convincing the readers that his presentation is going to be relevant to the stated subject and adequately explain it. He should also indicate the adhidheya, the practical method he will provide so that his readers can [DDB13]realize the subject, and the prayojana, the higher purpose to be achieved by this realization.

Systematic thought in India is called darshana (“vision”), a word with different connotations than the Greek term philosophia (“love of knowledge”). Indian philosophy is generally intended not for amateurs but for those who are serious about achieving their own full potential in life. In other words, one who practices philosophy should aim at some form of substantial self-realization. Therefore a serious work in any school of darshana should not only theoretically describe its topic but also relate it to the readers’ self-realization under the headings of abhidheya and prayojana. This requirement implies that an author claiming to be an authority on darshana should be fully realized himself, at least within the scope of his topic. Since he is responsible for teaching his readers the effective means by which they can achieve a definite goal, he will be regarded as unreliable if he is only speculating about his subject.

In this first prose anuccheda (“section”) of Shri Bhagavata-sandarbha, Shrila Jiva Gosvami points out that the preceding verse has already stated the anubandha-catushöaya. Shri Krishna is the subject of the Bhagavatam and of the Sandarbhas. The Bhagavatam is fully competent to describe Krishna—His personality and expanded energies—and the Sandarbhas will be an exposition of the Bhagavatam by an experienced and authorized representative of a Bhagavata school whose eminent members include Madhva Muni and Lord Chaitanya Mahaprabhu. Shrila Jiva’s words in the preceding verse, sa krishnah and bhagavan iha svayam (“that same Krishna, the Supreme Personality of Godhead”), concisely express that Krishna as He is portrayed in Shrimad-Bhagavatam is Himself the Absolute Truth in all its aspects, personal and impersonal, complete and partial. In the same final line of the verse, the phrase tat-pada-bhajam (“for those who worship His lotus feet”) describes in essence the recommended means for realizing Shri Krishna, i.e., the standard method of bhakti-yoga, devotional service, which begins with hearing and chanting about Him. The word prema identifies the final goal achieved by bhakti-yoga, namely transcendental love for Krishna, in which a devotee enjoys his own personal relationship with the Lord forever.

The overall plan of the Sandarbhas is as follows: The first sandarbha, Shri Tattva-sandarbha, will prove the sambandha; this is Shrila Jiva Gosvami’s thesis that Shrimad-Bhagavatam is the most appropriate source of useful knowledge in Kali-yuga and that it thoroughly describes Lord Krishna. The Bhagavata-, Paramatma-, Krishna- and Bhakti-sandarbhas will explain the methods of devotional thought and activity on the basis of statements from Shrimad-Bhagavatam. and the Priti-sandarbha will discuss pure love of God according to the Bhagavatam.

But, as Shrila Jiva Gosvami says here, “before we can elucidate these topics we will first have to settle the question of pramana.” We need to ascertain how, in general, human beings can arrive at a correct

understanding of things. Pramana, as defined in the epistemology of the Nyaya darshana, means prama-karana, “an instrumental cause of true knowledge” (Nyaya-bhasha 5). “True knowledge” (prama) is further defined as yatharthanubhava, “perception that agrees with the facts” (Nyaya-bhasha 7). (Nyaya authors have also given analytic definitions for “instrumental cause,” “perception” and several other connected terms, but we need not deal with these here.) The Nyaya theory of pramana is accepted by Vaishnava acaryas with some modifications, but it is not the only version; each school of thought in India has its own conception of prama and pramana—what true knowledge is, to what extent it can be achieved, and how. Buddhist logicians, for example, do not like to define true knowledge as a correspondence to real things because they deny that any “things”, that any reality extends in time and space beyond the raw phenomena of each separate moment. Buddhists instead define truth in terms of consistency and of capacity to inspire purposeful activity: avisamvadakam jnanam samyag jnanam (“True knowledge is knowledge which does not create contradiction”; Nyaya-bindu 1).

Vedic philosophers also differ concerning what the valid pramanas are. In the Sarva-samvadini Shri Jiva Gosvami mentions ten different pramanas accepted by various philosophic schools. Shri Jiva states, in agreement with other Vaishnavas and Vedantists, that only the first three of these are primary, the other seven being derivative applications of them. The most basic pramana is sensory perception (pratyaksha). When one of our senses contacts its object and our mind chooses to give the received sensation attention, knowledge has been created. Within its natural limits this knowledge should be considered valid, as long as the senses and mind are functioning properly. Since all the other pramanas start from pratyaksha and extend it, they depend on its validity. One who insists on always distrusting the evidence of his senses will have no basis for participating in philosophy or, for that matter, in any meaningful aspect of life.

The second major pramana is logical inference (anumana), the instrument of knowing that recognizes an unperceived fact on the basis of the its being known to accompany another fact that is perceived. The Nyaya school often gives the following classic example:

1. There is fire on the mountain.
2. The reason is that there is smoke.
3. Wherever there is smoke there is fire, as in a kitchen.
4. Indeed, on the mountain there is smoke.
5. Therefore there is fire on the mountain.

This example uses the five-step style of syllogism preferred by the Nyaya logicians: First, the claim to be proven is stated (pratijna). Second, the observed fact that will prove it (hetu) is stated. Third, the general premise (vyapti) is stated—that what is to be proven is a fact whenever the hetu occurs, and at least one instance of this combination is cited (udaharana). Citing an instance (“as in a kitchen”) roots the argument in concrete reality and makes it difficult to introduce absurd arguments. (Without this provision, “formal” logic as practiced by Western philosophers and the Buddhists has to recognize as valid arguments like “All flowers in the sky are pink,” because formally “A implies B” is false only in the case that A is true and B false; “A is a flower in the sky” is always false, so the inference is always true.) Fourth, the reason is confirmed to be present in the specific situation under consideration (upanayana). Finally, the conclusion is drawn that in situation under consideration what was to be proven is true (nigamana). An inference is considered valid when none of its constituents is defective, but outside of pure mathematics and trivial arguments there is always an element of uncertainty about the vyapti, in this case the general premise that “wherever there is smoke there is fire.” Such a premise is necessarily based on induction—the accumulation of enough experience in kitchens and other places to allow one to believe that whenever there is smoke there is fire—and this kind of reasoning is never completely certain. Modern science suffers from this same unavoidable weakness.

It is theoretically possible to create a philosophy that accepts the validity only of pratyaksha-pramana, sense perception. The version of materialism ascribed to Carvaka Muni was one attempt to do this. Carvaka is said to have denied both logic and the law of karma. He is famous for preaching,

rinam kritva ghritam pibet jived yavat sukham jivet
bhasmi-bhutasya dehasya kim punar-agamo bhavet

“Eat ghee even if you have to go into debt for it. As long as you are alive, live happily. After your body has been burned to ashes, how will it ever return to this world again?” A world-view without inference is very limited, however, and invites ridicule from rival philosophers:

carvaka tava carv-angi jarato vikshya garbhinim
pratyaksha-matra-vishvaso ghana-shvasam kim ujhasi

“My dear follower of Carvaka, since you have faith only in the direct evidence of your senses, why are you sighing so deeply to see your lovely wife, now pregnant by some other man?” (Vedanta-syamantaka 1.6)

Buddhist logicians recognize only pratyaksha and anumana as valid pramanas. In their opinion, only immediate sense perception is strictly speaking reliable but inference can also be put to practical use although it is founded on the mere useful fictions of persistent things and general categories.

The third pramana, called shabda, was never accepted by the Indian materialists and Buddhists, and it is also little understood by us in the modern world, where we have been conditioned by the predominance of science and critical thought. A standard definition of shabda-pramana is apta-vakya, “the words of a reliable authority.” Who is a reliable authority depends on what field of knowledge is being studied. If one’s mother is a simple woman with no reason to deceive, she can be trusted as an authority on who one’s father is. Any honest person who has seen things we have not should be trusted to provide us information otherwise difficult or impossible to obtain. Everyone relies on such knowledge from apta-vakya in day-to-day life, even those who proudly declare they have no faith in any authority.

According to the Sarva-samvadini, these are the other pramanas proposed by various schools:

(4) Arsha, the authority of sages. Knowledge gleaned through this pramana is based on statements by gods and rishis. Arsha is just a kind of shabda-pramana.

(5) Upamana, analogy. Using this pramana, one can derive knowledge from such comparisons as “the creature called a gavaya is similar to a cow.” A forest-dweller may tell this to a city-dweller who has no knowledge of gavayas, and when the city-dweller visits the forest and sees a gavaya the analogy will give him correct understanding. Upamana is thus an application of shabda and pratyaksha.

(6) Arthapatti, conjecture from an otherwise unexplainable situation. Devadatta is fat, but no one ever sees him eat during the day, so therefore he must be eating at night. This kind of reasoning is a form of anumana, sometimes called negative hypothetical deduction.

(7) Abhava, nonexistence. This pramana gives knowledge of an object’s absence from the fact of not seeing it. Abhava has been analyzed as a special variety of pratyaksha, where the object of perception is not a positive thing but the absence itself.[DDB14]

(8) Sambhava, inclusion. When we conclude that someone with a thousand dollars also possesses a hundred dollars, we are employing sambhava to acquire knowledge. This pramana is a form of simple mathematical deduction.

(9) Aitihya, tradition. We employ this pramana when we receive knowledge through a chain of informants without knowing the original speaker. Aitihya can be identified as shabda if in fact we can establish the reliability of the authority without even knowing his identity.

(10) Ceshöa, gesture. When we make something known by literally pointing at it, we are employing ceshöa. This is a tacit variation of shabda together with pratyaksha.

Shri Bhagavata-sandarbha is concerned with the highest kind of knowledge obtainable, personal realization of the Absolute Truth. Shri Jiva Gosvami emphatically asserts in the present anuccheda that for this purpose all

pramanas are unreliable in the hands of imperfect humans. Every person in this world tends to make four kinds of mistakes in perceptive judgment: bhrama, confusing one thing for another, as when one sees a tree at dusk and thinks it is a man; pramada, inattentiveness because of having one's attention turned elsewhere, as when one fails to notice that someone close by is singing a song; vipralipsa, [DDB15]the desire to deceive others, as when a teacher fails to divulge some useful information to his students; and karanapaöava, weakness of the senses, as when even with a focused mind one cannot discern some object. Because of these natural faults, it is impossible for any mortal to be [DDB16]perfectly reasonable on his own strength, no matter how diligently he tries.

Dharma, the eternal principles of human responsibility, stood originally like a mighty bull with four legs—self-control, cleanliness, mercy, and truthfulness. Each yuga in the cycle of four has seen a loss of one of these legs of dharma, to the point where now only one leg remains in Kali-yuga, respect for truth. Thus in our materialistic age science is the predominant belief system. We are supposed to have faith in the collective endeavor of the scientific community, trusting that science will eventually succeed in conquering nature for the perfect, eternal happiness of mankind. We are encouraged to assume that the truths science gives us are firm and unquestionable. But this faith is naive: like every other human pramana, the inductive scientific method is prone to error. Fifty years ago, the findings of medical research indicated that tobacco smoke was harmless to the human body and even beneficial for the lungs and heart. Backed up by the best available scientific findings of the day, a cigarette company in 1945 could hire Ronald Reagan to dress as a doctor in magazine advertisements and recommend that his patients could improve their health by smoking more cigarettes. This mistake due to the weakness of anumana-pramana has resulted in untold suffering for millions.

The ordinary means of acquiring knowledge are especially inadequate for learning about the Absolute Truth, which is not a measurable thing of this world and which refuses to reveal itself to speculators and skeptics. Although physical scientists may claim to know the basic laws of nature, knowledge of these laws reveals only the relative truths of how mechanical forces interact and how we can manipulate them for our own aims. Such incomplete knowledge falls far short of knowledge of the Absolute Truth, which requires knowing not only how to use things but also what their ultimate causes and purposes are. The laws of physics tell us how to measure and predict the physical forces at work among objects, but they say nothing about what or who first brought these forces into being, nor about why these forces and objects exist.

Many consider Henry Ford one of the practical geniuses of the twentieth century. He foresaw the usefulness of mass-produced automobiles and devised the means to realize this vision. He saw a desirable purpose in this, better mobility for the common citizen, but his material vision could not foresee other, unexpected results of the automobile. Hundreds of thousands of unmarried couples would use it for parking in secluded places, resulting in hundreds of thousands of unwanted births and abortions. Domiciles and workplaces would be separated by up to a hundred miles, causing great inconvenience and social dislocation. In cities around the world, the air would be filled with carcinogens and other poisons. And all due to the inadequacies of anumana-pramana.

A basic premise of spiritual science is that there is a unity underlying all existence, an Absolute Truth, and that thus everything has definite causes and purposes. As long as human intelligence ignores this premise, it remains sadly inadequate.

Purport by BBT Translators

Vaishnava Epistemology

Without knowing the purpose of a book, a prospective reader is unlikely to take a keen interest in it, so in the previous Text Shrila Jiva Gosvami outlines his subject and purpose. Now, with the phrase tad-bhajana-

lakshana-vidheya, he states that devotional service as explained in the Vedic scriptures is the process for achieving the final goal, prema-bhakti. But before one practices any important process he should have correct knowledge about it. Thus the need arises for discerning the various means of acquiring valid knowledge. This portion of Tattva-sandarbha therefore deals with Vaishnava epistemology. Jiva Gosvami first establishes the validity of his means of acquiring knowledge before analyzing the four topics mentioned in the previous Text. In English the word “knowledge” means valid knowledge. In Sanskrit, valid knowledge is called prama, and a means of acquiring it is called pramana. Sometimes the word pramana is used to mean “proof,” “evidence,” or “authority.”

Jiva Gosvami is concerned with establishing an infallible means of acquiring knowledge. Ordinary human beings use various means to acquire knowledge, but none of these is infallible. This fallibility is due to the four inherent defects found in all ordinary humans. Without exception every ordinary human being has the tendency to be deluded (bhrama), makes mistakes (pramada), has a cheating propensity (vipralipsa), and has imperfect senses (karanapaöava).

Bhrama, or mistaken identification, is of two kinds. The first is identification of the body as the self. Everyone is born with this delusion, but how completely we identify with our body depends on our attachment to it. Because of this defect we mistake the temporary, [DDB17]miserable sense objects as permanent sources of pleasure. The second kind of mistaken identification occurs when we think we perceive something that in fact is not present, as in the case of a mirage or hallucination.

Pramada, the second of the four defects, is our tendency to become deluded because of inattention. If our mind is not connecting with a particular perceiving sense—the eyes, ears, nose, tongue, or skin—we do not get the knowledge it can supply. For example, we may sit through a lecture but miss portions of it because our mind is wandering.

The third defect is vipralipsa, the propensity to cheat. Material conditioning causes us to consider ourselves the material body, which, being temporary, can never give us real happiness. But still out of delusion we seek happiness through sense gratification. When we fail to obtain this to our full satisfaction, we take to cheating to improve our chances. Friends cheat friends, politicians cheat the public, and so on. Even in spiritual life a so-called guru will cheat his disciple [DDB18]by teaching some materialistic philosophy as the absolute truth, or an insincere disciple will try to cheat his guru by pretending to follow the guru’s orders when he’s not.. This cheating propensity manifests on all levels of material existence.

The last of the four defects is karanapaöava, imperfect senses. We have five perceptive senses—the eyes, ears, tongue, nose, and skin. Each of these functions only within a limited range. The human eye, for instance, can see light between infrared and ultraviolet wavelengths, but there are many other wavelengths the eye cannot discern—radio waves, x-rays, and so on. Even within the visible range our eyes cannot see clearly if the light is too bright or too dim, if the object is too far or too close, or if the eyes themselves are diseased[DDB19]. Upon analysis, each sense will reveal a similar built-in limitation.

The conclusion is that since these four defects make perfectly reliable knowledge about material objects a rare achievement, perfect knowledge about the transcendental realm is altogether impossible by the means we commonly accept. This premise is the cornerstone of Vedic epistemology. Of course, after[DDB20] acknowledging these four defects one will find the quest for a reliable pramana to be an exacting challenge.

Among India’s philosophical traditions there are a total of ten pramanas, or means of acquiring valid knowledge. Each philosophical school recognizes a certain combination of these as valid and may present arguments to support its opinion. These ten traditional pramanas, with the three most important ones listed last, are as follows:

1. Arsha: the statements of an authoritative sage or demigod. There are many exceptional sages, such as Kapila, Gautama, and Patanjali, who founded their own schools of philosophy. Naturally these authorities' opinions differ, and therefore the Mahabharata (Vana-parva 313.117) says, *nasav rishir yasya matam na bhinnam*: "One is not considered a philosopher if his opinion does not differ from the opinions of other philosophers." Since these philosophers are all profound thinkers, we take their utterances seriously, but an ordinary person can hardly determine which philosopher's opinion is correct. For Vaishnavas, the criterion for judging whether a particular arsha opinion is valid is whether it conforms to the principal pramanas (numbers 8, 9, and 10 below)[DDB21].

2. Upamana: comparison. We can identify something about which we have no prior knowledge after it has been compared to a familiar object. Suppose we have seen an ordinary cow but never a gavaya (forest cow), and someone tells us that a gavaya resembles a cow. Then we may recognize a gavaya when we see one.

3. Arthapatti: presumption. By this means we assume an unknown fact or facts to account for some known fact or facts that are otherwise inexplicable. For example, if we know that fat Devadatta does not eat during the day, we can safely assume he must eat at night. Otherwise his stoutness is inexplicable.

4. Abhava: absence. Failing to perceive an object by means of a suitable sense is considered perception of the absence of that object. For example, a book is a suitable object for visual perception, and the eyes constitute the suitable means for this perception. Thus when one does not see a book on a table, one is experiencing the book's absence. Such abhava is classified as a separate category of perception because in it there is no actual contact between the object and the sense instrument, as there would be in ordinary sensory perception. What is perceived is the object's absence.

5. Sambhava: inclusion. This pramana is based on our common experience that a larger quantity includes some smaller quantity. For example, if we know someone possesses a hundred dollars, we automatically know he possesses one dollar, five dollars, ten dollars, and so on. This kind of reasoning, based on the principle of inclusion, is called sambhava.

6. Aitihya: tradition. This pramana is applied when some accepted fact is known by common belief or tradition but the original source of that knowledge is unknown. For instance, there is a popular belief that the Pandavas built the Old Fort in what is now New Delhi. There is no written proof or scriptural authority to support this belief, but it has been passed down for generations to the present day and is nearly universally accepted as corresponding to fact.

7. Ceshöa: gesture. This pramana comes into play when one learns something from a knowledgeable person's gestures or from symbols. For instance, we may make a "V" sign with our fingers to indicate victory, or a pujari may show the Deity mudras to convey certain messages

8. Pratyaksha: direct perception. Directly perceiving something with our senses can be the means to either valid or invalid knowledge. But only that sense perception which leads to valid knowledge should be considered pramana. Sense perception is the principal means of acquiring knowledge in this material world. Both theistic and atheistic philosophers accept pratyaksha-pramana as one of the means to valid knowledge. Direct perception is of two types—external and internal. An external perception occurs when we acquire knowledge through the senses. In an internal perception we acquire knowledge directly through the mind, as when we perceive emotions such as pain, pleasure, love, and hate. In the Bhagavad-gita (15.7) Lord Krishna lists the mind as the sixth sense (*manah-shashöhanindriyani*).

Because of our four inherent human defects, pratyaksha is not always a reliable means with which to acquire valid knowledge. For one thing, its scope is limited only to the present, since it cannot extend into the past or future[DDB22]. Moreover, it is limited only to material things. According to Shrila Jiva Gosvami, however,

perfect devotees who achieve direct perception of the Lord, His abode, and His associates through spiritual trance all have pure senses and have transcended the four defects. For such persons pratyaksha is a reliable source of knowledge because their sense perception is completely pure. Lord Krishna confirms this in the Ninth Chapter of the Bhagavad-gita (9.2) when He says that "this knowledge leads to direct realization of transcendence by experience (pratyakshavagamam)." And in the sixth chapter (Bg. 6.21) the Lord likewise assures Arjuna that in the state of transcendental trance, samadhi, a devotee acquires perfect knowledge through his purified intelligence and transcendental senses (buddhi-grahyam atindriyam vetti). This experience of pure Vaishnavas is called vaidusha-pratyaksha, and it is flawless.

9. Anumana: inference based on generalized experience. The word anumana literally means "knowing after." Based on repeated experience or authoritative verbal testimony, one arrives at some probable general principle, called vyapti ("invariable concomitance"). One can then apply this principle in specific cases to deduce unknown facts.

Inference is of two kinds, for oneself and for others. An example of inference for oneself, which is less formal, is the process of reasoning a person goes through when he repeatedly sees, in the kitchen and elsewhere, the concomitance between smoke and fire and arrives at the general principle "Wherever there's smoke, there's fire." Then if he sees smoke hanging over a mountain in the distance, he may recall the principle and conclude, "There is a fire on the mountain."

Inference for others uses a five-step syllogistic formula. After arriving at an inferred conclusion for himself, a person uses this method to enable others to infer the same conclusion. The syllogistic format is as follows:

1. Proposition: There is a fire on the mountain.
2. Reason: Because there's smoke..
3. General principle and example: Wherever there's smoke, there's fire, as in the kitchen.
4. Application: There is smoke over the mountain.
5. Conclusion: Therefore there is a fire on the mountain.

If there is any error in perceiving the reason or any deviation in the universal generalization, the inference will be faulty and its conclusion unreliable. In the above example, if the observer mistakes clouds over the mountain for smoke or sees the smoke just after rain has extinguished the fire, his deduction that a fire is burning on the mountain will be wrong. Like pratyaksha, therefore, anumana is not a foolproof means of acquiring knowledge.

10. Shabda: revealed knowledge. Shabda literally means sound, but as a pramana it refers to meaningful, articulate sound spoken or written by an apta-purusha, a trustworthy person who is an authority on the matter in question. In its ultimate sense the term shabda refers to revealed knowledge that concerns the transcendental reality and that has come from reliable authorities free from the four human defects. This kind of shabda differs from the language used in mundane transactions, which is called paurusheya-shabda and is not always reliable. For Shrila Jiva Gosvami, shabda-pramana is restricted to the revealed knowledge of the Vedas. It is called apaurusheya-shabda, revealed knowledge from a superhuman source. It originated with the Supreme Personality of Godhead and is received in disciplic succession from a bona fide guru. Apaurusheya-shabda is therefore the perfect pramana because it is free from the four defects.

At present, people who fail to accept the authority of apaurusheya-shabda-pramana generally fall into two groups: those in the first group doubt the very existence of a transcendental reality beyond the empirical world; those in the second group accept the existence of such a reality, and may even accept the principle of hearing from apaurusheya-shabda-pramana as a means of knowing about it, but unfortunately they also accept one or more paurusheya sources of shabda-pramana as apaurusheya. Members of the first group usually favor knowledge gained through their own sensory experience. Yet like everyone else they constantly rely on knowledge imparted to them through sound. In our practical day-to-day life we depend on knowledge

transmitted from parents, teachers, books, magazines, TV, radio, and numerous experts. Hearing from authorities enhances the extent of our learning, and if we were to dispense with it we could not function in our complex modern society. Those who consider sensory experience superior to shabda forget that we gain most of our knowledge by hearing second hand or reading, not by immediate perception. Direct experience is a great teacher, but it is nonetheless severely vitiated by the four human defects, and also by the great expenditure of time it takes to acquire it. Moreover, we cannot directly experience past or future events. So even though those in the first group actually accept the principle of shabda, because the shabda they accept imparts to them only empirical knowledge and is therefore all paurusheya, they remain skeptical about the existence of transcendental reality. Ultimately, no amount of raw sensory experience or paurusheya-shabda can ever give us access to the transcendent, spiritual reality, for it is a simple fact that neither of these means is at all reliable for understanding transcendence. For that, apaurusheya-shabda-pramana is our only hope. This brings us to the second group—those who accept both the existence of a transcendental reality and the principle of hearing from apaurusheya-shabda-pramana to learn about it. For them, Shrila Jiva Gosvami elaborately explains in the next Texts what constitutes genuine apaurusheya-shabda-pramana.

Unlike pratyaksha, shabda is not limited in scope only to the present time. It extends into the past and future as well. It is the most powerful tool for conveying knowledge from one person to another, especially if they are greatly separated by time or space, which is almost always the case when one wants to understand the spiritual realm. For all these reasons philosophers in virtually all of India's orthodox traditions accept apaurusheya-shabda-pramana as the flawless means for acquiring transcendental knowledge.

Like other followers of India's orthodox philosophical traditions, Shrila Jiva Gosvami (as we have already mentioned[DDB23])[DDB24] calls apaurusheya-shabda-pramana shabda-pramana and equates the latter with the Vedas. The Vedas alone can deliver knowledge of the spiritual reality, which lies beyond all our sensory perception. As explained in the next Text, the Vedas are not human creations: they are manifest from the Supreme Lord (vedo narayanah sakshat; Bhag. 6.1.40), who is free from all defects.

In his Sarva-samvadini, while discussing the principle of shabda-pramana, Shrila Jiva Gosvami writes: tathapi bhrama-pramada-vipralipsa-karanapaöava-dosha-rahita-vacanatmakah shabda eva mulam pramanam. anyesham prayah purusha-bhramadi-dosha-mayatanyatha-pratiti-darshanena pramanam va tad-abhaso veti purushair nirnetum ashakyatvat tasya tad-abhavat. Although there are ten means of acquiring knowledge, shabda is the primary process because all other means are made unreliable by the four human defects. In all other processes it is difficult for an ordinary person to tell whether or not the knowledge gained is valid.

Although different schools of philosophy accept various combinations of the ten pramanas, Shrila Jiva Gosvami follows in the footsteps of Madhvacharya by accepting pratyaksha (direct perception), anumana (inference) and shabda (revealed knowledge) as the only valid means by which one can acquire knowledge and subsuming the other pramanas under them. Pratyaksha and anumana can serve as assistants to shabda, but whenever pratyaksha and anumana contradict shabda, we should give preference to shabda-pramana.

Here are some scriptural references showing the importance of these three pramanas:

pratyaksham canumanam ca shastram ca vividhagamam
trayam su-viditam karyam dharma-shuddhim abhipsata

"A person serious about executing the responsibilities of human life should try to understand the three processes of direct perception, inference, and hearing the various Vedic scriptures"(Manu-samhita 12.105).

pratyakshenumanena nigamenatma-samvida
ady-anta-vad asaj jnatva nihsango vicared iha

“[Lord Krishna said:] ‘By direct perception, logical deduction, scriptural testimony and personal realization one should know that this world has a beginning and an end and so is not the ultimate reality. Thus one should live in this world without attachment’” (Bhag. 11.28.9).

In Shrimad-Bhagavatam (11.19.17) Lord Krishna includes aitiḥya (tradition) with sense perception, inference, and śabda as a means of acquiring knowledge, but in fact aitiḥya is usually considered a kind of śabda, although not necessarily apauruṣeya-śabda.

By accepting only three of the ten pramāṇas, Jīva Gosvāmī does not exclude the other seven. His opinion is that pratyakṣa, anumāna, and śabda include the other seven pramāṇas, as follows: Upamāna, arthapatti, sambhava, and ceshōa are varieties of anumāna; abhava is a kind of pratyakṣa; and arsha and aitiḥya are kinds of śabda.

Next Śrīla Jīva Gosvāmī explains the process suitable for determining the viśaya (the subject), the sambandha (the connection between the viśaya and the words describing it), and the prayojana (the final goal).

TEXT 10

tatas tani na pramananity anadi-siddha-sarva-purusha-paramparasū sarva-laukikalaukika-jnana-nidanatvad
aprakṛita-vacana-lakṣhaṇo veda evasmakam sarvatita-sarvaśraya-sarvacintyashcārya-svabhavam vastu
vividishatam pramāṇam.

Translation

Gopiparānadhana: Therefore direct perception and so on are unreliable sources of valid knowledge. We want to understand that object which transcends everything and is the shelter of everything, and whose nature no person can conceive or imagine. For this purpose our source of knowledge can only be the Vedas, which are comprised of nonmaterial sound. The Vedas alone should be our pramāṇa because they are [DDB25]externally self-manifest and from them in fact have been derived all departments of knowledge, mundane and spiritual, among all schools of thought in human society since time immemorial.

BBT: Consequently, for us who are inquisitive about that which is beyond everything yet the support of everything—that which is most inconceivable and wondrous in nature—direct perception, inference, and so on are not suitable means of gaining knowledge. For this purpose the only suitable means is the Vedas, the transcendental words that have been the source of all mundane and spiritual knowledge passed down among all schools of thought in human society since time immemorial.

Purport by Gopiparānadhana prabhu

However useful ordinary sense perception, logic, and expert opinion may be in their proper realms, these means of knowing cannot approach the transcendental reality, which no ordinary person has ever seen or inferred. That higher reality simply cannot be reached by any human capacity; only when it chooses to reveal itself can anyone know it. In Vedic terms, the process of knowing the Absolute Truth must be descending rather than ascending (avarōha-pantha instead of arōha-pantha). The Absolute Truth makes itself known by

shabda-pramana (word of authority) that is apaurusheya, not created by any mortal being.

Authentic scriptures of various cultures reveal aspects of the Absolute Truth, but among these scriptures the Vedic literature distinguishes itself by the scope of its revelation. The Vedas and their supplements offer a great variety of approaches to the Absolute for people in different situations in life and on different levels of spiritual development. The Vedic corpus includes thousands of separate texts, yet when we carefully study the whole we find it very consistent. Many generations of reputable, discriminating brahmanas have been satisfied to direct their lives according to Vedic authority, not only because their parents did so but because they themselves have experienced the practical benefits. By living according to the Vedic standards of self-control in body and mind, one becomes peaceful, clear-headed, and fit to understand the highest purposes of life.

This anuccheda of Shri Tattva-sandarbha calls the Vedas the source of all kinds of knowledge “mundane and spiritual, among all schools of thought in human society since time immemorial.” In other words, all human knowledge comes from the Vedas; the various branches of worldly scholarship and even corrupted and faulty teachings all derive from the original Vedic knowledge. In Shrimad-Bhagavatam (11.14.3–8) Lord Krishna outlines the history of Vedic knowledge in human society:

shri-bhagavan uvaca
kalena nashōa pralaye vaniyam veda-samjnita
mayadau brahmane prokta dharmo yasyam mad-atmakah

“The Supreme Personality of Godhead said: By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahma because I Myself am the religious principles enunciated in the Vedas.

tena prokta sva-putraya manave purva-jaya sa
tato bhrigv-adayo 'grihnan sapta brahma-maharshayah

“Lord Brahma spoke this Vedic knowledge to his eldest son, Manu, and the seven great sages headed by Bhrigu Muni then accepted the same knowledge from Manu.

tebhyah pitribhyas tat-putra deva-danava-guhyakah
manushyah siddha-gandharvah sa-vidyadhara-caranah

kindevah kinnara naga rakshah-kimpurushadayah

“From the forefathers headed by Bhrigu Muni and other sons of Brahma appeared many children and descendants, who assumed different forms as demigods, demons, human beings, Guhyakas, Siddhas, Gandharvas, Vidyadharas, Caranas, Kindevas, Kinnaras, Nagas, Kimpurushas, and so on.

bahvyas tesham prakritayo rajah-sattva-tamo-bhuvah

yabhir bhutani bhidyante bhutanam patayas tatha
yatha-prakriti sarvesham citra vacah sravanti hi

“All of the many universal species, along with their respective leaders, appeared with different natures and desires generated from the three modes of material nature. Therefore, because of the different characteristics of the living entities within the universe, there are a great many Vedic rituals, mantras, and rewards.

evam prakriti-vaicityrad bhidyante matayo nrinam
paramaryena keshancit pashanda-matayo 'pare

"Thus, due to the great variety of desires and natures among human beings, there are many different philosophies of life, which are handed down through tradition, culture, custom, and disciplic succession. There are other teachers who directly support atheistic viewpoints."

Shrila Baladeva Vidyabhushana comments that when it is not *apaurusheya*, *shabda-pramana* is subject to the human imperfections of ordinary speakers and hearers. Each authority presents "final" theories, only to be corrected by his successors. In the words of the Mahabharata (*Vana-parva* 313.117), *nasav rishir yasya matam na bhinnam* ("No one is considered a sage who does not have his own opinion").

In his *Sarva-samvadini* Shrila Jiva Gosvami has a good deal to say about the superiority of *shabda-pramana*, even the *shabda* spoken by ordinary human authorities. *Shabda* alone is the basis of all correct knowledge because a person can never be certain that an instance of one of the other *pramanas* is not faulty, a perverted reflection of the true instrument (*pramana-abhasa*). *Apaurusheya-shabda*, however, is free from the influence of the four human defects in perception. Therefore all the other *pramanas* depend completely on its authority, just as a powerful king's ministers depend completely on his direction and good will. *Shabda-pramana* is independent of the other *pramanas*. Although sometimes the others assist *shabda*, still *shabda* is free to overrule any of them, while the others can never contradict the facts *shabda* has established. *Shabda* alone, moreover, is the only effective means for gaining knowledge of matters the other *pramanas* cannot penetrate.

When employed by an infallible perceiver, however, any *pramana* can be a source of reliable knowledge. For example, not only ordinary persons but also those in perfect knowledge can exercise *pratyaksha*, direct sense perception. And the *pratyaksha* of one who uses his senses infallibly, as does God or His faultless servant, is undeniable evidence. When the Supreme Lord explains reality as He sees it or an inspired messenger of the Lord conveys His *pratyaksha* without distortion, we can trust that the words spoken are true. Such infallible *pratyaksha* is indeed, is the origin of *apaurusheya-shabda-pramana*. The *pratyaksha* of imperfect perceivers, however, is always more or less doubtful. For example, the audience in a movie theater may be fooled by an expertly constructed model of an actor's head and think that the actor has actually been decapitated. *Shabda* evidence is free from such doubt. The speaker's authority certifies as doubtless statements like "There is snow in the Himalayas" and "There are jewels in this mine," regardless of the hearers' ignorance about these things. When an expert on special effects explains how a model of the actor's head was constructed for his death scene, the audience has received definitive information and need no longer entertain the idea that the actor was killed. As a matter of epistemological principle, no fact is absolutely certain until an appropriate authority verifies it; in our eclectic age many may not like to acknowledge this principle, but it is natural and in practice even radical skeptics obey it.

Shabda-pramana is independent of the dictates of *pratyaksha*. For example, in a place where several others were present, a Vedic teacher asked his student, "How many people do you see here?"

The student counted the teacher and eight others he could see and answered, "Nine."

"No, think again."

When the student could not understand what was wrong with his answer, the teacher explained, "There are ten. You are the tenth person."

In this case a mistaken perception was immediately corrected by an authoritative statement. As soon as it entered the student's ears, his confusion was removed.

Pratyaksha can render assistance to *shabda* as far as it is able, as in confirming the authoritative statement "Fire will melt ice." But in other cases it can do nothing to help, as when a mother says, "My son, you were in

my womb in the city of Mathura.” Shabda can overrule pratyaksha, as when a person is cured of a snakebite by potent mantras, one of which states, “You were bitten by a snake, but now there is no more poison in you.” Pratyaksha cannot overrule statements of shabda, such as “Cow dung is pure.” A foreigner visiting India may perceive cow’s feces as unclean and be puzzled when he sees it used for cleansing sacred temples, but the Indians all know from traditional authority that actually it is very antiseptic. Shabda alone is also the most effective pramana for gaining knowledge of things that are difficult to see directly; astronomers gladly accept the authority of an ephemeris rather than bother to calculate for themselves the positions of each object in the sky they need to observe.

Someone might suggest that a better standard of truth than appeal to authority is “what everyone’s shared perception establishes” (sarva-pratyaksha-siddham). This definition of truth, however, is impossible to apply; everyone cannot be brought together in one place to share the same perceptions, and it is impossible even in different locations to conduct a complete survey of everyone’s experience. If the definition is modified to “what the perception of many people establishes” (bahu-pratyaksha-siddham), then truth can never be certain but will become an object of controversy whenever more knowledgeable judgment disagrees with the majority opinion.

Anumana (inductive-deductive inference) is also sometimes erroneous, and so it also must yield the place of honor to shabda. An argument’s general premise can be faulty in various ways, as when reasoning involves vishama-vyapti, a too broad or too narrow generalization. One may posit “There is fire on this mountain because there is smoke,” unaware that the billowing smoke seen on the mountain is from a fire that has just a moment before been extinguished by rain. Shabda-pramana makes up for this innate weakness in anumana; someone who knows the actual situation better can explain, “My dear cold travelers, don’t expect to find any fire on this mountain, despite the smoke you observe. I just saw the rain extinguish the fire there. But over on that other mountain you will find a fire.”

Some logicians may disagree with this analysis, objecting that in this instance of arguing from smoke to fire the reason (smoke) is not actually present, a fault technically called hetv-abhasa (“a defective reason”) of the variety svarupasiddha (“inconclusive on the grounds of the cited reason not occurring in the situation”); when all the elements of an inference are free from defect, however, the conclusion is guaranteed to be true. We answer this objection is answered by pointing out that no matter how elegantly we define the theoretical distinctions of defective and nondefective reasons, in real life we can never be fully sure that the reason we give for drawing a conclusion is not defective. There may be any number of conditions under which the appearance of smoke is an insufficient hetu for inferring the presence of fire: what we think is smoke may really be fog, or the mountain may be exuding some poisonous gas. Indeed only after the fact, when we have seen the fire, can we sure that the reason was not defective; what is supposed to prove the conclusion must, conversely, be proven by the conclusion. This is a serious logical fault—mutual dependence of the proven and its proof, or in other words circular reasoning. In addition, the sense perceptions that must precede the construction of an inference may themselves be faulty. For both these reasons, even when one’s logic is formally sound the conclusions one draws may contradict reality.

Shabda-pramana acts independently of anumana in authoritative statements like “You are the tenth person.” Anumana can assist shabda as far as its capacity allows. For example, those who have not heard of the special qualities of diamond may infer that, like other stones, it can be cut by steel. After hearing how exceptionally hard diamond is, however, these same persons will reformulate their argument: steel can cut most stones but not diamond.

Shabda sometimes overrules logic, as when we hear from medical experts that an infected burn should be treated by being cauterized, or that some bitter foods like ginger become sweet after being digested. Anumana cannot contradict what shabda has established, as in a pharmaceutical dictum like “This herb eliminates excesses of all three dhatus.” Shabda can effectively inform us of things inaccessible to anumana,

like the daily movements of heavenly bodies.

Since both *pratyaksha* and *anumana* are thus secondary in relation to *shabda-pramana*, certainly the other recognized *pramanas*, all derivatives of these three, are also subordinate. Beginning with *pratyaksha*, all the *pramanas* other than *shabda* are powerless to give anyone knowledge of the higher purposes of life. Human beings share these other *pramanas* with animals, who search for their food and other needs with the help of acute senses and simple reason. A cat knows that when it pretends to be affectionate its human masters provide everything; remembering and logically applying this general principle, the cat successfully manipulates its human family again and again. But animals never achieve spiritual realization from the knowledge gained by their *pramanas*, and neither do humans who have not recognized *shabda-pramana*. It has been observed that infants develop real human understanding only when they receive verbal input from their parents; if they are raised without being talked to often, even with all other needs taken care of they grow up dull and inarticulate.

In his *Sarva-samvadini* Shrila Jiva Gosvami continues to describe the special nature of *shabda-pramana*. This additional commentary is presented in Appendix 1 at the end of this book.

Purport by BBT Translators

The Vedas Are the Original Source of Knowledge

As already noted, direct perception and inference depend on sense perception, which is limited only to empirical objects and vitiated by the four human defects. Thus direct perception and inference are inadequate by themselves for completely understanding anything beyond our senses. By tracing the chain of causes in material creation, we can infer that something exists beyond our sense perception, but inference can take us no further, leaving us unable to identify it; nor can inference yield valid knowledge about *abhidheya*, the process for realizing it. We can acquire such knowledge only from revealed scripture, the Vedas, which are not the creations of mortal beings and so are free from the four defects of human nature. The Vedas appeared from the Supreme Lord at the dawn of creation, a fact confirmed in the *Shvetashvatara Upanishad* (6.8): *yo brahmanam vidadhati purvam yo vai vedamsh ca prahinoti tasmai*. "That Supreme Lord created Brahma at the beginning of creation and gave him the Vedas." The term *anadi-siddha*, as used in this Text, means that the Vedas were not written at a particular date but exist eternally, like the Lord. They first manifested in this universe within the heart of Lord Brahma, the oldest created being: *tene brahma hrida ya adi-kavaye* (Bhag. 1.1.1); then they were handed down through disciplic succession. The Vedas provide both material and spiritual knowledge. Knowledge about such common phenomena as the trees, water, land, and sky originally came from the Vedas, along with the knowledge of the divisions of duties for various people according to their psycho-physical natures. As the *Manu-samhita* (1.21) states:

*sarvesham tu sa namani karmani ca prithak prithak
veda-shabdebhya evadau prithak-samsthash ca nirmame*

"Lord Brahma learned the names of various objects and the duties of various classes of people from the words of the Vedas, and thus he could propagate the manifest divisions of names and duties."

Over time, there developed different cultures and languages that obscured the original Vedic culture.

For acquiring transcendental knowledge, the Vedas (*shabda-pramana*) is the only effective means. The Vedas inform us about the soul's existence beyond the body, about the planets of the spiritual world, and about the Supreme Lord, His pastimes, and other matters. All these subjects are beyond the reach of our sensory and mental faculties. Without the method of *shabda*, such philosophers as the Buddhists,[DDB26] who do not

accept the Vedas, cannot justifiably say anything positive about transcendence, let alone the way to attain it. Shabda-pramana is so important that although Vaishnavas count Lord Buddha among the incarnations of the Lord on the strength of Vedic testimony, they reject his philosophy because it was not based on shabda-pramana.

All orthodox schools of philosophy in India, whether monistic or dualistic, consider the Vedas apaurusheya, not written by any mortal being. Many modern scholars, however, dispute the divine origin of the Vedas. They suggest various dates for the composition of the Vedas, and while most of them agree that the Vedas were composed before 1500 B.C., they disagree about the exact time of their composition. They have yet to arrive at a definitive conclusion.

Here Shrila Jiva Gosvami says that the Vedas are beginningless and are the source of various kinds of knowledge coming down through many schools of thought since time immemorial. The phrase sarva-purusha, “all persons,[DDB28]” indicates that the knowledge was passed on not only by human beings but also by superhuman beings, such as the demigods and divine sages. These traditions of thought all originate with the Supreme Personality of Godhead, who is infallible in all respects and thus completely untainted by the four human defects. Moreover, Shrila Jiva Gosvami has already shown (in Text 9) how unreliable are the alternatives to the Vedic authority. If, as he has established, only apaurusheya-shabda can give access to transcendental reality, how could the Vedas then have been written or compiled by human beings? If Jiva Gosvami allowed that human authors composed the Vedas, he would be contradicting his own previous dismissal of human knowledge as imperfect.

[DDB29]Those scholars who contest the apaurusheya origin of the Vedas, claiming that they are human compilations, have no conclusive proof to back up their claim. Refusing to consider the Vedas’[DDB30] own statements about their origin and purpose, these scholars merely assume that the Vedas are not authoritative and speculate about their true origin. Their motive is clear, for accepting the Vedic version would put an end to the speculative philosophical tradition; it would oblige them to accept the Vedic description of ultimate reality. On account of being too attached to the speculative, or ascending, method of knowledge, however, such scholars and philosophers rather insist that the Vedas are of human origin, regardless of their inability to produce any proof of their claim. Indeed, the theory that the Vedas [DDB31]have a human composer is a recent development advocated by persons who did not come in disciplic succession. They were mostly outsiders who refused to believe that India had much of importance to offer the world in the realm of philosophy and who had their own motive for minimizing the Vedic traditions—namely, their eagerness to convert India to Christianity. They certainly were not impartial judges of the Vedas’[DDB32] origin.

On the other side, great scholars and saints like Shankaracarya, Madhvacarya, Ramanujacarya, Kumarila Bhaṭṭa, and Rupa Gosvami all accepted the Vedas as apaurusheya and eternal. These exalted authorities are famed for their renunciation, knowledge, and selflessness. Contemporary mundane scholars who contest the divine origin of the Vedas naturally fail to place their faith in the opinions of these authorities, but, as we have p[DDB33]ointed out, such materialistic scholars are not free from ulterior motives, nor do their character and conduct compare favorably with those of the great acaryas.

Another consideration, and an important one, is that the Vedas themselves repeatedly enjoin that one who wants to understand the spiritual knowledge they teach must first approach a guru in disciplic succession. Vedic knowledge is verifiable; it is not just a collection of abstract ideas. But to realize the truth of Vedic knowledge one must approach a bona fide guru. Mundane scholars, however, tend to be proud of their textbook knowledge and flout this requirement, all the while considering themselves authorities on Vedic knowledge. In reality, by not applying themselves to this knowledge in the prescribed way they ensure that for them the door to its mysteries will ever remain locked. The attempts of these hapless scholars to understand the Vedas without joining an authorized disciplic succession are like someone’s trying to taste honey by licking the outside of a honey-filled jar. Their labor is futile and their analysis and conclusions are useless.

By contrast, the great Vaishnava acaryas all became Vedic authorities by virtue of their scrupulously following the injunction to surrender to a guru coming in disciplic succession. As far as sincerity and credibility are taken into account, therefore, the evidence weighs heavily in favor of the saintly acaryas. In any case, a seriously interested person can always take up the Vedic process himself and personally verify the Vedic conclusions. Granted, this requires some effort, and it is of course much easier to offer glib speculations denying the Vedas' authority than to discipline oneself and follow their instructions. Ultimately, however, the Vedas' scholarly detractors can never prove their claims.

And even if someone proposes that just as modern science is evolving, so the Vedas evolved over a period of time, then the question arises, Why in recorded history have people stopped making further refinements of the Vedas? If the Vedas indeed have a human source, they should have been revised and improved over time, and new, improved versions should be available; but this is not the case. Rather, North or South, East or West, the same standard readings of the Vedas are found, and no older or newer versions are seen anywhere. The Vedic saints have developed a meticulous system for protecting the word order of the Vedic texts. Changing even a single syllable is considered criminal. Thus the Vedas are rightly called shruti, or that which is heard from the guru unchanged, with proper intonation and accent of the syllables.

The Vedas are unique. Can one imagine that in a particular field of science or art we will reach the apex in knowledge and produce one standard book accepted by all, making all other books in that field obsolete? Is it conceivable that no one would make any further changes or additions to such a book, and that this book would become worshipable to the people interested in that field? The reasonable, unbiased answer is no, and yet this is precisely the case with the Vedas, for they are free of defects, having emanated from the perfect source, the Supreme Personality of Godhead. But if someone says yes, then there is no reason for debate over the authority of the Vedas.

In addition to the spiritual knowledge it contains, the Vedic literature has references to many modern scientific achievements. The Vedas have sections on astronomy, medicine, yoga, music, drama, dance, algebra, civil engineering, and so on. The list is long indeed. These are all arts and sciences that were practiced in India centuries before the dawn of their modern counterparts. His Divine Grace A.C. Bhaktivedanta Swami Shрила Prabhupada writes in his introduction to Shrimad-Bhagavatam, "The authority of the Vedas is unchallengeable and stands without any question of doubt. The conch shell and cow dung are the bone and stool of two living beings. But because they have been recommended by the Vedas as pure, people accept them as such because of the authority of the Vedas." It has been proven by scientific experiment that cow dung is antiseptic and medicinal. It would be simplistic, therefore, to brush aside the Vedas as manmade. Had this been the case, renowned thinkers and powerful logicians like Shрила Jiva Gosvami and Shрила Madhvacarya would have taken no stock in them.

Still one may question the eternal nature of the Vedas on the grounds that any scriptural references in support of them will necessarily come from the Vedas themselves. In logic, citing evidence that relies on itself for proof of legitimacy is called circular reasoning and is unacceptable. The Vedas may thus appear tainted with this defect of svashraya, or begging the question, relying as they do on themselves to establish their own authority.

Circular reasoning would be a serious defect, but a closer look shows that the Vedas are an exception to this fallacy. That the Vedas rely on themselves to establish their authority is not a defect; rather it is logical and sensible. It simply affirms their absolute, transcendental nature, since if some other source were needed to confirm the authority of the Vedas, the authority of that new source would surpass that of the Vedas. In such a case an inquisitive person would be obliged to discard the Vedas and begin all over again analyzing the new source's authenticity. Before long this new source would need confirmation from yet another source. This

could go on ad infinitum. But the absence of such a superior source with reference to the Vedas shows that the authority of the Vedas as apaurusheya-shabda-pramana is final.

Logically, therefore, no other pramana can substantiate the Vedas. And that is why the Vedas are traditionally accepted as “mother.” When a person wants to know who his father is, he cannot find out by direct perception, nor by inference or deduction. To know for sure who his father is he has to accept his mother’s testimony. We similarly have to accept the revealed knowledge of the Vedas to learn about the reality beyond our sensory and intellectual power.

The theories advanced by some scholars about the Vedas’ mundane origin are unreliable and untenable because these scholars have not studied the Vedas in a bona fide disciplic succession. Because of the scholars’ four human defects and their being impelled by ulterior motives—desires for degrees, reputation, research funding, and the like—divine arrangement has barred them from gaining real insight into the Vedas. These scholars will readily admit that to understand any complex material subject one needs the help of experts in that field, but somehow they reject the necessity of a bona fide guru for understanding the Vedas. They do not know that in the case of the Vedic literature submission to a guru is an absolute requirement. This prerequisite serves as a kind of password protecting the Vedas against insincere persons who would try to exploit or refute them. In the Bhagavad-gita (7.25) the Supreme Lord affirms:

naham prakashah sarvasya yoga-maya-samavritah
mudho 'yam nabhijanati loko mam ajam avyayam

“I am never manifest to the foolish and unintelligent. For them I am covered by My Yogamaya, and therefore they do not know that I am unborn and infallible.”

This statement is relevant both when the Lord comes to this world in person and when He reveals Himself in scripture. The Lord has given the conditioned souls the method by which they can approach Him, and that method begins with taking knowledge from a bona fide disciplic succession. Those unwilling to thus qualify themselves can have no real access to Him, even if they study the Vedas on their own for many lifetimes.

In summary, owing to the absence of any conclusive proof of the Vedas’ being authored by a mortal being, and by the logic known as the law of the remainder (parisheshya-nyaya), as well as on the authority of the great acaryas and saints coming in the bona fide disciplic successions, and ultimately by accepting the testimony of the Vedas themselves, we reasonably conclude that the Vedas exist eternally and are an infallible source of knowledge.

Next, Shrila Jiva Gosvami shows that inference cannot be an independent means for understanding the Absolute Truth.

TEXT 11

tac canumatam 'tarkapratishöhanat' ity-adau 'acintyah khalu ye bhava na tams tarkena yojayet' ity-adau
'shastra-yonitvat' ity-adau 'shrutes tu shabda-mulatvat' ity-adau
pitri-deva-manushyanam
vedash cakshus taveshtvara
shreyas tv anupalabdhe 'rthe
sadhya-sadhanayor api
ity-adau ca.

Translation

Gopiparanadhana: The conclusion stated in Text 10 is corroborated in such statements as the following:

“Because logical conjecture is never conclusive” (V.s. 2.1.11).

“Logic cannot explain things that are inconceivable” (Mahabharata, Bhishma-parva 5.22).

“Because scripture is the source of knowledge about [the Absolute Truth]” (V.s. 1.1.3).

“Because revealed scripture, on the other hand, is based on shabda-pramana” (V.s. 2.1.27).

“For the forefathers, demigods, and human race, O Lord, the Vedas are your own perfect eye. They are the best instrument for seeing what cannot ordinarily be perceived and for ascertaining the goals and means of progressive life” (Bhag. 11.20.4).

BBT: The following scriptural statements confirm this conclusion [Text 10]:

1. “Logic has no sure basis” [DDB44][Vedanta-sutra 2.1.11].

2. “One should not use logic to try to understand what is inconceivable” [Mahabharata, Bhishma-parva 5.22].

3. “Scriptures are the source of knowledge of the Absolute Truth” [Vedanta-sutra 1.1.3].

4. “The Vedas are the source of knowledge of the Absolute Truth” [Vedanta-sutra 2.1.27].

5. “O Supreme Lord, Your Veda is the supreme eye for the forefathers, demigods, and human beings. By it they can understand Your form and qualities, along with the highest goal of life and the means for attaining it, none of which can be ascertained otherwise” [Shrimad-Bhagavatam 11.20.4].

Purport by Gopiparanadhana prabhu

The Vedas have no human author, but among human beings the most universally respected authority on the Vedas is Shrila Krishna Dvaipayana Vyasa. Just before the beginning of this Kali-yuga, five thousand years ago, he edited all the texts of the Vedas to make them accessible to the less intelligent people of our age. For this accomplishment he earned the title Veda-vyasa, “editor of the Vedas.” In addition, as his personal contribution to Vedic understanding Vyasadeva composed two great works, the Vedanta-sutra and Mahabharata. The Vedanta-sutra is a systematic commentary on the essential Vedic knowledge contained in the Upanishads. In it Vyasadeva proves that the Vedas focus on one goal consistently (samanvaya), namely realization of the Supreme Truth (Brahman); he describes the relationships between Brahman and His energies (sambandha), various spiritual practices for achieving association with Brahman (abhidheya), and the sublime results of these practices (prayojana). The Mahabharata is a vast epic history primarily dealing with a civil war fought between factions of the Kuru dynasty during the time Shri Krishna was manifest on the earth, and it also includes narrations on hundreds of other topics. The chief heroes of the Mahabharata are the five ideal sons of Maharaja Pandu; Lord Krishna is also present throughout, but for the most part He remains in the background, allowing His devotees to take center stage in the drama.

To substantiate his proposition that the Vedas are the most perfect source of shabda-pramana, Shri Jiva Gosvami here cites Dvaipayana Vyasa’s own opinions from these two works, plus a statement from another preeminent Vaishnava, Uddhava. Tarkapratishtohanat is part of an argument in the Second Chapter of the Vedanta-sutra. Under considerations is an opposing claim that one can discover the Absolute Truth by logic.

Tarkapratishtohanat is the answer to the opposition. The sutra implies the unspoken words “No, logical conjecture is not sufficient for realizing the Supreme” and then continues “because it is never conclusive.” The word tarka in its more technical sense indicates the prelogical mental process of sorting out a number of possible premises, imagining the consequences of each one, and eliminating those that are obviously inappropriate. Here is an instance of tarka concerning our example of the fire on the mountain: “I want to prove that there is fire on this mountain. Why do I believe this? Because the air is getting warmer? No, the sun’s coming out from behind the clouds could cause that. Because there is smoke on the mountain? Well, if

there weren't any fire there wouldn't be any smoke." This kind of educated guessing may be fruitful in a limited range of logically analyzable situations, but it can never enter the materially immeasurable range of transcendence. As the Upanishads declare,

naisha tarkena matir apaneya
proktanyenaiva su-jnanaya preshōha

"My dear boy Naciketa, this understanding cannot be attained by tarka. To be realizeable as spiritual truth it has to be spoken by someone with special authority" (Kaōha Up. 1.2.9).

In the verse from the Mahabharata, acintya means "inconceivable" in the sense of "impossible to explain materially because it is a phenomenon of a higher, transcendental nature." Among the "things" (bhavah) of this inconceivable, spiritual nature are the Supreme Lord's personal qualities and His playful activities. There are ways to know these, but tarka is not one of them.

Having cited these negative opinions, Shri Jiva gives the next three statements to show the positive alternative. Shastra-yonitvat is the third sutra of the Vedānta-sūtra. It resolves a doubt about how one should search out the object of devotional meditation, Lord Hari—whether by one's own reason or by the direction of scripture. Some may argue that according to the Upanishadic statement gautamadyair mantavyah ("Gautama and others realized Him mentally"), logic is suitable for realizing the Lord. "No," this sutra replies, "anumana is not the means for knowing Him, because scripture is 'His source.'" Yoni literally means "womb," and in this context it signifies not "place of His generation" but "source of knowledge about Him." Shastra, Vedic scripture, is where He is revealed. This idea accords with the Brihad-aranyaka Upanishad's prototypical inquiry tam tv aupanishadam purusham pricchami ("I want to ask about the Supreme Person, who is known from the Upanishads"; Brihad-aranyaka Up. 3.9.26).

Shrutes tu shabda-mulatvat is from the same section of the Vedānta-sūtra as tarkapratishōhanat. Brahman is the creator of this world, but how does He avoid the fatigue and anxiety other creators suffer? Because He created everything simply by desiring to do so, as stated in the Taittiriya Upanishad (2.6): so 'kamayata bahu syam prajayeya ("He desired, 'Let Me become many; let Me create progeny.'"). But how can the scripture say something like this, which direct perception denies?[DDB45] Shrutes tu shabda-mulatvat: "Because revealed scripture, unlike sense perception, is based on shabda-pramana." Shabda-pramana alone is the verification of the Vedas' authority. When other pramanas seem to contradict what the Vedas say, the contradiction is only apparent. Vedic shruti is irrefutable.

Uddhava, the speaker of the verse from Shrimad-Bhagavatam quoted in Text 11, was one of Lord Krishna's closest friends and advisers in the Yadu capital, Dvaraka. As the best student of Brihaspati, the teacher and priest of the demigods, Uddhava was a renowned Vedic scholar. More importantly, however, he was an intimate devotee of the Personality of Godhead. Krishna trusted him to convey His personal messages to the gopis, who were grieving in Vrindavana because of His absence. To meet and talk with the gopis as Krishna's representative, Uddhava must have been able to appreciate the most refined moods of love of God. Just before Lord Krishna ended His pastimes on earth, He spoke extensively to Uddhava about the science of devotional service; these instructions are recorded as the Uddhava-gita in the Eleventh Canto of Shrimad-Bhagavatam. In this verse Uddhava declares that the the Vedas' authority is superhuman because it is actually the authority of the Supreme Lord; through the Vedas the Lord reveals the deliberations of His own intelligence and offers the divine vision of His personal viewpoint to those who will accept it.

Purport by BBT Translators

The Authority of the Vedas

Here, using scriptural evidence, Shrila Jiva Gosvami confirms the conclusion about inferential knowledge he reached in the previous Text. Having argued that logic is not the most reliable means of acquiring knowledge, and having used logic to establish this conclusion, he now presents appropriate Vedic references as the final proof. Again, one should not think that Jiva Gosvami is guilty of circular reasoning because he resorts to the Vedas themselves to confirm an assertion about the Vedas. The Vedas are self-luminous like the sun. Just as the sun illuminates itself, independent of any other source of light, so only the Vedas can establish themselves as an infallible pramana. As explained in the previous Text, this self-confirmation is not a defect in the process of shabda-pramana, or verbal revelation, because if the Vedas indeed convey knowledge of the Absolute Truth, we can justifiably look to the Vedas themselves to confirm their own authority. And those who have approached Vedic knowledge in the prescribed way have corroborated by their own realization that the Vedas do describe the Absolute Truth.

Another consideration is that our objective is to know the inconceivable reality, and after analyzing all the sources of knowledge we find that no source but the Vedas affords us the opportunity for achieving this objective. If all the best logicians, nuclear physicists, astrophysicists, and other leaders in various departments of science and philosophy who lived in the past, live in the present, and will live in the future could somehow assemble and deliberate together, they would be unable to shed any light on the nature of transcendence. Any theory this assembly might propose would only be a subjective speculation, liable to endless refutations and counterrefutations. Understanding the futility of such endeavors, Shrila Jiva Gosvami has gone directly to the heart of the matter by citing Vedic authority.

Shrila Vyasadeva presented the conclusion of all the Vedas in the concise aphorisms of the Vedanta-sutra, also called the Brahma-sutra. Sutra 2.1.11 is tarkapratishtānaḥ: "Reason has no sure basis." In other words, logic has no absolute stance because its results are always subject to revision. [DDB46]Both deductive and inductive reasoning are based on human perception and intelligence, which are unreliable owing to the four inherent human defects mentioned earlier. And since different people have varying capacities and types of intelligence, the opinions they derive from their own intelligence also vary. Logical reasoning therefore has its limitations; it is inconclusive in transcendental matters except when supported by the scriptures. In his Bhakti-rasamrita-sindhu (1.1.46), Shrila Rupa Gosvami quotes a verse from Bhartrihari's Vakya-padiya (1.34) to this effect:

yatnenapadito 'py arthah kushalair anumatribhih
abhiyukta-tarair anyair anyathaivopapadyate

"Expert logicians may establish their proofs with great endeavor, but these proofs will simply be contradicted by stronger logicians establishing newer conclusions." The truth of this statement is confirmed in the fields of modern science and philosophy, where there is endless theorizing about the origins of the universe and the meaning of life.

[DDB47]Shrila Jiva Gosvami also cites the Mahabharata's claim that because logic is limited one should not use it to try to understand inconceivable realities. For example, by mere logic one will certainly fail to understand such childhood pastimes of Lord Krishna's as His dama-bandhana-lila, in which His mother bound Him up with ropes. When mother Yashoda tried to tie Krishna to a grinding mortar, she was amazed to find that when she joined all her ropes together the new length of rope was still too short! Yet the black thread around Krishna's waist did not break, nor did His waist become inflated. Such inconceivable behavior by the Absolute Person is entirely beyond the reach of all logical faculties; one can understand it only by accepting the authority of Vedic testimony, shabda-pramana.

Still, although logical reasoning is not a reliable independent method in the quest for knowledge of the absolute, this does not mean all logic is useless. The very idea that logic is not fully reliable is itself known

through the use of logic supported by scripture. We should certainly use our reason in trying to understand the statements of the Vedas. The Brihad-aranyaka Upanishad (2.4.5) thus states, *atma va are drashöavyah shrotavyo mantavyo nididhyasitavyo maitreyi*: “The Self, my dear Maitreyi, should be realized, and so it should be heard about, reflected on, and deeply meditated on.” Here the word *mantavyah* refers to logical understanding. We should apply logic to properly understand the Vedic injunctions, but we should reject logic that runs counter to their conclusions. Mere logic can never supersede the opinions of the Vedas, which are free of the human defects.

While discussing this topic in his *Sarva-samvadini*, Shrila Jiva Gosvami quotes the Kurma Purana:

*purvaparavirodhena ko 'nv artho 'bhimato bhavet
ity-adyam uhanam tarkah shushka-tarkam tu varjayet*

“Conjecturing about the meaning of a scriptural passage by referring to the statements preceding and following it is called proper logic. One should abandon dry logic, however.”

We find excellent examples of dry logic among speculative philosophers. These thinkers generally use their reason to prove a preconceived opinion, and in their stubbornness they of course fail to maintain any objectivity. They disregard scriptural injunctions that do not support their conclusions. They have no success in applying their method to ultimate matters because no one can penetrate the inconceivable transcendental plane by any amount of speculation. [DDB48]The philosophical musings of such persons amount to no more than a futile mental exercise with no tangible result. No matter how profound and mesmerizing their vision, it is inevitable that some other powerful logician will eventually defeat them. The Vedas enjoin, therefore, that those who seek the Absolute Truth should abandon dry logic, but not all logic. Indeed, in the Bhagavad-gita (10.32) Lord Krishna Himself declares that logic aimed at understanding the Absolute as it is presented in scripture is one of His opulences: *vadah pravadatam aham*. “[DDB49]Among logicians I am the conclusive truth.” Thus Shrila Jiva Gosvami is right in accepting *anumana* as one of the principal means of gaining valid knowledge.

Jiva Gosvami next cites two more Brahma-sutras (1.1.3 and 2.1.27), which state emphatically that one can understand the Absolute Truth only from the revealed scriptures. He then concludes by quoting from *Shrimad-Bhagavatam* to show that not only human beings but even superhumans like the demigods need the Vedas’ help. Thus he emphasizes the need for everyone—humans, subhumans, and superhumans—to rely on the Vedas as the flawless means for understanding the Absolute Truth.

In the next Text Shrila Jiva Gosvami begins his demonstration that the Puranas are even more important for us than the Vedas.

TEXT 12

TEXT 12.1:

*tatra ca veda-shabdasya samprati dushparatvad duradhigamarthatvac ca tad-artha-nirnayakanam muninam
api paraspara-virodhad veda-rupo vedartha-nirnayakash cetihasa-puranatmakah shabda eva vicaraniyah. tatra
ca yo va veda-shabdo natma-viditah so 'pi tad-drishöyanumeya eveti samprati tasyaiva pramotpadakatvam
sthitam.*

Translation

Gopiparanadhana: We should consider that at present the authoritative statements of the Vedas are impossible for anyone to study completely, that their meaning is very difficult to construe, and that even the sages who have explained them in commentaries disagree among one another. For these reasons we would be well advised to turn our attention to the shabda-pramana of the Itihasas and Puranas, which are substantially nondifferent from the Vedas and which explain them definitively. Since by referring to the Itihasas and Puranas one can decipher those Vedic texts whose purport is not self-evident, the Itihasa-Purana has been accepted as the appropriate source for correct knowledge in our times.

BBT: But at present it is difficult to study the Vedas in their entirety or to understand them. In addition, the great thinkers who have commented on the Vedas interpret them in contradictory ways. We should therefore study the Itihasas and Puranas, since they are Vedic in nature and are conclusive in determining the Vedas' meaning. Moreover, with the help of the Itihasas and Puranas we can infer the meaning of the unavailable portions of the Vedas. Thus at present only the Itihasas and Puranas constitute the appropriate source of valid knowledge.

TEXT 12.2:

tatha hi mahabharate manaviye ca 'itihasa-puranabhyam vedam samupabrimhayet' iti 'puranat puranam' iti canyatra. na cavedena vedasya brimhanam sambhavati na hy aparipurnasya kanaka-valayasya trapuna puranam yujyate.

Translation

Gopiparandhana: Thus both the Mahabharata [Adi-parva 1.267] and the Manu-samhita state, "One should complete the Vedas with the Itihasas and Puranas." And elsewhere it is said that "The name Purana comes from the word 'completion' (purana)." The Vedas cannot be made complete by what is not also Veda, just as one should not fill the missing part of a broken gold bangle with cheap tin.

BBT: This is why the Mahabharata [Adi-parva 1.267] and Manu-samhita state, "One should complement one's understanding of the Vedas with the help of the Itihasas and Puranas." And elsewhere it is stated, "The Puranas are called by that name because they complete (purana)." One should not try to "complete" or explain the meaning of the Vedas with something that is not Vedic in nature, just as one should not finish an incomplete gold bracelet with lead.

TEXT 12.3:

nanu yadi veda-shabdah puranam itihasam copadatte tarhi puranam anyad anveshaniyam. yadi tu na na tarhitihasa-puranayor abhedo vedena. ucyate vishishöaikartha-pratipadaka-pada-kadambasyapaurusheyatvad abhede 'pi svara-krama-bhedad bheda-nirdesho 'py upapadyate.

Translation

Gopiparandhana: [DDB50]"But," someone may object, "if the Vedas include the Puranas and Itihasas, we are going to have to identify as Purana something different from what the word commonly means. Otherwise the Itihasas and Puranas will not be nondifferent from the Vedas."

This objection is answered as follows: the Puranas and Itihasas are in fact nondifferent because the whole unified collection of words, expressing one particular message, has apaurusheya authority. Despite this nondifference, however, separate categories of texts have become designated in terms of differences of intonation and exact order.

BBT: But, one may object, if the Itihasas and Puranas are actually included as part of the text of the Vedas,

we need to identify some other Puranas than those we are familiar with; otherwise the Itihasas and Puranas would not qualify as nondifferent from the Vedas.[DDB51]

To this we reply that the Itihasas and Puranas are nondifferent from the Vedas inasmuch as both kinds of literary works have no human author and present the same detailed knowledge. Nonetheless, there is some difference between them with regard to intonation and word order.

TEXT 12.4:

rig-adibhih samam anayor apaurusheyatvenabhedo madhyandina-shrutav eva vyajyate 'evam va are 'sya mahato bhutasya nihshvasitam etad yad rig-vedo yajur-vedah sama-vedo 'tharvangirasa itihisah puranam' ity-adina.

Translation

Gopiparanadhana: This nondifference of the Vedas and the Itihasa-Purana—on the grounds of the Itihasa-Purana being as apaurusheya as the Rig Veda and other Vedas—is implied in the passage of the Madhyandina-shruti beginning “Thus indeed the breath of this Supreme Being constitutes the Rig Veda, Yajur Veda, Sama Veda, Atharvangirasa Veda, Itihasa, and Purana” [Brihad-aranyaka Up. 2.4.10].

BBT: The Madhyandina-shruti [Brihad-aranyaka Up. 2.4.10] implies the oneness of the Itihasas and Puranas with the Rig and other Vedas in terms of the apaurusheya nature all these works share: “My dear Maitreyi, the Rig, Yajur, Sama, and Atharva Vedas, as well as the Itihasas and Puranas, all appear from the breathing of the Supreme Being.”

Purport by Gopiparanadhana prabhu

Because the Vedic sound directly emanates from the intelligence of the Supreme Being, all the Vedas and their numerous supplements form a unified whole. They are expressions of one and the same consciousness. The intelligence of the Supreme is infinite and communicates with the variously limited intelligences of His countless creatures in an unlimited number of ways. In the words of Lord Krishna in the Bhagavad-gita (4.11), ye yatha mam prapadyante tams tathaiva bhajamy aham: “I reciprocate with each soul exactly according to how that soul relates to Me”. Thus the Vedic literature appears as many separate books in a number of categories of texts that seem to have been written at different times, for different purposes, in different styles of language, and by authors with different convictions and different levels of knowledge. The Vedas explain themselves in another way, however, and if we are willing to look at the entire Vedic literature from its own point of view instead of with the attitude of critical analysis, then with some scrutiny we can see the true picture: the apparent diversity of the texts is in fact due not to their being written by different authors but to their being spoken for several different audiences.

Vedic literature is divided into two main kinds of texts, shruti and smriti. Shruti (“what has been heard”) is eternal, revealed scripture received in this world by rishis in their meditation and repeated unchanged through disciplic chains of teachers and disciples. Smriti (“what has been remembered”) is literature composed by the sages in their own words and reflecting the message of shruti without having to maintain the same exact wording in the same order perpetually. The four Vedas are considered shruti, including in each Veda the Samhita collections of hymns and incantations, the Brahmana ritual interpretations, the more esoteric interpretations of the Aranyakas, and the philosophical Upanishads. To ordinary perception, the language and contents of the Samhitas, especially of the Rig Veda Samhita, seem the most archaic. The Brahmanas, Aranyakas, and Upanishads appear to be afterthoughts, speculations by later generations about the meaning and purpose of the Samhitas; they are written in a variety of successively “newer” dialects, gradually approaching “classical” Sanskrit. The Upanishads seem an altogether different sort of work, discussing as they

do otherworldly concerns hardly touched upon in the “older” ritual shruti. There are many superficial reasons, therefore, for critical scholars to disregard the Vedas’ own claim to being a single, coherent whole. Not understanding the methods of shabda-pramana, the unfortunate Indologists can only try to dissect the separate organs of the Vedic corpus, unaware that the organism is actually alive.[DDB52]

From one viewpoint, a particular plant’s stages of growth—its seed, sprout, flower, and fruit—are quite distinct events that occur at different times. Viewed another way, however, the plant’s stages of growth are part of a timeless cycle: there have been many earlier generations of plants of the same kind, and there will many more in the future. Each new instance of the plant simply copies the permanent genetic plan. In essence, the seed of the species is no older than its fruit. Similarly, we can understand that the eternal Vedas temporarily display parts of themselves to human perception at various historical points in the cycle of ages. Shrimad-Bhagavatam calls Shri Krishna svayam bhagavan, the “original Personality of Godhead,” or in other words the oldest person; but the Bhagavatam also describes Lord Krishna’s appearance on earth as an avatara in the dynasty of the moon-god, fifty-six generations after its founder. The Vedas, being co-eternal with the Supreme Lord, also descend to earth at specific times. Thus the language of the Rig Veda can appear to be an ancestor of “later” Sanskrit, though in reality the two are simultaneously existing dialects of the same language, one liturgical and the other vernacular.

Various sages composed different kinds of smritis. Some wrote handbooks to explain the details of Vedic sacrificial performances—Shrauta-sutras for major sacrifices and Grihya-sutras for rituals performed at home. Manu and others compiled lawbooks, the Dharma-shastras. But especially important for the spiritual education of the general public are the Itihasas (epics such as the Ramayana and Mahabharata) and the Puranas. These works are written in simple, spoken Sanskrit and aim at explaining all aspects of Vedic knowledge to nonspecialists, often through entertaining historical narrations. Although both the Itihasas and the Puranas describe the ancient history of the universe, the Itihasas generally concentrate on single heroes or events, while the Puranas deal with an assortment of topics. There are eighteen major Puranas, including Shrimad-Bhagavata Purana, and at least as many secondary Puranas, or Upapuranas.

In Kali-yuga truly qualified brahmanas are rare. Those who are brahmanas in name only or who belong to the less-educated classes cannot make much sense of the shruti scriptures. There are simply too many shruti texts for anyone in our less intelligent age to read through, what to speak of comprehend. Tens of thousands of years ago this world was a different place, where educated people could understand subtle topics that are unfamiliar and inscrutable to us today. Extant commentaries on the Vedas, such as Sayana’s from the tenth century A.D., are too recent to provide reliable insight into the original intentions of the texts. The orthodox philosophical darshanas each claim Vedic connection, but all of them except Jaimini’s Mimamsa and Dvaipayana’s Vedanta merely pay lip service to apaurusheya-shabda-pramana while in practice ignoring it. Mimamsa minimizes the authority of the Upanishads and their approach to the Absolute Truth. Gautama’s Nyaya and Kanada’s Vaisheshika are involved only with the logic and structure of the physical world. In opposition to the opinions of the Upanishads, the atheist Kapila’s Sankhya and Patanjali’s Yoga consider material nature the prime cause of creation and the soul or God only a passive witness. In general, the standard darshanas disagree among one another on major points of epistemology and ontology. The existing commentaries on the ancient sutras of each of these schools were all written within the last two thousand years, long after the actual Vedic civilization had ceased to exist.

Therefore in the modern age the Itihasas and Puranas assume special value. Itihasa-puranabhyam vedam samupabrimhayet: “One should complete the Vedas with the Itihasas and Puranas.” Although the Vedas are complete in themselves, our modern understanding of them needs to be made more complete. As many authoritative sources attest, the Itihasas and Puranas are faithful to shruti, so much so that the Upanishads call them the fifth Veda. They are available and not difficult to understand. They give us access to ways of ancient wisdom that would otherwise be closed off.

The opposing opinion addressed in Text 13.2 centers on the view of some ritualistic brahmanas and impersonal Vedantists who acknowledge the authority of shruti but not of most smṛiti. According to them, when shruti texts mention Itihasas and Puranas and enjoin reciting them, the reference is not to the more recent texts now called such but to certain passages of the original Vedas. Some Vedic passages fit the functional definition of Itihasa narrations, such as the portion of the Rig Veda Samhita describing a conversation between the demigods and Lord Brahma (samyum prajapatim deva abruvan . . . yo brahmanayavagureṭ tam shatena yayatet) and the portion of the Nṛsiṃha-tapani Upanishad (7) describing [DDB53]xxx (avacanenaiva procava. . . .) Other passages describe the creation of the universe in Puranic fashion, as in the Taittiriya Upanishad's descriptions yato va imani bhutani jayante ("From that Supreme everything in existence was generated"; Taittiriya Up. 3.1) and etasmad atmana akashah bhutah ("From that Supreme Soul, the sky came into being"; Taittiriya Up. 2.1). The opponents argue that if the recently composed, popular smṛitis were the real Itihasas and Puranas one could not correctly equate them with the perfect, eternal Vedas.

Shrila Jiva Gosvami replies by confirming that all the Vedic literature, from the Rig Veda through the Puranas, is essentially a single conception. Only because the language of the shruti differs from that of the smṛiti are they designated separately. The Vedic dialect pronounces each syllable with one of three intonations, which "classical" Sanskrit does not use. In shruti texts, the exact sequence of every syllable is perpetually fixed, whereas smṛiti can be spoken again in different words in each new cycle of ages.

Concerning the references Shrila Jiva Gosvami cites in this text, the Brihad-aranyaka Upanishad is also referred to as the Madhyandina-shruti because the recension cited most often belongs to the Madhyandina branch of the Vajasaneyi White Yajur Veda. Since the Atharva Veda appeared in the meditations of two sages, Atharva and Angira, it is sometimes called the Atharvangirasa Veda.

Purport by BBT Translators

Difficulties in Studying the Vedas

In the previous Texts Shrila Jiva Gosvami has established that the Vedas—Rig, Yajur, Sama, and Atharva—constitute the valid means of acquiring knowledge about the Supreme. Here he points out the practical difficulties involved with studying them nowadays.

The first difficulty is the unavailability of the complete text of the Vedas. Originally the Veda was one, and at the advent of the current age, Kali-yuga, Shrila Vyasadeva divided it into four: vyadadhad yajna-santatyai vedam ekam catur-vidham (Bhag. 1.4.19). Then, as explained in the Kurma Purana (52.19–20), Vyasadeva's followers further divided the four Vedas into 1,130 branches:

eka-vimshati-bhedena rig-vedam kritavan pura
shakhanam tu shatenaiva yajur-vedam athakarot

sama-vedam sahasrena shakhanam prabibheda sah
atharvanam atho vedam bibheda navakena tu

[DDB54]"Formerly the Rig Veda was divided into 21 branches, the Yajur Veda into 100 branches, the Sama Veda into 1,000 branches, and the Atharva Veda into 9 branches." Each of these branches has 4 subdivisions,[DDB55] called Samhita, Brahmana, Aranyaka, and Upanishad. So all together the Vedas consist of 1,130 Samhitas, 1,130 Brahmanas, 1,130 Aranyakas, and 1,130 Upanishads, a total of 4,520 titles. By the influence of time, however, many texts have been lost. At present only about 11 Samhitas, 18 Brahmanas, 7 Aranyakas, and 220 Upanishads are available. This constitutes less than 6% of the original Vedas.

The second difficulty one faces in trying to study the Vedas concerns their language. There are two varieties of Sanskrit, *vaidika* ("Vedic") and *laukika* ("worldly" or "ordinary"), and the Vedas contain only the former. Years of study are required to become an accomplished scholar of ordinary Sanskrit, but if such a scholar wishes to understand Vedic Sanskrit he has to learn extra rules of grammar and a different vocabulary, which may require years of additional study. And even when the language of the Vedic verses is fathomed, these verses are so cryptic that one cannot possibly decipher them without hearing them explained by a bona fide guru in disciplic succession.

Another difficulty: Even before studying the Vedas one must study their six corollaries, or "limbs," called *Vedangas*. These six limbs are *shiksha*, the science of pronunciation; *kalpa*, the process of performing sacrifice; *vyakarana*, the rules of grammar; *nirukta*, the meanings and derivations of difficult words used in the Vedas; *jyotisha*, astronomy and astrology; and *chandasa*, Vedic meters. Each of these limbs is extensive and requires serious study.

To further complicate matters, with the advent of Kali-yuga human memory has grown weaker. In former times there were no books: a student could assimilate all knowledge from his spiritual master simply by hearing and remembering. But this is no longer possible. In this age the food, water, air, and even the very ether are all polluted, and all these factors have taken their toll on human memory, making it difficult to study even the available 6% of the Vedic texts, what to speak of the entire four Vedas and their branches. Shrila Jiva Gosvami therefore concludes that although the four Vedas are perfect *shabda-pramana*, in the present age it is impractical to study them thoroughly and thereby ascertain the Absolute Truth.

As an alternative, someone may suggest that since only a few of the Vedas are available and even they are difficult to understand, why not simply study the *Vedanta-sutra*, the definitive summary of the Vedic conclusions? To this Jiva Gosvami replies that various thinkers differ about the meaning of the *Vedanta-sutra* and so this method will likely just lead to confusion. Furthermore, important thinkers like Gautama, Kapila, and Jaimini adhere to other philosophies, so why should we accept only Vedanta rather than one of their theories?

For all these reasons we must admit that even with the help of the Vedas and Vedanta we will not be able to understand *sambandha*, *abhidheya*, and *prayojana*. To solve this dilemma Shrila Jiva Gosvami proposes an alternative: study of the *Itihasas* and *Puranas*.

The *Itihasas* and *Puranas* are easier to understand than the Vedas because they are written in *laukika* Sanskrit, which is spoken, rather than Vedic Sanskrit, which is not. Furthermore, the esoteric meanings of the Vedas are more accessible in the *Itihasas* and *Puranas* because these works are narrated in story form. And whereas only the *dvijas*, the twice-born Vedic initiates, are permitted to study the Vedas, that restriction does not apply to the study of the *Itihasas* and *Puranas*: [DDB56] anyone may read them. Even the *Puranas*' original speaker, Suta Gosvami, was not a twice-born brahmana. The *Itihasas* and *Puranas* convey the same conclusions as the Vedas, and since they come from the same source, the Supreme Personality of Godhead, they are also free from the four human defects and thus qualify as perfect *shabda-pramana*. The *Itihasas* and *Puranas* should therefore be considered as reliable as the four Vedas.

But although the *Itihasas* and *Puranas* are one with the Vedas, this does not mean they are literally identical with them. Otherwise the words *Itihasa* and *Purana* would simply be names for certain special parts of the Vedas. The Vedas are written in Vedic Sanskrit, which necessarily involves three different tone accents—*udatta* (high), *svarita* (intermediate), and *anudatta* (low). In the Vedic language one word can actually be changed to another if the accent is changed. We see an example of this in the history of the demon *Vritra*, who was created by the chanting of a mantra during a sacrifice. This demon was supposed to kill Indra, but during the sacrifice the priests pronounced the mantra *indra-shatro vivardhasva* with the wrong accent. The result was just the opposite of what was intended: Indra killed *Vritrasura*.

Another significant difference between the four Vedas and the Itihasas and Puranas is the sequence of particular words, which is rigidly fixed in the Vedas. No one should change even one syllable of the Vedic texts, which have maintained their primeval arrangement of words since the beginning of creation. Techniques have been devised, such as pada-paöha, krama-paöha, ghana-paöha, and jaöa-paöha, for keeping the word order intact. But while no rewording or rearrangement of words is allowed in the Vedas, the Itihasas and Puranas need not be so rigidly preserved: their exact wordings are allowed to vary in different yuga cycles. Because no special techniques are used to keep the word order of the Puranas and Itihasas intact, we find slight differences from edition to edition.

Shrila Vyasa compiled the Itihasa called Mahabharata for people of this age specifically because they are not qualified to understand the Vedas. This is explained in Shrimad-Bhagavatam (1.4.25):

stri-shudra-dvija-bandhunam trayi na shruti-gocara
karma-shreyasi mudhanam shreya eva bhaved iha
iti bharatam akhyanam kripaya munina kritam

“Out of compassion, the sage thought it wise to do something that would enable those who were ignorant of how to act for their own welfare to achieve the ultimate goal of life. Thus he compiled the great historical narration called the Mahabharata for women, laborers, and friends of the twice-born because they do not have access to the Vedas.”

Shrila Jiva Gosvami says that the Puranas are called so because they make the Vedas complete. Does he mean the Vedas are incomplete? No, but the Puranas are a form of explanatory, supplementary literature that help us understand the terse, cryptic message of the Vedas. Like the Vedas, they convey knowledge of the Absolute Truth, and to do so they must be transcendental like the Vedas. The Skanda Purana (4.95.12) indicates the equal transcendental status of the Puranas, Itihasas, and Vedas as follows:

vede ramayane caiva purane bharate tatha
adav ante ca madhye ca harih sarvatra giyate

“In the Vedas, Ramayana, Puranas, and Mahabharata Lord Hari is glorified everywhere—in the beginning, middle, and end.”

The conclusion is that because the Itihasas and Puranas emanate from the same source as the four Vedas and have the same purport, they are also equally authoritative.

Next Shrila Jiva Gosvami explains more about how the Itihasas and Puranas are not inferior to the Vedas.

TEXT 13

TEXT 13.1:

ata eva skande prabhasa-khande:

pura tapash cacarogam amaranam pitamahah

avirbhutas tato vedah sa-shad-anga-pada-kramah

tatah puranam akhilam sarva-shastra-mayam dhruvam
nitya-shabda-mayam punyam shata-koöi-pravistaram
nirgatam brahmano vaktrat tasya bhedan nibodhata
brahmam puranam prathamam ity-adi.

Translation

Gopiparanadhana: Therefore the Prabhasa-khanda of the Skanda Purana states, “In ancient times Brahma, the grandfather of the immortal demigods, executed severe penances. As a result, the Vedas became manifest, along with their six supplements, their word-for-word glosses, and their reordered texts. There then appeared the entire Purana, incorporating all scriptures. The Purana is unchanging, consists of eternal sound, is auspicious, and includes as many as one billion verses. It emanated from Lord Brahma’s mouth. Listen to the description of its divisions: First is the Brahma Purana. . . .”

BBT: The Prabhasa-khanda of the Skanda Purana [DDB57][2.3.5] therefore states: “Long ago, Lord Brahma, the grandfather of the demigods, performed severe penances, and as a result the Vedas appeared, along with their six supplements and their pada and krama texts. Then the entire Purana emanated from his mouth. Composed of eternal sound and consisting of one billion verses, it is the unchanging, sacred embodiment of all scriptures. You should know that of the various divisions of this Purana, the Brahma Purana is the first.”

TEXT 13.2:

atra shata-koöi-sankhya brahma-loke prasiddheti tathoktam tritiya-skandhe ca `rig-yajuh-samatharvakhyan
vedan purvadibhir mukhaih’ ity-adi-prakarane:

itihasa-puranani pancamam vedam ishvarah
sarvebhya eva vaktrebhyah sashrije sarva-darshanah

ity api catra sakshad eva veda-shabdah prayuktah puranetihasayoh.

Translation

Gopiparanadhana: The figure of one billion mentioned here refers to the number of verses extant on Brahma’s planet. In a passage similar to the one quoted above from the Skanda Purana, the Third Canto of Shrimad-Bhagavatam has a passage that starts “Beginning from the front face of Brahma, gradually the four Vedas—Rig, Yajur, Sama, and Atharva—became manifest” [Bhag. 3.12.37]. In this passage we find the statement “Then Brahma created the fifth Veda—the Puranas and the histories—from all his mouths, since he could see all the past, present, and future” [Bhag. 3.12.39]. Here also the word veda refers to the Puranas and Itihasas.

BBT: The figure one billion cited here refers to the number of verses existing in Brahma’s domain. Shrimad-Bhagavatam’s Third Canto gives a similar description in the passage starting with the words rig-yajuh-samatharvakhyan vedan purvadibhir mukhaih: “Beginning from the front face of Brahma, gradually the four Vedas—Rig, Yajur, Sama, and Atharva—became manifest” [Bhag. 3.12.37]. In this passage we find the statement “Then Brahma created the fifth Veda—the Puranas and the histories—from all his mouths, since he could see all the past, present, and future” [Bhag. 3.12.39]. Here the word veda is used specifically in reference to the Itihasas and Puranas.

TEXT 13.3:

anyatra ca `puranam pancamo vedah’:

itihasa puranam ca pancamo veda ucyate
vedan adhyapayam asa mahabharata-pancaman

ity-adau. anyatha vedan ity-adav api pancamatvam navakalpyeta samana-jatiya-niveshitatvat sankhyayah.

Translation

Gopiparanadhana: Elsewhere we find similar statements to the effect that “the Purana is the fifth Veda”: “The Itihasas and Puranas are called the fifth Veda” [Bhag. 1.4.20]. “He taught the Vedas along with the fifth of their number, the Mahabharata” [Mahabharata, Moksha-dharma 340.21].

If the Itihasas and Puranas were not Vedic, they would not be specified as “the fifth” in such statements as these, since counting necessarily involves things that belong to a same category.

BBT: And elsewhere it is said, “The Puranas are the fifth Veda,” “The Itihasas and Puranas are called the fifth Veda” [Bhag. 1.4.20], and “He taught the Vedas along with the fifth of their number, the Mahabharata” [M.Bh. Moksha-dharma 340.21].

If the Itihasas and Puranas were not Vedic, it would have been inappropriate for the preceding verses to include them as the fifth Veda, since normally one counts together only objects of the same kind.

TEXT 13.4

bhavishya-purane:

‘karshnam ca pancamam vedam yan mahabharatam smritam’

iti. tatha ca sama-kauthumiya-shakhayam chandogyopanishadi ca:

‘rig-vedam bhagavo ‘dhyemi yajur-vedam sama-vedam atharvanam caturtham itihasa puranam pancamam vedanam vedam’

ity-adi.

Translation

Gopiparanadhana: Moreover, the Bhavishya Purana states, “The Veda written by Krishna [Dvaipayana Vyasa] is the fifth Veda and is known as the Mahabharata.” And the Chandogya Upanishad of the Kauthumiya branch of the Sama Veda states, “Sir, I have studied the Rig Veda, the Yajur Veda, the Sama Veda, the fourth or Atharva Veda, and the Itihasa-Purana, which is the fifth Veda.” And so on.

BBT: Also, the Bhavishya Purana states, “The fifth Veda, written by Shri Krishna-dvaipayana Vyasa, is called the Mahabharata.”

Another reference is found in the Chandogya Upanishad of the Kauthumiya school of the Sama Veda: “Venerable sir, I have studied the Rig, Yajur, Sama, and Atharva Vedas, and also the Itihasas and Puranas, which are the fifth Veda” [Kauthumiya Chandogya Upanishad 7.1.2].

TEXT 13.5

ata eva ‘asya mahato bhutasya’ ity-adav itihasa-puranayosh caturtham evantar-bhutatva-kalpanaya prasiddha-pratyakhyanam nirastam. tad uktam ‘brahmam puranam prathamam’ ity-adi.

Translation

Gopiparanadhana: Thus is disproved the objection that denies the authenticity of the Itihasas and Puranas as we know them by presuming that the Itihasa and Purana mentioned in the Brihad-aranyaka Upanishad’s

statement about “the breath of this Supreme Being” are nothing more than certain parts of the four Vedas. The same is said by the words beginning “First is the Brahma Purana. . . .”

BBT: Thus is refuted the frequently raised objection that the Itihasas and Puranas, said in the Brihad-aranyaka Upanishad to emanate from the breath of the Supreme Being, are included in the four Vedas and therefore have no separate existence. The same is stated in the words “Brahma Purana is the first . . .”(Skanda Purana). [DDB58]

Purport by Gopiparanadhana prabhu

These quotations from an assortment of sources, both smṛiti and śruti, further justify the Itihasas’ and Puranas’ reputation as equivalents of the Vedas. Smṛiti references like the passage cited in Text 13.4 from the Chandogya Upanishad are the primary evidence of the Itihasas’ and Puranas’ status as the fifth Veda, but Śrīla Jīva Gosvāmī is also drawing from the Puranas themselves for additional insight. How four-headed Brahma manifests the Puranas along with the Vedas during his work of periodic re-creation is described in the verses from the Skanda Purana quoted in Text 13.1. Lord Brahma is the grandfather of the immortal (or more properly very long-lived) demigods, who descend from Marīci and his other sons. Brahma does not create ex nihilo the already existing material cosmos, which after the annihilation at the end of each of his days lies dormant in his sleeping body. Nor does he create the eternal Vedas. Therefore the account of the Third Canto of Śrīmad-Bhāgavatam concerning his production of the Vedas uses the verb *sashrije*, “he sent forth”.

According to the Skanda Purana, from his mouths Brahma first manifested the Vedas and their integral supplements—the six Vedāṅgas, the pada-pāṭhas, and the krama-pāṭhas. The six corollary texts known as the Vedāṅgas present scientific information needed to properly recite the Vedas, understand them, and use them in rituals. The Shiksha-vedāṅga teaches correct pronunciation and intonation, as differently practiced by the schools of each Veda; Chandas is the theory of poetic meters; Vyākaraṇa is grammar; Nirukta is Vedic lexicography, which explains the meaning and etymology of less familiar words; Jyotiṣa is astronomy, used for calculating the correct times for performing sacrifices; and Kalpa describes the details of rituals. The pada-pāṭhas (“word-by-word readings”) help in studying the Samhitas by providing a transcription of each word and word-compound in the forms they theoretically had before the many euphonic sound changes. To better assure exact memorization, the Samhitas are also meant to be recited phrase by phrase in the krama-pāṭhas (“reordered readings”), where the words are repeated in groups of two, each second word of a pair becoming the first word of the next pair. For example, a sequence represented by abcd in a Samhita becomes ab/bc/cd in the krama-pāṭha.

After manifesting the Vedas and these corollaries, Lord Brahma produced all the Puranas at once. The Skanda Purana describes them as summaries of the contents of all the Vedic scriptures (*sarva-veda-mayam*), unchanging (*dhruvam*) even though they are officially in the smṛiti category, expressions of the same transcendental sound of *śabda-pramāṇa* as the Vedas (*nitya-śabda-mayam*), and all of them beneficial to study (*puṇyam*). The Puranas are said to contain altogether one billion verses (*śata-koṭi-pravistaram*); the eighteen Puranas known on earth, however, contain a total of only 400,000 verses, having been condensed by Śrīla Veda-vyāsa from the one original Purana, which is still current on higher planets in its much longer version. (See Text 14.3.)

The statements cited from the Moksha-dharma and Bhaviṣya Purana specifically call the Mahābhārata the fifth Veda. Of course, the Mahābhārata is one of the important Itihasas, and more commonly all the Itihasas and Puranas together are termed the fifth Veda. In any case, strictly speaking there are four Vedas; references to a fifth are more or less poetical, based on the special *apauruṣeya* status of the Itihasa-Purana. The Bhaviṣya Purana calls the Mahābhārata the *Karṣṇa Veda* because it was written by Krishna Dvaipayana Vyāsa.

These statements put to final rest the objection previously discussed, that the Itihasas and Puranas mentioned in shruti cannot be the ones edited by Veda-vyasa and open to the purview even of uneducated shudras. Hearing the Brihad-aranyaka Upanishad's enumeration of scriptures that proceed from the breath of the Supreme (Text 12.4), one might feel free to say that the Itihasas and Puranas mentioned there are not necessarily separate from the first-listed four Vedas. Now we see, however, that many other authorized scriptures place the Itihasas and Puranas in a category of their own, equal to but separate from the first four Vedas. The Skanda Purana, for example, after describing the emanation of the Vedas and then the Puranas from Lord Brahma, immediately lists the Puranas, beginning with the Brahma Purana. These are unquestionably the eighteen major Puranas edited by Shrila Vyasadeva.

Purport by BBT Translators

The Itihasas and Puranas Are Vedic

To substantiate the statement from the Brihad-aranyaka Upanishad quoted in Text 12.4 (B.a. Up. 2.4.10), which establishes the Vedic nature of the Itihasas and Puranas, Shrila Jiva Gosvami here cites more evidence from the Puranas, Itihasas, and Upanishads. From these references the following is clear: The Puranas and Itihasas have the same source as the four Vedas and are in fact called the fifth Veda.

Shrila Jiva Gosvami here refers to the frequent objection that the Itihasas and Puranas cannot be the fifth Veda because they are part of the four Vedas. While explaining the above-mentioned statement from the Brihad-aranyaka Upanishad, some followers of the Mimamsaka school claim that the words Itihasa and Purana refer to historical passages found in some parts of the Vedas and not to separate works. Examples of shruti statements sometimes considered Puranic are *yato va imani bhutani jayante* ("from whom these beings take birth"; Taittiriya Up. 3.1) and *sa brahmana shrijati rudrena vilapayati harir adir anadih* ("Lord Hari creates through Brahma and destroys through Rudra, but He Himself is the beginningless source of all"). These and similar passages are referred to as "[DDB59]Purana" because they deal with creation and destruction, which are among the subjects treated in the Puranas.

Mimamsakas further argue that over an immense period many of these original Puranic portions of the Vedas were lost and those that remained became difficult to understand. Therefore, the Mimamsakas propose, Shrila Vyasa mercifully wrote new Itihasas and Puranas for the benefit of the unintelligent people of Kali-yuga, and this is what is described in Shrimad-Bhagavatam (1.4.25). Hence the Itihasas and Puranas mentioned in the Brihad-aranyaka Upanishad are part of the Vedas, not independent books, and therefore it is incorrect to conclude that they are the fifth Veda. This is the Mimamsakas' argument.

Shrila Jiva Gosvami refutes this argument with references from the Vedas and also from the Itihasas and Puranas themselves. These citations confirm the Itihasas' and Puranas' status as the fifth Veda on the grounds that they emanated separately from Lord Brahma's mouths. If they were only parts of the Vedas, there would be no reason for these authoritative scriptures to call them the fifth Veda. Moreover, there are many statements about the *apaurusheya*, Vedic nature of the Itihasas and Puranas in the Vedic Samhitas, Brahmanas, Aranyakas, Upanishads, Kalpa-sutras, Dharma-sutras, and Grihya-sutras, as well as in the Puranas, Itihasas, and other smriti texts. Here are a few of these statements:

*ricah samani chandamsi puranam yajusha saha
ucchishöaj jajnire sarve divi deva divi-shritah*

"The Rig, Sama, Yajur, and Atharva Vedas appeared from the Supreme Lord along with the Puranas and all the demigods residing in the heavenly planets" (Atharva Veda 11.7.24).

sa brihatim disham anu vyacalat tam itihash ca puranam ca gathash ca itihasya ca sa vai puranasya ca gathanam ca narashamsinam ca priyam dhama bhavati ya evam veda.

“He approached the Brihati meter, and thus the Itihasas, Puranas, Gathas, and Narashamsis became favorable to him. One who knows this verily becomes the beloved abode of the Itihasas, Puranas, Gathas, and Narashamsis” (Atharva Veda 15.6.10, 12).

evam ime sarve veda nirmitah sa-kalpah sa-rahasyah sa-brahmanah sopanishatkah setihasah sanvakhyatah sa-puranah.

“In this way all the Vedas were manifested along with the [DDB60]kalpas, rahasyas, Brahmanas, Upanishads, Itihasas, anvakhyatas, and Puranas” (Gopatha Brahmana, Purva 2.10).

nama va rig-vedo yajur-vedah sama-veda atharvanash caturtha itihasa-puranah pancamo vedanam vedah.

“Indeed Rig, Yajur, Sama, and Atharva are the names of the four Vedas. The Itihasas and Puranas are the fifth Veda” (Chandogya Up. 7.1.4).

mimamsate ca yo vedan shadbhir angaih sa-vistaraih
itihasa-puranani sa bhaved veda-para-gah

“One who thoroughly studies the Vedas along with their six limbs and the Itihasas and Puranas becomes a true knower of the Vedas” (Vyasa-smriti 4.45).

In the next Text Shrila Jiva Gosvami explains why the Itihasas and Puranas are counted as the fifth Veda.

TEXT 14

TEXT 14.1:

pancamatve karanam ca vayu-purane suta-vakyam

itihasa-purananam vaktaram samyag eva hi
mam caiva pratijagraha bhagavan ishvarah prabhuh

eka asid yajur-vedas tam caturdha vyakalpayat
caturhotram abhut tasmims tena yajnam akalpayat

adhvaryavam yajurbhis tu rigbhir hotram tathaiva ca
audgatram samabhish caiva brahmatvam capy atharvabhih

akhyanaish capy upakhyanair gathabhir dvija-sattamah
purana-samhitash cakre puranartha-visharadah

yac chishöam tu yajur-veda iti shastrartha-nirnayah

iti.

Translation

Gopiparanadhana: These words spoken by Suta Gosvami in the Vayu Purana [60.16–18, 21–22] describe why the Itihasa and Purana are considered the fifth Veda:

"The Personality of Godhead [Shrila Vyasadeva] then chose me as an authorized speaker of the Itihasas and Puranas. At first there was only one Veda, the Yajur Veda. Vyasadeva divided it into four parts. Within these were manifested the ritual activities of the four kinds of priests, on which basis he arranged for the performance of sacrifice. With the yajur-mantras he arranged the activities of the Adhvaryu priests, with the rig-mantras those of the Hota priests, with the sama-mantras those of the Udgata priests, and with the atharva-mantras those of the Brahma priests.^{1/4} O best of brahmanas, out of the akhyanas, upakhyanas and gathas Vyasadeva fashioned his summary of the Puranas, being thoroughly conversant with the purport of the Puranas. Whatever was left over [from the division of the Veda into four] is considered Yajur Veda. Such is the definitive word on understanding the revealed scriptures."

BBT: In the Vayu Purana [60.16–18, 21–22] Suta Gosvami explains why the Itihasas and Puranas are considered the fifth Veda:

"Shrila Vyasadeva, the almighty Supreme Lord, accepted me [Suta Gosvami] as the qualified speaker of the Itihasas and Puranas. In the beginning there was only one Veda, the Yajur Veda, which Shrila Vyasa divided into four parts. These gave rise to the four activities called catur-hotra, by means of which Shrila Vyasa arranged for the performance of sacrifice.

"The adhvaryu priests carry out their responsibilities with yajur-mantras, the hota priests with rig-mantras, the udgata priests with sama-mantras, and the brahma priests with atharva-mantras."

Suta Gosvami further states:

"O best of the twice-born, thereafter Shrila Vyasa, who best knows the meaning of the Puranas, compiled them and the Itihasas by combining various [DDB61]akhyanas, upakhyanas, and gathas. Whatever remained after Vyasa divided the Vedas into four parts was also Yajur Veda. This is the conclusion of the scriptures."

TEXT 14.2:

brahma-yajnadhyayane ca viniyogo drishyate 'misham `yad brahmananitihasa-puranani' iti. so 'pi navedatve sambhavati. ato yad aha bhagavan matsye:

kalenagrahanam matva puranasya dvijottamah

vyasa-rupam aham kritva samharami yuge yuge

iti purva-siddham eva puranam sukha-sangrahanaya sankalayamiti tatrarthah.

Translation

Gopiparanadhana: We also see that the Itihasas and Puranas are employed in the recitation of the Brahma-yajna, as is enjoined, "[The texts to be recited include] Brahmanas, Itihasas and Puranas" [Taittiriya Aranyaka 2.9]. This could not be the case if the Itihasas and Puranas were not Vedic. The Supreme Lord says in the Matsya Purana [53.8], "O best of brahmanas, foreseeing that in the course of time the Puranas will be neglected, I appear as Vyasa in each age and make an abridgement of them." According to what we have seen here, what the Lord means in saying this is "I edit the already existing Purana for easier assimilation."

BBT: The Puranas are also used in the formal study of the Vedas called brahma-yajna: yad brahmananitihasa-puranani. "The Itihasas and Puranas are Vedas" [Taittiriya Aranyaka 2.9]. If the Itihasas and Puranas were not Vedic, they would not be used this way in the brahma-yajna.

Therefore[NEW62] in the Matsya Purana [53.8–9[DDB63]] the Supreme Lord says, “O best of the twice-born, foreseeing that the Purana will gradually be neglected, in every age I assume the form of Vyasa and abridge it.” In other words, Shrila Vyasa condenses the already existing Purana so that people can easily comprehend it.

TEXT 14.3:

tad-anantaram hy uktam:

catur-laksha-pramanena dvapare dvapare sada
tad ashöadashadha kritva bhur-loke 'smin prabhashyate

adyapy amartya-loke tu shata-koöi-pravistaram
tad-artho 'tra catur-lakshah sankshepena niveshitah

iti.

Translation

Gopiparanadhana: Immediately after this the following is said: "In every Dvapara-yuga I divide the Purana into eighteen books totaling four hundred thousand verses, in which form they are disseminated on this earth. But even today on the planets of the demigods the Purana contains one billion verses. The purport of that original Purana is concisely incorporated in the four hundred thousand verse edition" [Matsya Pur. 53.9–11].

BBT: The Matsya Purana [53.9–11] also states, “The Purana consisting of four hundred thousand verses is divided into eighteen parts, in which form it is passed on by oral recitation here on earth in every Dvapara-yuga. Even today the original Purana of one billion verses exists in the worlds of the demigods. The essential meaning of that Purana is contained in the abridged version of four hundred thousand verses.”

TEXT 14.4:

atra tu `yac chishöam tu yajur-vedah' ity uktatvat tasyabhidheya-bhagash catur-lakshas tv atra martya-loke
sankshepena sara-sangrahe na tu racanantarenety arthah.

Translation

Gopiparanadhana: Since it has been stated that "Whatever was left over is considered Yajur Veda," these four hundred thousand verses were not new compositions but the most useful portions of the original collected into an essential abridgement in this world of mortals.

BBT: Suta's statement [quoted in Text 14.1] that “whatever remained after Vyasa divided the Vedas into four parts was also Yajur Veda” indicates that the essence of the original Purana formed the abridged version of four hundred thousand verses in the world of mortals. It is not a different composition.

Purport by Gopiparandhana prabhu

Ugrashrava Suta, the son of Romaharshana, learned the Puranas from his father, whom Krishna Dvaipayana Vyasa chose from among his disciples to be the prime authority on Itihasas and Puranas. It is known from accounts in the Puranas that Ugrashrava also studies the Puranas from Vyasadeva directly. Therefore he says in the passage cited here from the Vayu Purana that it was Vyasadeva who authorized him as a Puranic bard.

This does not contradict Shrimad-Bhagavatam's account of his being later appointed by Lord Balarama to replace his father as speaker at the great sacrifice at Naimisharanya after Romaharshana's unfortunate death there.

Ugrashrava here affirms the apaurusheya authority of the Puranas by tracing out their Vedic origin. Before Shrila Veda-vyasa's editing, there was only one undivided Veda. The four different kinds of mantras comprising the four basic Vedas were then mixed together indiscriminately, along with other explanatory and historical texts. Intelligent brahmanas before Kali-yuga were competent enough to locate the particular mantras they needed from the unordered collection. Only for the generally corrupt age of Kali is it necessary to divide the Vedas into separate books. The Bhagavatam's analogy to explain this process is that of a rich man's collection of rare jewels. An owner of many diamonds, rubies, emeralds and sapphires who has been keeping them mixed in one box might have someone sort them out for him into four separate piles. After this has been done, nothing has changed substantially in the collection, only the order.

rig-atharva-yajuh-samnam/ rashir uddhritya vargashah
catasrah samhitash cakre/ mantrair mani-gana iva

"Shrila Vyasadeva separated the mantras of the Rig, Atharva, Yajur and Sama Vedas into four divisions, just as one sorts out a mixed collection of jewels into piles. Thus he composed four distinct Vedic literatures" [Bhag. 12.6.50].

Four categories of Vedic mantras exist eternally, each serving a different function through a different style of language. Rig-mantras praise the demigods who represent the personal powers of the Supreme Lord. The Hota priests who use them in sacrifices are compared to the master of ceremonies and his assistants at a feast, who invite the special guests, greet them and make arrangements for their satisfaction. The Adhvaryu priests are magicians who conjure up the sacrificial environment from simple objects in ordinary space and time. The yajur-mantras they chant effect mystic transformations through the power of the language of evocation. Examples of this special, creative mode of speech are sometime found in mundane life, as when a judge declares "I now pronounce you man and wife" or "I sentence you to be hung until dead. May God have mercy on your soul." The sama-mantras sung by the Udgata priests are extremely complex musical modifications of selected rig-mantras. Thoroughly permuted and interpolated with non-significant syllables, hardly recognizable as music to human ears, the sama songs accompany the more elaborate sacrifices in which soma is offered. The Brahma priests' atharva-mantras are mainly reserved for use when a mistake or inauspicious intrusion in the performance requires rectification. They are expressed in a language of incantation against various inimical forces.

According to this statement of the Vayu Purana, the original, combined Veda was known as Yajur Veda. One might question how this does not disagree with the Brihad-aranyaka Upanishad's description of the breathing of Lord Vishnu creating the Vedas one after another, the Rig Veda being first [Text 12.4]. Shrila Radha-mohana Vacaspati, in his commentary on Shri Tattva-sandarbha--written not long after Shrila Baladeva Vidyabhushana's commentary but without reference to Shrila Baladeva's opinions--answers this objection. When the Rig and other Vedas are said to have appeared in distinct order from Maha-Vishnu at the beginning of this cycle of creation, what is being referred to is only their periodic re-manifestation. Perpetually all four co-exist, and because the yajur-mantras are the most prominent, the complete corpus can be called Yajur Veda by the hermeneutic rule, adhikyena vyapadesha bhavanti ("A name may be assigned according to the most prominent category of a mixed group.").

Following his division of the Veda into four, Shrila Vyasadeva fashioned portions of the remaining Yajur Veda material into the Itihasas and Puranas. The Puranas and epics are thus not human creations but as authorless as the Vedas. Specifically, the portions Vyasadeva used are called akhyanas, upakhyanas and gathas. Shrila Baladeva Vidyabhushana defines these: Akhyanas are Puranic texts according to the strict definition of five

required topics. Upakhyanas are other historical accounts. Gathas are specially composed musical poems. In Shrila Baladeva's opinion, the words purana-samhitash cakre mean that Vyasadeva "fashioned his own summary of the Puranas," namely Mahabharata. Mahabharata is composed of akhyanas, upakhyanas and gathas as defined by Baladeva Vidyabhushana.

Radha-mohana Gosvami's opinion is different, that purana-samhitah refers to all the Puranas as a body. The followers of Shrila Baladeva Vidyabhushana in his disciplic succession should acknowledge the first priority of his opinion. In any case, both interpretations confirm the Vedic status of the Puranas. Shrila Radha-mohana Gosvami's commentary is considered also authoritative by knowledgeable Gaudiya Vaishnavas, and he does not contradict Baladeva Vidyabhushana on crucial matters. But there are some misled Vaishnavas who belittle Shrila Baladeva Vidyabhushana with the idea that he does not truly represent Lord Chaitanya Mahaprabhu; they favor Radha-mohana's commentary for its supposedly rival views, even though the commentary itself shows no clear indication that he had the intention of being Shrila Baladeva's philosophical adversary.

In the verse of the Matsya Purana quoted in Text 14.2, the Supreme Lord says "I appear as Vyasa in each age." "Each age" here means each cycle of ages. Krishna-dvaipayana Vyasa advented near the end of Dvapara-yuga, and as confirmed by the Vishnu Purana, a different person is empowered by the Personality of Godhead to take the role of Vyasa at the same time in each cycle of ages:

ashöavimshati kritva vai/ veda vyasta maharshibhih
vaivasvate 'ntare hy asmin/ dvapareshu punah punah

veda-vyasa vyatita ye/ ashöavimshati sattama
caturdha yaih krito vedo/ dvapareshu punah punah

"During this period of Vaivasvata Manu's reign, already twenty eight different exalted sages have edited the Vedas in one Dvapara age after another. Twenty eight Veda-vyasas have already come and gone, O best of souls, dividing the Veda into four parts in each Dvapara-yuga" [Vishnu Pur. 3.3.9–10].

Text 14.2 mentions the sacrifice called brahma-yajna. This is one of the five "great sacrifices" (panca-maha-yajnah) enjoined for every Vedic householder brahmana as daily atonement for the unavoidable violence he commits in the five "places of slaughter" in the house: the kitchen stove, the stone on which rice is ground, the broom, the spice mortar and the water pot. The demigods must be honored by deva-yajna, daily fire sacrifices. Revered forefathers are placated by pitri-yajna, xxxxxxxxx. Human beings are satisfied by hospitality to guests. All living beings are shown respect by bhuta-yajna, the symbolic offering of a portion of food from one's plate at every meal. The Vedic sages are thanked by performing brahma-yajna, recitation from various scriptures at the time of chanting the Gayatri mantra. The details of brahma-yajna are specified in various shrutis such as the Shatapatha Brahmana and Taittiriya Aranyaka.

Purport by BBT Translators

The Itihasas and Puranas Are the Fifth Veda

The Itihasas and Puranas are called the fifth Veda because they are derived from the original Veda, the Yajur Veda. This is explained in the section of the Vayu Purana that describes the catur-hotra priests. There are four kinds of ritviks, or priests, needed to perform a Vedic sacrifice, and their duties were originally all known from the Yajur Veda. But later on the Veda was divided into four parts for easy understanding and application. The duties of the four priests—adhvaryu, udgata, hota, and brahma—are known from each of these four divisions. The adhvaryu is associated with the Yajur Veda, and his duties include sanctifying the sacrificial paraphernalia and measuring the shape and size of the sacrificial arena. The udgata priest studies the Sama Veda and chants

hymns during the sacrifice to propitiate the Lord. The hota priest decorates the altar, invokes the demigods, pours oblations, and chants the Rig Veda. The brahma priest is a student of the Atharva Veda and acts as the supervisor and coordinator of sacrificial ceremonies.

After Shrila Vyasa compiled the four Vedas, there still remained one billion verses from the original Yajur Veda. These verses became the original Purana, which is still available on the heavenly planets. Out of compassion for the people of Kali-yuga, Vyasadeva extracted five hundred thousand essential verses from this original Purana. Four hundred thousand of these He divided into the eighteen Puranas. The remaining verses formed the Itihasa called Mahabharata. The Itihasa and Puranas are therefore called the fifth Veda because they were produced from the original Veda. Another reason the Puranas and Itihisas are considered the fifth Veda, distinct from the other four, is that the priests of the four Vedas do not use the Puranas and Itihisas in sacrificial ceremonies, even though these works are studied along with the Vedas.

In his commentary on the Vishnu Purana (3.6.16), Shrila Shridhara Svami defines the terms akhyana, upakhyana, and gatha:

svayam-drishöartha-kathanam prahur akhyanakam budhah shrutasyarthasya kathanam upakhyanam
pracakshate gathas tu pitri-prithivy-adi-gitayah

“An akhyana is a narration of something witnessed by the speaker, while an upakhyana is a narration of something the speaker has not witnessed but rather heard about. Gathas are songs about the forefathers and earthly beings.”

The words yac chishöam tu yajur-vedah (“The remaining part was also called Yajur Veda”; Vayu Purana 60.16.22) signify that the Itihisas and Puranas are apaurusheya, not composed by any mortal; thus they have the same authority as the Vedas, having been compiled by Shrila Vyasa from the Supreme Lord’s very breath. While compiling the Puranas and Itihisas He included some of His own statements to make the narration more easily comprehensible. For example, in the Bhagavad-gita the words “Arjuna said” and “Krishna said” are added by Shrila Vyasa to help the reader understand. But we should not consider even these added statements to have been written by a mortal being, since Vyasa is an incarnation of the Supreme Lord. This is evident from the verse of the Matsya Purana quoted in the text.

Someone might raise the objection that from the Brihad-aranyaka Upanishad (2.4.10) it is clear that the four Vedas individually appeared from the Supreme Lord. Why, then, is it said that Vyasadeva divided the one Veda into four parts? We reply that while it is true that each Veda individually emanated from the Lord, originally all four Vedas were collectively called the Yajur Veda because that Veda is much larger than the other three. Generally, the largest member of a set can represent the whole set. In Sanskrit this is called adhikyena vyapadesha bhavanti, or the law that the largest constituent represents the whole. A herd of cows with just a few buffaloes in it is still called a herd of cows, and the four fingers and one thumb are usually called the five fingers. Because the four Vedas had become disordered, Shri Vyasa rearranged the Vedic texts to help clearly define the duties of the four sacrificial priests. How the Vedas became mixed up because of a curse by Gautama Rishi will be told in Text 16.

In the next Text Shrila Jiva Gosvami further substantiates his conclusion about the Vedic nature of the Itihisas and Puranas, and he also explains the meaning of the name Veda-vyasa.

TEXT 15

TEXT 15.1

tathaiva darshitam veda-saha-bhavena shiva-puranasya vayaviya-samhitayam

sankshipya caturo vedamsh caturdha vyabhajat prabhuh
vyasta-vedataya khyato veda-vyasa iti smritah

puranam api sankshiptam catur-laksha-pramanatah
adyapy amartya-loke tu shata-koöi-pravistaram

iti. sankshiptam ity atra teneti sheshah.

Translation

Gopiparanadhana: The same picture is drawn, describing the Puranas in conjunction with the Vedas, in the Vayaviya-samhita [1.1.37–38] of the Shiva Purana: "The great master condensed the four Vedas and divided them into four parts. Because he separated the Vedas into parts, he is called Veda-vyasa. He also condensed the Purana into four hundred thousand verses, although even today it contains one billion verses on the planets of the demigods."

"Was condensed" (sankshiptam) here implies "by him" to complete the idea.

BBT: Similarly, the Vayaviya-samhita of the Shiva Purana indicates the Vedic nature of the Puranas by discussing their appearance along with the Vedas:

"The ingenious Lord abridged the Veda and then divided it [vyasta] into four. Therefore He became known as Veda-vyasa. He also summarized the Puranas in four hundred thousand verses, but in the heavenly planets they still comprise one billion verses" [Shiva Purana 7.1.1.37–38].

Here the word sankshiptam ("condensed") implies "condensed by Him."

TEXT 15.2

skandam agneyam ity-adi-samakhyas tu pravacana-nibandhanah kaöhakadi-vad anupurvi-nirmana-nibandhana
va. tasmät kvacid anityatva-shravanam tv avirbhava-tirobhavapekshaya.
tad evam itihasa-puranayor vedatvam siddham.

Translation

Gopiparanadhana: The names of Puranas like Skanda and Agni, however, pertain to the Puranas' speakers, in the same way as the names Kaöhaka and so on. Or else, they pertain to the conventional order in which they were composed. Therefore when we sometimes hear that the Puranas are not eternal, this is only in reference to their visible manifestation and disappearance.

Thus we have proven [in Texts 13–15.2] that the Itihasas and Puranas are Vedic.

BBT: The name of a Purana—Skanda, Agni, and so on—refers to its original speaker, as with the Kaöha Upanishad, which was promulgated by the sage Kaöha. Or else the name refers to the person who arranged the Purana's contents. The reason the Puranas are occasionally described as impermanent is that they are sometimes manifest and sometimes not.

In this way[NEW64] the Vedic nature of the Itihasas and Puranas is established.

TEXT 15.3

tathapi sutadinam adhikarah sakala-nigama-valli-sat-phala-shri-krishna-nama-vat. yathoktam prabhasa-khande:

madhura-madhuram etan mangalam mangalanam
sakala-nigama-valli-sat-phalam cit-svarupam

sakrid api parigitam shraddhaya helaya va
bhrigu-vara nara-matram tarayet krishna-nama

iti.

Translation

Gopiparanadhana: That persons like Suta Gosvami had the privilege to speak the Itihasas and Puranas follows the pattern of the qualification for chanting the name Shri Krishna, which is the perfect fruit of the creeper of the entire Vedic shruti. As the Prabhasa-khanda states, "This name Krishna is the sweetest of the sweet, the most auspicious of all auspicious things. It is the perfect fruit of the creeper of the entire Vedic shruti. In essence it is pure, living spirit. O best of the Bhrigus, any human being who just chants this name even once, whether with faith or neglectfully, will become liberated."

BBT: Yet Suta and others who are not twice-born are qualified to recite the Puranas in the same way that every person is qualified to chant Lord Krishna's holy name, the transcendental fruit of the creeper of all the Vedas. As stated in the Prabhasa-khanda [of the Skanda Purana]:

"O best of the Bhrigu dynasty, the holy name of Krishna is the sweetest of the sweet and the most auspicious of the auspicious. It is the transcendental fruit of all the Vedas and is purely spiritual and conscious. Whoever chants it but once, whether with faith or with contempt, is liberated."

TEXT 15.4

yatha coktam vishnu-dharme:

rig-vedo 'tha yajur-vedah sama-vedo 'py atharvanah
adhitas tena yenoktam harir ity akshara-dvayam

iti. atha vedartha-nirnayakatvam ca vaishnave:

bharata-vyapadeshena hy amnayarthah pradarshitah
vedah pratishohitah sarve purane natra samshayah

ity-adau.

Gopiparanadhana: And as the Vishnu-dharma also states, "One is considered to have studied the Rig Veda, Yajur Veda, Sama Veda and Atharva Veda who has uttered the two syllables Ha-ri." The Vishnu Purana, furthermore, states that the Itihasas and Puranas explain definitively the meaning of the Vedas, in such verses as "On the pretext of writing the Mahabharata, Shrila Vyasa has revealed the Vedas' meaning. Without doubt all the Vedas are given a firm foundation in the Puranas."

BBT: The Vishnu Dharma Purana states:

"A person who chants the two syllables ha-ri has already completed the study of the Rig, Yajur, Sama, and

Atharva Vedas.”

And the Vishnu Purana affirms that the Puranas and Itihasas establish the meaning of the Vedas:

“On the pretext of writing the Mahabharata, Shrila Vyasa has explained the Vedas’ meaning. Without doubt all the ideas of the Vedas are given a firm foundation in the Puranas.”

TEXT 15.5

kim ca vedartha-dipakanam shastranam madhya-patitabhyupagame 'py avirbhavaka-vaishishöyat tayor eva vaishishöyam. yatha padme:

dvaipayanena yad buddham brahmadyais tan na budhyate
sarva-buddham sa vai veda tad-buddham nanya-gocaram

Translation

Gopiparanadhana: Even though we understand that the Itihasas and Puranas are just two types of shastra among many which elucidate the meaning of the Vedas, still these two are special on account of the special status of their promulgator. As stated in the Padma Purana, "Even Brahma and other demigods do not know everything Dvaipayana Vyasa knows. He understands everything known to anyone else, but some things he knows no one else can comprehend."

BBT: Moreover, even if we count the Itihasas and Puranas among the books explaining the meaning of the Vedas, still they are unique because their compiler is so glorious. The Padma Purana says, "Brahma and others do not know what Bhagavan Veda-vyasa knows. Indeed, He knows everything known to others, but what He knows is beyond everyone else’s grasp."

Purport by Gopiparanadhana prabhu

Krishna Dvaipayana Vyasa is omniscient because he is an empowered incarnation of God. "I appear as Vyasa in each age" (Text 14.2). Therefore everything Vyasadeva has written and edited is self-evident truth. In Bhagavad-gita (15.15) Lord Krishna claims that Vyasadeva is His own expansion: vedanta-krid veda-vid eva caham ("I am the author of Vedanta-sutra and the knower of the Vedas."). The Supreme Lord does not present Himself as the author, only as the perfect knower, of the Vedas, which are in fact co-eternal with Him.

Vyasadeva did two things with the Vedas: he condensed and divided them. These functions are expressed by two different verbs, sankship and vyas. His condensing the vast text of the Vedas did not violate their sanctity, but simply reflected the natural process of the Vedas' concealing some of their own complexity from the population of a less intelligent age. It is known from various sources that not all the Vedic mantras are available at any particular time, especially in Kali-yuga: In his Karma-mimamsa-sutra, Jaimini Rishi teaches methods for interpolating sacrificial instructions that he assumes were once specified in no longer available passages of the Brahmana shrutis. As described in the Twelfth Canto of Shrimad-Bhagavatam, Yajnavalkya worshipped the sun-god to obtain a revelation of "new" yajur-mantras. In general, Vedic rishis receive mantras in their meditation. They are not authors, but transmitters. Their service is essential to human society because from time to time lost mantras need to be revived.

Both of his services of condensing and editing Shrila Vyasa also performed for the Puranas. The Puranas are eternal like the Vedas, and like the Vedas they are periodically forgotten. Vyasadeva's spiritual master Narada specifically instructed him to recompile the Puranas in the form in which they are known on earth.

The Puranas are not original compositions of their namesakes. Only some of them are named after their speakers, others after the deities they glorify. In either case, the names are fixed by eternal convention; it is a timeless fact that the first Purana is named after Brahma, but only coincidental that a certain jiva assumes the role of Brahma at the beginning of a cycle of creation to be the Purana's object of worship. The same situation can be observed among the Vedic shrutis. One branch of the Yajur Veda is called Kaöha or Kaöhaka, for example, because in each age a sage appears with the name Kaöha to become the teacher of this recession and pass it on to his disciplic succession, the Kaöhakas.

That only properly purified and trained brahmanas should be allowed to teach the Vedas is not merely a prejudice of caste-conscious ritualists; Vaishnava authorities also acknowledge this standard. Stri-shudra-dvija-bandhunam/ trayi na shruti-gocara: "Women, shudras and unqualified members of brahmana families should not even hear from the three principal Vedas" (Bhag. 1.4.25). A doubt may therefore arise: If the Itihasas and Puranas are Vedic, why was a lower-class person invited by the sages at Naimisharanya to speak them? Many of the most prominent sages in the universe had gathered at Naimisha Forest at the beginning of Kali-yuga to perform a one-thousand-year soma sacrifice in an attempt to help minimize the ensuing corruption of human civilization. But didn't they instead advance the age's degradation by asking Ugrashrava Suta, a half-caste descendent of a kshatriya man and brahmana woman, to become in effect their preceptor? Shrila Jiva Gosvami replies, that just as all human beings are authorized to chant the holy names of Lord Krishna even though these names are the most sacred essence of the Vedic hymns, the perfect fruit of the creeper of the entire nigama or shruti, similarly the Itihasas and Puranas are open for the study of everyone. Hari-nama, the holy names of God, are universally available on the authority of the orders of God Himself and the statements of revealed scripture; studying the epics and Puranas is authorized for all persons without restriction in the same way.

It is true that a mantra containing names of God is effective only when received by proper initiation from a representative of the mantra's disciplic succession, and that in previous ages the names of Krishna and His internal pleasure potency were generally worshipped only by those who were already very purified, out of fear of the adverse effects of offenses against hari-nama. Therefore the Hare Krishna maha-mantra in particular is almost never mentioned openly in shruti or smriti. Nevertheless, in our current age Chaitanya Mahaprabhu has given automatic initiation to everyone by issuing His request that every man, woman and child in the universe chant the Hare Krishna maha-mantra. He has offered to take on His own head the reactions of our offenses against hari-nama when we chant according to His order.

Text 15.4 states that "Without doubt all the Vedas are given a firm foundation in the Puranas." According to Shrila Baladeva Vidyabhushana, this means that the Puranas help fortify the position of the Vedas by explaining parts of them that are difficult to understand and replacing other parts that are missing. Here the Mahabharata and Puranas have again been mentioned together as virtually equivalent. The Itihasas and Puranas are closely allied classes of literature, differentiated mostly by stylistic formalities. The Mahabharata and Puranas share the distinction of having passed through the hands of Dvaipayana Vyasa, even though the Dharma-shastras and Smriti-shastras compiled by lesser sages also present useful knowledge from the Vedas. Shrila Vyasadeva's unique genius was to find the eternal, universal essence of Vedic knowledge; the teachings of other sages was almost always limited in applicability to their own times and to certain social strata.

Verses have been cited here from the Vayaviya-samhita and the Prabhasa-khanda. These are major sections of two large Puranas, the 24,000-verse Shiva and 81,000-verse Skanda Puranas.

Purport by BBT Translators

The Itihasas, Puranas, and Vedas All Have the Same Origin

The word sankshiptam in the verse cited here from the Shiva Purana (7.1.1.37) is significant. It means “condensed,” not “composed.” Shrila Veda-vyasa, the literary incarnation of God, condensed the already existing Vedas. Then He took unused verses from that abridged portion and made them into the Puranas. Thus He did not create the Puranas as an original composition. This confirms that the Puranas, by virtue of their transcendental origin, are equal to the four Vedas. They are eternal and apaurusheya.

One may protest that since the Puranas have names such as Skanda and Agni they must have been composed by these persons, and so they are neither eternal nor apaurusheya. But if this were the case, the Vedas themselves would have to be considered noneternal compositions since their parts have names like Kaõha Upanishad and Aitareya Brahmana, which refer to the sages Kaõha and Aitareya. The explanation is that portions of the Vedas are named after certain sages not because the sages[DDB65] wrote those portions but because they were these portions’ main teachers and exponents. Since persons with names like Kaõha and Aitareya appear in every millennium, one should not think that before the appearance of the known Kaõha and Aitareya these names were meaningless words in the Vedas.

In the same way, several of the Puranas are named either after their first teacher or the person who rearranged them. It may sometimes be that over the course of time a certain Vedic work becomes less popular or is completely forgotten on this planet. Eventually some sage or demigod again speaks it, and then the book becomes known by his name. An example of this is given in Shrimad-Bhagavatam, where sage Yajnavalkya is described as receiving the Vajasaneyi-samhita of the Yajur Veda from the sun-god: “Satisfied by such glorification, the powerful sun-god assumed the form of a horse (vaja) and presented to the sage Yajnavalkya the yajur-mantras previously unknown in human society” (Bhag. 12.6.73). Just as the Lord seems to take birth and disappear like a mortal being, the Vedic literature similarly becomes manifest and unmanifest. Shrimad-Bhagavatam had become unmanifest at the end of the Dvapara-yuga, five thousand years ago. At that time Narada Muni instructed Vyasa to again reveal the Bhagavatam. If the Bhagavatam had not existed before, Puranas older than the Bhagavatam would not refer to it by name. In the Padma Purana, Uttara-khanda, Gautama advises Ambarisha Maharaja, who reigned in the Satya-yuga, to study Shrimad-Bhagavatam.

Thus the Puranas are eternal, but sometimes they are manifest and sometimes unmanifest in human society. As the Lord is independent in His appearance and disappearance, so by His free will He speaks the revealed scriptures through the medium of various sages and gives these scriptures various names.

Another objection to the Itihasas’ and Puranas’ Vedic status may be stated as follows: In Shrimad-Bhagavatam (1.4.25) Suta Gosvami says, stri-shudra-dvija-bandhunam trayi na shruti-gocara . . . iti bharatam akhyanam kripaya munina kritam: “Women, laborers, and unqualified descendants of the twice-born have no access to the Vedas. . . . Therefore the sage [Vyasa] mercifully compiled the Mahabharata.” Since the Mahabharata, the foremost of the Itihasas, was written specifically for women and others with no access to the Vedas, how can the Itihasas be part of the Vedas? Moreover, in Text 13 of the same chapter, Shaunaka Rishi says to Suta Gosvami, manye tvam vishaye vacam snatam anyatra chandasat: “We consider you expert in all subjects except the Vedas.” So if Suta Gosvami was not expert in the Vedas yet was being requested to narrate the Puranas (specifically the Bhagavata Purana), how can the Puranas be part of the Vedas?

Anticipating these objections, Shrila Jiva Gosvami compares the privilege of studying the Itihasas and Puranas to that of chanting Krishna’s holy name, the choicest fruit of the Vedas. The holy name of Krishna is purely Vedic, yet anyone may chant it, including those who have no right to study the Vedas. Similarly, the Itihasas and Puranas are also purely Vedic, yet even a sincere shudra or outcaste can approach them, just as he or she may chant the holy name of the Lord.

As one can gain all perfection simply by chanting Lord Krishna’s holy name, which is the ultimate fruit of the Vedas, so one can learn the essence of the Vedas by studying the Itihasas and Puranas, even without studying the Vedas themselves. If one could not do so, then knowledge of how to attain perfection would be inaccessible to those who are barred from studying the Vedas because they are not twice-born.

Finally, even if one were to include the Itihasas and Puranas among other smṛiti scriptures written by saintly sages to explain the meaning of the Vedas, the Itihasas and Puranas occupy a unique place because of the eminence of their propounder, Śrīla Vyāsadeva, an incarnation of the Supreme Lord.

In the next Text Śrīla Jīva Gosvāmī elaborates on how the Itihasas and Puranas are superexcellent by virtue of their compiler's divinity.

TEXT 16

TEXT 16.1

Skande:

vyasa-citta-sthitakashad avacchinnani kanicit
anye vyavaharanty etany uri-kṛitya grihad iva

iti.

tathaiva drishtam śhṛi-vishnu-purane parashara-vakyam:

tato 'tra mat-suto vyasa ashöavimshatime 'ntare
vedam ekam catuṣ-padam caturdha vyabhajat prabhuh

yathatra tena vai vyasta veda-vyasena dhi-mata
vedas tatha samastais tair vyasair anyais tatha maya

tad anenaiva vyasanam śhakha-bhedan dvijottama
catuṣ-yugeshu racitan samasteshv avadharaya

krishna-dvaipayanam vyasam viddhi narayanam prabhum
ko 'nyo hi bhuvī maitreya mahabharata-kṛid bhavet

iti.

Translation

Gopiparanādhana: The Skanda Purāṇa says, "These others make use of small collections of ideas they have carved out from the infinite sky of Vyāsadeva's mind. They take advantage of these borrowed ideas like people who pick up things discarded from someone else's house." In the same vein is this statement of Parashara Muni in Śhṛi Vishnu Purāṇa [3.4.2.–5]: "Then, during the period of the twenty-eighth Manu, the great master, my son Vyasa, divided the one Veda with four divisions into four separate books. In the same way as he, the brilliant editor of the Vedas, arranged their entire text into various books, so have other Vyasas in the past, including myself. O best of brahmanas, you can understand that thus in each of the rotations of the cycle of four ages a different Vyasa organizes the branches of the Vedas. But know that Krishna Dvaipayana Vyasa is the Supreme Lord Narayana Himself. Who else on this earth, Maitreya, could be the author of the Mahabharata?"

BBT: The Skanda Purana states, "Just as a person picks up things in his own house and uses them, many people have taken knowledge from the sky of Vyasa's heart for their own use."

We find a [DDB66]similar statement in the Vishnu Purana [3.4.2–5], where the sage Parashara says, "Thereafter, during the twenty-eighth manv-antara, the Lord in the form of my son Vyasa took the one Veda, consisting of four sections, and divided it into four separate parts. Just as this intelligent Vyasa divided the Veda, previously all other Vyasas, including myself, also divided it. O best of the twice-born, understand that in every cycle of four yugas Vyasas come and arrange the Veda into various branches. But know, O Maitreya, that Shri Krishna-dvaipayana Vyasa is Lord Narayana Himself. Who else in this world could have written the great epic Mahabharata?"

TEXT 16.2

skanda eva:

narayanad vinishpannam jnanam krita-yuge sthitam
kincit tad anyatha jatam tretayam dvapare 'khilam

gautamasya risheh shapaj jnane tv ajnanatam gate
sankirna-buddhaya deva brahma-rudra-purahsarah

sharanyam sharanam jagmur narayanam anamayam
tair vijnapita-karyas tu bhagavan purushottamah

avatirno maha-yogi satyavatyam parasharat
utsannan bhagavan vedan ujjahara harih svayam

iti.

Translation

Gopiparanadhana: In the Skanda Purana we read, "Knowledge in this world was original generated from Lord Narayana. In the Krita-yuga it remained intact. In Treta-yuga it became somewhat corrupt, and in Dvapara-yuga altogether so. When knowledge had thus gradually transformed into ignorance because of Gautama Rishi's curse, the confused demigods headed by Brahma and Rudra went to ask protection from Narayana, the faultless provider of shelter. Informed of what they needed Him to do, He, the Personality of Godhead and greatest of mystics, descended to earth as the son of Parashara in the womb of Satyavati. In that form Lord Hari Himself restored the neglected Vedas."

BBT: The Skanda Purana further states, "In Satya-yuga the knowledge that emanated from Lord Narayana remained pure. It became somewhat polluted in Treta-yuga, and completely so in Dvapara-yuga. When ignorance had covered that knowledge because of Gautama Rishi's curse, the demigods became perplexed. Led by Brahma and Rudra, they approached Lord Narayana, the Supreme Person and faultless protector, and told Him why they had come. On the request of the demigods, Lord Hari then descended as the great yogi Vyasa, son of Satyavati and Parashara, and re-established the forgotten Vedas."

TEXT 16.3

veda-shabdenatra puranadi-dvayam api grihyate. tad evam itihasa-purana-vicara eva shreyaṇ iti siddham.
tatrapī puranasyaiva garima drishyate. uktam hi naradiye:

vedarthad adhikam manye puranartham varanane
vedah pratishöhitah sarve purane natra samshayah

puranam anyatha kritva tiryag-yonim avapnuyat
su-danto 'pi su-shanto 'pi na gatim kvacid apnuyat

iti.

Gopiparanadhana: The word veda in this context also implies the Puranas and Itihasas.

Thus we have established that the best way to proceed is to examine the Itihasas and Puranas. Even among these two, moreover, there is evidence that the Puranas are more important. As stated in the Narada Purana, "O lovely one, I consider the message of the Puranas more important than that of the Vedas. Without doubt all the Vedas are given a firm foundation in the Puranas. Anyone who disrespects the Puranas will have to take his next birth as an animal; even if he is very self-controlled and peaceful, he will achieve no good destination."

BBT: Here the word veda also indicates the Itihasas and Puranas. Thus it is established that studying the Itihasas and Puranas is supremely beneficial. And of these two, the Puranas are more excellent. As stated in the Naradiya Purana, "O lovely one, I consider the Puranas more important than the Vedas because the Puranas firmly establish all the Vedic meanings. There is no doubt of this. One who disrespects the Puranas will take birth as a subhuman; even if he can expertly control his senses and mind, he can attain no good destination."

Purport by Gopiparanadhana prabhu

Just as infinite space is all-accomodating, so the mind of Veda-vyasa encompasses everything there is to know. All Vedic rishis are greater than ordinary mystics who comprehend something of the Absolute Truth and Its energies for their own self-realization, but cannot express their experiences coherently for the benefit of others. The Vedic sages are not only mystics but expert communicators as well; they systematically teach practical means by which persons entangled in material life can also become self-realized. Of these sages, Dvaipayana Vyasa is incontestably the greatest. His own father, Parashara Rishi, student of Maitreya Rishi and narrator of the Vishnu Purana, attests to this. Previously, in the twenty-sixth Dvapara-yuga of this Vaivasvata-manvantara, Parashara himself was Vyasa, editor of the Vedas. As an incarnation of Narayana, however, Krishna Dvaipayana excels all the other Vyasas. He best knows the whole purpose of the Vedas.

With the progression of the four ages, the intelligence of living beings naturally decreases, and their understanding of the Vedas gradually weakens. Gautama Rishi's curse coincidentally helped accelerate this spontaneous process of degradation. Shrila Baladeva Vidyabhushana has summarized the Varaha Purana's account of this event: Gautama had once received a benediction that his fields would always produce abundant rice crops. So when the country surrounding his ashrama was struck by a severe drought he took the opportunity to host many learned brahmanas and feed them. The drought eventually ended and the brahmanas wanted to return to their villages, but Gautama did not want to let them leave. The brahmanas created an illusion of a cow to fool Gautama. Gautama touched the false cow and it appeared to fall dead. His guests pretended to be struck with horror over Gautama's killing a cow and took this as their pretext for leaving. Gautama then strictly observed the prescribed atonement for such an inauspicious act, only afterwards discovering that he had been deceived by the brahmanas. He angrily cursed them and all their colleagues to lose their Vedic knowledge.

The eternal Vedas never actually suffer corruption. But as the brahmana class, who are meant to study and

teach the Vedas, fall from their standards of purity and neglect their responsibilities to society, true Vedic knowledge becomes more and more inaccessible. In its stead appear perverted forms of knowledge, materialistic and impersonal misinterpretations. This is described by the word *utsanna* in the Skanda Purana passage cited in Text 16.2; the word carries the several meanings of "forgotten," "neglected," "falling apart," and "decaying."

As Shrila Jiva Gosvami previously stated, the Itihasas and Puranas are especially important in Kali-yuga as means of access to Vedic knowledge. The Itihasa epics and Puranas have the same *apaurusheya* authority as the Vedas, and they faithfully explain the Vedas, in this way revealing the higher purposes of life. Lord Shiva in the verses cited from the Narada Purana tells his wife Parvati that he considers the message of the Puranas more important than that of the Vedas. By this he means not that anything is lacking in the Vedas or that they can be improved on, but that the Purana's simple explanations are less likely to be misunderstood.

Purport by BBT Translators

The Compiler of the Itihasas and Puranas is Unique

To a large extent one can know the quality of a product by assessing the quality of the person who made it. By this criterion the Puranas and Itihasas are supremely excellent, since they were compiled by Lord Narayana Himself in the form of Shrila Vyasadeva.

Here Shrila Vyasa's mind is compared to the unlimited sky, indicating that just as the sky accommodates all objects, so Vyasa's mind contains all knowledge. Another significance of comparing Vyasa's mind to the sky is that the sky is the medium for sound, which transmits knowledge. In other words, Vyasa's mind is the medium for transcendental sound, which is the basis of all kinds of knowledge. All other thinkers, both on this planet and on higher planets, simply make use of the knowledge Shrila Vyasa has given. According to one Sanskrit saying, *vyasocchishōam jagat sarvam*: "The whole world tastes the remnants of Vyasa's knowledge." Any "new" idea one may find or conceive of already exists in [DDB67]His writings. Thus all the writers throughout history have borrowed from Him, directly or indirectly.

According to Parashara Muni, at the beginning of each Kali-yuga in the repeated cycle of four yugas, a *vyasa*, or "compiler," arranges the Vedas. In the present reign of Manu, Parashara himself was the twenty-sixth Vyasa, and Shri Krishna-dvaipayana is the twenty-eighth. Of the twenty-eight Vyasas who have appeared until now, Krishna-dvaipayana is special because He is an incarnation of Lord Narayana. He appeared on the request of the demigods at the end of the Dvapara-yuga, after a curse spoken by Gautama Muni caused ignorance to cover the Vedic knowledge.

Chapter 171 of the Varaha Purana relates how Gautama Muni underwent severe austerities during a famine to please Lord Brahma. When Brahma offered Gautama a boon, the sage asked that he would be able to feed all his guests. The boon was granted, and benevolent Gautama fed his many brahmana guests for the duration of the famine. When rains finally came, the brahmanas wanted to leave his hermitage. As is the custom, however, Gautama asked them to stay a little longer, and they agreed. After some time they again wished to leave, but once again Gautama prevailed on them to stay a while longer. This happened a few times.

Finally the brahmanas, determined to leave, devised a plan. They made an illusory cow and left it near Gautama's ashrama. In the early morning, when the sage was going to bathe, the animal blocked his path, and to drive her away he threw a few drops of water at her. At the first touch of the water, the cow fell down dead. The brahmanas immediately raised a hue and cry, declaring "We cannot stay here and accept food from a cow-killer!" and then they left for their respective residences. Later Gautama performed an atonement, and by his mystic power he could understand that he'd been tricked. So he angrily cursed the brahmanas that they

would lose all their Vedic knowledge. In this way the Vedic knowledge became covered by ignorance during the Dvapara-yuga, and thus it was necessary for Vyasa to send forth the Vedas again.

From Lord Shiva's statement that the Puranas are more important than the Vedas because they explain them, we should not conclude that absolutely no one should study the Vedas. Still, Vyasadeva's [DDB68] verdict is that in Kali-yuga people are not intelligent enough to understand the true message of the Vedas, especially since there exists no authentic disciplic succession through which to acquire this understanding. We find, in fact, that those who attempt nowadays to study only the Vedas and Upanishads often end up taking to ordinary, fruitive activities or else to meditation on the impersonal Brahman, with the aim of merging into it. They do not come to the Vaishnava siddhanta, the perfect conclusion of Vedic understanding, which is realization of unalloyed devotional service to the Supreme Personality of Godhead. The failure of modern-day students of the Vedas to understand their real message is proof that this message is not easy to discern in the present age. As Lord Krishna says in Shrimad-Bhagavatam (11.3.44), *paroksha-vado vedo 'yam*: "The Vedas speak indirectly." Therefore, if we wish to learn the true conclusion of the Vedas in this age, it is more practical to study the Puranas.

However, a serious student who wants to understand the Puranas' siddhanta must still seek out a guru in disciplic succession. This basic prerequisite of Vedic study is not waived when one approaches the Puranas. Indeed, Shrimad-Bhagavatam (11.3.21) emphatically declares, *tasmad gurum prapadyeta jijnasuh shreya uttamam*: "One who seriously wants to learn about the highest good in life must take shelter of a bona fide spiritual master."

Next, Shrila Jiva Gosvami explains the three divisions of the Puranas.

TEXT 17

TEXT 17.1

skande prabhasa-khande ca:

veda-van nishcalam manye puranartham dvijottamah
vedah pratishohitah sarve purane natra samshayah

bibhety alpa-shrutad vedo mam ayam calayishyati
itihasa-puranais tu nishcalo 'yam kritah pura

yan na drishoam hi vedeshu tad drishoam smritishu dvijah
ubhayor yan na drishoam hi tat puranaih pragiya

yo veda caturo vedan sangopanishado dvijah
puranam naiva janati na ca sa syad vicakshanah

iti.

Gopiparanadhana: And in the Prabhasa-khanda of the Skanda Purana [3.121–24] we find the statement, "O best of brahmanas, I consider the purport of the Puranas as unquestionable as the Vedas themselves. Without doubt all the Vedas are given a firm foundation in the Puranas. Some time in the past the Vedas became afraid that "These people are going to distort my meaning because they are inadequately trained in proper

hearing." But at that time the Itihasas and Puranas came forward to give the Vedas an unquestionable foundation. What cannot be found in the Vedas, O brahmanas, is found in the smritis, and what cannot be located in either is clearly described in the Puranas. O brahmanas, one who knows the Vedas along with their supplements and the Upanishads but does not know the Puranas is not really learned."

BBT: Furthermore, the Prabhasa-khanda of the Skanda Purana [5.3.121–24] states:

"O best of the twice-born, I consider the meaning of the Puranas to be as well established as that of the Vedas. Without doubt all the Vedas are given a firm foundation in them. Once, long ago, the Vedas became afraid of those who might hear from [DDB69]her insufficiently, and she thought, 'This sort of person will distort my meaning.' But then the Itihasas and Puranas helped the Vedas by firmly establishing her meaning. What cannot be found in the Vedas is found in the smriti, and what cannot be found in either is clearly explained in the Puranas. A person is not considered learned if he does not know the Puranas, O learned brahmanas, even if he has studied the four Vedas along with the Vedangas and Upanishads."

TEXT 17.2

atha purananam evam pramanye sthite 'pi tesham api samastyenapracarad-rupatvan nana-devata-pratipadaka-prayatvad arvacinaih kshudra-buddhibhir artho duradhigama iti tad-avastha eva samshayah.

Gopiparanadhana: Even though we have thus settled the question of the Puranas' authoritativeness, we need to next consider a doubt regarding their current status: Less intelligent people of modern times find it difficult to understand them because their original texts are not completely available and because for the most part they promote the worship of a variety of deities.

BBT: Next we must consider the following doubt concerning the status of the Puranas: Although their authority has been thus established [in the previous Texts], still it is difficult for the less intelligent men of the modern age to comprehend their ultimate meaning. The reasons for this difficulty are that the Puranas, like the Vedas, are only partially available and that in general the Puranas try to establish the supremacy of various deities.

TEXT 17.3

yad uktam matsye:

panchangam ca puranam syad akhyanam itarat smritam
sattvikeshu ca kalpesu mahatmyam adhikam hareh

rajaseshu ca mahatmyam adhikam brahmano viduh
tadvad agnesh ca mahatmyam tamaseshu shivasya ca
sankirneshu sarasvatyah pitrinam ca nigadyate

iti.

Gopiparanadhana: As the Matsya Purana [53.65, 68–69] states, "A historical text is a Purana if it has the five defining characteristics; otherwise it is known as an akhyana. In Puranas describing days of Brahma in the mode of goodness, the Supreme Lord Hari is mostly glorified. In those describing days in the mode of passion, there is especially glorification of Brahma. In those describing days in the mode of ignorance, there is glorification of Agni and of Shiva. In those describing mixed days Sarasvati and the Pitas are discussed."

BBT: As stated in the Matsya Purana [53.65, 68–69]:

"A history is called a Purana if it has the five defining characteristics; otherwise it is called an akhyana. The sattvic Puranas primarily glorify Lord Hari; the rajasic Puranas, Lord Brahma; and the tamasic Puranas, Lord Shiva and Durga, along with Agni. The Puranas in mixed modes glorify Sarasvati and the Pitas."

TEXT 17.4

atragnes tat-tad-agnau pratipadyasya tat-tad-yajnasety arthah. shivasya ceti ca-karac chivayash ca. sankirneshu sattva-rajastamo-mayeshu kalpeshu bahushu. sarasvatya nana-vany-atmaka-tad-upalakshitaya nana-devataya ity arthah. pitrinam `karmana pitri-lokah' iti shrutes tat-prapaka-karmanam ity arthah.

Gopiparanadhana: Here glorification "of Agni [the fire-god]" means of Vedic sacrifices which are executed with offerings into various sacred fires. In the phrase "and of Shiva also," the word "also" implies "also of Shiva [his wife]." "During mixed days" means during the many days of Brahma in which goodness, passion and ignorance are all prominent. "Of Sarasvati" means of various demigods who are indirectly indicated by reference to her, since she is the presiding deity of various kinds of verbal expression. "Of the Pitas [celestial forefathers]" means of the ritual activities which lead to attaining them, in accordance with the shruti statement, "By Vedic rituals one achieves the world of the Pitas."

BBT: Here the word agni refers to the Vedic sacrifices performed by making offerings into various sacred fires. The word ca ("and") in the phrase shivasya ca implies the wife of Lord Shiva. Sankirneshu ("in the mixed") means "in the various Puranas in the mixed modes of sattva, rajas, and tamas combined." Here sarasvatyah ("of Sarasvati") means "of the presiding deity of speech" and, by implication, "of the various deities referred to in the numerous scriptural texts she embodies." According to shruti, karmana pitri-lokah: "By fruitive activities one can attain the abode of the forefathers." Thus here the word pitrinam ("of the forefathers") refers to the fruitive rituals meant for attaining to the planet of the forefathers.

Purport by Gopiparanadhana prabhu

It is impossible in Kali-yuga to understand the Vedas correctly without resort to the authority of the Puranas. In general in this age, even those who are supposed to be religious leaders are very often themselves victims of delusion and hypocrisy. We see this tendency all over the world. In India many apparently well educated and strictly religious brahmanas are actually confused about the purpose of life and the means of achieving it, mainly because they have failed to approach the right sources of knowledge. Some brahmanas claim to be purely Vedic, free from sentimental and fanatic idolatry; among these deniers of Puranic authority are the ritualists of the first millenium A.D. who followed the Jaimini-mimamsa interpretation of Kumarila and Prabhakara and the much more recent proponents of the Arya-samaja. These brahmanas presume to have direct access to the Vedas through the commentaries of their teachers, even though the manifest fruits of their so-called Vedic education are arrogance, atheism and entanglement in sense gratification.

Therefore, as we are told here from the Skanda Purana, the Vedas have just cause to fear abuse at the hands of the brahmanas of our age. Hearing the Vedas' call for help, the Puranas have come to their assistance. Their instructions are as trustworthy as the original words of the Vedas and are honored by every true brahmana, that is to say, by every honest person who has real intelligence and humility. What need is there for speculative commentaries on the Vedas when there their natural commentary is already available in the Puranas?

But this is the age of corruption, when even more definite guidance is needed to find the correct path of spiritual progress. Even the Puranas, which were easy enough to understand in earlier times, often bewilder their disoriented modern readers. Intended to appeal to people of many different natures, the Puranas

encourage worship of demigods alongside that of the Supreme Lord. Demigod worship gradually purifies those who are too materialistic to be interested in pure devotional service. The actual history of the universe passes through varying cycles, "days of Brahma," during some of which the lower material modes of passion (rajas) and ignorance (tamas) are prominent. At those times the Supreme Lord gracefully allows Lord Shiva and other servants of His to defeat Him in competition and otherwise seem superior. Puranas which describe events of these rajasic and tamasic kalpas thus superficially seem to raise demigods to the position of God. It is no wonder that imperfectly informed students of the Puranas cannot discern the unity of the Puranas' underlying message--that the powerful controllers and wonderful opulences of this universe are all energies of the supreme energetic, the Personality of Godhead. These readers have no capacity to appreciate the Hari-vamsha Purana's judgment,

vede ramayane caiva/ purane bharate tatha
adav ante ca madhye ca/ harih sarvatra giyate

"Throughout the Vedas and everywhere in the Ramayana, Puranas and Mahabharata, from the beginning to the middle to the end, the praises of Lord Hari are sung" [Mahabharata, Svarga-parva 6.93].

As a source of further confusion, not only are portions of the Puranas now missing, but in some cases these portions have been replaced with spurious substitutions. In recent centuries the brahminical community has become less and less familiar with several of the more rarely preserved Puranas, allowing unscrupulous scribes to distort the texts without detection. The only sure protection against such changed texts is the testimony of commentaries by reliable authorities. Over six hundred years ago Shrila Shridhara Svami commented on both Shrimad-Bhagavatam and the Vishnu Purana, taking special care to certify the wording of almost every verse; no such commentaries by standard acaryas exist, however, for the other Puranas, only citations of isolated passages.

The verses cited from the Matsya Purana enumerate the typical deities whose worship is promoted in each category of Purana. Theoretically, kalpa could be translated instead as "written work," but the verses immediate following these in the Matsya Purana show that "days of Brahma" is the intended meaning:
< find these verses >

"<translation>" This is also confirmed by the way the word kalpa is used in the next anuccheda (Text 18.1).

All eighteen major were spoken by Suta Gosvami at Naimisharanya and accepted by the sages there as authentic, but at the same time they are meant for three basically different target audiences, defined according to the three modes of nature. The situation of the individual Puranas is more complex, most of them displaying some mixture of the modes. For example, the pastimes of Lord Krishna and of Lord Ramacandra, which must be considered in the pure mode of goodness, are both described to some extent in every one of the Puranas. Lord Shiva specifies the basic division of six Puranas belonging to each mode in the forty-third chapter of the Padma Purana, Uttara-khanda (236.18–21):

vaishnavam naradiyam ca/ tatha bhagavatam shubham
garudam ca tatha padmam/ varaham shubha-darshane
sattvikani puranani/ vijneyani shubhani vai

"O beautiful one, the Vishnu Purana, Narada Purana, the auspicious Bhagavata Purana, and the Garuda, Padma and Varaha Puranas belong to the mode of goodness. They are all considered auspicious.

brahmandam brahma-vaivartam/ markandeyam tathaiva ca
bhavishyam vamanam brahmam/ rajasani nibodhata

"Know that the Brahmanda, Brahma-vaivarta, Markandeya, Bhavishya, Vamana and Brahma Puranas belong to the mode of passion.

matsyam kaurmam tatha laingam/ shaivam skandam tathaiva ca
agneyam ca shad etani/ tamasani nibodhata

"And know that these six Puranas belong to the mode of ignorance: the Matsya, Kurma, Linga, Shiva, Skanda and Agni Puranas."

The five topics which every Purana should include will be discussed later in Shri Tattva-sandarbha.

Purport by BBT Translators

Three Divisions of the Puranas

The verse from the Matsya Purana cited in text 17.3 mentions the five subjects that characterize a Purana. Another verse of the Matsya Purana (53.65) lists those subjects:

sargash ca pratisargash ca vamsho manvantarani ca
vamshyanucaritam caiva puranam panca-lakshanam

"The five subjects that characterize a Purana are creation, dissolution, genealogy, reigns of Manus, and the activities of famous kings." Texts 57 and 61 of Shri Tattva-sandarbha discuss these five subjects in detail.

In the verses cited above from the Matsya Purana, the word kalpa means "scripture" or "Purana." This is one of the various meanings of this word, as listed in the Medini Sanskrit dictionary (1.21.2): kalpa shastre vidhau nyaye samvarte brahmane dine. "Kalpa means [DDB70]'scripture,' 'rule,' 'logic,' 'dissolution,' and 'day of Brahma.'"

The Puranas are divided according to the modes of material nature. The list of the Puranas belonging to each mode is given in the Padma Purana, Uttara-khanda (236.18–21):

vaishnavam naradiyam ca tatha bhagavatam shubham
garudam ca tatha padmam varaham shubha-darshane

sattvikani puranani vijneyani shubhani vai
brahmandam brahma-vaivartam markandeyam tathaiva ca

bhavishyam vamanam brahmam rajasani nibodha me
matsyam kaurmam tatha laingam shaivam skandam tathaiva ca

agneyam ca shad etani tamasani nibodha me

"[Lord Shiva said:] '[DDB71]O beautiful lady, know that the Vishnu, Narada, Bhagavata, Garuda, Padma, and Varaha Puranas are in the mode of goodness, the Brahmanda, Brahma-vaivarta, Markandeya, Bhavishya, Vamana, and Brahma Puranas are in the mode of passion, and the Matsya, Kurma, Linga, Shiva, Skanda, and Agni Puranas are in the mode of ignorance.'"

The verses Shrila Jiva cites from the Skanda Purana imply that the Puranas are as good as the Vedas and should be accepted as such by anyone who accepts the Vedas' authority. There are many commentaries on

the Vedas, but the Puranas are the natural commentary because they were compiled by the Vedas' compiler, Shrila Vyasa. Therefore one can understand the message of the Vedas by studying the Puranas alone, even without directly studying the Vedas. But study of the Vedas is incomplete in this age without study of the Puranas; therefore studying the Puranas is even more appropriate and practical for us than studying the Vedas. Furthermore, the statement from the Skanda Purana quoted in text 17.1—that no one can become learned without studying the Puranas—suggests that the Puranas are also more important than the Itihasas.

But just as we meet with difficulties in studying the Vedas in this age, we also encounter difficulties in studying the Puranas. The eighteen major Puranas and eighteen minor ones constitute a vast body of literature, and there are no current disciplic successions or authentic commentaries for most of these works. Portions of some Puranas are not available, and other Puranas have variant readings and interpolations. As with the Vedas, independent study of the Puranas yields no clear conclusion, because each Purana seems to establish a different deity as the supreme. The Shiva Purana proclaims Lord Shiva supreme, the Vishnu Purana, Lord Vishnu, and so on. The result is confusion for one who studies them without proper guidance. Such a student will not know whether to worship Shiva, Vishnu, Devi, or some other deity.

Shrila Jiva Gosvami gives the solution to this problem in the next Text.

TEXT 18

TEXT 18.1

tad evam sati tat-tat-kalpa-katha-mayatvenaiva matsya eva prasiddhanam tat-tat-purananam vyavastha jnapita. taratamyam tu katham syad yenetara-nirnayah kriyeta. sattvadi-taratamyenaiveti cet `sattvat sanjayate jnanam' iti `sattvam yad brahma-darshanam' iti ca nyayat sattvikam eva puranadikam paramartha-jnanaya prabalam ity ayatam.

Gopiparanadhana: Such being the facts, we can understand that the Puranas mentioned in the Matsya Purana are divided into natural categories according to the kinds of days of Brahma they contain narrations of. But how can we define a hierarchy of these categories to determine which is superior? It might be suggested that this can be done with a hierarchy of the modes of nature—goodness, passion and ignorance. If so, we can conclude that Puranas and other scriptures in the mode of goodness have the most authority to teach us about transcendental reality, according to the reasoning of such statements as "From the mode of goodness knowledge develops" [Bg. 14.17] and "In the mode of goodness one can realize the Absolute Truth" [Bhag. 1.2.24].

BBT: This being the case[DDB72][—that Puranas are in various modes of nature—]the Matsya Purana classifies them in three divisions based on the stories found in them. But how can we determine the relative importance of the Puranas so that we can then learn about the other subjects under discussion, namely, sambandha, abhidheya, and prayojana? If we use the three modes of nature as the basis for categorizing the Puranas, depending on such statements as "the mode of goodness produces knowledge" [Bg 14.17] and "the mode of goodness leads to realization of the Absolute Truth" [Bhag. 1.2.24], we will conclude that the Puranas and other such literature in the mode of goodness are superior means for gaining knowledge of the Absolute Truth.

TEXT 18.2

tathapi paramarthe 'pi nana-bhangya vipratipadyamananam samadhanaya kim syat. yadi sarvasyapi vedasya puranasya cartha-nirnayaya tenaiva shri-bhagavata vyasena brahma-sutram kritam tad-avalokenaiva sarvo 'rtho nirneya ity ucyate tarhi nanya-sutra-kara-munyanugatair manyeta. kim catyanta-gudharthanam alpaksharanam tat-sutranam anyarthatvam kashcid acakshita tatah katarad ivatra samadhanam.

Gopiparanadhana: Even so, what one standard can reconcile all these Puranas, which discredit one another with divergent opinions even when discussing the same Absolute Truth? Someone may point out that the powerful saint Shri Vyasa produced the Vedanta-sutra just to accomplish this task of determining the purport of the entire Vedas and Puranas; therefore, this person will propose, the meaning of all these scriptures should be ascertained by reference to the Vedanta-sutra. But then our conclusions will not be respected by followers of sages who wrote other sutras. And apart from that, certain authors have interpreted the Vedanta-sutra's very esoteric and terse aphorisms in such a way as to distort their meaning. What authority, then, can actually serve to reconcile all of this?

BBT: But even then, how can we reconcile the different inconclusive[NEW73] views regarding the Absolute Truth that the various Puranas put forward? Someone may propose study of the Vedanta-sutra as the solution, claiming that Bhagavan Vyasadeva compiled the Vedanta-sutra to present the decisive conclusion of both the Vedas and the Puranas concerning the Absolute Truth. But then the followers of sages who wrote other sutras may be dissatisfied. Moreover, since the aphorisms of the Vedanta are terse and extremely esoteric, and since they are also subject to varying interpretations, someone will always express a contrary idea about them. What, then, can resolve disputes concerning the Vedanta-sutra's meaning?

TEXT 18.3

tad evam samadheyam yady ekatamam eva purana-lakshanam apaurusheyam shastram sarva-vedetihasa-purananam artha-saram brahma-sutropajivyam ca bhavad bhuvi sampurnam pracarad-rupam syat. satyam uktam. yata eva ca sarva-pramananam cakravarti-bhutam asmad-abhimatam shrimad-bhagavatam evodbhavitam bhavata.

Gopiparanadhana: We would have such a basis of reconciliation, one might comment, if there were one scripture which fit the definition of a Purana, had apaurusheya authority, contained the essential ideas of all the Vedas, Itihasas and Puranas, gave support to the positions of the Brahma-sutra and was currently available in full on the earth. Well said, because you have called to mind our own most preferred authority, the emperor of pramanas, Shrimad-Bhagavatam.

BBT: This problem could be solved if there were one scripture that had the characteristics of a Purana, that had no human origin, that presented the essence of all the Vedas, Itihasas, and Puranas, that was based on the Vedanta-sutra, and that was available throughout the land in its complete form. Well said, sir, because you have reminded us about our revered Shrimad-Bhagavatam, the emperor of all pramanas.

Purport by Gopiparanadhana prabhu

Faced with the bewildering complexity of the Puranas--the non-linear chronology cutting across millennia and universes, the thousands of prehistoric personalities and the pantheon of deities--critical scholars most often dismiss the whole body of literature as an incoherent collection of competing sectarian mythologies. Indologist are free to think in this way if they choose, but in fact this freedom of judgment is also under the control of material nature. The way in which scholars filter what they see and form their opinions, and the influence they have on the public, are all part of nature's arrangement for keeping the secrets of transcendence concealed from the intrusions of material intelligence. Only by accepting the means of shabda-pramana on its own terms can anyone begin to penetrate these secrets.

yasya deve para bhaktir/ yatha deve tatha gurau
tasyaite kathita hy arthah/ prakashante mahatmanah

"If someone has unalloyed devotion for the Supreme Lord and equal devotion for his own spiritual master, then his intelligence becomes broad and everything described in these texts reveals itself clearly to him" (Shvetashvatara Up. 6.23).

As we have already discussed earlier, Shrila Jiva Gosvami is not interested in answering the skepticism of critical scholars in his Sandarbhas. He assumes that his readers are already convinced of the authority and consistency of the Vedic literature, an attitude which is much more likely to develop from the qualities of honesty and humility in one's heart than from the scrutinizing analysis of masses of information.

If we assume that there is a coherent purpose to the Puranas, our practical problem at this point is how to discover it. We need to identify a prime authority according to which all the other texts can be reconciled. In this anuccheda Shrila Jiva Gosvami first limits the candidates for primacy to the Puranas addressed to persons in the mode of goodness. These sattvic Puranas glorify the Supreme Lord Vishnu and His incarnations. But the mode of goodness in the material world is rarely found unmixed with the lower modes, and this is reflected in the Puranas. Several of the Puranas classified as sattvic describe mixed modes of worshiping God rather than pure devotional service. After reading all the sattvic Puranas one may therefore be left uncertain as to whether Lord Vishnu is ultimately a person with real qualities, or impersonal and formless, or a manifestation of the universal mind, or even a product of matter.

Casual readers of the Samhitas of the four Vedas usually see in them an unorganized assortment of praise and appeals offered to a large number of demigods. Many of these incompletely individualized deities seem nothing more than convenient personifications of forces of nature. Their personalities often overlap to the extent that it is difficult to clearly separate their identities. The Upanishads of each Veda correct this misunderstanding by elucidating the underlying reference throughout the Vedas to the one Absolute Truth, Brahman. The various deities of the Vedas and the energies of nature are shown in the Upanishads to be all integrally related to Brahman as Its expansions, borrowing Its own names, forms and functions:

seyam devataikshata hantaham imas tisro devata anena
jivenatmanupravishya nama-rupe vyakaravani. tasam
tri-vritam tri-vritam ekaikam karavaniti.

"That Lord looked and said, `Ah, let me enter these three lords along with this jiva soul, and expand names and forms. I will manifest each being's threefold nature'" (Chandogya Up. 6.3.2–3). The "three lords" indicated in this text are the three principles of created existence--the controlling demigods, the enjoying jivas, and their controlled and enjoyed bodies. Entering into this raw substance of creation, the Supreme distributed His own names and forms. Shri-narayanadini namani vinanyani rudradibhyo harir dattavan ("Lord Hari gave away His own names to Rudra and others, with the exception of certain names like Shri Narayana."). In the later phase of creation, the demigod Brahma periodically completes this work on behalf of his creator, using the eternal Vedas as his blueprint:

nama-rupam ca bhutanam/ krityanam ca prapancanam
veda-shabdebhyo evadau/ devadinam cakara sah

"In the beginning Brahma expanded the names, forms and activities of all creatures from out of the words of the Vedas" [Vishnu Pur. 1.5.63].

Because the Upanishads provide this insight into the essential meaning of the Vedas, they are called Vedanta, the culmination of the Vedas. Krishna Dvaipayana Vyasa commented on the major Upanishads and reconciled their apparent contradictions in the concise codes of his Vedanta-sutra. By this composition, he established the Vedanta school of Vedic theology in our age. It was the standard style of the founders of orthodox brahminical philosophies to write in aphoristic sutras, leaving it to disciples who have been personally instructed to

elaborate further explanations. But compared to the relatively mundane level of discourse of others sutras, like Gautama Rishi's Nyaya-sutra on epistemology and logic, the contents of Vyasadeva's Vedanta-sutra are particularly difficult. His aphorisms are virtually impossible to decipher without a commentary, and thus also easily misinterpreted. Earlier in Kali-yuga there existed a strong tradition of Vaishnava theistic interpretation of Vedanta-sutra, led by several prominent teachers like Bodhayana who are now known only from fragments quoted by Ramanuja Acarya and others in their later Vedanta commentaries. The prime reason for these earlier explanations being forgotten is that they were completely eclipsed by the popularity of Shankara Acarya's Shariraka-bhashya.

Written around 700 A.D. from the monistic Advaita point of view, in which the personal concept of Godhead is relativized as an inferior aspect of an ultimate Supreme beyond name and form, Shankara's commentary imposed a monopoly on the school of Vedanta for some centuries, until the great Vaishnava acaryas Ramanuja and Madhva responded with their own commentaries in the eleventh and twelfth centuries. They and other Vaishnavas like Nimbarka and Vishnu Svami vigorously criticized Shankara's interpretation as not faithfully adhering to the Upanishads' intentions. Among the Shankara Advaitists and all four Vaishnava sampradayas, even up to modern times the main philosophic activity of both explanatory and polemic authors has been to present updated sub-commentaries on the Vedanta-sutra. On this basis the debate between the Advaita and Vaishnava camps has been continuing for over a thousand years.

When he established the Gaudiya branch of the Madhva-sampradaya, however, Lord Chaitanya Mahaprabhu chose to forgo having a Vedanta commentary written as the keystone of His new theistic school. He preferred focusing attention on Shrimad-Bhagavatam, which He considered the natural commentary by the Vedanta-sutra's own author. Only in the early eighteenth century was Baladeva Vidyabhushana commissioned by Shrila Vishvanatha Cakravarti to compose a Vedanta commentary to answer the complaints of critics who demanded that the Gaudiya Vaishnavas defend themselves on the evidence of Vedanta-sutra.

Proposing Shrimad-Bhagavatam as the one Purana which can reconcile all scriptures and perfectly represent the philosophy of Vedanta, Shri Jiva Gosvami will now proceed to reveal the glories of the Bhagavatam in the rest of this Sandarbha and the others.

Purport by BBT Translators

Shrimad-Bhagavatam Is the Best [DDB74]Purana of All

The Matsya Purana, Chapter 53, gives the number of verses in each Purana and describes the benefits of donating each one on special days. In that same chapter Suta Gosvami speaks two and a half verses containing a formula for dividing the Puranas into three classes according to which one of the three modes of nature predominates. These three classes of Puranas[DDB75] glorify various deities, and commentators often try to establish their own favorite among these deities as supreme, arguing on the basis of logic and apparently conclusive scriptural references. One consequence of this partiality is that commentators tend to denigrate Puranas in a category different from their own: proponents of tamasic Puranas tend to reject the authority of the rajasic and sattvic Puranas, and proponents of rajasic and sattvic Puranas likewise reject the Puranas outside their group. But there cannot actually be several Absolute Truths; therefore the question of which Puranic deity is the one Supreme Truth remains to be settled.

For the unbiased seeker of the truth, Shrila Jiva Gosvami shows how to resolve the matter. He explains that sattva, or the mode of goodness, is clearly superior to passion and ignorance, as Lord Krishna confirms in the Bhagavad-gita (14.17):

sattvat sanjayate jnanam rajaso lobha eva ca

"From the mode of goodness, real knowledge develops; from the mode of passion, greed develops; and from the mode of ignorance develop foolishness, madness, and illusion." Shrimad-Bhagavatam (1.2.24) also states, *tamasas tu rajas tasmāt sattvam yad brahma-darshanam*: "Passion is better than ignorance, but goodness is best because it can lead to realization of the Absolute Truth." In the passage where this verse appears, Suta Gosvami is explaining which form of worship produces the ultimate good. His opinion is that one can achieve the ultimate good only by worshiping Lord Krishna, the personification of pure goodness. The citation from the Matsya Purana in the previous Text states that the sattvic Puranas glorify Lord Hari, Krishna. By contrast, the rajasic and tamasic Puranas recommend worship of other deities. Such worship is in the lower modes of nature and does not lead to realization of the Absolute Truth.

Thus one can tell the modal quality of a Purana by seeing which deity it recommends for worship. Another way to tell is by seeing how it opens. In a sattvic Purana the questioner will approach a learned speaker and inquire from him about the Absolute Truth. In this vein the questioner may ask the speaker to elaborate on the nature of ultimate reality, the supreme religion for all, the ultimate benefit a human being can aspire for, how one should prepare for death, and so on. These questions allow the Purana's speaker full freedom to explain these topics; as a self-realized teacher, free from all gross and subtle material desires and concerned only with the welfare of the inquirer and those who will hear the discourse, either then or in the future, the speaker replies with answers that are specific and unambiguous, leaving no room for misinterpretation or confusion. Examples of such sattvic Puranas include the Padma Purana, the Vishnu Purana, and, most prominently, the Bhagavata Purana, or Shrimad-Bhagavatam.

In the rajasic and tamasic Puranas, however, the questioners inquire about limited topics, those that do not address the ultimate concerns of life. In the Linga Purana, for example, the sages at Naimisharanya ask Suta Gosvami to narrate the glory of Linga, Lord Shiva. Although Suta Gosvami has fully realized the Absolute Truth and is perfectly competent to explain it, the questions here restrict him to speaking on the particular topic of Linga. He is not free to explain the deeper meaning of life. Since all rajasic and tamasic Puranas have this shortcoming, they cannot be reliable sources of knowledge about the essential topics of sambandha, abhidheya, and prayojana.

The Puranas were arranged in different modes in response to the various desires and interests of the conditioned souls. Nevertheless, every Purana contains glorification of Lord Hari, the Absolute Truth. Shрила Veda-vyasa included this glorification so that even persons in the lower material modes could gradually develop interest in the Supreme Personality of Godhead by hearing or reading the tamasic and rajasic Puranas.

Someone might object that the statement cited above concerning the classification of the Puranas according to the modes does not itself come from a sattvic Purana and so should not be taken as authoritative. We reply that this classification is supported by numerous other statements as well, including some from such sattvic scriptures as the Padma Purana, which we have already cited in the previous Text. Nor is it true that the Puranas in the lower modes give no valid knowledge at all, since even they give some insight into absolute reality, what to speak of the insights they give into lesser topics. In addition, no statement in the Vedic literature specifically contradicts the verses cited here classifying the Puranas according to the modes of nature, and so we are left with no compelling reason to doubt the authenticity of this classification.

From this analysis we can conclude that in our quest for the ultimate shabda-pramana we need consider only the sattvic Puranas. As the Padma Purana states, *sattvika moksha-dah proktah*: "The Puranas in the mode of goodness lead to liberation."

But even these sattvic Puranas have been understood in many ways by great thinkers. Some interpreters have found that they glorify the path of yoga as the best, others have concluded that they recommend bhakti as the

highest path, and yet others have found that they promote the path of jnana (knowledge) as supreme.

Next Shrila Jiva Gosvami suggests the Vedanta-sutra as a possible basis of reconciliation. The Vedanta-sutra, written by Vyasadeva, certainly incorporates the essential understanding of the Vedas and the Puranas. But we must also consider that the dedicated followers of other sages who wrote philosophical sutras, such as Gautama and Patanjali, might not accept the Vedanta-sutra's ideas. Even if these followers of other philosophers could somehow be convinced to change their minds by logical proof of the greater authority of the Vedanta-sutra, the situation is still problematic: The sutras of the Vedanta being terse and esoteric, acaryas of various persuasions have commented on them, and so it is difficult to decide whose opinion agrees with that of Shrila Veda-vyasa, the author.

For the seeker who has come this far along the way but finds himself sinking in the marshy confusion created by the various scriptures and their myriad commentators, Shrila Jiva Gosvami finally points out the high ground of the Shrimad-Bhagavatam. The Bhagavatam has the ten characteristics of a major Purana (discussed in Text 56); it is apaurusheya; it is the natural commentary on the Vedanta-sutra and thus constitutes the purport of all the Vedas, Itihasas, and Puranas; it is available in its entirety; it is respected by all Vaishnava acaryas, and also many others[NEW76]; it is the most popular of the Puranas; it has an intact tradition of Vaishnava commentaries; and it is the culmination of Shrila Veda-vyasa's literary output, composed in His maturity.

By establishing Shrimad-Bhagavatam as the last word in Vedic scripture, Shrila Jiva Gosvami fulfills the will of Lord Shri Chaitanya Mahaprabhu, who accepted the Bhagavatam as "the spotless Purana," the supremely authoritative text.

In the next Text Jiva Gosvami explains that Shrimad-Bhagavatam has not been composed by a mortal and that it is the natural commentary on the Vedanta-sutra.

TEXT 19

TEXT 19.1

yat khalu sarva-purana-jatam avirbhavya brahma-sutram ca praniyapy aparitushöena tena bhagavata nija-sutranam akritima-bhashya-bhutam samadhi-labdhham avirbhavitam yasminn eva sarva-shastra-samanvayo drishyate sarva-vedartha-sutra-lakshanam gayatrim adhikritya pravartitvat.

Gopiparanadhana: After bringing all the Puranas to light and compiling the Vedanta-sutra, the powerful sage Vyasa was still not satisfied. Therefore he then manifested as a product of mature meditation this Bhagavatam, the natural commentary on his own sutras. The coherent overview of all scriptures is found in this work, inasmuch as it begins under the auspices of the Gayatri mantra, which is distinguished as the foundational text for the purport of all the Vedas.

BBT: Indeed, Lord Vyasa was not satisfied even after compiling all the Puranas and the Vedanta-sutra. He therefore wrote Shrimad-Bhagavatam, which was revealed to Him in trance, as the natural commentary on His own sutras. In Shrimad-Bhagavatam we find the consistent reconciliation of all scriptures. That the Bhagavatam gives the essence of all scriptures is shown by its opening with the Gayatri mantra, the essential text incorporating the message of all the Vedas.

TEXT 19.2

tathapi tat-svarupam matsye:

yatradhikritya gayatrim varnyate dharma-vistarah
vritrasura-vadhopetam tad bhagavatam ishyate

likhitva tac ca yo dadyad dhema-simha-samanvitam
praushöhapadyam purnamasyam sa yati paramam gatim
ashöadasha-sahasrani puranam tat prakirtitam
iti.

Gopiparanadhana: In just this manner the Matsya Purana depicts the identity of Shrimad-Bhagavatam: "In the beginning of one of the Puranas the Gayatri mantra is the focus of discourse. In it all the ramifications of true religion are delineated, and the killing of the demon Vritra is described. The Purana which has these characteristics is known as Shrimad-Bhagavatam. A person who transcribes a copy of the Bhagavatam, places it on a gold lion-throne and gives this as a gift to someone on the full moon day of the month Praushöhapada will achieve the supreme goal of life. This Purana is said to have eighteen thousand verses" [Matsya Pur. 53.20–22].

BBT: The characteristics of Shrimad-Bhagavatam are further described in the Matsya Purana (53.20–22): "That Purana is known as Shrimad-Bhagavatam which explains the topmost principles of religion with reference to the Gayatri mantra and which tells of the killing of the demon Vritra. This Purana has eighteen thousand verses.[DDB77] Whoever writes out a copy of Shrimad-Bhagavatam, places it on a golden lion-throne, and presents it to someone on the full-moon day of the month of Bhadra (August-September) will attain the supreme goal."

TEXT 19.3

atra gayatri-shabdena tat-sucaka-tad-avyabhicari-dhimahi-pada-samvalita-tad-artha eveshyate sarvesham
mantranam adi-rupayas tasyah sakshat kathananarhatvat. tad-arthata ca `janmady asya yatah' `tene brahma
hrida' iti sarva-lokashrayatva-buddhi-vritti-prerakatvadi-samyat. dharma-vistara ity atra dharma-shabdah
parama-dharma-parah `dharmah projjhita-kaitavo `tra paramah' ity atraiva pratipaditvat. sa ca bhagavad-
dhyana-lakshana eveti purastad vyakti-bhavishyati.

Gopiparanadhana: The word gayatri here indicates the basic meaning of Gayatri, along with the one word dhimahi, which alludes to the Gayatri texts and invariably occurs within them; it would improper to utter in this context the actual Gayatri, the primeval form of all Vedic mantras. The meaning of Gayatri is found in the phrases "from whom proceed the generation, maintenance and destruction of this universe" and "He imparted the transcendental sound of the Vedas from within the heart" [Bhag. 1.1.1]. These two phrases express ideas identical to ideas contained in Gayatri, that the Supreme Truth is the shelter of all the worlds and that He is the inspirer of intelligence. In the phrase "all the ramifications of religion," the word "religion" (dharma) means "the supreme religion," since the Bhagavatam [1.1.2] states, "In this work the supreme religion is described, to the exclusion of all kinds of cheating religion." Such activities as meditation on the Personality of Godhead are the specific features of this supreme religion, as we will make evident later on.

BBT: Here the word gayatri indicates the meaning of the Gayatri mantra, which includes the word dhimahi. Dhimahi is an indicator of Gayatri, implying its purport; it would be improper to directly utter Gayatri itself, the origin of all Vedic mantras. The first verse of Shrimad-Bhagavatam [1.1.1] alludes to the meaning of Gayatri by the phrases janmady asya yatah ("by Him this universe is created, maintained, and destroyed") and tene brahma hrida ("He revealed Vedic knowledge in the heart"). These phrases express the same meaning as Gayatri, describing the Lord as the basis of all the universes and as He who inspires everyone's intellect.

The word dharma in the compound dharma-vistara refers to the supreme religion, as expressed in the Bhagavatam's words,[DDB78] dharmah projjhita-kaitavo `tra paramah [Bhag. 1.1.2]: "the supreme religion,

devoid of all cheating propensities." And, as will become clear in upcoming Texts, this dharma is indeed characterized by meditation on the Supreme Personality of Godhead.

Purport by Gopiparanadhana prabhu

Krishna Dvaipayana Vyasadeva is the literary incarnation of the Supreme Lord. Thus he is often called Bhagavan, a title reserved for Lord Vishnu and for specially empowered servants of Vishnu like Lord Shiva. Nevertheless, Vyasadeva accepted the pastime of experiencing doubt. After organizing all the shrutis and composing the Vedanta-sutra and Mahabharata, he felt dissatisfied. He doubted how people in Kali-yuga would understand the mysteries of the Personality of Godhead's opulence and all-attractiveness, since in all the works he had produced these were never fully revealed.

kim va bhagavata dharma/ na prayena nirupitah
priyah paramahamsanam/ ta eva hy acyuta-priyah

"I think I mostly failed to describe the principles of devotional service to the Supreme Lord, which are dear both to perfect beings and to the infallible Lord" [Bhag. 1.4.31]. Although Shrila Vyasa thus knew already what the source of his dissatisfaction was, he needed to hear confirmation of this from his spiritual master Narada, and specific instructions on how to remedy the problem.

shri-narada uvaca
bhavatanudita-prayam/ yasho bhagavato 'malam
yenaivasau na tushyeta/ manye tad darshanam khilam

"Shri Narada said: You have not actually broadcast the sublime and spotless glories of the Personality of Godhead. That philosophy which does not satisfy the transcendental senses of the Lord is considered worthless" [Bhag. 1.5.8].

atho maha-bhaga bhavan amogha-drik
shuci-shravah satya-rato dhrita-vratah
urukramasyakhila-bandha-muktaye
samadhinanusmara tad-viceshōitam

"O highly fortunate one, your vision is completely perfect. Your good fame is spotless. You are firm in vow and situated in transcendence. You should think of the pastimes of the Lord in trance for the liberation of the people in general from all material bondage" [Bhag. 1.5.13].

tvam atmanatmanam avehy amogha-drik
parasya pumsah paramatmanah kalam
ajam prajatam jagatah shivaya tan
mahanubhavabhyudayo 'dhiganyatam

"Your Goodness has perfect vision. You yourself can know the Supersoul Personality of Godhead because you are present as the plenary portion of the Lord. Although you are birthless, you have appeared on this earth for the well-being of all people. Please, therefore, describe the transcendental pastimes of the Supreme Personality of Godhead Shri Krishna more vividly" [Bhag. 1.5.21].

Even pure devotees of the Lord suffer apparent forgetfulness of His presence and directions while living in this world in the mood of separation from Him. Thus sometimes a fully surrendered devotee thinks that he should first accomplish some business in this world before becoming a full-time preacher of the Lord's glories. Humbly feeling unqualified to assume the position of Vaishnava acarya, he makes plans for success as a businessman

or scholar. But because he is sincere, the Lord arranges at the right time for him to be reminded of his higher duty. Shrila Vyasadeva followed this pattern in his transcendental pastimes, busying himself for a long time in teaching the worldly principles of ritualistic religion, material acquisition, sense enjoyment and impersonal liberation. When he finally realized the inadequacy of all he had done, he was ready to be redirected by his spiritual master.

Following Narada's advice, Vyasadeva sat in meditation at his ashrama in the Himalayas on the bank of the Sarasvati River. What he saw in his trance became the basis of the eighteen-thousand-verse Shrimad-Bhagavatam, the most natural commentary on his Vedanta-sutra for the simple reason that an author best knows the purpose of his own work. Shrimad-Bhagavatam is equivalent to the Vedanta-sutra because it also presents the definitive reconciliation of all scriptures. Both the Vedanta-sutra and Shrimad-Bhagavatam delimit the supreme tattva, the unifier of all truths--sarve veda yat padam amananti, "that reality which all the Vedas affirm" (Kaõha Up. 2.15). Only the Bhagavatam, however, fully explains that Supreme Truth in a way that every honest and sensible person can understand, irregardless of birth, training and past behavior.

Shrila Jiva Gosvami next highlights how Shrimad-Bhagavatam embodies the purport of the sacred Vedic mantra known as Gayatri. Every twice-born brahmana is enjoined to chant this mantra at the three junctures of the day--sunrise, noon and sunset. Gayatri is a direct expansion of the original Vedic syllable om, and from her expand all the other mantras; therefore she is known as the mother of the Vedas. There are twenty-four syllables in Gayatri, divided into three sections of eight syllables each. Like other Vedic and tantric mantras, Gayatri should be chanted only by those who have been properly initiated into it by a representative of an authentic disciplic succession. Sampradaya-vihina ye/ mantras te nishphala matah: "It is understood that whatever mantras you might chant will be fruitless if they have not been received through a bona fide sampradaya" [Padma Purana <ref>]. Thus as a general rule scriptures avoid giving away mantras gratuitously by quoting them verbatim; almost always some words or syllables are inverted or left out in citations. Shrimad-Bhagavatam in fact never directly quotes the Gayatri mantra, either in the first verse or anywhere else in its Twelve Cantos. Neither the original Brahma-gayatri or any of its variants appear anywhere in Shrimad-Bhagavatam, there are not even any verses in the twenty-four syllable Gayatri meter. The only literal fragment of Gayatri visible in the opening verse of the Bhagavatam is the one word dhimahi ("let us meditate").

tat savitur varenyam bhargo devasya dhimahi dhiyo yo nah pracodayat.

"Let us meditate on the all-worshipful effulgence of the Supreme Lord, the giver of life. May He inspire our intelligence" [Brahma-gayatri, without the prefixed pranava and vyahriti].

janmady asya yato 'nvayad itaratash cartheshv abhijnah sva-raõ
tene brahma hrida ya adi-kavaye muhyanti yat surayah
tejo-vari-mridam yatha vinimayo yatra tri-sargo 'mrisha
dhamna svena sada nirasta-kuhakam satyam param dhimahi

"Let us meditate upon Lord Shri Krishna because He is the Absolute Truth and the primeval cause of the all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. We therefore meditate upon Him, Lord Shri Krishna, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. We meditate upon Him for He is the Absolute Truth" [Bhag. 1.1.1].

Meditation on the Personality of Godhead, indicated by the injunctive verb dhimahi, comprises the essence of Krishna consciousness, the path of unalloyed devotional service. It is the same means of achieving the perfection of human life taught by the Vedas and Vedanta.

atma va are drashöavyah shrotavyo mantavyo nididhyasitavyo maitreyi.

"My dear Maitreyi, one should realize the Supreme Soul and come to see it directly. One should hear about that Soul, carefully think about It, and deeply meditate upon It" [Brihad-aranyaka Up. 4.5.6]

vedaham etam purusham mahantam
aditya-varnam tamasah parastat
tam eva viditvati mrityum eti
nanyah pantha vidyate 'yanaya

"I have realized this Supreme Person, effulgent like the sun, beyond the darkness of material illusion. One who knows Him goes beyond death. There is no other path to perfection" [Shvetashvatara Up. 6.15].

Purport by BBT Translators

Shrimad-Bhagavatam Is the Natural Commentary on the Vedanta-sutra

Shrimad-Bhagavatam contains the story of its own appearance as the crowning achievement of Shrila Vyasadeva's literary efforts. First Shrila Vyasadeva arranged the four Vedas, and then He composed the great epic Mahabharata for the benefit of women, shudras, and others who cannot study the Vedas. Next He compiled the Puranas, the natural commentary on the Vedas, and then He provided the essence of the Vedas and Puranas in His Vedanta-sutra. But even after all this literary output, Veda-vyasa felt discontented, although He did not know why. Then His spiritual master, Narada Muni, came to His rescue:

jijnasitam su-sampannam api te mahad adbhutam
kritavan bharatam yas tvam sarvartha-paribrimhitam

"Your inquiries were full and your studies were also well fulfilled, and there is no doubt that you have prepared a great and wonderful work, the Mahabharata, which is full of all kinds of Vedic sequences elaborately explained" (Bhag. 1.5.3).

yatha dharmadayas cartha muni-varyanukirtitah
na tatha vasudevasya mahima hy anuvarnitah

"Although, great sage, you have very broadly described the four principles beginning with religious performances, you have not in the same way described the glories of the Supreme Personality, Vasudeva" (Bhag. 1.5.9.).

Following Narada Muni's instruction, Shrila Vyasa meditated, and while He was in trance Shrimad-Bhagavatam was revealed to Him. Thus it is clear that Shrimad-Bhagavatam, which gave solace to Vyasadeva, is knowledge descended from the transcendental realm. In upcoming Texts Shri Jiva will show that it is also the natural commentary on the Vedanta-sutra.

Various Puranas mention the relationship between Shrimad-Bhagavatam and the Gayatri mantra. Considered the essence of the Vedas, Gayatri is supposed to be recited at dawn, noon, and dusk by every twice-born

person (brahmana, kshatriya, and vaishya). According to Shridhara Svami in his Bhavartha-dipika, Shrimad-Bhagavatam begins with the Gayatri mantra. Commenting on the first verse of the Bhagavatam, he writes, dhimahiti gayatrya prarambhena ca gayatry-akhya-brahma-vidya-rupam etat puranam iti darshitam: "That the Gayatri phrase indicated by the word dhimahi begins this Purana shows that this work has the nature of the brahma-vidya [Vedic knowledge of the Supreme] called Gayatri." Because Shrimad-Bhagavatam is based on Gayatri, the cream of the Vedas, it explains the topmost principles of religion. The Bhagavatam (1.1.3) thus calls itself "the ripened fruit of the wish-fulfilling tree of the Vedas" (nigama-kalpa-taror galitam phalam).

The recitation of Gayatri and other Vedic mantras is governed by strict rules regarding the person, time, and place, and also the purity of the chanter,[NEW79] but such restrictions do not apply to Shrimad-Bhagavatam. Since anyone may read the Bhagavatam, strictly speaking it would be improper for the Gayatri mantra to appear there in its original form. Gayatri is among the Vedic mantras, which only the twice-born are allowed to chant. That is why Shrila Vyasadeva expressed the form and idea of Gayatri in the Bhagavatam without using the actual mantra. Only one word from Gayatri, dhimahi, has been kept to indicate his intention, because it is a compulsory word in the mantra and carries its essence.

Another reason Vyasa did not write the original Gayatri in Shrimad-Bhagavatam is that doing so would have invited misinterpretation. Various schools of thought have explained Gayatri differently—as a meditation on impersonal Brahman, on the sun, on the fire-god, on Lord Shiva, and so forth. Only rarely is it understood to be a meditation on the Supreme Personality of Godhead, Vasudeva. But in Shrimad-Bhagavatam, Shrila Vyasadeva's own commentary on the Vedanta-sutra, Vyasadeva delivers the complete and unambiguous meaning of Gayatri in the opening verse. He reveals that Gayatri is a meditation on the Supreme Personality of Godhead and His eternal consort, Shri Radhika. This meditation is indeed the highest dharma. In the 105th Text of Shri Paramatma-sandarbha, Shrila Jiva Gosvami will explain the Gayatri mantra in detail, and in the Krishna-sandarbha he will thoroughly analyze the Bhagavatam's first verse and show it to be a meditation on Shri Shri Radha-Krishna.

In the next Text of the Tattva-sandarbha, Shrila Jiva Gosvami further introduces the Shrimad-Bhagavatam, describing its distinguishing features and supporting his statements with scriptural references.

TEXT 20

TEXT 20.1

evam skande prabhasa-khande ca `yatradhikritya gayatrim' ity-adi

sarasvatasya kalpasya madhye ye syur naramarah
tad-vrittantodbhavam loke tac ca bhagavatam smritam

likhitva tac ca¹/₄

ity-adi ca.

ashöadasha-sahasrani puranam tat prakirtitam

iti. tad evam agni-purane ca vacanani vartante.

Gopiparanadhana: Similarly, the Prabhasa-khanda [1.2.39–42] of the Skanda Purana contains the statements, "Where the Gayatri mantra is the focus of discussion¹/₄," "Among the various scriptures known on earth, that one which recounts the histories of the humans and demigods who lived during the Sarasvata-kalpa is called

the Bhagavatam, and "A person who transcribes a copy of the Bhagavatam¹⁴ This Purana is said to have eighteen thousand verses." There are also similar statements in the Agni Purana.

BBT: In the Skanda Purana, Prabhasa-khanda [7.1.2.39–42] we find a description of Shrimad-Bhagavatam similar to the one in the Matsya Purana:

"The Purana known as Shrimad-Bhagavatam recounts the deeds of humans and demigods in the Sarasvata-kalpa, explains the supreme religion in terms of Gayatri, and narrates the slaying of Vritrasura. It has eighteen thousand verses. . . . Whoever writes out a copy of the Bhagavatam, places it on a golden lion-throne, and presents it to someone on the full-moon day of the month of Bhadra will attain the supreme destination." [NEW80]

These verses are also found in the Agni Purana [272.6, 7].

TEXT 20.2

öika-kridbhiih pramani-krite puranantare ca:

grantho 'shöadasha-sahasro dvadasha-skandha-sammitah
hayagriva-brahma-vidya yatra vritra-vadhas tatha
gayatrya ca samarambhas tad vai bhagavatam viduh

iti.

Gopiparanadhana: Another Purana cited as authority by the commentator [Shrila Shridhara Svami] also states, "That book is known as the Bhagavatam which contains eighteen thousand verses in twelve cantos, in which are described the meditation on the Supreme taught by sage Hayagriva and the killing of Vritra, and which begins with Gayatri."

BBT: Yet another Purana, cited by the Bhagavatam commentator Shridhara Svami, describes the characteristics of Shrimad-Bhagavatam thus:

"The Purana known as Shrimad-Bhagavatam has eighteen thousand verses divided into twelve cantos, begins with Gayatri, describes the Hayagriva-brahma-vidya, and narrates the slaying of Vritrasura."

TEXT 20.3

atra `hayagriva-brahma-vidya' iti vritra-vadha-sahacaryena narayana-varmaivocyate. hayagriva-shabdenatrashva-shira dadhicir evocyate. tenaiva ca pravartita narayana-varmakhya brahma-vidya. tasyashva-shirastvam ca shashöhe `yad va ashva-shiro nama' ity atra prasiddham narayana-varmano brahma-vidyatvam ca:

etac chrutva tathovaca dadhyann atharvanas tayoh
pravargyam brahma-vidyam ca sat-krito 'satya-shankitah

iti svami-öikotthapita-vacanena ceti.

Gopiparanadhana: Here the "meditation on the Supreme taught by Hayagriva" means the "Armor of Narayana" prayer, since it is mentioned alongside the killing of Vritra. The name Hayagriva here refers to the sage Dadhici, who had a horse's head. He initiated the meditation on the Supreme (brahma-vidya) known as the Narayana-varma. That he had a horse's head is established in the Bhagavatam's Sixth Canto [6.9.52] by the words "he who was called Horse-head (Ashva-shira)." That section of the Bhagavatam indeed presents the Narayana-varma as a brahma-vidya, and this identification is also confirmed by a verse cited by Shrila Shridhara Svami in his commentary, "Hearing this and feeling honored, Dadhici the descendent of Atharva,

anxious not to break his promise, taught the two Ashvini-kumaras the pravargya method and the meditation on the Supreme."

BBT: The Hayagriva-brahma-vidya mentioned here (meaning "the doctrine of the Supreme taught by Hayagriva") [DDB81] is "The Armor of Narayana" (Narayana-varma), since it is narrated in the same context as the killing of Vritra. The word haya-griva here refers to Dadhici, the sage with a horse's head. He taught the knowledge of Brahman called Narayana-varma. His accepting a horse's head and receiving the name Ashvashira ("horse-headed one") are mentioned in Shrimad-Bhagavatam's Sixth Canto [6.9.52], where these words are spoken: "he who has the name Ashvashira." From a verse Shridhara Svami cites in his commentary on this Bhagavatam text we get further confirmation that the Narayana-varma is in fact a standard teaching about the Absolute:

"Upon hearing this and feeling honored, Dadhici, anxious not to break his promise, instructed the twin Ashvini-kumaras in the knowledge of the Pravargya sacrifice and Brahma-vidya."

TEXT 20.4

shrimad-bhagavatasya bhagavat-priyatvena bhagavatabhishöatvena ca parama-sattvikatvam. yatha padme
ambarisham prati gautama-prashnah:
puranam tvam bhagavatam paöhase purato hareh
caritram daitya-rajasya prahladasya ca bhu-pate

tatraiva vanjuli-mahatmye tasya tasminn upadeshah

ratrau tu jagarah karyah shrotavya vaishnavi katha
gita nama-sahasram ca puranam shuka-bhashitam
paöhitavyam prayatnena hareh santosha-karanam

Gopiparanadhana: Shrimad-Bhagavatam is most perfectly in the mode of goodness because it pleases the Personality of Godhead and is very much preferred by the devotees of Godhead. As we find in the Padma Purana [Uttara-khanda 22.115], in the questions posed to Ambarisha by Gautama, "O ruler of the earth, do you sit in front of the Deity of Lord Hari and recite the Bhagavata Purana, including the story of Prahlada, the king of the demons?" Also in the Padma Purana, in the section glorifying Vanjuli Maha-dvadashi, Gautama instructs Ambarisha, "One should stay awake through the night, hearing narrations related to Lord Vishnu--the Bhagavad-gita, the Thousand Names of Vishnu and the Purana spoken by Shukadeva. These should be read aloud with careful attention to give satisfaction to the Supreme Lord Hari."

BBT: Since Shrimad-Bhagavatam is pleasing to the Supreme Lord and is His devotees' favorite book, it is the supremely [DDB82]sattvic scripture. As stated in the Padma Purana, in Gautama Rishi's question to Maharaja Ambarisha,

"O lord of the earth, do you recite the Bhagavata Purana before the Deity of Lord Hari, especially the history of the king of the demons, Prahlada Maharaja?" (Padma Pur.[DDB83], Uttara-khanda 22.115).

Again in the Padma Purana, Gautama further instructs Ambarisha, in the section glorifying the vow of Vyashjuli Maha-dvadashi:

"One should stay awake throughout that night and hear scriptures that narrate stories of Lord Vishnu and His devotees, especially the [DDB84] Bhagavad-gita, the thousand names of Lord Vishnu, and the Purana narrated by Shukadeva [Shrimad-Bhagavatam]. One should recite these with care, since they are pleasing to Lord Hari."

TEXT 20.5

tatraivanyatra:

ambarisha shuka-proktam nityam bhagavatam shrinu
paöhasva sva-mukhenapi yadicchasi bhava-kshayam

skande prahlada-samhitayam dvaraka-mahatmye:

shri-bhagavatam bhaktya paöhate hari-sannidhau
jagare tat-padam yati kula-vrinda-samanvitah

Gopiparanadhana: Elsewhere in the same work is the statement, "My dear Ambarisha, you should listen regularly to the Bhagavatam spoken by Shukadeva. Recite it with your own mouth also, if you want to see the end of your material life." And in the Prahlada-samhita of the Skanda Purana, in the section describing the glories of Dvaraka, "One who remains awake all night in front of the Deity of Hari reciting Shrimad-Bhagavatam with devotion will go to the Supreme Lord's abode with all his family."

BBT: And elsewhere in the Padma Purana we find this statement:

"O Ambarisha, if you wish to end your material existence, then every day you should hear the Bhagavatam that was narrated by Shukadeva, and you should also recite it yourself."

Finally, we find the following statement in the Prahlada-samhita of the Skanda Purana, in the section describing Dvaraka's glories:

"A person who stays up [on the night of Ekadashi] and recites Shrimad-Bhagavatam with devotion before the Deity of Lord Hari goes to the Lord's abode along with all his family members."

Purport by Gopiparanadhana prabhu

There is no doubt that the Bhagavatam is one of the main Puranas, since several Puranas included it in their lists of the eighteen Puranas, and no such lists exclude it. However, tantric worshipers of Devi, the consort of Lord Shiva, have raised a controversy over exactly which Bhagavatam is the one listed. They claim that their Devi-bhagavata is the real Bhagavatam among the eighteen major Puranas. Without directly embroiling himself in this controversy, Shrila Jiva Gosvami here cites several statements from other Puranas which include convincing evidence of Shrimad-Bhagavatam's place on the Puranic list of eighteen.

Actually, there are two Devi Puranas, both of which have been at times given the title Bhagavata on the grounds of their being dedicated to Bhagavati (Devi). Only one of two, the one called Devi-bhagavata, has features that lend some credibility to the idea that it may be the real Bhagavatam. It is eighteen thousand verses long in twelve cantos. It begins with a form of the Gayatri mantra: sarva-chaitanya-rupam tam adyam vidyam ca dhimahi/ buddhim ya nah pracodayat ("Let us meditate on that primal energy of knowledge, who embodies all living beings. May she inspire our intelligence."). A few episodes in the life of Prahlada are described in the Fourth Canto, although without revealing much of his true saintly character. Canto Six tells about the killing of Vritra. Thus five of the characteristics of the Bhagavatam mentioned in the Puranic verses quoted in anucchedas 19 and 20 are found in the Devi-bhagavata as well as in the Vaishnava Bhagavatam.

These verses list four other special characteristics, however, which the Devi-bhagavata fails to exhibit: 1) The Bhagavatam discusses events which occurred in the Sarasvata-kalpa, also known as the Shveta-varaha-kalpa, the day of Brahma in which Lord Vishnu's incarnation as a boar had a white body. 2) It describes the Brahma-vidya taught by Hayagriva. 3) It was spoken by Shukadeva. 4) It is a narration of Vaishnava character and should be recited in front of a Deity of Lord Vishnu.

The two verses cited from the Matsya Purana (Text 19.2) and the Skanda Puranas' Prabhasa-khanda (Text 20.1) share some of the same phrases, as does also the following verses from the Agni Purana [272.6–7]:

yatrādhikṛitya gayatrim/ kīrtyate dharma-vistarāh
vritrasura-vadhopetam/ tad bhagavatam ucyate

sarasvatasya kalpasya/ proshōhapadyam tu tad dadet
ashōadasha-sahasrani/ hema-simha-samanvitam

"In the beginning of one of the Puranas the Gayatri mantra is the focus of discourse. In it all the ramifications of true religion are enunciated, and the killing of the demon Vritra is described. The Purana which has these characteristics is called Shrimad-Bhagavatam. It deals with the Sarasvata-kalpa and has eighteen thousand verses. One should give it as a gift on a gold lion-throne in the month of Praushōhapada."

The unidentified Puranic verse cited by Shrila Shridhara Svami specifies that the Bhagavatam describes the Hayagriva-brahma-vidya. Although Hayagriva is also the name of an incarnation of Lord Vishnu who appeared with a horse's head and spoke the Vedas to Lord Brahma, Shrila Jiva Gosvami here explains that this Hayagriva is different. He is the sage Dadhici, who taught the Ashvini-kumaras two specific vidyas, or systematic meditations on the Supreme for aspirants on various levels of realization. The Upanishads give instruction on several such vidyas, among them the pravargya taught by Dadhici, otherwise known as the prana-vidya, a meditation on the Supreme in the form of the air of life. The prana-vidya is introduced in a passage of the Chandogya Upanishad (1.11.4–5):

katama devateti. prana iti hovaca, sarvani ha va imani bhutani pranam evabhisamvishanti pranam abhyujjihate saisha devata.

"`Which is the controlling deity?' He answered, `It is prana, the air of life. All beings which exist enter within prana, and all rise up again from prana. That is the controlling deity.'" In the Vedanta-sutra (1.1.23), Shrila Vyasa offers the aphorism *ata eva pranah* to prove that the prana-vidya is a not just a depiction of a subtle physical energy but a transcendental meditation on Brahman. Baladeva Vidyabhushana explains in his Vedanta commentary, Govinda-bhashya: *prano 'yam sarveshvara eva na tu vayu-vikarah. kutah? ata eva sarva-bhutotpatti-pralaya-hetutva-rupad brahma-lingad eva.* "This prana is the Lord of all, not simple a transformation of the element air. Why? Because it is characterized as the Supreme, in terms of its being the cause of all beings' generation and destruction."

The second vidya which the Ashvinis learned from Dadhici is the Narayana-kavaca, a meditation on God in many of His personal forms for protection from various kinds of danger. The same Narayana-kavaca is recited in the eighth chapter of Shrimad-Bhagavatam's Sixth Canto (Texts 12–34), although in that instance it is being taught by a grand-disciple of Dadhici, the sage Vishvarupa, to Lord Indra. His Divine Grace Shrila Prabhupada gives more information on the story of Dadhici's teaching the brahma-vidya in a purport to his translation of Shrimad-Bhagavatam [6.9.52]:

"The following story is narrated by many acaryas in their commentaries:¹⁴The great sage Dadhici had perfect knowledge of how to perform fruitive activities, and he had advanced spiritual knowledge as well. Knowing this, the Ashvini-kumaras once approached him and begged him to instruct them in spiritual science (brahma-vidya). Dadhici Muni replied, `I am now engaged in arranging sacrifices for fruitive activities. Come back some time later.' When the Ashvini-kumaras left, Indra, the King of heaven, approached Dadhici and said, `My dear Muni, the Ashvini-kumaras are only physicians. Please do not instruct them in spiritual science. If you impart the spiritual science to them despite my warning, I shall punish you by cutting off your head.' After warning Dadhici in this way, Indra returned to heaven. The Ashvini-kumaras, who understood Indra's desires, returned and begged Dadhici for brahma-vidya. When the great saint Dadhici informed them of Indra's threat, the

Ashvini-kumaras replied, 'Let us first cut off your head and replace it with the head of a horse. You can instruct brahma-vidya through the horse's head, and when Indra returns and cuts off that head, we shall reward you and restore your original head.' Since Dadhici had promised to impart brahma-vidya to the Ashvini-kumaras, he agreed to their proposal. Therefore, because Dadhici imparted brahma-vidya through the mouth of a horse, this brahma-vidya is also known as Ashvashira."

Purport by BBT Translators

The Characteristics of Shrimad-Bhagavatam

In this Text Jiva Gosvami gives special attention to establishing that the Bhagavatam glorified in the Puranas is Shrimad-Bhagavatam. He does this because some scholars of his time held that the Devi Bhagavatam, rather than Shrimad-Bhagavatam, was actually the Bhagavatam glorified in the Puranas. Like Shrimad-Bhagavatam, the Devi Bhagavatam is a Purana with twelve cantos, 18,000 verses, and an account of Vritrasura's death, although its account of how Vritra was killed differs from the one in Shrimad-Bhagavatam. Also, when some traditional scholars read in the Puranas that on the full-moon day of the month of Bhadra one should donate the Bhagavatam mounted on a golden lion (hema-simha), they take this to mean the Devi Bhagavatam. This seems quite fitting, since Devi, or Durga, rides on a lion. (In the case of Shrimad-Bhagavatam, hema-simha is understood to mean "golden lion-throne.")

Shrila Jiva Gosvami solves the controversy by citing references that list distinctive features of Shrimad-Bhagavatam: it begins with the Gayatri mantra, it contains the Hayagriva-brahma-vidya, the events it narrates happened in the Sarasvata-kalpa, and it was first spoken by Shri Shukadeva Gosvami to Parikshit Maharaja. Jiva Gosvami further supports his opinion by quoting from the Bhavartha-dipika, Shridhara Svami's commentary on Shrimad-Bhagavatam.

The Devi Bhagavatam opens with a statement that appears to be based on Gayatri: om sarva-chaitanyarupam tam adyam vidyam ca dhimahi, buddhim ya nah pracodayat. There are two reasons this statement should not be equated with Gayatri: First, nothing in it corresponds to the words savituh, varenyam, and bhargas from Gayatri. (By contrast, in Shrimad-Bhagavatam 1.1.1 there is such a correspondence.). Second, this statement is a meditation on Devi, but as Shri Jiva will show in the next Text, the object of meditation in Gayatri is the Supreme Personality of Godhead, Lord Vishnu.

Like Shrimad-Bhagavatam, the Devi Bhagavatam narrates the killing of Vritrasura, but in its account Indra kills Vritra with ocean foam empowered by Devi. Vritrasura performed severe penances for hundreds of years to please Lord Brahma. When Brahma appeared before him and offered a boon, Vritra asked that he would not be slain by any weapon made of iron or wood, or one that was dry or wet. After Lord Brahma granted this boon, Vritra attacked Indra and defeated him. Indra subsequently took help from Lord Vishnu, who entered Indra's thunderbolt and also advised him to take the help of Devi and make a truce with Vritra. Indra then apparently befriended Vritrasura. But one day at dusk Indra surprised Vritrasura on a beach and slew him with his thunderbolt covered with foam, which was not a weapon of iron or wood and was neither wet nor dry.

The Devi Bhagavatam also makes no mention of the Hayagriva-brahma-vidya (the Narayana-varma). For all these reasons it is clear that the Bhagavatam referred to in the verse cited by Shridhara Svami is not the Devi Bhagavatam.

Hemadri, Ballalsena, Govindananda, Raghunandana, Gopala Bhaööa Gosvami, and Sanatana Gosvami have each written noteworthy dharma-shastras (books and essays on religious duties), in which they quote frequently from Shrimad-Bhagavatam but never from the Devi Bhagavatam. Ballalsena states in his Dana-sagara that only a few verses of Shrimad-Bhagavatam specifically recommend acts of charity. In contrast, the

entire thirtieth chapter of the Devi Bhagavatam's Ninth Canto deals exclusively with the glory of giving various kinds of charity. In addition, with the exceptions of Ramanujacarya and Nilakanöhacarya, all the great saintly commentators on Prasthanatrayi¹ either wrote about Shrimad-Bhagavatam directly or at least cited it as a standard reference in their books. By contrast, neither Shankara, Madhvacarya, Vallabha, Lord Chaitanyadeva, or any other notable acarya ever cited the Devi Bhagavatam to support or prove any important statement.

The ninety-sixth chapter of the first part of the Naradiya Purana lists the topics of all twelve cantos of the Bhagavatam in order. This list fits Shrimad-Bhagavatam but not the Devi Bhagavatam. And the Padma Purana (Uttara-khanda 193.3), states:

puraneshu tu sarveshu shrimad-bhagavatam param
yatra prati-padam krishno giyate bahudharshibhih

"Among all the Puranas, Shrimad-Bhagavatam is the best. In every line great sages glorify Lord Krishna in various ways." All this leaves no doubt that the Bhagavatam mentioned in the quoted [DDB85] Puranic verses is Shrimad-Bhagavatam.

Shrimad-Bhagavatam and other Puranas mention a demon named Hayagriva, and there is also an incarnation of Lord Vishnu called Hayagriva, who had a horse's head. But because the Hayagriva mentioned in this section of the [DDB86] Tattva-sandarbha is connected with the slaying of the demon Vritra, Shrila Jiva Gosvami has identified him as the sage Dadhici. As told in the Sixth Canto of Shrimad-Bhagavatam, after Vritra had conquered the demigods they approached Lord Vishnu for help. The Lord advised the chief of the demigods, Indra, to approach Dadhici and ask him for his body, which had been made firm by vows, penances, and knowledge of Brahman. The Lord told Indra to fashion from Dadhici's bones a thunderbolt strong enough to kill Vritrasura.

Dadhici had previously taught the knowledge of Brahman to the Ashvini Kumara twins, although Indra had earlier forbidden him to teach them transcendental knowledge on the grounds that their medical profession disqualified them from learning it. Indra had threatened to behead Dadhici if he disobeyed, but Dadhici had already promised to teach the twins. The Ashvini Kumaras had solved Dadhici's dilemma surgically: they severed his head and grafted a horse's head in its place, knowing that Indra would eventually cut off that head and enable them to restore Dadhici's original head. Dadhici then instructed them through the horse's head. Dadhici became known as Hayagriva or Ashvashira ("horse-headed one"), and the transcendental knowledge he imparted became famous as the Hayagriva-brahma-vidya. As planned, Indra later severed Dadhici's horse head and the Ashvini Kumaras restored his original head. Then, on the request of the demigods Dadhici offered his body to Indra, who used his bones to make a thunderbolt with which he killed Vritrasura. Earlier Dadhici had taught Tvashöa the same knowledge he had previously taught the Ashvini Kumaras, and Tvashöa in turn taught it to his son Vishvarupa. Vishvarupa taught it to Lord Indra as the Narayana Armor, which helped Indra defeat Vritrasura. Thus the Hayagriva referred to here is Dadhici, and the Brahma-vidya is the Narayana Armor. This is all described in the Sixth Canto of Shrimad-Bhagavatam and in the Bhagavatam commentaries of the Vaishnava acaryas.

Text 20.5 contains the term shuka-proktam, "recited by Shri Shuka." From this term we should not infer that verses Shukadeva Gosvami did not speak, such as the First Canto, are not part of Shrimad-Bhagavatam. The Bhagavatam Vyasa revealed was complete, including future events and future statements by Suta and Shaunaka. Since Shrimad-Bhagavatam has been identified as having eighteen thousand verses and opening with a verse based on the Gayatri mantra, it must be that its first verse begins with the words janmady asya yatah and its last one ends with tam namami harim param.

Of the eighteen Puranas, six are meant for persons in the mode of ignorance, six for those in the mode of passion, and six for those in the mode of goodness. But Shrimad-Bhagavatam occupies a place of honor even

among the sattvic Puranas. It is considered nondifferent from Krishna, the Supreme Personality of Godhead, and therefore it is parama-sattvika, a manifestation of pure goodness without any tinge of the material modes. Hareh santosha-karanam: it is pleasing to Hari, the transcendental Lord, who cannot be pleased by anything material. It is relished by His devotees, who scoff at the bliss of liberation, what to speak of the pleasure derived from reading something mundane. For this reason the sage Gautama recommends reciting Shrimad-Bhagavatam on Ekadashi, which is also called Hari-vasara, the day of Lord Hari. As the Skanda Purana (Vishnu-khanda 6.4.3) states:

shrimad-bhagavatasyatha shrimad-bhagavatah sada
svarupam ekam evasti sac-cid-ananda-lakshanam

“Shrimad-Bhagavatam and the Personality of Godhead are always of the same nature—possessed of eternal existence, full knowledge, and complete bliss.” And the Padma Purana (Uttara-khanda 198.30) confirms, shrimad-bhagavatakhya ‘yam pratyakshah krishna eva hi: “Without a doubt Shrimad-Bhagavatam is directly Lord Krishna.”

That Shrimad-Bhagavatam is nondifferent from Lord Krishna is confirmed in the Bhagavatam itself (1.3.43), where Suta Gosvami states that after the Lord’s disappearance the Bhagavatam appeared as His representative to enlighten the benighted people of Kali-yuga. The Padma Purana also confirms the oneness of the Bhagavatam and the Lord with this passage equating the Bhagavatam’s cantos with Krishna’s limbs:

padau yadiyau prathama-dvitiyau
tritiya-turyau kathitau yad-uru
nabhis tatha pancama eva shashöho
bhujantaram dor-yugalam tathanyau

kanöhas tu rajan navamo yadiyo
mukharavindam dashamam praphullam
ekadasho yash ca lalaöa-paööam
shiro ‘pi yad dvadasha eva bhati

namami devam karuna-nidhanam
tamala-varnam suhitavataram
apara-samsara-samudra-setum
bhajamahe bhagavata-svarupam

“The Bhagavatam’s First and Second Cantos are Lord Krishna’s feet, and the Third and Fourth Cantos are His thighs. The Fifth Canto is His navel, the Sixth Canto is His chest, and the Seventh and Eighth Cantos are His arms. The Ninth Canto is His throat, the Tenth His blooming lotus face, the Eleventh His forehead, and the Twelfth His head.

“I bow down to that Lord, the ocean of mercy, whose color is like that of a tamala tree and who appears in this world for the welfare of all. I worship Him as the bridge for crossing the unfathomable ocean of material existence. Shrimad-Bhagavatam has appeared as His very self.”

Next Shrila Jiva Gosvami demonstrates that Shrimad-Bhagavatam is the natural commentary on the Vedanta-sutra.

TEXT 21.1

garude ca:

¼purnah so 'yam atishayah
artho 'yam brahma-sutranam bharatartha-vinirnayah

gayatri-bhashya-rupo 'sau vedartha-paribrimhitah
purananam sama-rupah sakshad bhagavatoditah

dvadasha-skandha-yukto 'yam shata-viccheda-samyutah
grantho 'shöadasha-sahasram shri-bhagavatabhidhah

iti.

Gopiparanadhana: The Garuda Purana states, "This is the most complete [of the Puranas]. It is the purport of the Vedanta-sutra, establishes the meaning of the Mahabharata, is a commentary on Gayatri, and completes the message of the Vedas. It is the Sama Veda among the Puranas, spoken directly by the Personality of Godhead. This work with twelve cantos, hundreds of chapters and eighteen thousand verses is called Shrimad-Bhagavatam."

BBT: And the Garuda Purana states:

"This Shrimad-Bhagavatam is the most perfect Purana. It is the natural commentary on the Vedanta-sutra, it establishes the meaning of the Mahabharata, it is a commentary on Gayatri, it explains and expands the meaning of the Vedas, it is the Sama Veda of the Puranas, and it was spoken by the Supreme Lord Himself. It has twelve cantos, hundreds of chapters, and eighteen thousand verses."

TEXT 21.2

brahma-sutranam arthas tesham akritrima-bhashya-bhuta ity arthah. purvam sukshmatvena manasy avirbhutam tad eva sankshipya sutratvena punah prakaöitam pashcad vistirnatvena sakshat shri-bhagavatam iti. tasmad tad-bhashya-bhute svatah-siddhe tasmin saty arvacinam anyad anyesham sva-sva-kapola-kalpitam tad-anugatam evodaraniam iti gamyate.

Gopiparanadhana: Saying that the Bhagavatam is the purport of the sutras of Vedanta means that it serves as their natural commentary. [Shrila Vyasadeva] first conceived of this in subtle form within his mind, then he summarized it as the Vedanta-sutra, and later he manifested Shrimad-Bhagavatam directly in its fully elaborated form. Inasmuch as this Bhagavatam has already appeared as the Vedanta-sutra's self-effulgent commentary, we can infer that the commentaries other, more recent authors have produced from their own heads are only worth paying attention to when they are faithful to the Bhagavatam.

BBT: Here the words brahma-sutranam arthah mean that Shrimad-Bhagavatam is the natural commentary on the Vedanta-sutra. First the Bhagavatam appeared in the heart of Shri Vyasadeva in a subtle form. He then summarized it in the form of the Vedanta-sutra, and later He expanded it into Shrimad-Bhagavatam as we know it. Since the Vedanta-sutra already has a natural commentary in Shrimad-Bhagavatam, whatever else more recent commentators have produced from their own brains should be taken seriously only when it is faithful to the version of Shrimad-Bhagavatam.

TEXT 21.3

bharatartha-vinirnayah:

nirnayah sarva-shastranam bharatam parikirtitam
bharatam sarva-vedash ca tulam aropitah pura
devair brahmadibhih sarvair rishibhish ca samanvitaih

vyasasyaivajnaya tatra tv atiricyata bharatam
mahattvad bhara-vattvac ca mahabharatam ucyate

ity-ady-ukta-lakshanasya bharatasyartha-vinirnayo yatra sah.

Gopiparanadhana: "It establishes the meaning of the Mahabharata" means that in it is ascertained the meaning of the Mahabharata, whose characteristics are as stated: "It is said that the Mahabharata establishes the purport of all scriptures. Once long ago, Vyasadeva made the demigods headed by Brahma and all the sages place both the Mahabharata on one side of a scale and all the Vedas on the other. They found that the Mahabharata weighed more. Because it is so great (mahattvat) and so weighty (bhara-vattvat), it is called Mahabharata."

BBT: Concerning the phrase bharatartha-vinirnayah ("Shrimad-Bhagavatam establishes the meaning of the Mahabharata"), we find the following verses describing the Mahabharata's importance in the Mahabharata itself [Adi-parva 1.272–74]:

"The Mahabharata is glorified because it contains the conclusions of all scriptures. Long ago, on the request of Shrila Vyasa, Lord Brahma and the other demigods came together with all the great sages and placed the Mahabharata on one side of a scale and the entire Vedas on the other. The Mahabharata, it turned out, weighed more because of its greatness (mahattva) and heaviness (bhara-vattva). For this reason it is called Maha-bharata." The message of the Mahabharata, whose importance is as described here, is made clear in the text of Shrimad-Bhagavatam.

TEXT 21.4

shri-bhagavatya eva tatparyam tasyapi. tad uktam moksha-dharme narayaniye shri-veda-vyasam prati
janamejayena:

idam shata-sahasrad dhi bharatakhyaana-vistarat
amathya mati-manthena jnanodadhim anuttamam

nava-nitam yatha dadhno malayac candanam yatha
aranyam sarva-vedebhya oshadhibhyo 'mritam yatha

samuddhritam idam brahman kathamritam idam tatha
tapo-nidhe tvayoktam hi narayana-kathashrayam

iti.

Gopiparanadhana: The Mahabharata also has its purport in the divine Personality of Godhead. Janamejaya states this to Shri Veda-vyasa in the Moksha-dharma section of the Mahabharata, in the Narayaniya sub-section, "This Narayaniya is an unexcelled ocean of knowledge, churned from the vast expanse of the Mahabharata's hundred thousand verses of stories with the churning rod of your wisdom. O brahmana, like yogurt churned from new butter, sandalwood brought from the Malaya Hills, the Aranyakas from the whole body of Vedas, or the nectar of life from medicinal herbs, so this immortal nectar of narrations has been distilled. It was spoken by you, O storehouse of austerity, and is full of descriptions of Lord Narayana."

BBT: Another way in which Shrimad-Bhagavatam establishes the meaning of the Mahabharata is that the message of both culminates in the Supreme Lord alone. That the Mahabharata's message culminates in the Lord is evinced in the Narayaniya section of the Mahabharata's Moksha-dharma portion [170.11–14], where Janamejaya says to Shrila Vyasadeva:

"O brahmana, abode of austerities, just as butter can be extracted from yogurt, sandalwood from the Malaya mountains, the Upanishads from the Vedas, and life-giving nectar from herbs, so by Your churning the ocean of the highest knowledge with the rod of Your intelligence, this Narayaniya has been extracted from the Mahabharata's hundred thousand verses. The Narayaniya's narrations are related to Lord Narayana and are sweet like nectar."

Purport by Gopiparanadhana prabhu

All Vedic literatures, including the Puranas, are auspicious. They are all meant for the improvement of human civilization.

tatah puranam akhilam sarva-shastra-mayam dhruvam
nitya-shabda-mayam punyam shata-koṭi-pravistaram

"After these appeared the entire Purana, incorporating all scriptures. The Purana is unchanging, consists of eternal sound, is auspicious and includes as much as one billion verses" (Skanda Purana, Prabhasa-khanda, quoted in Text 13.1). Each Purana has its own special suitability for some particular class of people, and thus each has a right to advertise its own excellence. Shrimad-Bhagavatam also takes many opportunities to declare its own glories. Nigama-kalpa-taror galitam phalam: "This Bhagavatam is the ripened fruit of the desire tree of the Vedas" [Bhag. 1.1.3].

nimna-ganam yatha ganga/ devanam acyuto yatha
vaishnavanam yatha shambhu/ purananam idam tatha

"Just as the Ganga is the greatest of rivers, Lord Acyuta the supreme among deities and Lord Shambhu [Shiva] the greatest of Vaishnavas, so Shrimad-Bhagavatam is the greatest of all Puranas" [Bhag. 12.13.16].

It is only natural that each Purana encourages its own readers to take advantage of its teachings. Very remarkable about Shrimad-Bhagavatam, however, is the unique praise it receives in works that might be expected to be the Bhagavatam's rivals, like the Skanda, Padma and Garuda Puranas. Those who see the Puranas competing for the adherence of the faithful unjustifiably assume that the Vedic literature is not a coherent whole. But as a thorough study of the whole literature under proper guidance shows, the Puranas do present the true viewpoint of the Vedas and Vedanta. That the apparently conflicting voices of all these texts are in fact in perfect harmony should be a cause of reverence and amazement, of appreciation for the complex elegance of the Supreme Truth's personal incarnation in eternal sound, the total body of the revealed scriptures, shabda-brahma. In spite of all the promotion of demigods, the essential principles of eternal service to the one Supreme Lord are never contradicted in the Puranas. Demigods are allowed to display apparent superiority only by the sanction of their absolute master. Every Purana, in fact, shows respect to the Personality of Godhead by including some narration of the pastimes of both Shri Krishna and Lord Ramacandra. In the ultimate issue, due credit is given to the supreme controller Vishnu and to the supreme Vaishnava scriptural authority in the pure mode of goodness, Shrimad-Bhagavatam.

According to the statement cited here from the Garuda Purana, Shrimad-Bhagavatam elucidates the meaning of the Vedas, all the Puranas, the Vedanta-sutra, Mahabharata and the Gayatri mantra; in addition, it is said to have been spoken by the Supreme Lord and be the Puranic equivalent of the Sama Veda. These qualities are

substantiated one after another in this and the next anuccheda.

Shrimad-Bhagavatam "establishes the meaning of the Mahabharata," which is a more appropriate source of knowledge for people of our age than the Vedas themselves, because in an interesting to read and easily understandable way it provides a digest of every important principle of Vedic knowledge. Its very name signifies its importance: Mahabharata is so called by virtue of its "greatness" (mahattva) and "weightiness" (bharavattva). It is an extremely elevated narration of the greatness of the noble dynasty of King Bharata, especially of the five sons of Pandu and their friend Shri Krishna. It is "heavy" in the literal sense of its size, containing over 75,000 verses even in its shortest recession, and known on higher planets in a full form of six million verses.

The confidential essence of the Mahabharata is its revelation of the Personality of Godhead, which is found in a few of its sections, including the Bhagavad-gita, Vishnu-sahasra-nama and Narayaniya. In Shrimad-Bhagavatam this same essence of the Vedas is amplified and expanded into a complete programmed course on the science of God consciousness. The Bhagavatam's importance and usefulness is thus proportionately greater than even that of the Mahabharata, in which the discussions of theistic topics are only isolated diversions from the main story. Therefore the acaryas following in the line of Chaitanya Mahaprabhu judge that Shrimad-Bhagavatam is higher authority than the Mahabharata, and that its version should be accepted when there is apparent contradiction between the two. For example, in the Adi-parva of the Mahabharata, King Parikshit reacts to the news that he has been cursed to die from a snakebite in seven days by trying to protect himself in a castle surrounded by moats. This must be reconciled with the account of the Bhagavatam, according to which Parikshit refuses to do anything to avoid the result of the curse. It is necessary to explain the Parikshit of the Mahabharata as a different person who had the same name in a previous day of Brahma.

Purport by BBT Translators

Shrimad-Bhagavatam Is the Natural Commentary on the Vedanta-sutra

Shrimad-Bhagavatam is one of the eighteen Puranas, but Shrila Vyasadeva wrote it after compiling the essence of the Vedas in the Vedanta-sutra and also composing the Mahabharata and Puranas. But, one might ask, if the eighteen Puranas had already been compiled, does this make Shrimad-Bhagavatam the nineteenth Purana?

In Text 21.2 Shrila Jiva Gosvami explains that this is not the case. Shrimad-Bhagavatam appeared first to Shrila Vyasa in a concise and subtle form, as one of the eighteen Puranas. Shrila Vyasa composed the Vedanta-sutra on the basis of this first edition of the Bhagavatam. Later, when He sat in trance in pursuance of Narada Muni's order, the expanded form of Shrimad-Bhagavatam was revealed to Him as the natural commentary on the Vedanta-sutra. Shrimad-Bhagavatam and the Vedanta-sutra share the same subject, the Absolute Truth, and they describe the same principles of sambandha (the relationship between the soul and God), abhidheya (the process of attaining the supreme goal), and prayojana (the supreme goal, perfect devotion to the Lord). Many acaryas and scholars wrote later commentaries on the Vedanta-sutra, but only those that agree with Shrimad-Bhagavatam—such as those given by Ramanujacarya, Madhvacarya, and Baladeva Vidyabhushana—are bona fide.

Suta Gosvami alludes to Veda-vyasa's composing two editions of Shrimad-Bhagavatam:

sa samhitaṁ bhagavatim kritvanukramya catmajam
shukam adhyapayam asa nivritti-niratam munih

[DDB87]“The great sage Vyasadeva, after compiling Shrimad-Bhagavatam and revising it, taught it to His own son, Shri Shukadeva Gosvami, who was already absorbed in self-realization” (Bhag. 1.7.8). Commenting on this verse, Shrila Vishvanatha Cakravarti Thakura writes, *atas tadaiva purva-nirmitasyaiva shri-*

bhagavatasyanukramanam: "The word anukramya in this verse means that Veda-vyasa compiled a new edition of the already existing Shrimad-Bhagavatam."

Text 21.3 relates how the Mahabharata was once shown to be literally heavier than the Vedas. This heaviness came about because the Mahabharata, using simple narrations, elaborated upon and lucidly explained the concise and cryptic subject matter of the Vedas. Vyasadeva makes this point in the Mahabharata itself (Adi Parva 1.62):

brahman veda-rahasyam ca yac canyat sthapitam maya
sangopanishadam caiva vedanam vistara-kriya

"O Lord Brahma, in this great work [Mahabharata] I have included the secret essence of all the Vedas and of all other scriptures as well. It explains in detail the Vedas' six corollaries and the Upanishads."

Originally the Mahabharata had six million verses, but at present only one hundred thousand are available on earth. The rest can be found on higher planets, where people have life spans and memories suitable for absorbing such large amounts of information. The distribution of the Mahabharata's verses is also mentioned in the Mahabharata itself (Adi-parva 1.106–107):

shashöim shata-sahasrani cakaranyam sa samhitam
trimshac chata-sahasram ca deva-loke pratishöhitam

pitrye pancadasha proktam gandharveshu caturdasha
ekam shata-sahasram tu manuseshu pratishöhitam

"Then Shrila Vyasadeva compiled another samhita [Mahabharata], containing six million verses. Of these, three million are present in the heavenly planets, one and a half million on the planet of the forefathers, and one million four hundred thousand on the planet of the Gandharvas. The remaining one hundred thousand verses are available among human beings."

Although abridged, the version of Mahabharata on this planet is the longest epic ever written here. So, due to the profundity of its topics (mahattva) and its great weight (bhara-vatva) it is known as Mahabharata.

The Mahabharata is more versatile than the Vedas because the restrictions that apply to studying the Vedas are absent with the Mahabharata. Anyone may read and enjoy the Mahabharata, regardless of social position or gender. However, only the Moksha-dharma and a few other sections of the Mahabharata directly glorify Lord Narayana as supreme. Other sections mainly deal with a mixture of topics, such as fruitive rituals, politics, and charity. By contrast, the entire Bhagavatam speaks only about the glories of the Supreme Lord, and this exclusive focus makes it superior to the Mahabharata. Thus it has been said, "Shrimad-Bhagavatam establishes the meaning of the Mahabharata."

In the next Text, Shrila Jiva Gosvami cites further proof that the Bhagavatam is the essence of all Vedic literature and the topmost pramana.

TEXT 22

TEXT 22.1

tatha ca tritiye:

munir vivakshur bhagavad-gunanam
sakhapi te bharatam aha krishnah
yasmin nrinam gramya-kathanuvadair

matir grihita nu hareh kathayam

iti.

Gopiparanadhana: The Bhagavatam's Third Canto also says, "Your friend, the great sage Krishna-dvaipayana Vyasa, has already described the transcendental qualities of the Lord in His great work the Mahabharata. But the whole idea is to draw the attention of the mass of people to Krishna-katha through their strong affinity for hearing mundane topics" [Bhag. 3.5.12].

BBT: Similarly, the Third Canto of Shrimad-Bhagavatam [3.5.12] confirms [that the Bhagavatam establishes the meaning of the Mahabharata]:

"Your friend, the great sage Krishna-dvaipayana Vyasa, has already described the transcendental qualities of the Lord in His great work the Mahabharata. But the whole idea is to draw the attention of the mass of people to topics concerning Krishna[DDB88] through their strong affinity for hearing mundane topics."

TEXT 22.2

tasmat `gayatri-bhashya-rupo 'sau.' tathaiva hi vishnu-dharmottaradau tad-vyakhyane bhagavan eva vistarena pratipaditah. atra janmady asya ity asya vyakhyanam ca tatha darshayishyate. `vedartha-paribrimhitah' vedarthasya paribrimhanam yasmat. tac cuktam `itihasa-puranabhyam' ity-adi.

Gopiparanadhana: Therefore Bhagavatam "serves as a commentary on Gayatri." So it is also that in the Vishnu-dharmottara and other Puranas elaborately describe the Personality of Godhead while explaining the Gayatri mantra. Later we are going to explain the verse janmady asya [Bhag. 1.1.1] along these same lines. Vedartha-paribrimhita means "by which the Vedas' message is made complete," as is expressed in such statements as "One should complete the Vedas with the Itihasas and Puranas."

BBT: That Shrimad-Bhagavatam is a commentary on Gayatri [DDB89] is shown in the Vishnu-dharmottara Purana, which elaborately demonstrates, in its explanation of the Gayatri mantra (Prathama-khanda [165]), that the object of meditation in the Gayatri is the Supreme Lord. We shall provide similar proofs of this[DDB90] when we comment on the first verse of Shrimad-Bhagavatam (beginning janmady asya).

TEXT 22.3

`purananam sama-rupah' vedeshu sama-vat sa teshu shreshöha ity arthah. puranantaranam keshancid apatato rajas-tamasi jushamanais tat-paratvapratitativ 'pi vedanam kanda-traya-vakyaika-vakayatayam yatha samna tatha tesham shri-bhagavatena pratipadye shri-bhagavaty eva paryavasana iti bhavah. tad uktam:

vede ramayane caiva purane bharate tatha
adav ante ca madhye ca harih sarvatra giyate

iti pratipadayishyate ca tad idam paramatma-sandarbhah.

Gopiparanadhana: "The Sama Veda among the Puranas" means the best of them, just as the Sama is the best of the Vedas. Persons who are circumstantially influenced by the material modes of passion and ignorance may not see some of the other Puranas as being dedicated to the Personality of Godhead. But just as the Sama Veda reconciles into a single, consistent message all the various statements of the three divisions of Vedic texts, similarly all the Puranas ultimately glorify the same Shri Bhagavan whose glories the Bhagavatam establishes. This is as said, "Throughout the Vedas and everywhere in the Ramayana, Puranas and Mahabharata, from the beginning to the middle to the end, the praises of Lord Hari are sung" [Mahabharata, Svarga-parva 6.93]. This we will demonstrate later, in the Paramatma-sandarbhah.

BBT: Vedartha-paribrimhitah means that Shrimad-Bhagavatam explains and expands the Vedas. Purananam sama-rupah ("the Sama among the Puranas") means that just as the Sama Veda is supreme among the Vedas, so Shrimad-Bhagavatam is supreme among the Puranas.

[gpd91]Therefore the Skanda Purana, Vishnu-khanda, says:

"In Kali-yuga what is the value of collecting hundreds of thousands of other scriptures if one does not keep Shrimad-Bhagavatam at home? How can a person be considered a Vaishnava in Kali-yuga if Shrimad-Bhagavatam finds no place in his house? Even if he is a learned brahmana, such a person should be considered lower than a dog-eater. O learned brahmana Narada, wherever Shrimad-Bhagavatam is present in Kali-yuga, there the Supreme Lord goes along with the demigods. A person who faithfully recites one verse of Shrimad-Bhagavatam every day, O sage, attains the fruit of reading the eighteen Puranas" (Skanda Purana, Vishnu-khanda 5.16. 40–42, 44, 33[DDB92]).

TEXT 22.4

`sakshad bhagavatoditah' iti `kasmai yena vibhashito 'yam' ity upasamhara-vakyanusarena jneyam. `shata-viccheda-samyutah' iti vistara-bhiya na vivriyate. tad evam shri-bhagavatam sarva-shastra-cakravarti-padam aptam iti sthite `hema-simha-samanvitam' ity atra `suvarna-simhasanarudham' iti öika-karair vyakhyatam tad eva yuktam. atah shrimad-bhagavatasyaivabhyasavashyakatvam shreshöhatvam ca skande nirnitam.

Gopiparanadhana: "Directly spoken by the Personality of Godhead" can be understood in accordance with the summarizing verse "This [Bhagavatam] was spoken by the Lord to Brahma" [Bhag. 12.13.19]. "Including hundreds of chapters" we will not elaborate on out of concern for not increasing too much the length of this discussion. Thus we conclude that Shrimad-Bhagavatam indeed deserves the status of emperor of all scriptures, and that thus the commentator [Shridhara Svami] was correct to explain "together with a gold lion" [Bhag. 12.13.13] as meaning "placed upon a gold lion-throne." For these reasons the Skanda Purana has determined that Shrimad-Bhagavatam alone needs to be studied and that it is the best of scriptures.

BBT: The phrase shata-viccheda-samyutah ("having hundreds of divisions") implies that the Bhagavatam has three hundred and thirty-five chapters. The meaning of the rest of the passage [quoted at the beginning of Text 21] is obvious. Thus we conclude that at the present time those who want to know the highest goal of life should deliberate on Shrimad-Bhagavatam alone.

TEXT 22.5

ata eva skande:

shatasho 'tha sahasraish ca kim anyaih shastra-sangrahaih
na yasya tishöhate gehe shastram bhagavatam kalau

katham sa vaishnavo jneyah shastram bhagavatam kalau
grihe na tishöhate yasya sa viprah shva-pacadhamah

yatra yatra bhaved vipra shastram bhagavatam kalau
tatra tatra harir yati tridashaih saha narada

yah paöheth prayato nityam shloka bhagavatam mune
ashöadasha-puranam phalam prapnoti manavah

iti. tad evam paramartha-vivitsubhih shri-bhagavatam eva sampratam vicaraniyam iti sthitam.

Gopiparanadhana: So the Skanda Purana says, "What is the use of collecting hundreds or thousands of other scriptures? If someone living in this Kali-yuga does not have the scripture Bhagavatam in his home, how can he be considered a Vaishnava? In fact, in Kali-yuga a brahmana who does not have the scripture Bhagavatam in his home is worse than a dog-eater. O brahmana Narada, wherever in Kali-yuga the scripture Bhagavatam is present, there Lord Hari will go along with the thirteen principal demigods. Anyone human being who daily reads with devotion even one verse of the Bhagavatam, O sage, will obtain the benefits of studying all eighteen Puranas." [Skanda Pur., Vishnu-khanda 5.16.40, 42, 44, 331]

Therefore those who want nowadays to understand the supreme goal of life should study Shrimad-Bhagavatam.

BBT: In his Catur-varga-cintamani, Vrata-khanda [1.28], Hemadri cites the following verse and attributes it to Shrimad-Bhagavatam:

"Out of compassion, the great sage thought it wise to do something that would enable even those who were ignorant of how to act for their own welfare to achieve the ultimate goal of life. Thus He compiled the great historical narration called the Mahabharata for women, laborers, and friends of the twice-born because they do not have access to the Vedas" (Bhag. 1.4.25).

Hemadri uses this verse to demonstrate that the Mahabharata is as valuable as the Vedas, and thus the phrase bharatartha-vinirnayah ("Shrimad-Bhagavatam establishes the meaning of the Mahabharata") should be explained, in accordance with this view, as saying that Shrimad-Bhagavatam is the [DDB93]scripture in which the Mahabharata's message is conclusively defined and is shown to be equal to that of the Vedas.

Purport by Gopiparanandhana prabhu

In the same way as Shrimad-Bhagavatam establishes the meaning of the Mahabharata, by presenting the complete science of Krishna consciousness, it also completely explains the Gayatri mantra. According to the Agni Purana, Vishnu-dharmottara Upapurana and other sources, the lord of the sun worshipped in the Gayatri mantra is only superficially the jiva who rules over our visible sun in the material world. Understood on a higher level, Gayatri is addressed to the Supersoul of the sun-god, the Supreme Lord in the form of Suryanarayana. When brahmanas chant the Brahma-gayatri, they are praising the light (bhargas) of the effulgent sun (deva), who is the inspirer of all life (savita). Physically, savita is the sun in the sky which everyone sees, but intelligent people recognize according to Vedic authority that more essentially Savita is the name of a powerful demigod, the soul of this external body. And those who are the most intelligent understand that the original Savita is the Personality of Godhead, Supersoul of the sun-god and all other souls.

Shrimad-Bhagavatam was first spoken at the beginning of creation, by Lord Garbhodakashayi Vishnu to Brahma, at that time the only creature in the universe. When there was no one else present to act as Brahma's spiritual master, the Supreme Lord Himself spoke the transcendental knowledge of the Bhagavatam to him within the heart. Tene brahma hrida ya adi-kavaye [Bhag. 1.1.1]. Hearing this first, capsule version of Shrimad-Bhagavatam in four verses, Brahma became adi-kavi, the original scholar of the science of God. Brahma later expanded the Bhagavatam into several hundred verses for his son Narada, and Narada inspired Krishna Dvaipayana Vyasa to receive in his meditation the fully developed Bhagavatam of eighteen thousand verses in three hundred and thirty five chapters.

Some manuscripts and printed editions of Shri Tattva-sandarbha include several additional sentences in this anuccheda, dealing further with the Mahabharata and then at length with the Agni Purana's explanation of Gayatri. Shрила Baladeva Vidyabhushana, however, does not say anything about this section in his commentary. The passage repeats a few phrases found elsewhere in the anuccheda and seems to interrupt the flow of the argument. We have chosen not to include it in our text on the grounds that it was probably inserted later as someone else's comment. Another two redundant sentences near the end of this anuccheda have also been

removed. These deleted passages are reproduced in Appendix 2 of this volume, which gives the longer version of anuccheda 22. The third Sandarbha, Shri Paramatma-sandarbha, will turn its attention to the Gayatri mantra in its 105th anuccheda, explaining it at some length as a meditation on the Personality of Godhead with reference to various scriptures.

*** Note carefully the comments in the above paragraph ***

Purport by BBT Translators

Shrimad-Bhagavatam Is the Essence of All Vedic Literature

In the previous Text, Shrila Jiva Gosvami quoted three verses from the Garuda Purana. He explained the first of these in that Text, and now he explains the other two. First he quotes a Bhagavatam verse (3.5.12), and then another (1.4.25), which also appears in Hemadri's Catur-varga-cintamani, an authoritative 13th-century work on Dharma-shastra dealing with such subjects as vratas (vows), dana (charity), shraddha (memorial rituals), and kala (considerations of time). Jiva Gosvami's intention in quoting these verses is to show that the Mahabharata is equal to the Vedas. In this part of the Catur-varga-cintamani, Hemadri raises a question about the salvation of those who are not twice-born: Since they do not have access to the Vedas, which give knowledge about Brahman, and since knowledge of Brahman is required for salvation, how can they be saved? To resolve this question he quotes Shrimad-Bhagavatam's description (in verse 1.4.25) of Shrila Veda-vyasa's writing Mahabharata to solve this very problem.

The first of the two Bhagavatam verses cited (3.5.12) also states that Shrila Vyasa compiled the Mahabharata to attract common people toward the glories of the Personality of Godhead by enticing them to listen to seemingly mundane stories. To fulfill this plan He included the Bhagavad-gita in the Mahabharata. Since the Mahabharata is considered equal to the Vedas in purpose, as is evident from the second verse (Bhag. 1.4.25), and as corroborated by [DDB94]Hemadri, we can deduce that the Vedas also aim at glorifying the Supreme Lord.

This being so, the Gayatri mantra, which represents the essence of the Vedas, should also refer to the Supreme Personality of Godhead, Shri Krishna. It is with this understanding that the Skanda Purana says that Shrimad-Bhagavatam, which glorifies the Lord at every step, is based on Gayatri. Indeed, as we have seen, this is one of the distinctive characteristics of Shrimad-Bhagavatam.

In the Paramatma-sandarbha, Shrila Jiva Gosvami will analyze the first verse of Shrimad-Bhagavatam in terms of its being an explanation of the Gayatri mantra. Gayatri is explained in the concluding verses of the Bhagavatam as well. This combination of indications from beginning and ending verses makes it indisputably clear that Shrimad-Bhagavatam's purpose is to explain the Personality of Godhead.

The prevalent understanding among traditional Vedic scholars is that Gayatri is meant for worshiping either the sun-god or impersonal Brahman. Shrila Jiva Gosvami here establishes, however, that the real meaning of Gayatri is the worship of Lord Vishnu, who is nondifferent from Lord Krishna. To support his opinion he cites the Agni Purana, which gives Shrila Vyasa's opinion on the meaning of Gayatri. In the Vishnu-dharmottara Purana (165th chapter, Prathama Khanda), King Vajra asks Markandeya Rishi why Gayatri is chanted in Vaishnava sacrifices if its presiding deity is the sun-god. Markandeya replies that Gayatri refers to Lord Vishnu, and then he proceeds to show how each word of Gayatri is related to Lord Vishnu. His explanation concludes with this verse:

kama-kamo labhet kamam gati-kamas tu sad-gatim
akamas tu tad avapnoti yad vishnoh paramam padam

"A person desiring material gain or liberation in the next life can achieve either by chanting Gayatri, but the worshiper who is devoid of desires attains the supreme abode of Lord Vishnu." It would not be possible to attain the Lord's abode by meditating on Gayatri if it did not in fact express worship of Lord Vishnu; this accords with the Lord's own statement in the Bhagavad-gita (9.25) that "Only My worshiper attains Me." Thus Gayatri and the first verse of the Bhagavatam are in complete agreement because they are both meditations on the Supreme Personality of Godhead.

The verse cited from the Agni Purana in Text 22.8, advising us to meditate on Brahman as nondifferent from ourselves, is also in agreement with the Bhagavatam and Gayatri. The verse is meant to remind us of our spiritual nature, to teach us a meditation that removes our bodily identification and thus helps us worship the Supreme Lord. In the later Texts of the Tattva-sandarbha Shrila Jiva Gosvami will discuss in more detail the qualitative oneness of the jiva-Brahman with the Supreme Brahman.

In Texts 22.9–11, Shrila Jiva Gosvami discusses the relationship between Gayatri and the sun. Shrimad-Bhagavatam (12.6.67–72) records the sage Yajnavalkya's prayers in praise of the sun or sun-god, among which texts 67–69 explain the three legs of the Gayatri mantra. From these prayers it may seem that Gayatri is also meant for glorifying the sun-god, but Shrila Jiva Gosvami explains that Yajnavalkya is not worshiping the sun-god independently; rather, he is worshiping the Supersoul dwelling within the sun-god. Generally people hail a taxi driver by calling out "Taxi!", not "Taxi driver!", for they regard the driver and his taxi as one unit. Similarly, Yajnavalkya worships the sun-god while considering "the vehicle" (the sun-god) and "the driver" (the Supersoul) as one. This explanation by Jiva Gosvami finds confirmation in Shri Shaunaka's question to Suta Gosvami that led to the recitation of Yajnavalkya's prayers. Shaunaka explicitly requests "to hear about Lord Hari, the Supersoul of the sun" (Bhag. 12.11.28).

Brahmanas customarily chant Gayatri at dawn and at dusk while facing the sun. In this way they meditate on the Supreme Lord through His energies. The logical principle at work here is called candra-shakha-nyaya, or "the example of the branch and the moon." The idea is that to show someone the moon you may first ask him to look at a tree branch, from which you may then draw his attention to the moon beyond the branch. Similarly, the process of meditating on the Lord may include allowing one's attention to be drawn to the Lord through His energies, such as the sun. It is not always practical or advisable for a twice-born brahmana to carry an actual Deity of the Lord, but still he must perform his daily duty of meditating on the Lord at dawn and dusk. So the Vedas enjoin that he should meditate on the Lord through the medium of the ever-present sun, always remembering that beyond the effulgent sun is Lord Vishnu. This is called pratikopasana.

Shrila Jiva Gosvami concludes his discussion of Shrimad-Bhagavatam's relationship with Gayatri in Text 22.13, where he quotes a statement from the Agni Purana that Gayatri is so called because it sings (gayati) or illuminates the glories of the Supreme Personality of Godhead and protects (trayate) the chanter by fixing his mind on the Lord. Gayatri is related with the sun because one of the words used in Gayatri is Savita, a name for the sun-god. Moreover, another name for Gayatri is Savitri, the daughter of the sun-god. Gayatri is also Sarasvati, the presiding deity of speech, because it is the sound representation of the Supreme Lord. The Skanda Purana therefore states (as quoted in Text 20.1) that the Bhagavatam is based on Gayatri (Sarasvati), that it is the sound representation of Krishna, and that it recounts events which occurred during the Sarasvata-kalpa. All this implies that the Bhagavatam's narrations glorify only Krishna.

In Text 22.4 Shrila Jiva Gosvami resumes his analysis of each phrase of the verses from the Garuda Purana quoted in Text 21. In these verses Shrimad-Bhagavatam is described as "the Sama Veda among the Puranas." Lord Krishna makes a similar statement in the Bhagavad-gita (10.22), where He says, "Of all the Vedas I am the Sama Veda." Here Krishna indicates that since the Sama Veda is the best of all the Vedas, containing beautiful prayers glorifying the Supreme Lord, it therefore represents Him. Such glorification of the Lord is after all the ultimate purpose of the Vedas, as Shrimad-Bhagavatam (1.2.28) states: vasudeva-para vedah.

The karma-kanda and jnana-kanda portions of the Vedas glorify Krishna indirectly, while the Sama Veda glorifies Him directly, and therefore it is the most important of the Vedas. Like the Vedas, the Puranas also glorify various deities, although their underlying purpose is Krishna's glorification, and Shrimad-Bhagavatam is the Sama Veda among the Puranas because it focuses exclusively on Krishna. It reconciles the other Puranas just as the Sama Veda reconciles the Vedas' various kandas. Thus, the Skanda Purana declares, by studying Shrimad-Bhagavatam one gets the benefit of studying all the Puranas.

The very name of Shrimad-Bhagavatam reveals its superior position. Shrimat means "beautiful," and bhagavata means "related to the Supreme Lord." Shrimad-Bhagavatam is thus the most beautiful literary creation because it describes the beautiful pastimes of the Supreme Person. Shrimat also means "opulent." Shrimad-Bhagavatam is most opulent because it is identical with Bhagavan, the Personality of Godhead replete with all opulences.

Shata-viccheda-samyuta literally means that the Bhagavatam "has hundreds of sections." Although Shrila Jiva Gosvami does not comment in detail upon this phrase here, we may point out that most editions of the Bhagavatam have 335 chapters, divided into twelve cantos, but some Vaishnava commentators acknowledge only 332 chapters. They claim that chapters Twelve, Thirteen, and Fourteen of the Tenth Canto are interpolations. However, such great authorities as Shridhara Svami and Vopadeva have accepted these three chapters as authentic and commented on them, and Shrila Jiva Gosvami has done so as well. The three chapters in question describe the killing of Aghasura and Lord Brahma's bewilderment by Krishna. In Chapter Twelve of the Twelfth Canto, Suta Gosvami gives a list of the Lord's pastimes, and in the twenty-eighth text of that list he mentions the killing of Aghasura and Lord Brahma's bewilderment. This inclusion of the pastimes from the three disputed chapters clearly indicates that these chapters have a place in the Bhagavatam. Thus in the opinion of Shrila Jiva Gosvami the Bhagavatam contains 335 chapters, since otherwise it would fall short of the required eighteen thousand verses.

Commenting on the phrase hema-simha-samanvitam (Bhag. 12.13.13), which literally means "together with a golden lion," Shrila Shridhara Svami says that simha (lion) indicates a simha-asana, or Deity's throne. In other words, Shrimad-Bhagavatam recommends that one mount the Bhagavatam on a golden throne and then donate it. A golden throne is not recommended for any other Purana. Shrila Jiva Gosvami concludes, therefore, that just as the lion is the emperor of all animals, Shrimad-Bhagavatam is the sovereign ruler of all scriptures. Consequently it is also the sovereign ruler among all pramanas, and, as the Skanda Purana recommends, a person wishing to understand the absolute reality need not study any other scripture.

Next Shrila Jiva Gosvami describes how all the great acaryas and scholars of the past held Shrimad-Bhagavatam in the highest esteem.

TEXT 23
TEXT 23.1

ata eva satsv api nana-shastreshv etad evoktam `kalau nashöa-drisham esha puranarko 'dhunoditah' iti. arkata-rupakena tad vina nanyesham samyag-vastu-prakashakatvam iti pratipadyate. yasyaiva shrimad-bhagavatasya bhashya-bhutam shri-hayashirsha-pancaratire shastra-kathana-prastave ganitam tantra-bhagavatabhidham tantram. yasya sakshat shri-hanumad-bhashya-vasana-bhashya-sambandhokti-vidvat-kamadhenu-tattva-dipika-bhavartha-dipika-paramahamsa-priya-shuka-hridayadayo vyakhya-granthas tatha mukta-phala-hari-lila-bhakti-ratnavaly-adayo nibandhash ca vividha eva tat-tan-mata-prasiddha-mahanubhava-krita virajante.

Gopiparanadhana: Thus it has been said, even though there are many other revealed scriptures, "This Purana has now arisen like the sun for those who have lost their sight in the age of Kali" [Bhag. 1.3.43]. From this comparison to the sun we can deduce that without the help of the Bhagavatam other scriptures cannot accurately depict reality. In the course of Shri Hayashirsha Pancaratra's description of various scriptures, the tantra called Tantra-bhagavata is listed as a kind of commentary on Shrimad-Bhagavatam. Quite a few actual commentaries on the Bhagavatam are currently available, including Shri Hanumad-bhashya, Vasana-bhashya, Sambandhokti, Vidvat-kamadhenu, Tattva-dipika, Bhavartha-dipika, Paramahansa-priya and Shuka-hridaya, as well as a number of monographs on specific topics--Mukta-phala, Hari-lila, Bhakti-ratnavali and so on. These prominent works have been composed by various enlightened authorities, each commenting according to the opinions of his own school.

BBT: Thus while there are many authoritative scriptures, only Shrimad-Bhagavatam has been glorified with the statement "For the blind souls of Kali-yuga, this Purana has now risen like the sun" (Bhag. 1.3.43). This comparison of the Bhagavatam to the sun indicates that without its help other scriptures cannot illuminate the Absolute Truth.

The Hayashirsha Pancaratra, in its chapter classifying various scriptures, describes the Tantra-bhagavata as essentially a commentary on Shrimad-Bhagavatam. Among the Bhagavatam's direct commentaries are the Hanumad-bhashya, Vasana-bhashya, Sambandhokti, Vidvat-kamadhenu, Tattva-dipika, Bhavartha-dipika, Paramahansa-priya, and Shuka-hridaya;2 there are also many works written about Shrimad-Bhagavatam, such as Mukta-phala, Hari-lila, and Bhakti-ratnavali. All these works have been produced by the most eminent thinkers of their respective philosophical schools.

TEXT 23.2

yad eva ca hemadri-granthasya dana-khande purana-dana-prastave mastya-puraniya-tal-lakshana-dhritya prashastam. hemadri-parishesha-khandasya kala-nirnaye ca kali-yuga-dharma-nirnaye `kalim sabhajayanty aryah' ity-adikam yad-vakyatvenotthapya yat-pratipadita-dharma eva kalav angi-kritah, samvatsara-pradipe ca tat-kartra `shatasho 'tha sahasraish ca' ity-adikam prag-darshitam skanda-vacana-jatam utthapya sarva-kala-doshatah pavitryaya katicit shri-bhagavata-vacanani lekhyaniti likhitani.

Gopiparanadhana: The section on "Charity" in Hemadri's book, while discussing the giving of Puranas as presents, praises the Bhagavatam by quoting the Matsya Purana's enumeration of its special features. And in the Appendix of his work, under the heading of "Defining the significance of various times," Hemadri cites, while defining the principles of religious life for Kali-yuga, the text which begins "Advanced souls have great respect for Kali-yuga" [Bhag. 11.5.36]; identifying this as a verse of the Bhagavatam, he acknowledges that only the religious principles enunciated in the Bhagavatam are suitable for the Kali age. In another work of his, Samvatsara-pradipa, Hemadri quotes the passage of several verses cited by us above from the Skanda Purana beginning, "What is the use of hundreds or thousands¼," and then inserts in his text several verses of the Bhagavatam which he recommends for copying out by hand to purify oneself from all the defects of this age.

BBT: Shrimad-Bhagavatam is also glorified in the Dana-khanda section of Hemadri's Catur-varga-cintamani. His chapter entitled "Giving Puranas in Charity" praises Shrimad-Bhagavatam by noting that it possesses the defining characteristics specified in the Matsya Purana (53.20–22).

In the Parishesha-khanda of the same book, in the Kala-nirnaya section, where Hemadri defines the appropriate religion for Kali-yuga, he quotes the Bhagavatam verse beginning kalim sabhajayanty aryah (11.5.36). In this way he recognizes as appropriate for this age only the religious principles established in Shrimad-Bhagavatam.

TEXT 23.3

atha yad eva kaivalyam apy atikramya bhakti-sukha-vyaharadi-lingena nija-matasyapy upari virajamanartham

matva yad apaurusheyam vedanta-vyakhyanam bhayad acalayataiva shankaravatarataya prasiddhena vakshyamana-sva-gopanadi-hetuka-bhagavad-ajna-pravartitadvaya-vadenapi etan-matra-varnita-vishva-rupa-darshana-krita-vrajeshvari-vismaya-shri-vraja-kumari-vasana-cauryadikam govindashöakadau varnayata taöa-sthi-bhuya nija-vacah-saphalyaya sprishöam iti.

Gopiparanadhana: Shankaracarya, known to be an incarnation of Lord Shankara, considered the message of Shrimad-Bhagavatam far superior to his own conception of merging with the Supreme, inasmuch as it reveals the pleasure pastimes of pure devotion and other special truths. Because the Personality of Godhead wanted to hide Himself and accomplish other purposes, Shankaracarya on His order promulgated the philosophy of Oneness, which we will discuss later on. Nonetheless Shankaracarya was anxious not to disturb the Bhagavatam, the original authorless commentary on the Vedanta. By depicting in his Govindashöaka and other works events described only by the Bhagavatam--such as the Queen of Vraja's amazement at seeing the total form of the universe and Krishna's stealing the clothes of the unmarried girls of Vraja--he kept himself at a respectful distance and merely touched the Bhagavatam to assure the success of his own words.

BBT: It is widely acknowledged that Shri Shankaracarya is an incarnation of Lord Shiva. Shankaracarya understood the importance of Shrimad-Bhagavatam, which, with its statements about the bliss of pure devotional service surpassing even the joy of impersonal liberation, proves superior to his doctrine of impersonalism. He dared not interpret the Bhagavatam, for he recognized it as an exposition of Vedanta philosophy that is without human author. As we shall explain later, on the Supreme Lord's order Shankaracarya taught his doctrine of monism to conceal the Lord's identity.[DDB95] But still, to make his own words successful by saying something about Shrimad-Bhagavatam, he touched on it indirectly, describing in his Govindashöaka and other hymns certain pastimes of Lord Krishna's that are related only in the Bhagavatam. These include Mother Yashoda's amazement at seeing Krishna's universal form, and His stealing the clothes of the young damsels of Vraja.

Purport by Gopiparanadhana prabhu

Just as the constant sun makes its reappearance every morning, removing the darkness of sleep and inspiring everyone to engage once more in the purposeful activities of their lives, so the eternal Shrimad-Bhagavatam especially manifests itself in the ignorant age of Kali as the one transcendental sun of spiritual enlightenment. Only through the light of the Bhagavatam can the real purpose of life be known in Kali-yuga. In the beginning of the Bhagavatam, the sages at Naimisharanya asked Suta Gosvami,

bruhi yogeshvare krishne/ brahmanye dharma-varmani
svam kashöham adhunopete/ dharmah kam sharanam gatah

"Since Shri Krishna, the Absolute Truth, the master of all mystic powers, has departed for His own abode, please tell us to whom the religious principles have now gone for shelter" (Bhag. 1.1.23). Suta answered them,

krishne sva-dhamopagate/ dharma-jnanadibhih saha
kalau nashöa-drisham esha/ puranarko 'dhunoditah

"This Bhagavata Purana is as brilliant as the sun, and it has arisen just after the departure of Lord Krishna to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this Purana" (Bhag. 1.3.43).

Many ages ago, when Lord Brahma was first contemplating his unbegun work of creation, the Personality of Godhead spoke to him a synopsis of Shrimad-Bhagavatam in four verses, which are recorded in the Second

Canto of the Bhagavatam (2.9.33-36). After hearing these verses, Brahma was completely educated; he was awakened to pure devotional service and remembered from his past life everything needed for reconstructing the universe. For his most spiritually qualified son, Narada, Lord Brahma amplified the four-verse Bhagavatam into a narration of about 140 verses (Bhag. 2.5.9–2.7.53). Under Narada's instructions, Vyasadeva discovered in his meditation the complete, eternal Bhagavatam, which he then taught to his son Shukadeva. Shukadeva spoke this full Bhagavatam again to Parikshit Maharaja in the last seven days of Parikshit's life. Finally, Suta Gosvami, who was present at the passing away of Parikshit, repeated the Bhagavatam to the sages present at the great soma sacrifice at Naimisharanya. From one angle of view it appears that each of these speakers added something of his own to the text, at least some introductory and connecting verses here and there. It should also be understood, however, that because Vyasadeva is tri-kala-jna, an infallible seer of past, present and future, it was not at all impossible for him to include in his own recitation statements not yet made by Shukadeva, Parikshit, Suta and Shaunaka.

kasmai yena vibhasito 'yam atulo jnana-pradipah pura
tad-rupena ca naradaya munaye krishnaya tad-rupina
yogindraya tad-atmanatha bhagavad-rataya karunyatas
tac chuddham vimalam vishokam amritam satyam param dhimahi

"I meditate on that pure and spotless Supreme Absolute Truth, who is free from suffering and death and who in the beginning personally revealed this incomparable torchlight of knowledge to Brahma. Brahma then spoke it to the sage Narada, who narrated it to Krishna-dvaipayana Vyasa. Shrila Vyasa revealed this Bhagavatam to the greatest of sages, Shukadeva Gosvami, and Shukadeva mercifully spoke it to Maharaja Parikshit" (Bhag. 12.13.19).

A living being is always growing, at least up to the point of his full maturity. Even past the Bhagavatam's reaching maturity in its recitation by Shukadeva Gosvami, it continued to expand its glories through the ongoing process of commentation by self-realized Vaishnava acaryas. Shrila Jiva Gosvami mentions in this anuccheda a number of commentaries by acaryas of various sampradayas which were known to him in the sixteenth century. Unfortunately, several of these are no longer identifiable. The Tantra-bhagavata is not in the normal category of commentaries because it is eternal shruti and therefore has no human author. It is known from citations from it by Shrila Madhvacarya, and there is one old manuscript copy of it in the library of the Asiatic Society of Calcutta which may be authentic.

Bhavartha-dipika, by Shrila Shridhara Svami, is probably the oldest extant Bhagavatam commentary. Because Lord Chaitanya Mahaprabhu respected Bhavartha-dipika as standard authority, commentators in the line of Lord Chaitanya often used Shridhara Svami's explanations of Bhagavatam verses as the basis upon which they elaborated. Lord Chaitanya's followers are obliged to accept the Lord's opinion, as recorded in Shri Chaitanya-caritamrita (Adi 7.133, 135),

shridhara-svami-prasade `bhagavata' jani
jagad-guru shridhara-svami `guru' kari' mani

"Shridhara Svami is the spiritual master of the entire world because by his mercy we can understand Shrimad-Bhagavatam. I therefore accept him as a spiritual master."

shridharera anugata ye kare likhana
saba loka manya kari' karibe grahana

"One who comments on Shrimad-Bhagavatam following in the footsteps of Shridhara Svami will be honored and accepted by everyone."

Among the followers of Lord Chaitanya who wrote Bhagavatam commentaries were Shrinatha Cakravarti, Sanatana Gosvami, Jiva Gosvami, Vishvanatha Cakravarti and Baladeva Vidyabhushana. Culminating this venerable tradition are the Bhaktivedanta Purports of the Founder-Acarya of the International Society for Krishna Consciousness. In these purports to Shrimad-Bhagavatam by His Divine Grace Shrila Prabhupada, the priceless treasure of all these great Vaishnavas' cumulative realizations, going back to the Bhagavatam's original speakers, are transmitted to us in the language of our own times.

The commentary Paramahansa-priya and two other works based on Shrimad-Bhagavatam, Mukta-phala and Hari-lila, were written by the Maharashtrian Vaishnava scholar Vopadeva in the thirteenth century A.D. Vopadeva is known as the author of numerous influential books on grammar, medicine, literature and religious principles of behavior. Mukta-phala consists of about eight hundred verses of the Bhagavatam arranged topically, with only a few additional verses of introduction and final summary composed by the author. Hari-lila is a simple listing of the Bhagavatam's contents. In the early nineteenth century the British Indologists Colebrooke and Wilson misinterpreted Vopadeva's having written three books on the Bhagavatam to mean that he was the author of the Bhagavatam itself. This wrong idea continued to have some supporters even into the twentieth century.

Vishnu-bhakti-ratnavali is a work of Vishnu Puri, written about one hundred and fifty years before the appearance of Lord Chaitanya. Its author was a sannyasi in the Madhva-sampradaya, a disciple of Jayadharma Tirtha; he is different from the Vishnu Puri who lived with Chaitanya Mahaprabhu in Jagannatha Puri. Vishnu-bhakti-ratnavali is also a collection of verses from the Bhagavatam, with a few verses added by the author and a few taken from other Puranas and from the Hari-bhakti-sudhodaya. It is so arranged as to very clearly explain the nine processes of devotional service to Krishna, from hearing and chanting to full self-surrender.

Even authorities on mundane matters like Hemadri sometimes acknowledge the greatness of Shrimad-Bhagavatam. In his Catur-varga-cintamani and other textbooks for smarta-brahmanas, Hemadri corroborated the Bhagavatam's opinion that sankirtana, the congregational chanting of God's names, is the appropriate form of religious practice in Kali-yuga.

Shripada Shankaracarya is one of the greatest devotees of Shri Krishna because he is a direct incarnation of his namesake, Lord Shiva. Vaishnavanam yatha shambhuh. He is not even a finite soul like other demigods, but is in a special category of his own, inbetween the jivas and God. On behalf of the Supreme Lord he contacts the Lord's material energy Maya and becomes her consort. He presides over the varieties of material illusion created by Maya's three modes, especially the lower mode of ignorance. One of his special assignments in Kali-yuga, delegated to him personally by Lord Krishna, is to appear as a brahmana teacher on earth and propagate an impersonal misinterpretation of the Upanishads and Vedanta-sutra. When he fulfilled this order in his appearance some thirteen hundred years ago, he succeeded in replacing the Buddhist nihilism then prevalent in India with a similar philosophy which reestablished the authority of the Vedas. Although his mission required committing violence to the correct understanding of the Vedanta-sutra and other sacred texts like Bhagavad-gita, Shankaracarya refrained from openly commenting on Shrimad-Bhagavatam. He honored the Bhagavatam by referring to pastimes described by the Bhagavatam in certain of his works--the Govindashöaka, Yamunashöaka, Prabodha-sudhakara and Sarva-siddhanta-sangraha. Only later did some of Shankara's followers dare take advantage of the Bhagavatam for their own contrary purposes.

Purport by BBT Translators

Shrimad-Bhagavatam Is Luminous Like the Sun

Although there are numerous works of Vedic literature, when Shaunaka Rishi questioned Shri Suta Gosvami about where religion would take shelter now that Lord Krishna had returned to His own abode, Suta compared

Shrimad-Bhagavatam to the sun because it shines the light of the Absolute Truth so brightly that it can dissipate the dense darkness of the Kali Age. When the sun rises, rogues and thieves hide and ordinary people become fearless and active. Similarly, when Shrimad-Bhagavatam is read, lust and greed leave one's heart and one becomes qualified to engage in the service of the Supreme Lord. Hence great saints and thinkers have revered Shrimad-Bhagavatam by writing commentaries and essays on it.

This practice continues in modern times. Among such contemporary saintly persons, the most noteworthy is His Divine Grace Om Vishnupada Paramahansa Parivrajakacarya A. C. Bhaktivedanta Swami Prabhupada, who was not only a scholar of the Bhagavatam but a perfect embodiment of its teachings. He tirelessly imparted its philosophy up to the last moments before he passed away. By presenting Shrimad-Bhagavatam in English with an elaborate commentary, he made the message of the Bhagavatam both unmistakably clear and widely accessible for the first time. Through his efforts, many souls indulging in every sort of roguish vice have had a chance to read the glorious Bhagavatam and have thus undergone a change of heart. They have left their degraded life and taken to the devotional service of Krishna, the Supreme Personality of Godhead. This practical evidence leaves no room for doubting the potency of Shrimad-Bhagavata Purana.

Shrila Jiva Gosvami again refers to the Catur-varga-cintamani (Dana-khanda 7) of Hemadri, who recommends that one donate Shrimad-Bhagavatam after mounting it on a golden throne, and who glorifies it for having the defining characteristics described in the Matsya Purana (see Text 19). While determining the religion for this age in the fourteenth chapter of his Catur-varga-cintamani, Parishsha-khanda, Hemadri quotes a Bhagavatam verse (11.5.36):

kalim sabhajayanty arya guna-jnah sara-bhaginah
yatra sankirtanenaiva sarvah svartho 'bhilabhyate

"Those who are actually advanced in knowledge are able to appreciate the essential value of this Age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can easily be achieved by the performance of sankirtana."

Commenting on the word sankirtana, Hemadri declares that hari-sankirtana is the only way to reach perfection. Then he quotes the next verse (11.5.37):

na hy atah paramo labho dehinam bhramyatam iha
yato vindeta paramam shantim nashyati samshritih

"Indeed, there is no higher possible gain for embodied souls forced to wander throughout the material world than the Supreme Lord's sankirtana movement, by which one can attain the supreme peace and free oneself from the cycle of repeated birth and death."

In this way Hemadri recognizes the authority of Shrimad-Bhagavatam in the matter of establishing the principles of religion for Kali-yuga.

Shankaracarya respected Shrimad-Bhagavatam both by not commenting on it and by composing prayers based on its narrations. One such prayer is his Govindashöaka:

[DDB96]

satyam jnanam anantam nityam anakasham paramakasham
goshöha-prangana-ringana-lolam anayasam paramayasam
maya-kalpita-nana-karam anakaram bhuvanakaram
kshamaya natham anatham pranamata govindam paramanandam

"Please bow down to Govinda, supreme bliss personified. He is the Absolute Truth, as well as unlimited and eternal knowledge. Though different from the sky, He Himself is the supreme sky. Though it was with effortless ease that He[DDB97] rolled and frolicked in the courtyards of Vraja, He appeared to become tired. Though formless, He manifests in various forms fashioned by Maya, including the form of the universe. Though He shelters all the universes, He appears to need shelter."

mrityam atsiheti yashoda-tadana-shaishava-santrasam
vyadita-vaktralokita-lokaloka-caturdasha-lokalim
loka-traya-pura-mula-stambham lokalokam analokam
lokesham paramesham pranamata govindam paramanandam

"Please bow down to Govinda, supreme bliss personified. Though He is the supreme master of the universe, He seemed to become frightened like an ordinary infant when Mother Yashoda chastised Him. When she asked, "Are You eating mud?" He opened His mouth to prove He had not—and showed her the fourteen planetary systems, including Lokaloka Mountain. He is the supporting pillar for this citylike universe of three worlds. Though He is beyond all vision, He is the source of everyone's vision.

traivishöapa-ripu-vira-ghnam kshiti-bhara-ghnam bhava-roga-ghnam
kaivalyam navanitaharam anaharam bhuvanaharam
vaimalya-sphuöa-ceto-vritti-visheshabhasam anabhasam
saivam kevala-shantam pranamata govindam paramanandam

"Please bow down to Govinda, supreme bliss personified. He relieves the earth of its burden by killing the demigods' enemies, the demons, and He grants liberation by curing the disease of materialism. Though He never needs to eat, still He eats butter, and He also devours the whole universe at the time of annihilation. Though distinct from all the shadow manifestations of this world, He manifests in the sanctified desires of a pure heart. He is most auspicious and peaceful."

gopalam bhu-lila-vigraha-gopalam kula-gopalam
gopi-khelana-govardhana-dhrita-lila-lalita-gopalam
gobhir nigadita-govinda-sphuöa-namanam bahu-namanam
gopi-gocara-duram pranamata govindam paramanandam

"Please bow down to Govinda, supreme bliss personified. That protector of cows appeared in the form of a cowherd among the cowherds to perform His pastimes on earth, such as lifting Govardhana Hill to protect the cowherds and dallying with the cowherd damsels. Even the cows called Him by the name Govinda. He has unlimited names, is distinct among the cowherd boys, and is beyond the reach of the gopis' senses [when He goes to the forest during the day, or when He resides in Mathura or Dvaraka]."

gopi-mandala-goshöhi-bhedam bhedavastham abhedabham
shashvad go-khura-nirdhutoddhat-dhuli-dhusara-saubhagyam
shraddha-bhakti-grihitanandam acintyam cintita-sad-bhavam
cintamanim ahimanam pranamata govindam paramanandam

"Please bow down to Govinda, supreme bliss personified. He enters the assembly of cowherd damsels and divides them into groups for His pastimes. He is simultaneously different from and one with everything. He considers it His good fortune to be always smeared with the dust raised by the cows' hooves. He is pleased by faith and devotion. Though He is inconceivable, His pastimes are the object of meditation. He is like a transcendental touchstone."

snana-vyakula-yoshid-vastram upadayagam uparudham

vyaditsantir atha dig-vastra hy upadatum upakarshantam
nirdhuta dvaya-shoka-vimoham buddham buddher antah-stham
satta-matra-shariram pranamata govindam paramanandam

“Please bow down to Govinda, supreme bliss personified. He stole the bathing damsels’ clothes and climbed a tree with them, and when the naked maidens asked for their clothes back, He told them to come closer. He dispels lamentation and delusion. He is knowledge personified, realized by intelligence, and is also the personification of pure existence.”

kantam karana-karanam adim anadim kalam anabhasam
kalindi-gata-kaliya-shirasi muhur muhuh sunrityantam
kalam kala-kalatitam kalitashesham kali-dosha-ghnam
kala-traya-gati-hetum pranamata govindam paramanandam

“Please bow down to Govinda, supreme bliss personified. He is most beautiful. He is the original cause of all causes, and He has no cause. He is free from all superimpositions of illusion. He danced wonderfully on the hoods of the Kaliya serpent in the Yamuna. Though He is time, He is beyond all divisions of time. He knows everything, He destroys the defects of Kali-yuga, and He is the source of past, present, and future.”

vrindavana-bhuvi vrindaraka-gana-vrindaradhyam vande 'ham
kundabhamala-manda-smara-sudhanandam suhrid-anandam
vandyashesha-maha-muni-manasa-vandyananda-pada-dvandvam
vandyashesha-gunabdhim pranamata govindam paramanandam

“Please bow down to Govinda, supreme bliss personified. He is the reservoir of all worshipable qualities. All worshipable saintly persons worship His blissful lotus feet within their hearts. He is my worshipful Lord. All the demigods, and Shrimati Vrindadevi as well, worship Him in the land of Vrindavana. His pure and beautiful smile emanates bliss like a kunda flower pouring forth nectar. He gives transcendental ecstasy to His cowherd friends.”

govindashöakam etad adhite govindarpita-ceta yo
govindacyuta madhava vishno gokula-nayaka krishneti
govindanghri-saroja-dhyana-sudha-jala-dhauta-samastagho
govindam paramanandamritam antah-sthah sa samabhyeti

“Anyone who who recites this Govindashöaka, who fixes his mind on Govinda, and who sweetly chants, ‘O Govinda, Acyuta, Madhava, Vishnu, Gokula-nayaka, Krishna,’ thus cleansing away all his sins with the ambrosial water of meditation on the lotus feet of Lord Govinda—such a soul will certainly attain Lord Govinda, the supreme, everlasting bliss of the heart.”

[DDB98]The Personality of Godhead Govinda ordered Lord Shiva to take birth as Shankara to propagate impersonalism. Then from the Mayavada viewpoint Shankaracarya wrote commentaries on the Vedanta-sutra, eleven of the principal Upanishads, the Bhagavad-gita, and Shri Vishnu-sahasra-nama. He did not interpret Shrimad-Bhagavatam, however, because he considered it very dear to the Lord and His devotees, and also nondifferent from the Lord. There can be no doubt about Lord Shiva’s appreciation of the Bhagavatam, since in the Twelfth Canto Shiva is described as the greatest Vaishnava. As such, he must be fully aware that it is the supreme pramana, and so out of respect he did not interpret it.

From the Padma Purana (Uttara-khanda 71.107) we learn how Lord Vishnu ordered Shiva to propagate monism:

svagamaih kalpitaś tvam ca janan mad-vimukhan kuru
mam ca gopaya yena syat shrishöir eshottarottara

“[Lord Vishnu said:] O Shiva, make people averse to Me by writing speculative scriptures and thus hiding My glories. In this way the world’s population will increase.”

The import of this order is as follows: When Lord Buddha’s teachings were predominant in India, people grew contemptuous of the Vedas and Vedic rituals. They became shunyavadis, or voidists, and Vedic religious practices decreased almost to nil. In this condition the people were not prepared to hear seriously about the personality of the Supreme Lord, His transcendental, eternal, blissful form, or His variegated abode. They would have simply blasphemed these teachings, and then they would have been left with no way to purify their hearts. So the first task in bridging the wide gap between voidism and personalism was to reawaken people’s faith in the Vedas. It was for this purpose that Shankaracarya introduced his Advaita version of monism, a philosophy intermediate between voidism and personalism. Going from the Buddhist *nasti* to the Mayavada *neti, neti*—from “The Absolute is nothing” to “The Absolute is something but contains nothing”—is a simple, incremental move, for the difference between these two ideas is hardly noticeable. Still, because Shankara based his philosophy on the Upanishads, Vedanta-sutra, and other Vedic works, that one step was critical in bringing the populace back to accepting the authority of the Vedas.

Later in the Uttara-khanda of Padma Purana (236.7) Lord Shiva himself describes Advaita monism as veiled Buddhism: *maya-vadam asac-chastram pracchanam bauddham ucyate*. “Mayavada philosophy is an improper explanation of the scriptures; indeed, it is veiled Buddhism.” Shankaracarya’s propagation of Mayavada philosophy was planned by his Lord, the Supreme Personality of Godhead, who recognized that until conditioned souls regained access to the Vedas’ spiritual knowledge they could only speculate about transcendent reality and would have no hope of being delivered from the material world.

Once Advaita Vedanta had replaced Buddhism and faith in the Vedas had been re-established, people could be brought further along the path of knowledge to an appreciation for the glories of the Personality of Godhead. This would be accomplished by counteracting the appeal of impersonalism with true Vaishnava philosophy. Thus stalwart Vaishnava acaryas like Ramanujacarya, Madhvacarya, and Shridhara Svami came one after another to drive out impersonalism. In its place they re-established the principles of pure devotional service as the true spirit and intent of the Vedas and its corollary scriptures. For his part, Shridhara Svami helped the impersonalists get a taste for Shrimad-Bhagavatam by writing a commentary that also appealed to them.

Still later, the Supreme Personality of Godhead Himself came in the garb of a devotee, as Shri Krishna Chaitanya Mahaprabhu, and went even further. He taught that even more advanced than *vaidhi-bhakti*, the path of regulated devotional service, is *raga-bhakti*, the path of spontaneous loving devotion to Krishna, which one can traverse by following in the footsteps of Vrindavana’s residents. He also taught that this *raga-bhakti*, which is elaborately explained in the Tenth Canto of Shrimad-Bhagavatam, is the ultimate expression of *prema*, love of God. Since Chaitanya Mahaprabhu is the Supreme Personality of Godhead, who can contest His *siddhanta*? Rather, the gradual progression from voidism to monism to personalism to *raga-bhakti* was all the Lord’s plan for mercifully saving the conditioned souls, an arrangement by which they could end the otherwise endless cycle of birth and death. Without a doubt, therefore, the Lord was not acting cruelly or capriciously when He instructed Lord Shiva to appear as Shankara and spread the false doctrine of the individual soul’s absolute oneness with the Supreme. To the contrary, He did so out of His limitless mercy.

In later Texts, Shrila Jiva Gosvami will point out many inconsistencies between Shankara’s teachings and the actual conclusion of the Vedas. In the next Text he shows us the glories of Shrimad-Bhagavatam that the Bhagavatam itself reveals .

TEXT 24

TEXT 24.1

yad eva kila drishöva sakshat tac-chishyatam praptair api shri-madhvacarya-caranair vaishnava-mate pravishya vaishnavantarānam tac-chishyantara-punyaranyadi-ritika-vyakhya-pravesha-shankaya tatra tatparyantaram likhadbhir vartmopadesha krita iti ca satvata varnayanti.

Gopiparanadhana: Shri Madhvacarya-carana was a direct disciplic descendant of Shankaracarya. Becoming an adherent of Vaishnava thought after reading Shrimad-Bhagavatam, he was concerned that other Vaishnavas might be influenced by the kind of commentaries on it written by other followers of Shankara like Punyaranya. According to the accounts of saintly devotees, Shri Madhva therefore wrote his own explanation of the Bhagavatam's intended message to show the correct way of understanding it.

BBT: Devotees of Lord Vishnu recount that although Shri Madhvacarya-carana belonged to the direct disciplic line of Shankaracarya, upon reading the Bhagavatam Madhvacarya changed his allegiance to the Vaishnava school. Then, concerned that other Vaishnavas might be influenced by the commentaries of other disciplic descendants of Shankara, such as the commentary by Punyaranya, Shri Madhvacarya wrote Bhagavata-tatparyaya, a gloss on Shrimad-Bhagavatam that showed the proper method of interpretation.

TEXT 24.2

tasmad yuktam uktam tatraiva prathama-skandhe:

tad idam grahayam asa sutam atma-vatam varam
sarva-vedetihasanam saram saram samuddhritam
dvadashe:
sarva-vedanta-saram hi shri-bhagavatam ishyate
tad-rasamrita-triptasya nanyatra syad ratih kvacit

Gopiparanadhana: Thus the Bhagavatam itself appropriately states, in the First Canto, "Shri Vyasadeva delivered Shrimad-Bhagavatam to his son, who is the most respected among the self-realized, after extracting the cream of all Vedic literatures and histories of the universe" [Bhag. 1.3.41]. And in the Twelfth Canto, "Shrimad-Bhagavatam is declared to be the essence of all Vedanta philosophy. One who has felt satisfaction from its nectarean mellow will never be attracted to any other literature" [Bhag. 12.13.15].

BBT: For all these reasons, therefore, the following statements in the Bhagavatam are appropriate. In the First Canto [1.3.41]:

"After extracting the cream of all the Vedas and Itihasas, Shri Vyasadeva imparted this Shrimad-Bhagavatam to his son Shukadeva, the best of the self-realized souls."

In the Twelfth Canto [12.13.15]:

"Shrimad-Bhagavatam is declared to be the essence of all Vedanta philosophy. One who has felt satisfaction from its nectarean mellow will never be attracted to any other literature."

TEXT 24.3

tatha prathame:

nigama-kalpa-taror galitam phalam
shuka-mukhad amrita-drava-samyutam

pibata bhagavatam rasam a-layam
muhur aho rasika bhuvi bhavukah

ata eva tatraiva:

yah svanubhavam akhila-shruti-saram ekam
adhyatma-dipam atitirshatam tamo 'ndham
samsarinam karunayaha purana-guhyam
tam vyasa-sunum upayami gurum muninam

iti shri-bhagavata-matam tu sarva-matanam adhisha-rupam iti sucakam.

(sarva-muninam sabha-madhyam adhyasya upadeshöritvena tesham sarva-muninam gurutvam api tasya tatra su-vyaktam. – in BBT Version here, but in next verse in Gopi's version)

Gopiparanadhana: Again in the First Canto, "O expert and thoughtful men, relish Shrimad-Bhagavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Shukadeva Gosvami. Therefore this fruit has become even more tasteful, although its nectarean fruit was already relishable for all, including liberated souls" [Bhag. 1.1.3]. And in the same canto, "Let me offer my respectful obeisances unto him [Shuka], the spiritual master of all sages, the son of Vyasadeva, who, out of his great compassion for those gross materialists who struggle to cross over the darkest regions of material existence, spoke this most confidential supplement to the cream of Vedic knowledge, after having personally assimilated it by experience" [Bhag. 1.2.3]. These statements imply that the opinions of Shrimad-Bhagavatam rule sovereign over all other opinions.

BBT: And in the First Canto [1.1.3]:

"O expert and thoughtful men on the earth, relish Shrimad-Bhagavatam, the mature fruit of the desire tree of Vedic literature, up to liberation and beyond. It emanated from the lips of Shri Shukadeva Gosvami. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."

Thus in the same canto [1.2.3]:

"Let me offer my respectful obeisances unto him [Shukadeva], the spiritual master of all sages, the son of Vyasadeva, who, out of his great compassion for those gross materialists who struggle to cross over the darkest regions of material existence, spoke this most confidential supplement to the cream of all Vedic knowledge, the transcendental torchlight of Shrimad-Bhagavatam, after having personally assimilated it by experience."

These verses imply that the teachings of Shrimad-Bhagavatam rule over all other philosophies. (They also clearly indicate that Shri Shukadeva, by taking the speaker's seat amidst the assembled sages as the Bhagavatam's preceptor, became the guru of everyone present. – in next verse in Gopiparanadhana's version)

Purport by Gopiparanadhana prabhu

Shrila Madhvacarya, whom the members of his sampradaya most commonly call by his sannyasa name, Ananda Tirtha, revived the Brahma-sampradaya in this age. By the time of his birth in the thirteenth century, the Brahma-sampradaya had become practically indistinguishable from the Mayavada school following Shankara. Shri Madhva's predecessors had the sannyasa title Tirtha, which Madhva accepted and passed on to his disciplic descendants. Technically, however, this is one of the ten names assigned by Shankaracarya to the sannyasis of his Advaita sampradaya, and is not included in the traditional list of 108 names meant for Vaishnava sannyasis. Madhva considered the Advaita viewpoint of his initiating guru and other teachers unacceptable, and took upon himself the mission of re-establishing the true teachings of bhagavata-dharma as originally inculcated by Brahma, Narada and Veda-vyasa.

Madhvacarya gave his commentary on Shrimad-Bhagavatam the name Bhagavata-tatparya-nirnaya, signifying that his intention was to show the definitive way of understanding what the Bhagavatam has to say. In this and in all of his writings, Shri Madhva uncompromisingly opposed the Mayavadis' confusion of the separate identities of the Supreme Person, the jivas, material nature, time and karma. He especially did not want devotees of Lord Vishnu to entertain any conjectures about Shrimad-Bhagavatam's possibly aiming at an impersonal, formless conception of the Supreme. Because Madhva and his followers were so staunch in their defiance of impersonalism, Lord Chaitanya Mahaprabhu choose to formally affiliate Himself with their sampradaya by becoming a disciple of Shri Ishvara Puri, who was a great-grand-disciple of the eminent Madhvite acarya Vyasa Tirtha. Thus, out of deep respect for the founder-acarya of the Madhva-Gaudiya-sampradaya, Shrila Jiva Gosvami here refers to him in the grammatically plural form (shri-madhvacarya-caranaiah).

Shrimad-Bhagavatam contains only the most choice substance (saram saram) carefully selected from all the shrutis and smritis. It embodies the essence of the Upanishads' mysteries. It is the final, perfect fruit of the gradual revelation of Vedic thought through its immature phases of worldly rituals, demigod worship and impersonal meditation. It is the source of divine light for all who are willing to have it in this age of darkness. Of his numerous disciples, Shrila Vyasadeva chose one, his son Shukadeva, to receive this Bhagavatam. Shukadeva is like a parrot (also called shuka in Sanskrit) not only for his perfect repetition, but because in the same way as a fruit whose skin has been broken by a parrot's beak ripens more sweetly, its pulp becoming soft and sugary, so Shrimad-Bhagavatam became all the more relishable after emanating from Shukadeva's mouth. Shukadeva's meeting Parikshit and reciting the Bhagavatam to him was an act of sheer kindness to the unfortunate souls of Kali-yuga. For this one accomplishment of speaking Shrimad-Bhagavatam, the sages assembled with Parikshit at the Ganges' bank and with Suta and Shaunaka at Naimisharanya unanimously acknowledged him as their spiritual preceptor.

Purport by BBT Translators

Shrimad-Bhagavatam Is the Topmost Vedic Scripture

Here Shrila Jiva Gosvami explains Madhvacarya's reason for commenting on Shrimad-Bhagavatam. Shankaracarya wrote poems glorifying Lord Krishna's pastimes as told in the Bhagavatam, but some of his followers, not understanding his true intention, took this as a license to try to include the Bhagavatam as part of the Mayavada canon. Of those who tried to do this, a few wrote commentaries on the Bhagavatam and somehow managed to screw out an impersonal interpretation. One such commentary was Punyaranya's, which is now lost. Shrila Madhvacarya, wanting to protect Vaishnavas from being misled, wrote a gloss called Bhagavata-tatparya.

Since Jiva Gosvami has already shown that Shrimad-Bhagavatam is the topmost pramana, he can now cite it directly to demonstrate its own stature. Such citations will only increase a sincere reader's faith in the Bhagavatam, and so from this point on Shrila Jiva Gosvami relies on the Bhagavatam itself as the principal source for his analysis. Here he also reveals the eminence Shrimad-Bhagavatam enjoys by virtue of the status of its brilliant speaker, Shukadeva Gosvami. Vyasadeva taught the Bhagavatam to Shukadeva, his most brilliant student, and Shukadeva chose to study Bhagavatam because it is the most brilliant of books.

Although Shrila Vyasadeva had many disciples, He gave the Bhagavatam only to Shukadeva. Vyasa did this not because He was partial toward his son but because Shukadeva was atmavatam varam, "the best of the self-realized." In other words, Shukadeva had no ulterior, material motives, and therefore he could understand the true purport of the Bhagavatam, the essence of the Vedas, Vedanta, and Itihasas.

The most important part of a tree is its sweet, juicy fruit, and so Shrimad-Bhagavatam has been compared to the succulent fruit of the tree of Vedic literature. And this Bhagavatam fruit is even more exceptional because it has no skin or pit. In other words, there is nothing to discard in the Bhagavatam. In this Text Shrila Jiva Gosvami quotes two verses from the Bhagavatam, 1.1.3 and 1.2.3, to show its importance for both liberated and conditioned souls. Because Shukadeva was completely free of selfish motives, he fully realized the Bhagavatam's significance and so was elected to speak, even in an assembly of learned sages that included his guru and his guru's guru. The choice of Shukadeva as speaker implies that his qualifications for reciting Shrimad-Bhagavatam made him superior to all the other assembled sages. This is one more indication that Shrimad-Bhagavatam is the foremost of scriptures and that it alone should be analyzed to know sambandha, abhidheya, and prayojana.

Next Shrila Jiva Gosvami shows the importance of the speaker, Shri Shukadeva Gosvami.

TEXT 25

TEXT 25.1

sarva-muninam sabha-madhyam adhyasya upadeshöritvena tesham sarva-muninam gurutvam api tasya tatra su-vyaktam. yatah:

tatropajagmur bhuvanam punana
mahanubhava munayah sa-shishyah
prayena tirthabhighamapadeshaih
svayam hi tirthani punanti santah

atrir vashishöhash cyavanah sharadvan
arishöanemir bhrigur angirash ca
parasharo gadhi-suto 'tha rama
utathya indrapramadedhmavahau

medhatithir devala arshöisheno
bharadvajo gautamah pippaladah
maitreya aurvah kavashah kumbha-yonir
dvaipayano bhagavan naradash ca

anye ca devarshi-brahmarshi-varya
rajarshi-varya arunadayash ca
nanarsheya-pravarams tan sametan
abhyarcya raja shirasa vavande

sukhopavishöeshv atha teshu bhuyah
krita-pranamah sva-cikirshitam yat
vijnapayam asa vivikta-ceta
upasthito 'gre nigrihita-panih

ity-ady-anantaram:

tatash ca vah pricchyam idam vipricche
vishrabhya vipra iti-kriyatayam

sarvatmana mriyamanaish ca krityam
shuddham ca tatramrishatabhiyuktah

iti pricchatī rajni:

tatrabhavad bhagavan vyasa-putro
yadricchaya gam aōamano 'napekshah
alakshya-lingo nija-labha-tushōo
vritash ca balair avadhuta-veshah

Gopiparanadhana: It is a well-known fact that Shukadeva was placed on the instructor's seat in the assembly of all sages, assuming the role of their guru. This is as described, "At that time all the great-minded thinkers, accompanied by their disciples, arrived there. On the plea of making a pilgrim's journey, such sages verily sanctify a place of pilgrimage just by their presence. From different parts of the universe there arrived great sages like Atri, Cyavana, Sharadvan, Arishōanemi, Bhrigu, Vasishōha, Parashara, Vishvamitra, Angira, Parashurama, Utathya, Indrapramada, Idhmabahu, Medhatithi, Devala, Arshōishena, Bharadvaja, Gautama, Pippalada, Maitreya, Aurva, Kavasha, Kumbhayoni, Dvaipayana, and the great personality Narada. There were also many other saintly demigods, kings, and special royal orders called arunadayas [a special rank of rajarshis] from different dynasties of sages. When they all assembled to meet the emperor [Parikshit], he received them properly and bowed his head to the ground. After all the rishis and others had seated themselves comfortably, the king, humbly standing before them with folded hands, told them of his decision to fast until death" [Bhag. 1.19.8-12].

Then the king said:

"O trustworthy brahmanas, I now ask you about my immediate duty. Please, after proper deliberation, tell me of the unalloyed duty of everyone in all circumstances, and specifically of those who are just about to die" [Bhag. 1.19.24].

Then, after the king's query:

"At that moment there appeared the powerful son of Vyasadeva, who traveled over the earth indifferent and satisfied within himself. He did not manifest any symptoms of belonging to any social order or status of life. He was surrounded by women and children, and he dressed as if others had neglected him" [Bhag. 1.19.25].

BBT: Thus it is said [in Shrimad-Bhagavatam 1.19.8–12]:

"At that time all the great-minded thinkers, accompanied by their disciples, arrived there. On the plea of making a pilgrim's journey, such sages verily sanctify a place of pilgrimage just by their presence. From different parts of the universe there arrived great sages like Atri, Cyavana, Sharadvan, Arishōanemi, Bhrigu, Vasishōha, Parashara, Vishvamitra, Angira, Parashurama, Utathya, Indrapramada, Idhmabahu, Medhatithi, Devala, Arshōishena, Bharadvaja, Gautama, Pippalada, Maitreya, Aurva, Kavasha, Kumbhayoni, Dvaipayana, and the great personality Narada. There were also many other saintly demigods, kings, and special royal orders called arunadayas [a special rank of rajarshis] from different dynasties of sages. When they all assembled to meet the emperor [Parikshit], he received them properly and bowed his head to the ground. After all the rishis and others had seated themselves comfortably, the king, humbly standing before them with folded hands, told them of his decision to fast until death."

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"At that moment there appeared the powerful son of Vyasadeva, who traveled over the earth indifferent and satisfied within himself. He did not manifest any symptoms of belonging to any social order or status of life. He was surrounded by women and children, and he dressed as if others had neglected him" [Bhag. 1.19.25].

TEXT 25.2

tatash ca `pratyutthitas te munayah svasanebhyah' ity-ady-ante:

sa samvritas tatra mahan mahiyasam
brahmarshi-rajarsi-surarshi-varyaih
vyarocatalam bhagavan yathendur
graharksha-tara-nikaraih paritah

ity uktam.

Gopiparanadhana: Then "the sages all rose from their seats to honor him." And finally:

"Shukadeva Gosvami was then surrounded by saintly sages and demigods just as the moon is surrounded by stars, planets, and other heavenly bodies. His presence was gorgeous, and he was respected by all" [Bhag. 1.19.30].

BBT: Then the sages all rose from their seats to honor him. And finally:

"Shukadeva Gosvami was then surrounded by saintly sages and demigods just as the moon is surrounded by stars, planets, and other heavenly bodies. His presence was gorgeous, and he was respected by all" [Bhag. 1.19.30].

Purport by Gopiparanandhana prabhu

Shukadeva Gosvami had no material credentials. He had not even taken brahminical initiation. Still, the sages who came to witness King Parikshit's passing away all deferred to his authority without question. Three categories of rishis came to be with Parikshit while he fasted and waited for his death on the bank of the Ganges-Yamuna outside his capital city, Hastinapura. The demigods were represented by Narada, many elevated brahmanas led by Vyasadeva attended, and a number of saintly kings like Parikshit also came to listen. Although any of these wise sages could have instructed Parikshit expertly, they had all arrived there in their wanderings for the specific purpose of hearing Shukadeva speak Shrimad-Bhagavatam. Even in the company of their disciples, they were glad to humbly take the role of Shukadeva's audience. Parikshit was himself already fully God conscious, but he and everyone else participating in this assembly were thinking of the welfare of the future inhabitants of this deluded world.

Parikshit Maharaja first offered his sincere respect to all the sages together. Addressing them as vipras, learned brahmanas, he asked any or all of them to inform him what he, a person facing death, should now do. In the presence of so many great authorities including Narada and Vyasa, a cultured Vaishnava like Parikshit could not avoid asking for their advice. But almost everyone there was aware by mystic insight that Shukadeva Gosvami was meant to answer the king's questions, and indeed at that very moment Shukadeva appeared unannounced. As soon as they saw Shukadeva, everyone immediately recognized him and stood up from their seats. Without any need for deliberation, he was at once offered the speaker's chair.

Shukadeva came there of his own pure will; he had no motive of profit or reputation to satisfy by speaking to Parikshit in front of the sages. Parikshit also came there freely, without material purpose, as did the rest of the hearers. This is the attitude with which Shrimad-Bhagavatam should best be approached: the speaker should as much as possible be of the standard of Shukadeva Gosvami, and the hearers should be as renounced and surrendered as Parikshit and the great sages.

Purport by BBT Translators

Shri Shukadeva Gosvami Is the Best Scholar of Shrimad-Bhagavatam

After Shringi cursed Maharaja Parikshit, the king renounced his kingdom and took a vow to fast until death on the bank of the Ganges. At that time sages of all classes and orders came from various parts of the universe and assembled there. Among them were even incarnations of the Lord like Parashurama and Vyasadeva. When Parikshit Maharaja inquired from them about the duties of a human being, especially one who is about to die, no one gave him a definitive answer. At that time the most noble Shukadeva Gosvami arrived, and he was unanimously chosen as the right person to answer Maharaja Parikshit's query.

In the previous Text Jiva Gosvami said that all the sages accepted Shukadeva as guru. In this section Jiva Gosvami cites the references to support his claim. Since the sages accepted Shukadeva as guru and it was Shrimad-Bhagavatam that he spoke in response to Parikshit Maharaja's questions, we should understand that the Bhagavatam's philosophy was accepted by all the assembled sages, who included propagators and followers of various other philosophies. Just as Shrila Shukadeva Gosvami shone like an effulgent moon among the starlike sages, Shrimad-Bhagavatam shines in the same way among all other scriptures.

Next Shrila Jiva Gosvami shows that Shrimad-Bhagavatam is the representative of Lord Krishna, the Supreme Personality of Godhead.

TEXT 26

TEXT 26.1

atra yady api tatra shri-vyasa-naradau tasyapi guru-parama-guru tathapi punas tan-mukha-nihshritam shri-bhagavatam tayor apy ashruta-caram iva jatam ity evam shri-shukas tav apy upadidesha deshyam ity abhiprayah. yad uktam `shuka-mukhad amrita-drava-samyutam' iti. tasmad evam api shri-bhagavatasyaiva sarvadhikyam. matsyadinam yat puranadhikyam shruyate tat tv apekshikam iti. aho kim bahuna shri-krishna-pratinidhi-rupam evedam.

Gopiparanadhana: Both Shrila Vyasadeva and Narada were present. Although they were Shukadeva's spiritual master and grand spiritual master, still Shrimad-Bhagavatam as it emanated from his mouth seemed to them as if something they had never heard before. Thus, it is understood, Shukadeva acted as preceptor even for the two of them. It has been said that "by being touched by Shuka's mouth this fruit has become soft and full of nectar" [Bhag. 1.1.3]. For this reason also Shrimad-Bhagavatam is superior to all other scriptures. What we hear of the Matsya and other Puranas being the greatest is only relative. Indeed, why do we need to say any more? Shrimad-Bhagavatam is the exact image of Shri Krishna Himself.

BBT: Shri Vyasadeva and Narada Muni were present in that assembly. Although these two sages were Shri Shuka's guru and grand-guru, respectively, when they heard Shrimad-Bhagavatam issuing from his lips, they felt as if they had never heard it before. For this reason it is said here that he taught this most significant wisdom even to them. As mentioned earlier, shuka-mukhad amrita-drava-samyutam: "The Bhagavatam is enriched with nectarean juice from the mouth of Shuka" [Bhag. 1.1.3]. Thus in this sense also Shrimad-Bhagavatam is more glorious than any other scripture. Statements about the superiority of other Puranas, such as the Matsya Purana, are only relatively true. What more needs to be said! Indeed, Shrimad-Bhagavatam is the very representation of Lord Krishna.

TEXT 26.2

yata uktam prathama-skandhe:

krishne sva-dhamopagate dharma-jnanadibhih saha
kalau nashöa-drisham esha puranarko 'dhunoditah

iti. ata eva sarva-guna-yuktatvam asyaiva drishöam `dharmah projjhita-kaitavo 'tra' ity-adina,

vedah puranam kavyam ca prabhur mitram priyeva ca
bodhayantiti hi prahus tri-vrid bhagavatam punah

iti mukta-phale hemadri-kara-vacanena ca.

Gopiparanadhana: As said in the Bhagavatam's First Canto, "This Shrimad-Bhagavatam is as brilliant as the sun, and it has arisen just after the departure of Lord Krishna to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the Age of Kali shall get light from this Purana" [Bhag. 1.3.43]. Therefore we see that this scripture is uniquely endowed with all good qualities; this is shown by such statements as "Completely rejecting all religious activities which are materially motivated, this Bhagavata Purana propounds the highest truth" and, in the words of Mukta-phala and Hemadri's smriti, "The Vedas, Puranas and poetry give instruction like a master, a friend and a lover respectively. The Bhagavatam, however, teaches in all three ways."

BBT: As the First Canto states:

"This Shrimad-Bhagavatam is as brilliant as the sun, and it has arisen just after the departure of Lord Krishna to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the Age of Kali shall get light from this Purana" [Bhag. 1.3.43].

In this way we can see that only Shrimad-Bhagavatam is full with all virtues, as stated in the second verse of the First Canto: "Here the supreme religion is explained and all cheating propensities are rejected."

The supremacy of the Bhagavatam is also confirmed by the words of both Vopadeva (in his Mukta-phala) and Hemadri:

"The Vedas, Puranas, and poetic works instruct one like a master, friend, or beloved, respectively, but Shrimad-Bhagavatam instructs like all three."

TEXT 26.3

tasman manyantam va kecit puranantareshu vedasya sapekshatvam shri-bhagavate tu tatha sambhavana
svayam eva nirastety api svayam eva labdham bhavati. ata eva parama-shruti-rupatvam tasya. Yathoktam:

katham va pandaveyasya rajarsher munina saha
samvadah samabhut tata yatraisha satvati shrutih

iti. atha yat khalu sarvam purana-jatam avirbhavyety-adikam purvam uktam tat tu prathama-skandha-gata-shri-vyasa-narada-samvadenaiva prameyam.

Gopiparanadhana: So even if, as some people think, other Puranas are subordinate to the authority of the Vedas, Shrimad-Bhagavatam directly denies this idea in regards to itself. In other words, the Bhagavatam claims its own authority independently. Thus its position is that of the highest shruti authority, as is stated, "How did it so happen that King Parikshit met this great sage, making it possible for this shruti text for the pure Vaishnavas to be manifest?" [Bhag. 1.4.7]. What we stated earlier, that first all the other Puranas were revealed and then the Bhagavatam, is supported by the evidence of Shri Vyasadeva's and Narada's conversation in the First Canto.

BBT: Consequently, while some may think that other Puranas need the support of the Vedas' authority, Shrimad-Bhagavatam itself explicitly refutes the possibility that it may be dependent in this way; we thus receive the Bhagavatam on its own authority alone. For this reason it is in fact the highest manifestation of shruti [the original Vedas]. As it is said:

"How did it so happen that King Parikshit met this great sage, making it possible for this Vedic text for the pure Vaishnavas (satvati shrutih) to be sung to him?" [Bhag. 1.4.7].

That Shrimad-Bhagavatam was compiled after the other Puranas, as mentioned earlier, is known from the dialogue between Shri Vyasa and Narada Muni in the First Canto.

Purport by Gopiparanadhana prabhu

Vyasadeva and Narada were both familiar with the text of the Bhagavatam, the same text which Shukadeva spoke to Parikshit. "Still Shrimad-Bhagavatam as it emanated from his mouth seemed to them as if something they had never heard before." Shukadeva's simple repetition of the Bhagavatam was appreciated by the great sages present as a profound act of interpretation. In a way perfectly suiting the time and place, Shukadeva brought the almost forgotten Bhagavatam into this world once again in a new life. A few year later, Suta Gosvami gave birth to it in yet another, even more public reincarnation, and after this, many Vaishnava commentators brought forth new interpretations for one generation after another. As the general level of culture naturally modulated over the centuries, primarily in the direction of decreasing intelligence, the acaryas adjusted their explanations for their own students' understanding. As a rule, the weaker intelligence of each new generation in Kali-yuga made necessary more and more thorough commentary. Most recently, His Divine Grace A.C. Bhaktivedanta Swami Prabhupada achieved another masterful feat of interpretation--comparable in its creative boldness only to Shukadeva's recitation--by lucidly rendering the text of the Bhagavatam and its commentaries into English, a language ordinarily not very suited for expressing the subtleties of Vedic theology. All along, Shrimad-Bhagavatam has suffered no distortion from its faithful handlers, assuming only different external appearances in the changing light of time and place.

The Vedas give instructions as a master instructs a servant. Vedic injunctions are not dictatorial commands, however. They are always given as recommendations, addressed to mature humans capable of deciding for themselves what to do. No one is forced to obey Vedic authority involuntarily, by threats of eternal hell or any other coercion. The Puranas speak in a more friendly voice than the authoritarian Vedas; by telling stories and offering reasonable arguments they patiently encourage their readers to accept their good advice. Fine poetry attempts to speak with yet another voice, that of a cherished lover. Shrimad-Bhagavatam speaks fluently and convincingly in all these three languages, in the voices of authority, of friendly persuasion and of uncritical adoration.

Various Puranas present rival claims of superiority, which may all be true relatively, in comparison to other, even less sattvic Puranas. Shrimad-Bhagavatam's status, however, is absolute. No higher authority exists with the power to relativize the teachings of the Bhagavatam.

rajante tavad anyani/ puranani satam gane
yavad bhagavatam naiva/ shruyate 'mrita-sagaram

"All other Puranic scriptures shine forth in the assembly of saintly devotees only as long as that great ocean of nectar, Shrimad-Bhagavatam, is not heard" [Bhag. 12.13.14]. The authority of other Puranas is dependent on the verification of Vedic shruti, but Shrimad-Bhagavatam is independent. Shrila Jiva Gosvami even suggests that despite the Bhagavatam's officially belonging along with the other Puranas to the secondary category of smriti, Vaishnavas can be privy to the confidential fact that Shrimad-Bhagavatam is the most exalted shruti scripture. Therefore Shrila Jiva calls the Bhagavatam the pratinidhi-rupa of Shri Krishna, His direct reflection; because God and His image are nondifferent, this implies that Shrimad-Bhagavatam is the full incarnation of

the Supreme Personality of Godhead in sound.

Purport by BBT Translators

Shrimad-Bhagavatam Is Self-Sufficient

Vedic tradition recognizes three ways of teaching—like a ruler, like a friend, and like a lover. The Vedas speak in an imperative voice, like an overlord: *satyam vada dharmam cara*. “Speak the truth and be religious” (Taittiriya Up. 1.11). The Vedas do not need to offer logical reasons for following their instructions. One is expected to obey without question. The Puranas instruct like a friend, narrating stories with moral conclusions and providing reasoned explanations when required. Kavya, or poetic literature, gives counsel like a beloved lady, speaking sweetly but indirectly. Instructions are expressed in an aesthetically pleasing way to attract the reader or hearer. Shrimad-Bhagavatam uses all three of these methods to convey its teachings.

Just as a phrase or song becomes more significant when an eminent personality quotes or sings it, so the Bhagavatam has increased in significance because the eminent Shukadeva Gosvami recited it. He narrated the Bhagavatam in such a marvelous way that both his guru, Shrila Vyasadeva, and his param guru, Shri Narada Muni, were amazed. They felt as if they had never heard it before.

The customary etiquette is that a disciple should neither sit higher than his teachers nor speak as an authority in their presence. Shukadeva Gosvami’s speaking Shrimad-Bhagavatam from an elevated seat in the presence of his gurus is one of the rare exceptions. Because his gurus consented to it, however, Shri Shuka is faultless, as Shrila Vishvanatha Cakravarti Thakura points out in his commentary on Bhagavatam 1.17.29, which describes Shuka’s accepting the speaker’s seat. From the narrations of the Mahabharata we learn that Narada and Vyasa were often called upon to address various audiences on the subjects of karma, yoga, and jnana. They rarely had an opportunity to hear such extraordinarily pure Bhagavata discourse. So they were moved to great ecstasy when the nectarlike juice of topics concerning the Supreme Personality of Godhead issued from the lips of Shri Shuka, their qualified disciple.

Shrimad-Bhagavatam’s special greatness is thus due to its unparalleled author, its eminent speaker, and its elevated audience. No other scripture in recorded history has ever had such an audience, except perhaps when Grandfather Bhishma instructed King Yudhishöhira from his bed of arrows after the Kurukshetra War. Bhishma’s main purpose, however, was to convince Yudhishöhira to begin managing his kingdom. By contrast, Shrimad-Bhagavatam was spoken in just the opposite context: King Parikshit, having renounced his kingdom, simply wanted to hear krishna-katha and in this way discharge the only duty of a dying man. Shri Shukadeva thus had no need to dilute his narration with talk of lower religious principles. Therefore Shrimad-Bhagavatam is the most perfect and complete transcendental scripture. It does not even depend on the support of the Vedas.

Indeed, the sunlike Shrimad-Bhagavatam is the very representation of Lord Krishna. The Lord possesses all good qualities, as Shrila Rupa Gosvami explains in his *Bhakti-rasamrita-sindhu* (2.1.17) while analyzing various devotional mellows:

nayakanam shiro-ratnam krishnas tu bhagavan svayam
yatra nityataya sarve virajante maha-gunah

“Lord Shri Krishna, the original Personality of Godhead, is the crest jewel of all heroes. All wonderful qualities are eternally present in Him.” Since Shrimad-Bhagavatam is nondifferent from Krishna, it is also a reservoir of all good qualities.

When Lord Krishna appeared,[DDB100] He destroyed many demons and protected His saintly devotees. In the same way, the Bhagavata Purana uproots the demoniac influence in society and protects saintly persons with its ambrosial narrations. Other scriptures speak about fruitive activities, impersonal Brahman, or yoga, and they may or may not say something about the transcendental path of love of Godhead. But the Bhagavatam kicks out all types of inferior, cheating religions like refuse. Only explanations of the absolute reality find a place in its pages.

Having established Bhagavatam as the supreme pramana, in the next Text Shrila Jiva Gosvami explains his method of analyzing it.

TEXT 27

TEXT 27.1

tad evam parama-nishchaya-shreya-shri-bhagavatam eva purvaparyavirodhena vicaryate. tatra sandarbha-shaoktmake granthe sutra-sthaniyam avatarika-vakyam vishaya-vakyam shri-bhagavata-vakyam. bhashya-rupa tad-vyakhya tu samprati madhya-deshadau vyaptan advaita-vadino nunam bhagavan-mahimanam avagahayitum tad-vadena karvurita-lipinam parama-vaishnavanam shridhara-svami-carananam shuddha-vaishnava-siddhantanugata cet tarhi yathavad eva vilikhyate.

Gopiparanadhana: Therefore to ascertain what is actually the highest good in life we should focus our investigation on Shrimad-Bhagavatam, carefully reconciling its statements with what precedes and follows them. With this aim, in this work consisting of six Sandarbhas the introductory sentences [in each anuccheda] will serve the function of sutras. The quotations from Shrimad-Bhagavatam will be the scriptural texts under consideration. Shridhara Svami's explanation of the Bhagavatam will serve as our primary commentary.

Shrila Shridhara Svami is a perfect Vaishnava. But to entice the Advaita-vadis--nowadays prominent all over Madhya-desh and other parts of the country--to become absorbed in the glories of the Supreme Lord, he mixed some traces of their theories into his writings. We will cite Shri Svami-carana's commentary verbatim when it agrees with the conclusions of pure Vaishnava philosophy.

BBT: So it is that we shall focus our attention on studying Shrimad-Bhagavatam to determine what is the ultimate good in life. While conducting this study, we shall take into consideration how Shrimad-Bhagavatam's statements harmonize with their preceding and following texts. In these Six Sandarbhas, the statements with which we introduce our explanation of the Bhagavatam verses will serve as the sutras, the Bhagavatam verses themselves will serve as the scriptural text to be analyzed, and the explanations of these verses given by the great Vaishnava Shridhara Svami will serve as the commentary on the sutras. Sometimes he inserted Mayavadi ideas into his writings to make the glories of the Personality of Godhead more attractive to the minds of the impersonalists, who are now quite prevalent, especially in central India. When Shridhara Svami's commentary accords with strict Vaishnava principles, we shall quote it verbatim.

TEXT 27.2

kvacit tesham evanyatra-drishya-vyakhyanusarena dravidadi-desha-vikhyata-parama-bhagavatam tesham eva bahulyena tatra vaishnavatvena prasiddhatvat shri-bhagavata eva

kvacit kvacin maha-raja dravideshu ca bhurishah

ity anena pramita-mahimnam sakshac-chri-prabhrititah pravritta-sampradayanam shri-vaishnavabhidhanam shri-ramanuja-bhagavat-pada-viracita-shri-bhashyadi-drishya-mata-pramanyena mula-grantha-svarasyena canyatha ca. advaita-vyakhyanam tu prasiddhatvan nativaitayate.

Gopiparanadhana: Our explanation of certain Bhagavatam verses will be based on comments given by Shridhara Svami on other verses. Sometimes our explanation will be based on statements by the exalted devotees of the Lord known as Shri Vaishnavas. They are famous throughout the Dravida-desha and in other regions, and their sampradaya was founded by the goddess Shri herself. Shrimad-Bhagavatam attests to the greatness of these devotees, affirming their numerical strength in South India and their reputation as Vaishnavas: "[In Kali-yuga there are indeed Vaishnavas] scattered here and there, but they are especially abundant in the Dravida regions" [Bhag. 11.5.39]. The statements of the Shri Vaishnavas we cite are certified by the authority of Shri Ramanuja Bhagavat-pada's opinions, found in his Shri-bhashya and other works written by him.

Sometimes we will simply follow the self-evident meaning of the original Bhagavatam texts, and sometimes we will base our explanations on other authorities. Since the explanations of the Advaita-vadis are already so well-known we will not bother to elaborate on them much.

BBT: Sometimes we shall follow the views Shridhara Svami has expressed in writings other than his Bhagavatam commentary. In other cases we shall follow the original meaning of the text by basing our explanations on the authoritative opinions of the venerable Ramanujacarya Bhagavatpada, expressed in such works as Shri-bhashya. He is the renowned leader of the Vaishnavas of the Shri-sampradaya, which originated directly with Goddess Lakshmi. These great devotees are famous throughout India's southern region (Dravida-desha) and elsewhere. Shrimad-Bhagavatam itself states that they are well known as devotees of Vishnu in the south:

"O king, a few Vaishnavas can be seen here and there in this age, but they can be found in abundance in the Dravida country" [Bhag. 11.5.39].

Since the principles of Advaita-vada are already well known, we shall not discuss them at length.

Purport by Gopiparanadhana prabhu

Shri Tattva-sandarbha can be considered logically divided into two parts, although Shrila Jiva Gosvami did not specifically indicate this division. The first twenty four anucchedas prove the authority of the Bhagavatam on the basis of reason and various scriptural authorities. This having been done, the Bhagavatam itself has now become the prime source of verification, and will continue to be so throughout the rest of the Six Sandarbhas. The second part of the Tattva-sandarbha, beginning from anuccheda 25, ascertains the general nature of the Supreme Truth, or tattva, revealed in Shrimad-Bhagavatam. Panditas sometimes call the two parts of Tattva-sandarbha the Pramana-khanda and Prameya-khanda; pramana means "source of valid knowledge" and prameya means "object of pramana," so in other words the two parts deal with epistemology and ontology respectively.

In anucchedas 27 and 28 Shri Jiva Gosvami discusses some details of his methodology. The principle object of study in the Sandarbhas will be texts of the Bhagavatam, not in artificial isolation, but examining the verses with carefully consideration of the systematic intent of the whole work and the verses' immediate and extended contexts. Each Sandarbha deals with an individual main topic, and within each Sandarbha relevant secondary topics are dealt with in regular order. The choice of Bhagavatam verses to be considered is thus going to made on a topical basis.

Text 27.1 describes the formal organization of the individual anucchedas, which is modeled after the logical structure of the Vedanta-sutra. In the Vedanta-sutra, Dvaipayana Vyasa groups short, complete arguments into anukaranas of one or more sutras. The sutras themselves are usually resolutions of doubts about the correct understanding of particular statements of the Upanishads. These vishaya-vakyas, or shruti texts under consideration, are left unspoken, and are only known on the testimony of an authoritative commentary (bhashya). Each school of Vedanta relies on the bhashya of its own founder-acarya, together with any number

of sub-commentaries (öikas) by followers. Shrila Jiva Gosvami plans to introduce his anucchedas with statements of his own which will serve the function of sutras. He will quote a Bhagavatam verse, or sometimes a few, as the vishaya-vakya to be discussed. Then he will comment on the meaning of the verse. As he states here, much of this commentary will be drawn directly from Shridhara Svami's Bhavartha-dipika on Shrimad-Bhagavatam, sometimes quoted verbatim.

Another principle source of explanation will be statements by teachers of the Ramanuja-sampradaya. Gaudiya Vaishnavas are in some respects closer philosophically to the Shri Vaishnavas coming from Ramanujacarya than to the Madhvites with whom they are officially affiliated. Lord Chaitanya's followers cannot agree with some of Madhvacharya's teachings on the nature of the finite souls, especially his opinion that only some jivas are constitutionally in the mode of pure goodness and that only this minority is eligible for liberation from material existence. The Chaitanya Vaishnavas only major disagreement with Shri Vaishnava opinion concerns the jivas after liberation: Shri Vaishnavas deny that individual relationships with God are fixed, on the grounds that having only one kind of relationship would impose a limitation on the freedom of liberation.

The Advaita-vadis' comments on the words of the Personality of Godhead and His pure devotees in Bhagavad-gita and Shrimad-Bhagavatam are meant to obliterate Him as an absolute person, to relativize Him to the position of another aspect of illusion. Even if this view acknowledges Him to be the highest form of illusion, it is extremely repugnant to pure Vaishnavas. Therefore Vaishnavas disparagingly refer to the Advaita Vedantists as Mayavadis, proponents of the theory that everything with name and form is a creation of Maya, even God. Without being rude, Shrila Jiva Gosvami here offers a mild excuse for not citing Advaita explanations of Shrimad-Bhagavatam in the Sandarbhas.

Purport by BBT Translators

Methodology of the Shaö-sandarbha

Here Shrila Jiva Gosvami explains his method of analyzing Shrimad-Bhagavatam. He plans to follow a format similar to the one Shrila Vyasadeva uses in the Vedanta-sutra. In the Sandarbhas, the introductory statements are like the sutras in the Vedanta-sutra, the statements of Shrimad-Bhagavatam constitute the subject to be analyzed, and Shrila Jiva Gosvami's comments on the Bhagavatam's statements are like the commentary (bhashya) on the sutras. Jiva Gosvami also indicates that his explanations are not his personal opinion or products of his imagination but are given strictly according to the opinions of the previous Vaishnava acaryas, such as Ramanujacarya and Shridhara Svami.

Although Shridhara Svami accepted the renounced order of life in Shankara's sampradaya, which opposes the personalism of Krishna consciousness, his commentaries on Shrimad-Bhagavatam, the Bhagavad-gita, and the Vishnu Purana make it obvious that he was a great Vaishnava. He clearly states in his commentaries that the Lord's form, qualities, abode, associates, and names are all transcendental and eternal, and that devotion to the Lord continues even after liberation. These key philosophical points are opposed to Advaita monism and reveal Shridhara Svami's true stance.

Shri Chaitanya Mahaprabhu also accepted sannyasa in Shankara's line, but from the beginning His teachings refuted the Mayavada doctrine. Hence Shri Chaitanya's great respect for Shridhara Svami and his Bhagavatam commentary is proof enough that Shridhara Svami was not a Mayavada sannyasi at heart, any more than Shri Chaitanya Mahaprabhu was. Chaitanya Mahaprabhu considered all Mayavadis offenders at the lotus feet of Krishna, the Supreme Personality of Godhead, yet he would not tolerate even mild or indirect criticism of Shrila Shridhara Svami. When Vallabha Bhaööa told Lord Chaitanya he had written a Bhagavatam commentary that surpassed Shridhara Svami's, Lord Chaitanya rebuked Vallabha and refused to hear it (see Chaitanya-caritamrita, Antya 113-37). From this incident we can understand the exalted status of Shridhara Svami as a

surrendered, pure devotee of the Lord. We can also be certain that Jiva Gosvami, as a loyal follower of Lord Chaitanya's, held Shridhara Svami's Bhagavatam commentary, Bhavartha-dipika, in high esteem. Thus Shrila Jiva Gosvami refers to Shridhara as parama-vaishnava, a topmost devotee.

In this Text Shrila Jiva Gosvami tells why Shridhara Svami inserted some Mayavadi ideas into his Bhavartha-dipika commentary. Some of Shankara's followers developed a taste for Shrimad-Bhagavatam after reading his devotional poems based on the Bhagavatam, but these followers still maintained their overall impersonal outlook. To attract these sannyasis toward the path of devotion, Shridhara Svami wrote a mixed commentary on the spotless Purana. Just as a fisherman uses bait to catch fish, occasionally Shridhara Svami would present monistic opinions about some Bhagavatam verses in order to attract the Mayavadis who liked to read the Bhagavatam. This was merely part of his preaching strategy; it doesn't make him a Mayavadi.

Nevertheless, although Jiva Gosvami understands Shridhara Svami's motives, in the Sandarbhas he chooses not to cite the impersonal explanations found in the Bhavartha-dipika. In fact, throughout the Sandarbhas Shrila Jiva Gosvami takes every opportunity to demolish the Mayavada view. Clearly he does not consider the Mayavadis his primary audience, as Shridhara Svami must have when he wrote his commentary. Jiva Gosvami's intended audience is apparent from his declaration in the sixth Text of the Tattva-sandarbha, where he says that no one should read this book who is averse to serving Lord Krishna's lotus feet.

Jiva Gosvami's intended audience comprises those who are already on the path of Krishna consciousness or at least interested in taking to it. Naturally, therefore, he says here that he will quote from Shridhara Svami's commentary only when it accords with strict Vaishnava principles. This statement has caused some modern scholars to criticize Jiva Gosvami for not respecting the liberal sentiments of Shri Chaitanya Mahaprabhu, but this criticism arises from a superficial understanding of Lord Chaitanya's real attitude.

Shridhara Svami was not a Mayavadi, although for the reason mentioned above he did give a monistic slant to some parts of his Bhagavatam commentary. Considering why Shridhara Svami did this in his Bhavartha-dipika, why should Shrila Jiva Gosvami, in an entirely different work meant for an entirely different audience, cite those explanations of Shridhara's that oppose the true conclusion of the Bhagavatam and even Shridhara Svami's own convictions? Shri Jiva has already established Shrimad-Bhagavatam as the supreme authority, and from this point on in his Sandarbhas he will not deal with any opinions that contradict it. He makes his policy explicit: He respects the purports of Shridhara insofar as they follow the spirit and intent of the Shrimad-Bhagavatam itself. In this way Shrila Jiva Gosvami remains true to the Vaishnavism of Shrila Shridhara Svami and also to his own Gaudiya-sampradaya.

At the end of this Text, when Jiva Gosvami says he is not going to describe the details of the Advaita monistic doctrine because they are already well known, he implies that Mayavada, though popular, only apparently explains the meaning of the shastras and is not really worth discussing, and he also implies that he intends to refute it.

Next Shrila Jiva Gosvami describes the sources of evidence other than Shrimad-Bhagavatam that he plans to cite in the Shaṅ-sandarbha.

TEXT 28

TEXT 28.1

atra ca sva-darshitārtha-viśeṣa-pramāṇyayaiva na tu śrīmad-bhāgavatavākya-pramāṇyaya pramāṇāni
śruti-purāṇādi-vacanāni yathā-dṛṣṭvā evodaharāṇīyāni. kvacit svayam adṛṣṭakārāṇi ca tattva-vāda-
gūṇam anādhūnikānam śrīmac-cāṅkarācārya-śiṣyātām labdhvāpi śrī-bhāgavat-pakṣa-patena tato
vicchidyā pracura-pracarita-vaishnava-mata-viśeṣaṇam dakṣiṇādi-deśa-vikhyata-śiṣyopāśiṣyī-bhūta-

shri-vijayadhvaja-brahmatirtha-vyasatirthadi-veda-vedartha-vidvad-varanam shri-madhvacarya-carananam
shri-bhagavata-tatparya-bharata-tatparya-brahma-sutra-bhashyadibhyah sangrihitani.

Gopiparanadhana: In this book I will be citing various statements from shruti, Puranas and other scriptures, quoting the exact words which I have seen written. I will do this to provide evidence for my own ideas, rather than to verify what Shrimad-Bhagavatam says. Sometimes I have not myself seen the original scriptures from which I cite passages; these citations I borrow from various works of Shri Madhvacarya-carana, including Shri Bhagavata-tatparya, Mahabharata-tatparya and Brahma-sutra-bhashya. Shri Madhva is the spiritual master of the Tattva-vada school. He is an old, standard authority. Although he originally belonged to the disciplic line directly descending from Shrimat Shankaracarya, he separated himself from Shankara's school and joined the party of the Vaishnavas. His special Vaishnava doctrine has been preached widely. Among his disciples and later followers, renowned in South India and elsewhere, are Shri Vijayadhvaja Tirtha, Brahmanya Tirtha and Vyasa Tirtha, all of whom are very eminent scholars of the Vedas and their purports.

BBT: Here in the Shaö-sandarbha I will quote from the Vedas, Puranas, and other such scriptures, just as I have seen them. I will quote these passages to verify my own interpretations, not the statements of Shrimad-Bhagavatam. Some of the verses quoted here I have not seen in their original texts but have gleaned from citations in the Bhagavata-tatparya, Bharata-tatparya, Brahma-sutra-bhashya, and other works by the venerable Madhvacarya, the prolific preacher of the distinct Vaishnava philosophy of Tattva-vada. {Although coming originally in the disciplic line of Shriman Shankaracarya, he became an adherent of Vaishnavism and severed his connection with the Advaitins.}[drav101] In his line have appeared such disciples and grand-disciples as Vijayadhvaja Tirtha and Vyasa Tirtha[drav102]; very famous in the south, they are most eminent scholars of the Vedic literature and its interpretation.

TEXT 28.2

taish caivam uktam bharata-tatparye:

shastrantarani sanjanan vedantasya prasadatah
deshe deshe tatha granthan drishöva caiva prithag-vidhan

yatha sa bhagavan vyasah sakshan narayanah prabhuh
jagada bharatadyeshu tatha vakshye tad-ikshaya

iti. tatra tad-uddhrita shrutish catur-veda-shikhadya puranam ca garudadinam samprati sarvatrapracarad-rupam amshadikam samhita ca maha-samhitadika tantram ca tantra-bhagavatadikam brahma-tarkadikam iti jneyam.

Gopiparanadhana: Thus in his Mahabharata-tatparya [2.7.8] Shri Madhva says, "It is by the mercy of the Vedanta-sutra that I have correctly understood other scriptures, having engaged myself in studying many different kinds of books located in various places. Here I will speak my opinions according to the views of Bhagavan Vyasa, the Supreme Lord Narayana in person, as he has expressed them in his Mahabharata and other works." It is useful to know that Madhvacarya has cited shruti texts such as the Catur-veda-shikha, portions of the Garuda and other Puranas which are now not available everywhere, samhitas like the Maha-samhita, and tantras like the Tantra-bhagavata and Brahma-tarka.

BBT: In his Bharata-tatparya Shri Madhvacarya states:

"Having understood other scriptures with the help of the Vedanta-sutra, and having looked at various kinds of scriptures in different parts of the country, I shall give my explanation in accordance with what Shri Vyasadeva, who is none other than the Supreme Lord Narayana, has spoken in His Mahabharata and other works. In this description I will carefully adhere to His viewpoint" (Bharata-tatparyya 2.7.8).3

The texts we will cite from the works of Shri Madhvacarya will include portions from such Vedic shrutis as the Catur-veda-shikha, Puranic texts from unavailable parts of the Garuda Purana and other works, samhita texts from the Maha-samhita and similar works, and tantra texts from the Tantra-bhagavatam, Brahma-tarka, and so on.

Purport by Gopiparanadhana prabhu

Shrila Jiva Gosvami throughout his life was famous for his strict honesty. A life-long celibate, he was renounced in his habits even as a child. It is said that he never spoke anything which could not be verified to be true, even in his dreams. In the Sandarbhas he will carefully corroborate his interpretation of Shrimad-Bhagavatam by the trustworthy evidence of shabda-pramana. This is the standard of brahminical scholarship:

tasmac chastram pramanam te/ karyakarya-vyavasthitau
jnatva shastra-pramanoktam/ karma kartum iharhasi

"You should therefore understand what is duty and what is not duty by the regulations of the scriptures. Knowing such rules and regulations, you should execute your prescribed duty in this world" [Bhagavad-gita 16.24]. An honest brahmana will always reflect first on the opinion of shastra (scripture) before doing anything and before forming and expressing any opinion.

Whenever possible, Shri Jiva has directly consulted copies of the primary sources he cites. In some cases when this was not possible, he has borrowed citations from the works of Madhvacarya. Shri Madhva conducted extensive research in various parts of India to locate little-known texts to help elucidate the Vaishnava understanding of Vedanta theology. Over two hundred of the many scriptures which he quotes with references by name in his thirty-three works are so rare that no copy of them is known to exist anywhere today. Shrila Jiva Gosvami, however, trusts the word of Shri Madhva and has no doubt that these references are authentic.

We might ask, if Vaishnava acaryas like Ramanuja and Madhva are accepted as perfectly honest authorities, how is it that the followers of Chaitanya Mahaprabhu do not agree with some of their opinions? The answer lies in the fact that beyond the basic qualification of honesty, spiritual authorities can vary in their degree and kind of realization of the Absolute Truth. We can understand Shrila Ramanujacarya as representing the mood of Vaikunöha, where Supreme Lord Narayana is worshiped reverentially. The eternally liberated devotees of Vaikunöha mostly enjoy relationships of servitude and respectful friendship with the Personality of Godhead; they have great appreciation for the more intimate moods of equal friendship, parenthood and conjugal love, but are not themselves living in these. Thus in the Tamil poetry of the ancient Shri Vaishnava Alvars we see the poet expressing himself in emulation of the mood of a gopi on one page and in the mood of Hanuman on the next. It is natural that Vaishnavas in the spirit of Vaikunöha do not restrict themselves to meditation on only one kind of relationship of God, because while serving the Lord mostly in awe and reverence they relish contemplating His dealings with His more confidential devotees. Shrila Madhvacarya was an incarnation of one of the three sons of the wind-god Vayu, along with Hanuman and Bhima. He naturally represented the attitude of the demigods. Shri Madhva's philosophy is called Tattva-vada because he emphasized that Lord Vishnu is the Absolute Truth and that all the energies of creation which are controlled and sustained by Him are real. But, faithful to the viewpoint of the demigods, he also postulated that the demigods headed by Brahma are the best devotees of Vishnu.

Lord Chaitanya Mahaprabhu presents a viewpoint which transcends that of the demigods and the devotees of Vaikunöha, namely the viewpoint of the Supreme Personality of Godhead, Shri Krishna Himself. With due respect to the worshipable Vaishnava acaryas who preceded Him in Kali-yuga, only Lord Chaitanya could reveal the Absolute Truth fully in its highest aspects. Aradhyo bhagavan vrajesha tanayas tad-dhama vrindavanam: He taught that the original form of God is Krishna in Vrindavana, and that Narayana and all

other appearances of the Supreme Lord emanate from Him. Ramya kait upasana vraja-vadhu-vargena ya kalpita: Furthermore, purer and more elevated than the worship offered to the Lord in Vaikunöha or in this world by the demigods is the intimate service rendered Him by the young cowherd girls of Vrindavana.

Purport by BBT Translators

The Source of References

Since Shrila Jiva Gosvami has proven Shrimad-Bhagavatam to be the supreme pramana, it needs no further validation. Therefore, as he mentions here, from this point onward he will quote scripture only to support his own interpretations, not the Bhagavatam's statements. He will cite sources he has read in his own library and elsewhere, and he will also borrow references from the writings of Shri Madhvacarya, who lived a few centuries before Jiva. Madhvacarya often quotes from books that by Shri Jiva's time had already been lost.

In Madhvacarya's time (the twelfth century A.D.) there were no printing presses. Madhvacarya traveled the length and breadth of India collecting scriptures and philosophical books and copying them by hand at the various temples and libraries he visited. He was renowned for his photographic memory, so when he was not allowed to copy the books he found, he read them and later reproduced them from memory. In this way he amassed an immense library at his headquarters in Udupi, in Karnaöaka. Some say his library had no equal. Unfortunately, it was destroyed by fire, and many of the books he refers to in his writings were lost forever. In several places in the Sandarbhas Shrila Jiva Gosvami has to make do with the references from lost works cited by Madhvacarya in his books. [DDB103]

Madhvacarya's Tattva-vada is by definition the philosophy that "everything is real": sarvam vastu satyam iti tattva-vadah. The Advaita monists say that only Brahman is real and that everything else is a manifestation of Maya. Madhvacarya soundly defeated the Mayavada philosophy with his Tattva-vada, both in his writings and in public debates with the leading Mayavadis of his time.

By relying on books by Shrila Madhvacarya and his eminent followers as a principal source of evidence, Jiva Gosvami shows his indebtedness to them. Jiva Gosvami is, however, a follower of Lord Chaitanya, whose teachings differ from Madhvacarya's. In his Sandarbhas Shri Jiva plans to draw from those ideas of Madhvacarya that agree with Lord Krishna Chaitanya Mahaprabhu's Acintya-bhedabheda philosophy. When examined impartially, the Acintya-bhedabheda philosophy proves the best and most comprehensive explanation of Vedic knowledge. It is the perfect synthesis of all the Vedic literature because its creator, Shri Chaitanya, is the Supreme Personality of Godhead. When the Supreme Lord creates a philosophy, it naturally surpasses all other systems of thought.

Here the pramana section of Shri Tattva-sandarbha ends. Having established shabda-pramana as the only independently valid means of knowledge, and having established Shrimad-Bhagavatam as the topmost form of shabda-pramana, in the next section Shrila Jiva Gosvami will begin his discussion of the prameya, or what we come to know by resorting to the topmost pramana.

TEXT 29

TEXT 29.1

atha namas-kurvann eva tatha-bhutasya shrimad-bhagavatasya tatparyam tad-vaktur hridaya-nishöha-

paryalocanaya sankshepatas tavan nirdharayati:

sva-sukha-nibhrita-cetas tad-vyudastanya-bhavo
'py ajita-rucira-lilakrishöa-saras tadiyam
vyatanuta kripaya yas tattva-dipam puranam
tam akhila-vrijina-ghnam vyasa-sunum nato 'smi

Gopiparanadhana: So now let us look at a verse which offers homage to the speaker of this Shrimad-Bhagavatam and briefly defines the Bhagavatam's message by reflecting on the attitude of the speaker's heart: "Let me offer my respectful obeisances unto Shukadeva Gosvami, my spiritual master, the son of Vyasadeva. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in his own happiness of Brahman realization, giving up all other types of consciousness, he became attracted by the pleasing, most melodious pastimes of Lord Ajita. He therefore mercifully spoke this supreme Purana, Shrimad-Bhagavatam, which is the bright light of the Absolute Truth and which describes the activities of the Lord" [Bhag. 12.12.69].

BBT: Such being the status of Shrimad-Bhagavatam, Suta Gosvami concisely defines its basic message by turning our attention to the disposition of the heart of its speaker while offering him obeisances:

"Let me offer my respectful obeisances unto Shukadeva Gosvami, my spiritual master, the son of Vyasadeva. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realization, giving up all other types of consciousness, he became attracted by the pleasing, most melodious pastimes of Lord Ajita. He therefore mercifully spoke this supreme Purana, Shrimad-Bhagavatam, which is the bright light of the Absolute Truth and which describes the activities of the Lord" [Bhag. 12.12.69].

TEXT 29.2

öika ca shridhara-svami-viracita `shri-gurum namas-karoti. sva-sukhenaiva nibhritam purnam ceto yasya sah. tenaiva vyudasto 'nyasmin bhavo bhavana yasya tatha-bhuto 'py ajitasya rucirabhir lilabhir akrishöhah sarah sva-sukha-gatam dhairyam yasya sah. tattva-dipam paramartha-prakashakam shri-bhagavatam yo vyatanuta tam nato 'smi' ity esha.

Gopiparanadhana: Here is Shridhara Svami's commentary on this verse: "He [Suta Gosvami] offers obeisances to his spiritual master. [Sva-sukha-nibhrita-cetah means] he whose heart was full with his own happiness. Therefore he had given up all thoughts of anything else. Even though this was his condition, the gravity of his inner happiness was deflected by the charming pastimes of Lord Ajita. I bow down to him, who expounded Shrimad-Bhagavatam, the light of the truth, that is to say, the scripture which reveals the highest goal of life."

BBT: Shridhara Svami explains in his commentary:

"Suta Gosvami pays obeisances to his spiritual master [Shri Shuka], whose mind was filled only with the bliss of the self and who had thus put aside all other thoughts. But even at that elevated stage his mind was drawn to the enchanting pastimes of Lord Ajita, and this attraction caused him to abandon his sober attachment to impersonal bliss. I offer my obeisances unto him, the speaker of Shrimad-Bhagavatam, which illumines the supreme goal of life."

TEXT 29.3

evam eva dvitiye tad-vakyam eva `prayena munayo rajan' ity-adi-padya-trayam anusandheyam. atrakhila-vrijinam tadrisha-bhavasya pratikulam udasinam ca sarvam jneyam. tad evam iha sambandhi-tattvam brahmanandad api prakrishöo rucira-lila-vishishöhah shriman ajita eva. sa ca purnatvena mukhyataya shri-krishna-samjna eveti shri-badarayana-samadhau vyakti-bhavishyati. tatha prayojanakhyah purusharthash ca

tadrisha-tad-asakti-janakam tat-prema-sukham eva. tato 'bhidheyam api tadrisha-tat-prema-janakam tal-lila-shravanadi-lakshanam tad-bhajanam evety ayatam. atra vyasa-sunum iti brahma-vaivartanusarena shri-krishna-varaj janmata eva mayaya tasyasprishōatvam sucitam. shri-sutah shri-shaunakam.

Gopiparanadhana: In the same regard we can examine the three verses in the Second Canto, spoken by Shukadeva himself, which begin "Most sages, O King^{1/4}" [Bhag. 2.1.7-9]. "All inauspicious things" in the verse under consideration [Bhag. 12.12.69] we can understand as meaning everything inimical or irrelevant to that mentality. Thus this verse indicates that the sambandhi-tattva, the truth with which one should establish contact, is something greater than the bliss of Brahman, namely Shriman Ajita, who is especially qualified by His charming pastimes. That this Lord is fully and literally realized by the name of Krishna is going to be shown in Shri Badarayana Vyasa's trance. The goal of human life, termed prayojana, is also described here; it is the happiness of pure love for Him, which produces strong bonding to Him. From this can be inferred the abhidheya or process for achieving this goal, specifically the practice of worshiping Him, which generates such pure love for Him. The phrase "son of Vyasa" in the verse implies, as we know from the Brahma-vaivarta Purana, that Shukadeva was free from all influence of Maya from his very birth because of Shri Krishna's benediction. The verse under discussion was spoken by Shri Suta to Shri Shaunaka.

BBT: Similarly worth examining are the three verses Shri Shuka speaks in the Second Canto that begin with the verse whose first line is prayena munayo rajan [Bhag. 2.1.7-9]. In the verse under discussion [Bhag. 12.12.69] we should understand that the words akhila-vrijinam ("all inauspicious things") indicate everything contrary or irrelevant to devotional service.

Therefore the subject of this book (sambandhi-tattva) is Shriman Ajita, who transcends the ecstasy of impersonal realization and is distinguished by His enchanting pleasure pastimes. Later, in the context of our discussion of Shri Vyasa's trance, it will be made clear that in His fullest manifestation Lord Ajita is primarily named Shri Krishna.

Similarly, the final goal (prayojana-tattva) is the happiness of love for Him, which leads to the sort of attachment to Him that Shri Shuka experienced. And thus our means (abhidheya) is service to Him, characterized by such devotional processes as hearing His divine pastimes, an activity that generates love for Him, as it did in the case of Shri Shuka. The identity of each of these three principles (sambandha, abhidheya, and prayojana) follows as a natural logical consequence.

The phrase vyasa-sunum ("son of Shri Vyasa") in Shrimad-Bhagavatam 12.12.69 alludes to something described in the Brahma-vaivarta Purana—namely, that Shukadeva, because of Shri Krishna's benediction, remained untouched by Maya from his very birth.

The verse under discussion [Bhag. 12.12.69] was spoken by Shri Suta to Shri Shaunaka.

Purport by Gopiparanadhana prabhu

Having demonstrated the authority of Shrimad-Bhagavatam and having outlined his methodology, Shri Jiva Gosvami now begins his exposition of the science of Krishna consciousness on the basis of statements from Shrimad-Bhagavatam. He first presents a basic conspectus of the science, touching each of the three major phases of realization in Krishna consciousness (sambandha, abhidheya and prayojana), by looking at Suta Gosvami's praise of Shri Shukadeva in the next-to-last chapter of the Bhagavatam. This verse helps us begin to understand the primary concerns of Shrimad-Bhagavatam by showing us something about the concerns of its speaker; certainly, at least, the Bhagavatam's attitude should not be contradicted by that of its speaker.

Before hearing Shrimad-Bhagavatam from his father, Shukadeva was already a self-realized impersonalist. The satisfaction he enjoyed within himself was something very few people in this world ever experience. Even a vague perception of the Supreme Lord's transcendental existence, lacking any focus on His all-attractive personality, His beauty and His charming pastimes, is still adequate to motivate impersonalists to abandon all material interests. The actual taste of God consciousness, however, is much more satisfying, as the conversion

of an advanced Brahma-vadi like Shukadeva proves.

Even before birth from his mother's womb, Shukadeva had renounced the material world. In fact, he stayed in her womb for sixteen years, refusing to take birth. Finally, Vyasadeva had to ask His friend Lord Krishna to coax his son into entering this world. Krishna came over a thousand miles from His capital Dvaraka to the ashrama of Vyasa. He promised Shukadeva in the womb that if he agreed to come out, the deluding power of Maya would never touch Him. Thus assured by the Supreme Lord, Shukadeva took his birth, but then immediately left home. The measures Shrila Vyasadeva had to take to entice Shukadeva back home will be described later in Shri Tattva-sandarbha (anuccheda 49).

Suta Gosvami's characterization of Shukadeva's heart is confirmed by Shukadeva's own words in the Second Canto:

prayena munayo rajan nivritta vidhi-shedhatah
nairgunya-stha ramante sma gunanukathane hareh

idam bhagavatam nama puranam brahma-sammitam
adhitavan dvaparadau pitur dvaipayana adham

parinishöhito 'pi nairgunya uttama-shloka-lilaya
grihita-ceta rajarshe akhyanam yad adhitavan

"O King Parikshit, most topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord. At the end of the Dvapara-yuga I studied this great supplement of Vedic literature named Shrimad-Bhagavatam, which is equal to all the Vedas, from my father, Shrila Dvaipayana Vyasadeva. O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses. Therefore I studied this narration" [Bhag. 2.1.7-9].

Purport by BBT Translators

An Analysis of Shri Shukadeva Gosvami's Faith

In the preceding Texts, Shrila Jiva Gosvami compared and contrasted the Vedas, Vedanta, Itihasas, and Puranas to show that Shrimad-Bhagavatam is the topmost pramana for all time. Now, at the commencement of his analysis of the Bhagavatam itself, he again performs mangalacarana to further invoke auspiciousness for his sacred undertaking of writing the Shaö-sandarbha. Once again he uses a Bhagavatam verse as his invocation. By quoting from Suta Gosvami's prayers to Shukadeva, Shrila Jiva Gosvami himself reveres Shukadeva Gosvami to invoke his blessings, so that Jiva may present the purport of Shrimad-Bhagavatam without any deviation. Then he points out the tattvas of sambandha, abhidheya, and prayojana in the quoted verse.

Unlike commentators who twist the Bhagavatam's statements to support their own ideas, Shrila Jiva Gosvami has no interest in forcing any private opinions on us. He wants to explain Shrimad-Bhagavatam as it is. To this end he uses a flawless technique, one that leaves us no room for doubting the correctness of his conclusions. First he has us consider the heart of the original writer, Shrila Vyasadeva, and also the hearts of the speakers, Shukadeva Gosvami and Suta Gosvami. Then he analyzes the text of the Bhagavatam in light of that examination, incontrovertibly establishing the purpose of this topmost pramana.

In the verse quoted from Shrimad-Bhagavatam in Text 29.1, Suta Gosvami reveals something about the life of

Shukadeva Gosvami, describing how he became enchanted by the pastimes of Krishna even while absorbed in the bliss of Brahman. Suta's purpose is to show the firm conviction Shukadeva had in Shrimad-Bhagavatam when he narrated it to Parikshit Maharaja. Shukadeva was self-realized even while in the womb. Indeed, he was so absorbed in the bliss of Brahman that he wanted to stay there to avoid being attacked by Maya. He left the womb only when Lord Krishna personally assured him that Maya would not capture him. (Shrila Jiva Gosvami informs us that this description is found in the Brahma-vaivarta Purana.) As we learn from Chapter Seven of Shrimad-Bhagavatam's First Canto and from the texts that Shrila Jiva Gosvami will quote below, as soon as Shukadeva took birth he left his father's hermitage for the forest. Later, when he heard a few of Vyasadeva's disciples reciting some selected Bhagavatam verses, his mind became so enthralled that he abandoned his impersonal meditation on Brahman and began studying the Bhagavatam under his great father. Despite all this, however, some Mayavadis insist that because Shrila Shukadeva Gosvami was attached to impersonal Brahman realization even before his birth, he must have remained fixed in this ideal. Therefore, they conclude, Shrimad-Bhagavatam in fact promotes Advaita impersonalism. The prayer of Suta Gosvami quoted here refutes this speculation.

Another reason Shrila Jiva Gosvami quotes Suta's prayer is to reveal the essential purport of Shrimad-Bhagavatam: The happiness of Krishna consciousness surpasses all other kinds, including that enjoyed by merging into God's impersonal effulgence. In the Second Canto (Bhag. 2.1.7–9), Shukadeva Gosvami himself confirms the superiority of the bliss of bhakti:

prayena munayo rajan nivritta vidhi-shedhatah
nairgunya-stha ramante sma gunanukathane hareh

idam bhagavatam nama puranam brahma-sammitam
adhitavan dvaparadau pitur dvaipayana adham

parinishöhito 'pi nairgunya uttama-shloka-lilaya
grihita-ceta rajarshe akhyanam yad adhitavan

"O King Parikshit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord. At the end of the Dvapara-yuga I studied this great supplement of Vedic literature named Shrimad-Bhagavatam, which is equal to all the Vedas, from my father, Shrila Dvaipayana Vyasadeva. O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses. Therefore I studied this Purana."

This incident from Shukadeva's life demonstrates the wonderful potency of Shrimad-Bhagavatam—that it was able to captivate[DDB104] the heart of a highly advanced Brahman-realized soul.

In the next Text Shrila Jiva Gosvami begins analyzing the heart of Shrila Vyasadeva.

TEXT 30

TEXT 30.1

tadrisham eva tatparyam karishyamana-tad-grantha-pratipadya-tattva-nirnaya-krite tat-pravaktri-shri-badarayana-krite samadhav api sankshepata eva nirdharayati:

bhakti-yogena manasi samyak pranihite 'male

apashyat purusham purnam mayam ca tad-apashrayam

yaya sammohito jiva atmanam tri-gunatmakam
paro 'pi manute 'nartham tat-kritam cabhipadyate

anarthopashamam sakshad bhakti-yogam adhokshaje
lokasyajanato vyasash cakre satvata-samhitam

yasyam vai shruyamanayam krishne parama-purushe
bhaktir utpadyate pumsah shoka-moha-bhayapaha

sa samhitam bhagavatim kritvanukramya catmajam
shukam adhyapayam asa nivritti-niratam munim

Gopiparanadhana: The same message is also briefly defined in the description of Shri Badarayana's trance. In this meditation Vyasadeva, the earlier speaker of Shrimad-Bhagavatam, ascertained the truth (tattva) which was to be propounded in his book he was about to write: "Thus he fixed his mind, perfectly engaging it by linking it in devotional service [bhakti-yoga] without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under His full control. Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries. The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyasadeva composed this Vedic scripture [Shrimad-Bhagavatam], which is in relation to the Supreme Truth. Simply by one's giving aural reception to this Vedic scripture, the feeling for loving devotional service to Lord Krishna, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion, and fearfulness. The great sage Vyasadeva, after composing the Shrimad-Bhagavatam and revising it, taught it to His son, Shri Shukadeva Gosvami, who was absorbed in renunciation" [Bhag. 1.7.4–8].

BBT: Shri Suta Gosvami elucidates the same basic message of Bhagavatam while describing the meditative trance of its author, Shrila Vyasadeva. What Vyasadeva experienced indicates the principles he will later establish in his book, Shrimad-Bhagavatam. Shri Suta describes this trance in brief:

"Thus he fixed his mind, perfectly engaging it by linking it in devotional service [bhakti-yoga] without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control. Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries. The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyasadeva composed this Vedic scripture [Shrimad-Bhagavatam], which is in relation to the Supreme Truth. Simply by one's giving aural reception to this Vedic scripture, the feeling for loving devotional service to Lord Krishna, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion, and fearfulness. The great sage Vyasadeva, after composing the Shrimad-Bhagavatam and revising it, taught it to His son, Shri Shukadeva Gosvami, who was already engaged in self-realization" [Bhag. 1.7.4–8].

TEXT 30.2

tatra:

sa vai nivritti-niratah sarvatroppekshako munih
kasya va brihatim etam atmaramah samabhyasat

iti shaunaka-prashnanantaram ca:

atmaramash ca munayo nirgrantha apy urukrame
kurvanty ahaitukim bhaktim ittham-bhuta-guno harih

harer gunakshipta-matir bhagavan badarayanih
adhyagan mahad akhyanam nityam vishnu-jana-priyah

bhakti-yogena premna.:

astv evam anga bhajatam bhagavan mukundo
muktim dadati karhicit sma na bhakti-yogam

ity atra prasiddheh.

Gopiparanadhana: In that same passage Shaunaka asks, "Shri Shukadeva Gosvami was already on the path of self-realization, and thus he was pleased with his own self. So why did he take the trouble to undergo the study of such a vast literature?" [Bhag. 1.7.9].

To this Suta Gosvami replies, "All different varieties of atmaramas [those who take pleasure in atma, or spirit self], especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls. Shrila Shukadeva Gosvami, the son of Shrila Vyasadeva, was not only transcendently powerful. He was also very dear to the devotees of the Lord. Thus, his mind captivated by the enchanting qualities of Lord Hari, he underwent the study of this great narration [Shrimad-Bhagavatam]" [Bhag. 1.7.10–11].

"In devotional service (bhakti-yogena)" [Bhag. 1.7.4] means "in pure love of God;" this is the conventional meaning of the word as used in the following verse: "My dear King, the Supreme Personality of Godhead, Mukunda, sometimes grants liberation to those who are engaged in getting His favor, but He rarely grants bhakti-yoga, pure love for Him" [Bhag. 5.6.18].

BBT: Shaunaka Rishi then inquires:

"Shri Shukadeva Gosvami was already on the path of self-realization, and thus he was pleased with his own self. So why did he take the trouble to undergo the study of such a vast literature?" [Bhag. 1.7.9].

Suta Gosvami replies:

"All different varieties of atmaramas [those who take pleasure in atma, or spirit self], especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls. Shrila Shukadeva Gosvami, the son of Shrila Vyasadeva, was not only transcendently powerful. He was also very dear to the devotees of the Lord. Thus, his mind captivated by the enchanting qualities of Lord Hari, he underwent the study of this great narration [Shrimad-Bhagavatam]" [Bhag. 1.7.10–11].

The phrase bhakti-yogena ("through devotional service," [in Bhagavatam 1.7.4]) means "through love of God," since the same meaning is conveyed in the following statement:

"My dear King, the Supreme Personality of Godhead, Mukunda, sometimes grants liberation to those who are engaged in getting His favor, but He rarely grants bhakti-yoga, pure love for Him" [Bhag. 5.6.18].

TEXT 30.3

pranihite samahite `samadhinanusmara tad-viceshõitam' iti tam prati shri-naradopadeshat. purna-padasya mukta-pragrahaya vrittaya:

bhagavan iti shabdo 'yam tatha purusha ity api
vartate nirupadhish ca vasudeve 'khilatmani

iti padmottara-khanda-vacanavashöambhena, tatha:

kama-kamo yajet somam akamah purusham param

akamah sarva-kamo va moksha-kama udara-dhih
tivrena bhakti-yogena yajeta purusham purnam

ity asya vakya-dvayasya purva-vakye `purusham paramatmanam prakrity-ekopadhim ishvaram' uttara-vakye
`purusham purnam param nirupadhim' iti öikanusarena ca purnah purusho 'tra svayam bhagavan evocyate.

Gopiparanadhana: "Fixed" (pranihite) means "fixed in meditative trance" (samahite), in accordance with Narada's instruction to him [Vyasadeva], "Please remember the Lord's exceptional activities by meditating in trance (samadhi)" [Bhag. 1.5.13]. The "Absolute Person" (purna-purusha) mentioned in this passage is the original Personality of Godhead, for these reasons: The word "complete" (purna) can be understood here in its ultimate sense, free from all restrictions. The Padma Purana's Uttara-khanda offers the supporting evidence of the statement, "Both this word `Personality of Godhead' (bhagavan) and the word `Supreme Person' (purusha) refer in their literal, unconditioned sense to Lord Vasudeva, the Soul of all beings." And there are two verses: "One who desires sense gratification should worship the moon. But one who desires nothing of material enjoyment should worship the Supreme Person (purusham purnam)" [Bhag. 2.3.9], and "A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must be all means worship the Supreme Person [Bhag. 2.3.10]; the commentary [of Shridhara Svami] to the first of these two verses says that "Purusha means the Supersoul, the Supreme Lord when the total material nature is the single conditioning limitation (upadhi) of His manifestation," and the commentary to the second says that "the purusha here is `full' (purnam), meaning `supreme' (param), that is to say, `without any conditioning limitation.'"

BBT: The word pranihite ("fixed") means "concentrated in meditation." Previously, Narada Muni had instructed Vyasadeva to "experience the pastimes of Lord Krishna in trance" [Bhag. 1.5.13]. The word purna ("complete") should be understood here in its full, unrestricted sense, as corroborated by the Padma Purana [Uttara-khanda 226.68]:

"The words bhagavan and purusha, when free from limiting modifiers, refer to Lord Vasudeva [Krishna], the Supersoul of all."

This is further verified in Shridhara Svami's commentary on the following two verses:

"One who desires sense gratification should worship the moon, but one who desires nothing of material enjoyment should worship the Supersoul. A person who has broader intelligence, whether he be full of material desires, without any material desires, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead" [Bhag. 2.3.9–10].

Shrila Shridhara Svami states that the word purusha in the first of these two verses indicates the Supersoul, whose upadhi (apparently limiting qualification) is material nature, while the same word in the second verse indicates the complete Personality of Godhead, who is free from all upadhis. Thus the phrase purna-purusha [in Bhagavatam 1.7.4, quoted in Text 30.1] refers to the original Personality of Godhead.

Purport by Gopiparanadhana prabhu

Although Shrila Vyasadeva did not compose the Bhagavatam as a new creation of his own, and Shukadeva Gosvami was not the first to recite it, nonetheless the eternal text of Shrimad-Bhagavatam immortalizes them as its author and primary speaker. Shrila Jiva Gosvami thus called Shukadeva the Bhagavatam's speaker

(vakta) in the previous anuccheda, and here he calls Vyasadeva its original speaker (pravakta). These roles are their transcendental pastimes, in which they have been empowered by the supreme will to manifest for our age the perfect science of Krishna consciousness. By their grace only do we have access to the secrets of bhagavata-dharma.

Shrila Vyasadeva manifested Shrimad-Bhagavatam on the basis of his vision of the Supreme Lord and His energies. When he sat down to enter into a state of totally concentrated meditation (samadhi), he was properly qualified in several ways to do this. He was not making a whimsical attempt, but was following a direct instruction from his spiritual master, Narada. His mind was pure (amala), free from attraction to sense enjoyment and from material motives. He entered meditation in a mood of unalloyed devotion for the Supreme (bhakti-yoga). Thus prepared, he was able to see the Absolute Truth directly in his heart and record his vision in Shrimad-Bhagavatam.

Vyasadeva's experience is described in the Seventh Chapter of Shrimad-Bhagavatam's First Canto. Shrila Jiva Gosvami considers this passage [Bhag. 1.7.4–11] essential for gaining a general, preliminary understanding of the absolute tattva which is the Bhagavatam's subject. He devotes a good part of Shri Tattva-sandarbha, anucchedas 30 through 49, to analyzing these few verses.

The term bhakti-yoga, which His Divine Grace Shrila Prabhupada chose to regularly translate as "devotional service," can have two different meanings. The first is the regulated practice of service to the Supreme Lord, and the second is the perfection of ecstatic love for God. Bhakti-yoga in practice naturally develops into perfect bhakti-yoga:

smarantah smarayantash ca mitho 'ghaughaharam harim
bhaktya sanjataya bhaktya bibhraty utpulakam tanum

"The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way the devotees please the Personality of Godhead, who takes away from them everything inauspicious. By their devotion to the principles of devotional service, the devotees awaken to pure love of Godhead (bhaktya sanjataya bhaktya), and their bodies exhibit the ecstatic symptoms such as standing of the bodily hairs on end" [Bhag. 11.3.31].

The tattva which Vyasadeva saw in his trance is described as purusham purnam, the Complete Personality of Godhead. Both these words, "complete" (purna) and "person" (purusha), can indicate other, more ordinary senses, but Shrila Jiva Gosvami argues here that in the context of Vyasadeva's trance the two words should be allowed to express their fullest denotation. The original person (purusha) is God; all other persons only partially reflect His complete personality. Many situations can be conceived of as relatively complete (purna), but to find absolute completeness we must look to the Personality of Godhead. Even the Supersoul (Paramatma), the expanded presence of God in every creature's heart, is a less complete manifestation of the original Godhead, because this Paramatma appears to conform to the limitations of material existence. Instead of displaying His own transcendental pastimes, He serves as witness and adviser to conditioned souls in their deluded pursuit of happiness.

The comments of Shrila Shridhara Svami cited here use one difficult philosophical term, upadhi, which we will have to deal with several more times in the remaining anucchedas of Shri Tattva-sandarbha. Technically, an upadhi is an apparent rather than real qualification of some thing; it can be an apparent quality of the thing, or else a second thing which apparently belongs to the first in some sort of relationship like part and whole or cause and effect. To illustrate this idea, consider that we are examining a certain object. We can vaguely identify it as "something," but the specific existence of this thing is qualified in various ways that differentiate it from other things. First of all, we can recognize that it is some kind of stone. "Mineral" is a real category

which the item belongs to. We can then determine that the substance of the stone is quartz; this is another real qualification. Any number of other real qualities can be ascertained, such as the stone's mass, specific gravity and color. But further suppose that this translucent piece of quartz appears to our eyes red, and not because that is its real color, but due to some red flower's standing behind it. The stone's redness is a merely apparent quality, an upadhi. The red color is real, but our perception of the relationship of that quality to the stone is false. Continuing to observe the stone, we might then perceive yet another upadhi, imagining that actually there is a red flower inside the stone, and conclude that this flower is an integral part of it. We might even propose a theory of cause and effect, that this kind of stone naturally gives birth to red flowers.

In the same way, God has no material qualities. His spiritual qualities--such as His personal form, names, specific desires and activities--are all real, but any material quality which may be ascribed to Him is an artificially imposed qualification, an upadhi. When Shri Krishna was present on this earth five thousand years ago, persons who envied Him saw ordinary human faults in His character; these were upadhis effecting the vision of those who misunderstood the Lord.

The verses of Shrimad-Bhagavatam cited in this anuccheda show two minor differences from the text published by the Bhaktivedanta Book Trust. These are *vyasash cakre* instead of *vidvan cakre* in Text 1.4.6 and *purusham purnam* instead of *purusham param* in Text 2.3.9. Neither of these variations change the meaning in any significant way.

Purport by BBT Translators

Analysis of Shrila Vyasadeva's Trance, Part I

To understand the meaning of a profound book like Shrimad-Bhagavatam, it is important to understand the author's faith and experience. These two factors guide his writing, and, as in this case, if the subsequent speaker of the book shares the author's faith and experience, then the author's ideas will be accurately conveyed. To understand Shrila Vyasadeva's mind, or heart, Shrila Jiva Gosvami analyzes Vyasa's trance, which is the source of Shrimad-Bhagavatam and reveals its essential idea. With this analysis accomplished, Jiva makes it the basis for his explication of the whole Bhagavatam in his *Shaö-sandarbha*. He has therefore dedicated twenty Texts of the *Tattva-sandarbha* (30–49) just to explore the inner purpose of Shrila Vyasadeva's heart and show how Shukadeva Gosvami's heart perfectly reflects it.

In the previous Text Shrila Jiva Gosvami described Shukadeva's heart even before beginning to analyze Shrila Vyasadeva's. Jiva did this to invoke the blessings of Shri Shuka, from whom even Shrila Vyasadeva was eager to hear the Bhagavatam. The description of Shukadeva in the previous Text, moreover, was based on a single verse Suta Gosvami spoke in glorification of his guru. By contrast, Vyasadeva's trance is described in six verses. It was thus also more convenient for Jiva Gosvami to discuss Shukadeva's mood before Vyasadeva's. In doing so he follows the *suci-kaöaha-nyaya*, or "the principle of the needle and the kettle,"⁴ which means that when faced with a complex undertaking one should execute the smaller tasks first.

In Bhagavatam 1.7.4 (quoted in Text 30.1) the term *bhakti-yogena* means "[DDB105]by prema, or pure love of Godhead," because only in the state of pure love of Godhead can one see the Supreme Personality of Godhead along with His potencies. That *bhakti-yogena* means "by prema" is confirmed by the word *amala*, meaning "pure" and referring to the condition of Shrila Vyasadeva's heart.

According to Shrila Rupa Gosvami in his *Bhakti-rasamrita-sindhu* (1.2.1), *bhakti* is of three varieties: *sa bhaktih sadhanam bhavah prema ceti tridhodita*. "Bhakti is of three types—sadhana, bhava, and prema." One who attains prema-bhakti realizes Krishna both within and without, and this realization vanquishes both his ignorance about the self and his material miseries. Shrila Rupa Gosvami further describes prema-bhakti as

follows: sandrananda-visheshatma shri-krishnakarshini ca sa. “[Prema-bhakti] is specially characterized by the experience of intense bliss, and it can attract Shri Krishna” (Bhakti-rasamrita-sindhu 1.1.17).

Shrila Jiva Gosvami concludes, therefore, that it was by the influence of this prema-bhakti alone that Shrila Vyasa realized in his trance the bhagavat-tattva along with the maya-tattva, jiva-tattva, and bhakti-tattva. In other words, he saw the original Personality of Godhead, Lord Shri Krishna, along with His external, marginal, and internal potencies. This material creation is the manifestation of Lord Krishna’s external potency, and the living entities constitute His marginal potency. The living entities tend to be overcome and bewildered by Maya, the Lord’s external potency.

In his pure state the living entity is completely free from the external potency’s influence, but when under Maya’s control he considers himself material. This attitude compels him to suffer the repetition of birth and death, an unnatural, diseaselike condition for the living being. Vyasadeva saw in his trance the solution to this predicament—bhakti-yoga, or devotional service unto Lord Adhokshaja, beginning with hearing about Him. Since most of human society is ignorant of this solution, Vyasadeva composed Shrimad-Bhagavatam to propagate it.

The term bhakti-yoga mentioned in Bhagavatam 1.7.6. refers to sadhana-bhakti, which is the stage of devotional service in practice. This stage is based on strict following of devotional regulations. In prema-bhakti, the advanced stage of bhakti-yoga, because one is free of all material contamination one surely and steadily engages in devotional service with spontaneous affection. The devotee who has reached this stage of advancement generally still follows the sadhana principles, but inwardly his heart is bathed in waves of blissful emotion rising from his spontaneous mood of loving service. Shrila Vyasadeva composed the Satvata-samhita,⁵ Shrimad-Bhagavatam, to explain the principles of bhakti-yoga in the sadhana and prema phases, along with the intermediate phase of bhava-bhakti, “devotional service with developing ecstasy.”

In the next Bhagavatam verse (1.7.7), bhakti means prema-bhakti because, as the verse states, only at that stage is one completely free from lamentation, delusion, and fear. The word utpadyate literally means “is generated,” but here it means “becomes manifest” because prema-bhakti cannot be generated, being the internal potency of the Supreme Lord; rather, it manifests within the heart of an advancing devotee by the blessings of the Lord and His pure devotee.

Shrila Jiva Gosvami goes on to explain that although there are various purusha incarnations of the Supreme Lord who create, maintain, and destroy this world, the term purusham purnam in Bhagavatam 1.7.4 indicates the original Personality of Godhead, Shri Krishna. Every word in a language has its own energy,^[DDB106] by which it conveys its meaning. Words can take on varied meanings depending on whether they exhibit their primary or their secondary energies. Each word has one primary meaning and may have several secondary meanings. When a word is not restricted by its context, one should accept its primary meaning. With the term purna-purusha in Bhagavatam 1.7.4, the unrestricted meaning (mukhya-vritti) of the word purna (literally “complete” or “perfect”) indicates Lord Shri Krishna, who is free of all limitations. Lord Vishnu’s purusha incarnations are also supreme and perfect, but They appear limited in some ways, and these limitations distinguish them from the purna-purusha. This distinction is implied in the Bhagavatam statement ete camsha-kalah pumsah krishnas tu bhagavan svayam: “All of the above-mentioned incarnations [listed in the preceding verses] are either plenary portions or portions of the plenary portions of the Lord, but Lord Shri Krishna is the original Personality of Godhead” (Bhag. 1.3.28). In the Bhakti-rasamrita-sindhu (2.1.43) Shrila Rupa Gosvami explains how Krishna has four qualities that none of His expansions possess, namely His wonderful pastimes, His extraordinary associates, His enchanting flute-playing, and His unsurpassed beauty. This explanation of the word purna is further supported by the use of the phrase krishne parama-purushe in Bhagavatam 1.7.7. Here parama-purushe is in apposition to the name Krishna, clearly indicating equivalence. Commenting on the use of a virtually identical term—purusham param—in the Second Canto of the Bhagavatam (2.3.10), Shridhara Svami says that it refers to the purna-purusha, or Complete Person.

Etymologically, purusha means “one who lies down in the city,” the city here being a metaphor for the body. Thus the word purusha indicates the Supersoul within each person’s body. The Supersoul is the controller of the material energy, but He is never influenced by it. Lord Shri Krishna, on the other hand, is never [DDB107]directly involved with the material nature at all, though He controls it through His purusha expansions.

Shridhara Svami uses the word nirupadhi (“free from all limiting adjuncts”) in reference to Krishna, who is not the mere purusha but the purna-purusha. Unlike the Supersoul, [DDB108]who is seemingly limited by the upadhi of involvement with the material energy, Krishna is free from all upadhis. This term, upadhi, is difficult to grasp and therefore difficult to render into English. Sometimes it is translated as “conditioning,” “limitation,” “false designation,” or “modifier.” In its strict philosophical usage it means “limiting adjunct,” because an upadhi’s effect is to apparently modify the natural state of an object by its proximity or association, though in fact it has no integral or natural relationship with the object.

For example, a naturally colorless crystal will appear reddish when held before a red flower. The reddish tinge is not part of the crystal’s nature; rather, because the crystal is near the red flower, the flower “conditions” the crystal to appear reddish. In this way the flower’s redness is an upadhi, or limiting adjunct, superimposed on the crystal. Similarly, the material body is an upadhi superimposed on the jiva soul. The soul is like a crystal in that he is easily influenced, or “colored,” by his association. Thus the soul’s proximity to the material body causes the soul to become mired in material existence and conditioned by the modes of nature. In reality both the soul and Supersoul are nirupadhi, without any limiting adjuncts, just like the Personality of Godhead.

One might conclude that this nirupadhi condition of the soul implies his absolute identity with the impersonal Supreme. This conclusion is negated by the word yajeta (“should worship”) in the statement yajeta purusham param, “One should worship the Supreme Person” (Bhag. 2.3.10). The root yaj means “to worship a Deity.” It would be absurd to advise someone to worship a Deity who is an impersonal entity devoid of attributes. Therefore the meaning of purna-purusha is clear without our resorting to the impersonal conception of the Supreme to try to explain it.

When Shridhara Svami says that the Supersoul, the purusha, has material nature as His upadhi, one should not take this statement to mean that material nature conditions the [DDB109]Supersoul as it does the jiva. The intended meaning is that He controls material nature without coming into contact with it or being influenced by it, but that His very involvement with material nature seems to be an upadhi[DDB110]. The Supersoul is always transcendental to material nature, even while residing within it, just as a head of state always remains a free man, even when he visits the state prison.

In his comment on Bhagavatam 2.3.10, Shridhara Svami interprets the word purusha to mean the Supreme Personality of Godhead, not the Supersoul, because that Supreme Person is worshiped by advanced souls desiring liberation, souls who are becoming fit to enter the spiritual planets, beyond the jurisdiction of even the Supersoul.

The word adhokshaja in Bhagavatam 1.7.6 also refers to Lord Shri Krishna. Etymologically this word means “one who is beyond sense perception,” but it is also a name Lord Krishna received after killing the demoness Putana. The Hari-vamsha Purana (Vishnu-parva 101.30–32) confirms this:

adho 'nena shayanena shakaöntara-carina
rakshasi nihata raudra shakuni-vesha-dharini

putana-nama ghora sa maha-kaya maha-bala
vishadigdham stanam raudram prayacchanti janardane

dadrishur niham tatra rakshasim vana-gocarah
punar jato 'yam ity ahur uktas tasmad adhokshajah

"When baby Krishna was sleeping in a cradle under the axle of a cart, a demoness came as the flying witch called Putana to kill Him. She gave her poisoned breasts to baby Krishna, but Krishna killed her. The residents of Vraja saw Putana, who was gigantic, powerful, and terrible to look at, lying dead in the forest. But Lord Krishna was safe, and the people therefore called Him Adhokshaja, 'He who has taken another birth under a cart's axle.'"

The verses describing Veda-vyasa's trance (Bhag. 1.7.4–7) briefly present the quintessence of Shrimad-Bhagavatam, and with it the main elements of Gaudiya Vaishnava philosophy. Therefore Shrila Jiva Gosvami says more about these verses in the next Text.

TEXT 31

TEXT 31.1

purvam iti paöhe `purvam evaham ihasam' iti `tat purushasya purushatvam' iti shrauta-nirvacana-vishesha-puraskarena ca sa evocyate. tam apashyat shri-veda-vyasa iti svarupa-shakti-mantam evety etat svayam eva labdham. purnam candram apashyad ity ukte kanti-mantam apashyad iti labhyate.

Gopiparanadhana: If we take the alternative reading of purvam [instead of purnam in Bhag. 2.3.10], still the same Supreme Lord is being referred to, as the specific usage of shruti scripture shows in the passage "'I alone was present in the beginning (purvam).'^{1/4} This is why the purusha is called purusha." When it is said that Shri Veda-vyasa saw that Lord, it is automatically understood that he saw Him along with His internal energy. When we say that someone saw the moon, we understand that the person saw the moon along with its effulgence.

BBT: Even if we consider the alternative reading of purvam instead of purnam in the verse quoted above [Bhagavatam 1.7.4], still the reference here will be to the Personality of Godhead. This is shown by the statements of Vedic shruti: "[The Lord said,] I existed here prior (purvam) to everything else" and "That [existence prior to everything else] is the essential characteristic of the Lord (purusha)."

When it is said that Shri Vyasa saw the Lord, we should automatically understand that in addition Vyasa saw His svarupa-shakti, or internal potency, just as when it is said that a person sees a full moon, the implication is that he also sees its effulgence.

TEXT 31.2

ata eva:

tvam adyah purushah sakshad ishvarah prakriteh parah
mayam vyudasya cic-chaktya kaivalye sthita atmani

ity uktam. ata eva `mayam ca tad-apashrayam' ity anena tasmin apa apakrishöa ashrayo yasya niliya sthitatvad iti mayaya na tat-svarupa-bhutatvam ity api labhyate. vakshyate ca `maya paraity abhimukhe ca vilajjamana' iti.

Gopiparanadhana: Therefore it is said, "You are the original Personality of Godhead, who expand Yourself all

over the creations and are transcendental to the material energy. You have cast away the effects of the material energy by dint of Your spiritual potency. You are always situated in eternal bliss and transcendental knowledge" [Bhag. 1.7.23]. And thus the words "along with His external energy, which was under His full control" (mayam ca tad-apashrayam) imply that Maya is under His shelter in an inferior role. She is not His internal energy, since she runs away from Him and keeps at a distance; this is stated later in the Bhagavatam [2.7.47] "Maya, feeling ashamed, flees the Lord's direct presence."

BBT: Thus it is said:

"You are the original Personality of Godhead, who expand Yourself all over the creations and are transcendental to the material energy. You have cast away the effects of the material energy by dint of Your spiritual potency. You are always situated in eternal bliss and transcendental knowledge" [Bhag. 1.7.23].

Therefore we understand the phrase mayam ca tad-apashrayam [in Bhagavatam 1.7.4] to mean that Maya takes shelter of Him in an inferior position, hiding from His sight; thus she does not constitute His svarupa, or essential nature. As it is said later on, "Maya, feeling ashamed, runs away from the Lord's direct presence" [Bhag. 2.7.47].

TEXT 31.3

svarupa-shaktir iyam atraiva vyakti-bhavishyati 'anarthopashamam sakshad bhakti-yogam adhokshaje' ity anena 'atmaramash ca' ity anena ca. purvatra hi bhakti-yoga-prabhavah khalv asau mayabhibhavakataya svarupa-shakti-vrittitvenaiva gamyate paratra ca te guna brahmanandasyapy upari-carataya svarupa-shakteh parama-vrittitam evarhantiti. mayadhisöhatri-purushas tu tad-amshatvena brahma ca tadiya-nirvisheshavirbhavatvena tad-antar-bhavenaprithak-drishöatvat prithan nokte iti jneyam. tad etac ca dvitiya-tritiya-sandarbhayoh sushöhu pratipatsyate. ato 'tra purva-vad eva sambandhi-tattvam nirdharitam.

Gopiparanadhana: We will describe this internal energy of the Lord's later, in our discussion of the texts "The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service" [Bhag. 1.7.6] and "All different varieties of atmaramas" [Bhag. 1.7.10]. In the first of these texts, the influence of devotional service is understood to be a function of the Lord's internal energy by the fact of its overcoming the power of illusion. In the second, the qualities of the Lord prove themselves the highest functions of His internal energy by their superiority to even the bliss of Brahman. The reason why the Purusha and Brahman are not separately mentioned [in the description of Shrila Vyasadeva's trance] is that they are both implicitly included within the Personality of Godhead--the Purusha, as the predominator of Maya, is a partial appearance of the Supreme Lord, while Brahman is the manifestation of His formless, impersonal aspect. This will be fully elucidated in the second and third Sandarbhas. So thus we have again ascertained, as before [Text 29.3], the sambandhi-tattva.

BBT: We shall explain the Lord's svarupa-shakti when we discuss the two verses beginning anarthopashamam sakshad bhakti-yogam adhokshaje and atmaramash ca [Bhagavatam 1.7.6 and 10, respectively]. From the statement in the first of these two verses that devotional service can subdue the material energy, Maya, we can infer that the power of devotional service is a function of the Lord's internal energy. The second verse implies that the qualities of Lord Hari constitute the svarupa-shakti's highest function, superior even to the bliss of Brahman.

These verses do not separately mention either Paramatma, the Supreme Lord's plenary portion who controls Maya, or Brahman, the Supreme Lord's nondifferentiated aspect. The reason for this omission is that one is meant to infer that both the Paramatma and Brahman are included within the Personality of Godhead. Thus here, as before, the sambandhi-tattva, the essential topic of discussion in Shrimad-Bhagavatam, has been defined.

Purport by Gopiparanadhana prabhu

Shrila Jiva Gosvami was aware that some manuscripts of Shrimad-Bhagavatam read yajeta purusham purvam instead of yajeta purusham param in Text 2.3.10. This variant also refers to the same Personality of Godhead. The Complete Person (purusham purnam), Supreme Person (purusham param) and Primeval Person (purusham purvam) are one and the same. To substantiate this, Shri Jiva Gosvami presents two related statements of shruti. In the first, the Personality of Godhead declares that previous to the creation of this universe, He alone was present. In the second, a comment is drawn from this, that the Lord's existence prior to everything else is what distinguishes Him as the Supreme Purusha. His being "alone" does not contradict the eternal existence of His spiritual kingdom, inhabited by His countless associates and servants; it simply denies the existence of anything material in the dormant period between creations.

According to Shridhara Svami's explanations cited in Text 30.3, the title Purusha can refer to the Personality of Godhead in more than one way. In one sense the Purusha is the Godhead in His original fullness, as manifest in the spiritual world: govindam adi-purusham tam aham bhajami ("I worship Govinda [Krishna], the original Purusha."). In addition, the Purusha is also Lord Govinda's specific expansion as the creator of this world. There are three Purusha expansions of the Supreme Lord--Karanodakashayi Vishnu, Garbhodakashayi Vishnu and Kshirodakashayi Vishnu--the creators who lie in the Causal Ocean, the Fetal Ocean of the universal egg and the Milk Ocean. The first Purusha, lying on the serpent bed of Ananta Shesha within the boundary region between the spiritual and material realms, initiates the generation of the material world merely by glancing once at Maya, His personal external energy. From His body emanate the egg-like shells of numerous universes; He then expands once into each of these universes to lie down again as the second Purusha. When all forms of life are then sent forth into creation, the Lord becomes the third Purusha, entering along with each living soul into their material bodies. In this way, the Supreme Person as the Purusha expands Himself to become the Paramatma; Garbhodakashayi Vishnu is the Supersoul of the total universe (samashöi-paramatma) and Kshirodakashayi Vishnu is the Paramatma accompanying each individual soul (vyashöi-paramatma).

Shrila Radha-mohana Gosvami points out that lexicographers have explained the derivation of the word purusha in similar terms. One etymology of purusha is pura asit ("He existed previously.") and another is puri sharire shete ("He sits down in the pur, the material body."). Narada Muni also speaks like this in Shrimad-Bhagavatam (7.14.37):

purany anena shrishöani/ nri-tiryag-rishi-devatah
shete jivena rupena/ pureshu purusho hy asau

"The Supreme Personality of Godhead has created many residential places [pura] like the bodies of human beings, animals, birds, saints and demigods. In all of these innumerable bodily forms, the Lord resides [shete] with the living beings as Paramatma. Thus He is known as the Purusha avatara."

The impersonal conception of the Supreme is only a partial realization by those who cannot understand Him as a person, a possessor of creative energies. Two primary energies of the Supreme are discussed in this anuccheda, His internal svarupa-shakti and His external Maya. The Lord's svarupa-shakti is in essence His female counterpart, the source of His personal pleasure. She provides Him the satisfaction of loving reciprocations with Herself in Her original form of Shrimati Radharani, in Her unlimited spiritual expansions which join each of the expanded forms of Godhead, and in the devotional service of liberated jivas. When Maha-Vishnu lies down to create the material world in His mystic sleep (yoga-nidra), He is actually enjoying within Himself with His internal pleasure potency: atmana ramaya reme tyakta-kalam sishrikshaya (Brahma-samhita 5.7, "As He intends to send forth His separated energy, He continues enjoying with His internal consort.").

Maya is also a personal energy of the Lord, an expansion of Shrimati Radharani, but her function is inferior.

She creates and rules the world of illusion, where the Personality of Godhead appears to be absent. Because of her association with the contamination of rebellious souls, the Lord makes no contact with her after His initial glance, and she keeps herself out of His sight. Shrila Baladeva Vidyabhushana offers an analogy to the difference between the internal and external energies of the Supreme: one is like an emperor's favorite queen while the other is like a menial maidservant who always remains outside his quarters.

Purport by BBT Translators

Some editions of Shrimad Bhagavatam have the word *purvam* ("existing before") in place of *purnam* in text 1.7.4. This difference does not change the import of the verse, however. The word *purusha* can also mean "He who existed prior to the creation": *pura asit iti purushah*. This phrase refers to the Supreme Lord as the source of everything. And this Supreme Lord is Krishna, as He confirms in the Bhagavad-gita (10.8): *aham sarvasya prabhava*. "I am the source of everything." Being the source of everything is the essential characteristic of the *purusha*. Since existing prior to everything else is the idea conveyed by the adjective *purvam*, the phrase *purusham purvam* is equivalent to *purusham purnam* insofar as indicating the Supreme Lord, Krishna.

Shri Vyasa saw the Lord's potencies along with the Lord Himself, just as one always sees the effulgent moonlight along with the full moon. The energies of the Lord are always present along with Him, inasmuch as an object's attributes are always present along with the object. In the Vishnu Purana (6.5.79) the attributes of Bhagavan, the Supreme Personality of Godhead, are listed:

*jnana-shakti-balaishvarya-virya-tejamsy asheshatah
bhagavac-chabda-vacyani vina heyair gunadibhih*

"The word *bhagavan* indicates knowledge, sensory power, strength, wealth, prowess, and valor—all without limit, and all completely devoid of material qualities and their effects." The Supreme Person has multifarious potencies, of which three are primary. As the Vishnu Purana (1.12.69) states, *hladini sandhini samvit tvay eka sarva-samshraye*: "The *hladini*, *sandhini*, and *samvit* potencies exist only in You [the Supreme Lord], who are the shelter of everything." *Hladini* is the Lord's pleasure potency, *sandhini* His supporting potency, and *samvit* His cognition potency. These three potencies constitute the Lord's *svarupa*, or His[DDB111] essential, internal nature. Shrila Jiva Gosvami will give a detailed explanation of these potencies in the *Bhagavat-sandarbha*.

In the spiritual sky these potencies are inherent in the Lord's own person, but they are also present in the individual personal forms of His associates. In Text 47 Shrila Jiva Gosvami will identify the form of the Supreme Lord [DDB112]seen by Shrila Vyasadeva as Krishna in Vrindavana, where the Lord is always present with His most intimate devotees. Shrimati Radharani is Lord Krishna's personified pleasure potency, and with Her the Lord performs His most intimate pastimes. Therefore it should be understood that in his trance Shrila Vyasa also saw Shrimati Radhika along with Her associates, for the Lord is never separated from His internal potencies.

Besides the Lord's three internal potencies, Vyasa saw His external potency (*Maya*) and His marginal potency (the *jivas*). *Maya* is not part of the Lord's *svarupa*. She is personally present in His entourage, but she chooses to remain out of His sight. Therefore she can never influence the Lord or His internal potencies. Generally a female influences a male by appearing before him, but *Mayadevi*, the female, external energy of the Supreme, cannot influence the Lord. Therefore it is said that she remains out of His view. As it is said (Bhag. 2.7.47), *maya paraity abhimukhe ca vilajjamana*: "*Mayadevi* keeps away from the Lord, feeling ashamed to come before [DDB113]Him." Shrila Baladeva Vidyabhushana compares *Maya* to a maidservant who discharges her duties outside the king's inner quarters. She does not have the same privileges as his queens, who are like the Supreme Lord's internal potencies in that they can directly associate with their master at all times.

Maya, the Lord's external energy, is inferior to both His svarupa-shakti and His marginal energy, the jivas. Still, she can subdue the jivas. This vulnerability of the jivas to illusion is stated in Bhagavatam 1.7.5:

yaya sammohito jiva atmanam tri-gunatmakam
paro 'pi manute 'nartham tat-kritam cabhipadyate

"Bewildered by that external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries."

Although both the individual soul and the Supersoul are conscious and reside in the same material body, only the jiva is bewildered by Maya and suffers the material miseries. Maya cannot affect the Lord because He is her master; by His inconceivable power He remains forever beyond her influence.

In the Bhagavad-gita (7.5) Lord Krishna tells Arjuna that His marginal energy, the jiva, is superior to His separated, material energy, Maya. One may then ask, How does the superior jiva come under the control of the inferior nature, Maya? The answer is twofold: because the jiva is infinitesimal, and also because Maya can transcend logic in her actions. In the Third Canto of Shrimad-Bhagavatam (3.7.9), Maitreya Muni responds to a question from Vidura as follows:

seyam bhagavato maya yan nayena virudhyate
ishvarasya vimuktasya karpanyam uta bandhanam

"The illusory energy of the Supreme Lord acts contrary to logic [i.e., her behavior cannot be understood simply through logic]; otherwise, how is it possible that the living entity, who is conscious and liberated, becomes bound and miserable?" Commenting on this verse, Shrila Vishvanatha Cakravarti Thakura gives an analogy: Although the sun is powerfully effulgent, still the cloud, generated from the sun's potency, can cover [DDB114]our vision of it. Similarly, although the jiva is by nature superior to Maya, she still has the power to cover him.

Another important point made in this section is that the description of Vyasa's trance does not explicitly mention either the Supersoul or the impersonal Brahman effulgence. The Supersoul (Paramatma) is the expansion of the Lord who presides over the affairs of the material energy. In the Bhagavad-gita (9.10) Lord Krishna says, mayadhyakshena prakritih suyate sa-caracaram: "This material nature is working under My direction, producing all moving and nonmoving beings." Here "My" means "My Paramatma expansion's," since it is through His Paramatma feature that Lord Krishna regulates the workings of the material world. Shrila Jiva Gosvami points out that since the Paramatma expands from Krishna and is entirely dependent on Him, the description of Vyasadeva's trance need not mention the Paramatma separately. The same holds true for Brahman, which is nothing but the effulgence emanating from the Lord's transcendental body. Like the Paramatma, Brahman has no existence independent of the Lord. Krishna confirms this in the Bhagavad-gita (14.27): brahmano hi pratishöham. "I am the basis of the impersonal Brahman." According to the Nirukti dictionary, pratishöhiyate asminn iti pratishöha: "Pratishöha means 'shelter' or 'basis.'" Just as the sun globe is the basis of the sunshine, so Krishna is the basis of the Brahman effulgence.

From this analysis of Veda-vyasa's trance, it is clear that the central subject of Shrimad-Bhagavatam is the Personality of Godhead, Lord Shri Krishna, and that the process for attaining Him is bhakti-yoga. Brahman and Paramatma, being dependent manifestations of the Lord, cannot be separated from Him, but these two features are not the objects of Vyasadeva's trance and so cannot be the central subjects of His greatest work, Shrimad-Bhagavatam. We should nonetheless note that one who realizes Bhagavan, Lord Krishna, automatically realizes Brahman and Paramatma, in the same way that one who acquires a million dollars automatically possesses all smaller [DDB115]sums.

In the next section Shrila Jiva Gosvami discusses how the living entity comes to be bound up by Maya.

TEXT 32

Text 32.1

atha prak pratipaditasyaivabhidheyasya prayojanasya ca sthapakam jivasya svarupata eva parameshvarad
vailakshanyam apashyad ity aha yayeti. yaya mayaya sammohito jivah svayam cid-rupatvena tri-gunatmakaj
jadat paro 'py atmanam tri-gunatmakam jadam dehadi-sanghatam manute tan-manana-kritam anartham
samsara-vyasanam cabhipadyate.

The process (abhidheya) and the goal (prayojana), as we have defined them, are based on the essential difference between the Lord and the living entity. That Shri Vyasa saw this distinction is shown by the verse beginning yaya [Bhag. 1.7.5]. Although the living entity is by nature pure spirit, transcendental to the three inert material modes, when deluded by Maya he considers himself a product of those modes, the inert material body. This delusion causes the living entity to suffer unwanted consequences, namely the miseries of repeated birth and death.

Text 32.2

tad evam jivasya cid-rupatve 'pi yaya sammohitah iti manute iti ca svarupa-bhuta-jnana-shalitvam vyanakti
prakashaika-rupasya tejasah sva-para-prakashana-shakti-vat.

ajnanenavritam jnanam tena muhyanti jantavah

iti shri-gitabhyah. tad evam upadher eva jivatvam tan-nashasyaiva mokshatvam iti matantaram parihritavan.
atra yaya sammohita ity anena tasya eva tatra kartritvam bhagavatas tatrodasinatvam (matam)[NEW116].

Furthermore, not only does the living being consist of pure spiritual consciousness, but he also possesses consciousness as a component of his essential nature, just as light, which consists of nothing but illumination, also possesses the capacity to illumine itself and other things. That the living entity possesses consciousness is implied [in Bhagavatam 1.7.5] by the words yaya sammohitah ("deluded by that [Maya]") and manute ("he considers") and confirmed by the following words [in Bhagavad-gita 5.15]:

"Living beings are bewildered because their consciousness is covered by ignorance."

Thus is refuted the contrary opinion that the jiva exists only as an upadhi of Brahman and that liberation is simply the elimination of this upadhi.

Here [in Bhag. 1.7.5] the phrase yaya sammohito shows that Maya alone is responsible for deluding the living being; the Lord remains uninvolved.

Text 32.3

vakshyate ca:

vilajjamanaya yasya sthatum iksha-pathe 'muya
vimohita vikatthante mamaham iti durdhiyah

iti. atra vilajjamanaya ity anenedam ayati, tasya jiva-sammohanam karma shri-bhagavate na rocata iti yady api
sa svayam janati tathapi bhayam dvitiyabhiniveshatah syad ishad apetasya iti disha jivanam anadi-bhagavad-
ajnana-maya-vaimukhyam asahamana svarupavaranam asvarupavesham ca karoti.

Later Shrimad-Bhagavatam [2.5.13] states:

“The illusory energy of the Lord cannot stand in front of Him, being ashamed of her position, but those who are bewildered by her always talk nonsense, being absorbed in thoughts of ‘I’ and ‘mine.’”

Here we can infer from the phrase “being ashamed” (vilajjamanaya) that although Maya knows her work of bewildering the living beings does not please the Supreme Lord, still she cannot tolerate that they have turned their backs on Him because of their ignorance of Him, which is beginningless. Shrimad-Bhagavatam [11.2.37] describes the result of the jivas’ turning from the Lord: “When the living beings are attracted to something other than the Lord, they become fearful.” Therefore Maya covers their real nature and entices them to identify with matter.

COMMENTARY

The Living Entity Is Distinct from the Lord

In this Text Shrila Jiva Gosvami shows how service to the Lord is the process of self-realization (abhidheya) and how eternal love of God is the goal (prayojana). Since love of God is eternal, the Supreme Lord and the living entities must be eternally distinct, because wherever there is service or love, the server and the served or the lover and the beloved must be separate individuals.

According to the Mayavada impersonalists this distinction of individual selves exists only in the conditioned (vyavaharika) stage. In the liberated (paramarthika) stage all such distinctions dissolve because on that level Brahman alone exists. Impersonalists insist that since Brahman and the living being are absolutely one and the same, there can be no distinction of identities in the reality of Brahman. The Mayavadis go on to say that when Brahman contacts Maya, Maya acts as its upadhi and Brahman is then known as ishvara (God) and the jivas. Apart from these appearances arising from Brahman’s proximity to Maya, neither ishvara nor the jivas exist. Concerning the jivas, featureless Brahman enters into delusion and displays the jivas’[DDB117] masquerade forms and personalities birth after birth—and all for no reason other than Brahman’s adulteration by Maya. And this same deluded Brahman will be redeemed when he simply gives up his false designations on the strength of acquired knowledge of Brahman.

All this goes counter to what Vyasadeva actually saw in His trance. He saw that the jivas are intrinsically eternal spiritual entities, separate individuals in their own right. He further saw that Maya overcomes only the jivas, not Brahman (ishvara, the Personality of Godhead); indeed, He saw that Maya, far from overcoming the Supreme Lord, could not even bare to face Him. He also saw that God Himself is not directly involved with deluding the jivas. In sum, Vyasadeva realized that the Lord,[DDB118] the jivas, and Maya are all eternal, and that the Lord supports the other two.

In Bhagavatam 1.7.5 the words sammohitah (“becoming deluded”) and manute (“he then thinks”) are applied to the jiva, indicating that delusion and its effects, ignorance and misery, are not part of his original nature. These two words also indicate that the jiva is both consciousness and the possessor thereof.[DDB119] As a light bulb simultaneously illuminates itself and the objects around it, so the jiva is simultaneously conscious of himself and objects outside himself. In other words, cognition is an intrinsic aspect of his nature, not a temporarily acquired capacity, which is what the Mayavada doctrine implies by positing that the jiva’s attributes are only apparently real (as is the jiva himself) and that to gain salvation he has to acquire knowledge of his oneness with Brahman.

The theistic understanding of the jivas’ situation in this world, gleaned from analyzing Shrila Vyasadeva’s trance, is that Maya cannot tolerate the jivas’ refusal to serve her Lord, and so she covers the knowledge of such rebellious jivas and imprisons them in material bodies. Maya’s principal functions are to punish and to rectify the jivas who have turned away from the Personality of Godhead. Her motive is not to inflict suffering but to encourage the fallen jivas to accept rectification by inquiring into transcendental knowledge. Lord Krishna therefore says in the Bhagavad-gita (4.37) that transcendental knowledge burns all the bonds of

karma in the same way that fire burns fuel, because once a person attains transcendental knowledge, Maya need no longer punish him.

Sometimes, from our mundane point of view there appears to be a contradiction between the writings of the great acaryas. An example of this arises from Shrila Jiva Gosvami's use in this Text of the term *anadi* ("beginningless") to describe Maya's bewilderment of the jivas. From the way Jiva Gosvami uses this word elsewhere in the *Sandarbhas*, it appears that he intends for his readers to understand the word literally—that Maya's conditioning of each jiva has no beginning but ends when a jiva becomes Krishna conscious. Shrila Prabhupada, however, took the word *anadi* to mean "from time immemorial" in similar scriptural contexts, indicating that he understood the jiva's conditioning to have an untraceable beginning. He expresses his understanding of this issue in his translation of and commentary on a verse in the *Chaitanya-caritamrita* that Lord Chaitanya spoke to Sanatana Gosvami (Cc. Madhya 20.117):

krishna bhuli' sei jiva anadi-bahirmukha
ataeva maya tare deya samsara-duhkha

"Forgetting Krishna, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy [Maya] gives him all kinds of misery in his material existence." Purport: "When the living entity [the jiva] forgets his constitutional position as an eternal servant of Krishna, he is immediately entrapped by the illusory, external energy. The living entity is originally part and parcel of Krishna and is therefore the superior energy of Krishna. . . . [However,] he is sometimes attracted by the external, illusory energy, . . . and this is the beginning of his material life. When he enters the material energy he is subjected to the threefold time measurement—past, present, and future. Past, present, and future belong only to the material world; they do not exist in the spiritual world. The living entity is eternal, and he existed before the creation of this material world. Unfortunately he has forgotten his relationship with Krishna. The living entity's forgetfulness is described herein as *anadi*, which indicates that it has existed since time immemorial. One should understand that due to his desire to enjoy himself in competition with Krishna, the living entity comes into material existence."

A[DDB120] deluded jiva retains his capacity to know the Supreme Lord. His condition is somewhat like that of a covered light bulb: the bulb's light may not be visible beyond the covering, but it still shines within. Similarly, although the conditioned jiva's ability to know the Lord is covered, it still exists. In this conditioned state the jiva misuses his mind and senses and misdirects his natural propensity to serve. Thus he suffers. But when he uses his mind and senses properly by practicing *sadhana-bhakti*, his true nature begins to emerge, and if he continues on the path of *bhakti* he attains his original identity and is established in the unending bliss of *prema-bhakti*. In the *Paramatma-sandarbha*, Shrila Jiva Gosvami discusses in more detail this and other aspects of the jiva's nature.

One may ask why the all-powerful Lord does not stop Maya from bewildering the jiva. Shrila Jiva Gosvami answers this question in the next Text.

TEXT 33

Text 33.1

shri-bhagavamsh canadita eva bhaktayam prapancadhikarinyam tasyam dakshinyam langhitum na shaknoti.
tatha tad-bhayenapi jivanam sva-sammukhyam vanchann upadishati:

daivi hy esha guna-mayi mama maya duratyaya
mam eva ye prapadyante mayam etam taranti te

satam prasangan mama virya-samvido
bhavanti hrit-karna-rasayanah kathah
taj-joshanad ashv apavarga-vartmani
shraddha ratir bhaktir anukramishyati

iti ca.

For His part, the Supreme Lord cannot withdraw His favor from Maya, whom He has delegated as the controller of the material creation and who has always been His devotee. Still, He wants the jivas to turn favorably toward Him, even if they must do so out of fear of Maya, and therefore He instructs them [in Bhagavad-gita 7.14]:

“This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. [DDB121]Only those who have surrendered unto Me can easily cross beyond it.[DDB122]”

And [in Bhagavatam 3.25.25]:

“In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge a person gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin.”

Text 33.2

lilaya shrimad-vyasa-rupena tu vishishöataya tad upadishöavan ity anantaram evayasyati anarthopashamam sakshad iti. tasmad dvayor api tat tat samanjasam jneyam. n maya khalu shaktih shaktish ca karya-kshamatvam tac ca dharma-visheshah, tasyah katham lajjadikam. ucyate evam saty api bhagavati tasam shaktinam adhishöhatri-devyah shruyante yatha kenopanishadi mahendra-mayayoh samvadah. tad astam prastutam prastuyate.

In His pastime form of Shri Vyasa[DDB123], the Lord has very explicitly instructed the living beings in this way [namely, that they should surrender to Him so they can transcend Maya]. This we shall see shortly, in our discussion of the verse beginning anarthopashamam sakshad [Bhag. 1.7.6]. Thus both the Lord and Maya have acted quite properly.

But, one may object, if Maya is only an energy and an energy is the capacity to do some work and is moreover just a quality possessed by some entity, how then can Maya feel ashamed and have other, similar characteristics?

The answer is that although Maya is in fact an energy, we do hear from the Vedic scriptures about female deities who preside over energies residing in the Supreme Lord. We see an example of this in the dialogue between Lord Indra and Maya in the Kena Upanishad. In any case, we shall now let this matter stand and return to the main topic of our discussion.

COMMENTARY

Maya Is a Devotee of the Lord

As Shrila Jiva Gosvami explained in the previous Text, the Supreme Lord is not pleased that Maya has to delude the jivas; therefore Maya feels too embarrassed to face the Lord. One may ask, “If the Lord is all-powerful, why does He not intervene?” Our answer is that the Lord has appointed Maya the presiding deity of the material creation and she has been performing this service faithfully since time immemorial. Because she is His devotee, He kindly does not interfere with her service.

But this reply may lead to a further doubt: Besides being all-powerful, the Supreme Lord is said to be unlimitedly merciful, always thinking of everyone's welfare. Why then does He fail to stop Maya from harassing the jivas? To this Jiva Gosvami replies that even though the Lord does not stop Maya, He teaches the jivas how to get free from her clutches by surrendering to Him. Maya will never again harass any jiva who has taken full shelter of the Supreme Lord.

Still a puzzle remains: Why does the Lord allow Maya to create obstacles for the jiva even when he wants to surrender to Him? Why does He allow her to repeatedly present various allurements that prevent the jiva from discriminating between proper and improper action and in this way[DDB124] baffle his attempts at surrendering?

Shrila Jiva Gosvami answers this question by citing the verse beginning satam prasangan mama virya-samvido, which Lord Kapila speaks in Shrimad-Bhagavatam (3.25.25). This verse explains that devotees of the Lord associate favorably with one another and always relish talking about the Lord's pastimes, which are a tonic for the hearts and ears of the sick and weak jivas. This tonic immunizes them against the disease of material illusion and gradually brings them back to the healthy condition of life, namely the Supreme Lord's devotional service. The Lord's only activity in the spiritual world is enjoying loving exchanges with His devotees, and His enjoyment would be disturbed by the intrusion of unhealthy jivas—that is, souls who have not become completely purified of material desire and reawakened their pure love for the Lord.[DDB125] Maya therefore employs various means to make sure no unfit souls bother the Lord. Because this is her assigned service to Him, He does not interfere.

The Personality of Godhead has not, however, employed Maya just to inflict miseries on the jivas. She does that, but as mentioned earlier, her real purpose is to chasten the jivas, to encourage them to turn to the Lord. The punishment she metes out serves three purposes: to give the living entities the reactions for their sinful deeds, to deter them from further transgressions, and to impel them to search for a way out of this world of suffering. Since this punishment ultimately benefits the jivas by uniting them with the Personality of Godhead, He generally does not choose to come between the jiva and Maya. The governor of a state will usually not interfere when the court system sends a criminal to prison. On the contrary, he may commend the policemen who captured the wrong-doer. People do not think the governor is cruel to employ such able policemen, and in the end, when the criminal is rehabilitated and freed on parole, the former lawbreaker himself may thank the governor.

So God's motive for creating the prison house of this material world is actually to induce the rebellious jivas to surrender to Him and take up loving service to Him. Only in this way can they gain liberation from Maya's clutches. In Shrimad-Bhagavatam (10.87.2) Shri Shukadeva Gosvami confirms that this is the purpose of the creation:

buddhindriya-manah-pranan jananam ashrijat prabhuh
matrartham ca bhavartham ca atmane 'kalpanaya ca

"The Supreme Lord manifested the material intelligence, senses, mind, and vital air of the living entities so that they could indulge their desires for sense gratification, take repeated births to engage in fruitive activities, become elevated in future lives, and ultimately attain liberation."

One may still object that even if the Supreme Lord is not actively cruel, He is indifferent to the plight of the jivas. This is another mistaken notion. Far from being indifferent to the jivas' suffering, the Lord frequently appears in this world to enlighten the fallen populace on the pretext of educating such intimate associates of His as Arjuna and Uddhava. Sometimes He incarnates as Veda-vyasa or as another instructor to preach the message of bhakti and uplift the wretched jivas. All this He does out of His causeless mercy upon the fallen jivas[DDB126], who, as we have learned from the pramana portion of Shri Tattva-sandarbha, can never

understand anything beyond the material world by their own endeavors.

So it is out of His causeless mercy that the Supreme Lord gives the entrapped jivas access to spiritual knowledge through the Vedas. Later on, as the Kali-yuga begins and the jivas all but lose their ability to comprehend spiritual knowledge, He further helps them by explaining the same message in the Itihasas and Puranas. Finally, He reveals the essence of all knowledge in the form of Shrimad-Bhagavatam. So it can hardly be said that the Lord is indifferent to the plight of the jivas.

Once a jiva takes advantage of the Lord's arrangement for spiritual education and comes to the point of transcendental realization, he need not fear any punishment for his previous misdeeds, no matter how dreadful they were. As the Lord says in the Bhagavad-gita (4.37):

yathaidhamsi samiddho 'gnir bhasma-sat kurute 'rjuna
jnanagnih sarva-karmani bhasma-sat kurute tatha

"As a blazing fire turns firewood to ashes, O Arjuna, so does the fire of knowledge burn to ashes all reactions to material activities." Thus the Lord confirms that the punishment of the jivas is meant not for inflicting suffering on them but for awakening them to the knowledge that will lead them to freedom from all suffering and to eternal life in the spiritual world.

Yet another doubt may be raised: If the punishment inflicted on the jivas is for their ultimate good, why are they also allowed to enjoy in this world? If they were simply thrown into an ocean of ceaseless misery, they would have no choice but to quickly take complete shelter of the Personality of Godhead.

We address this doubt with a twofold reply: First, we point out that ceaseless misery is not good for developing transcendental understanding because one's mind becomes too disturbed to contemplate scriptural truths. Second, ceaseless misery is not necessary because any jiva with even a little rudimentary transcendental knowledge will realize that there is no real happiness in this material world. In the Bhagavad-gita (8.15) Lord Krishna characterizes this world as temporary and devoid of happiness: *anityam asukham lokam*. The so-called happiness one experiences here is nothing but a temporary cessation or diminution of misery. It is like the pleasure felt by a man who is repeatedly dunked in water and then brought to the surface just before drowning. Upon gulping down the life-giving air he feels great relief and joy, but such happiness is really only the temporary absence of continual misery. Lord Krishna therefore advises us not to strive for the so-called happiness of this material world: *sama-duhkha-sukham dhiram so 'mritatvaya kalpate*. "[DDB127]One who remains equipoised in both misery and happiness is qualified for liberation" (Bg. 2.15). Only such a person can taste real happiness; others experience only the illusion of happiness.

In conclusion, therefore, the Lord has designed a two-part program for both chastening and rehabilitating the jivas: On the one hand[DDB128] Maya kicks them, and on the other[DDB129] the Lord instructs them through various incarnations, the Vedic scriptures, and His pure devotees. Thus Maya's actions and the Lord's perfectly complement one another.

Although Maya is the Lord's material energy, she also exists in her own personal form. All the energies of the Lord have their personal features. (Shrila Jiva Gosvami will discuss this point in more detail in *Shri Bhagavat-sandarbha*.) That Maya has a personal form is evident from a dialogue between Lord Indra and Mayadevi narrated in the third chapter of the Kena Upanishad: Once there was a war between the demigods and the demons. After a long struggle, the demigods prevailed by the Supreme Lord's mercy, but they mistakenly ascribed their victory to their own valor and became proud. To humble them, the Lord appeared before them in the guise of a yaksha. Unable to identify the yaksha, they appointed Agni, the fire-god, to find out who He was. When Agni asked the yaksha to identify Himself, He placed a straw in front of Agni and said, "Burn it." With all his power Agni could not burn the straw. Then Vayu, the air-god, was sent to identify the yaksha, but

he could not blow the straw away. Next Lord Indra approached the yaksha, but the mysterious personality disappeared. Finally Mayadevi appeared to Indra in the form of Uma and told him that the yaksha was in fact the Supreme Personality of Godhead.

Many similar accounts in the Vedas and Puranas show that Maya and other energies of the Lord have their own personal forms. Thus the description of how Vyasa saw Maya standing behind the Lord out of embarrassment is not figurative.

One more question might be asked: If Maya, the predominating deity of the material energy, can manage all her own affairs, what need is there for the Paramatma to control this world? Lord Krishna answers in the Bhagavad-gita (14.4):

sarva-yonishu kaunteya murtayah sambhavanti yah
tasam brahma mahad yonir aham bija-pradah pita

"It should be understood that all species of life, O son of Kunti, are made possible by birth in this material nature, and that I am the seed-giving father." Just as a woman cannot conceive a child without the help of a potent man, Maya cannot manage the material world without the help of the Paramatma. Maya has her innate potencies for serving the Supreme Lord, but still she needs His help in carrying out her duties. For this reason Vyasa saw that she was dependent on the Lord, a fact Krishna confirms in the Bhagavad-gita (9.10) when He says that this material nature, which is one of His energies, is ultimately working under His direction.

The next Text further explains Shri Vyasa's trance.

TEXT 34

tatra jivasya tadrisha-cid-rupatve 'pi parameshvarato vailakshanyam tad-apashrayam iti yaya sammohita iti ca darshayati.

Like the Lord, the jiva is purely spiritual, yet still he is different from the Lord. This truth is indicated by the words tad-apashrayam ("Maya is outside Him yet supported by Him," [in Bhagavatam. 1.7.4]) and yaya sammohito ("deluded by Maya," [in Bhagavatam. 1.7.5]).

COMMENTARY

The Jiva Is Conscious and Distinct from the Lord

In Shrimad-Bhagavatam 1.7.4 the words used to describe Maya's relationship with the Lord are tad-apashrayam. This phrase indicates that in His trance Shrila Vyasadeva saw that the Supreme Personality of Godhead supports Maya and that she has no influence over Him. The prefix apa means "separate" and "inferior." Maya is separate from the Lord in the sense that she is not one of His internal energies. That she is ashamed to appear in front of the Lord indicates she is inferior to both Him and His internal potencies. For this reason she cannot influence Him, though she is dependent on Him. Therefore, as mentioned earlier, she has been compared to a maidservant who works outside a king's inner apartments.

While unable to influence the Lord or His internal potencies, Maya can influence the jiva, as the words yaya sammohitah indicate. Being part and parcel of God, the jiva is conscious by nature, yet he is not all-powerful like God, for his potencies are limited. Thus the Lord controls Maya, and she controls the limited jivas when they are not united with Him in bhakti-yoga. Just as sparks separated from a fire lose their brilliance but not their existence, so when the living beings are separated from the Lord they forget their nature and are

absorbed in illusion. The Supreme Lord, however, is never affected by illusion. Thus the[DDB131] jivas are different from the Lord, though they are qualitatively equal with Him in some respects.

Commenting on Bhagavatam 1.7.4, Shrila Baladeva Vidyabhushana points out that besides seeing the Personality of Godhead, Maya, and the jiva, Shrila Vyasa also saw the time energy, as indicated by such verbs as apashyat ("He saw"), sammohitah ("he is bewildered"), and manute ("he considers"). How is this? Because all these verbs indicate action, which in turn implies the influence of time. As the Bhallaveya-shruti states, atha ha vava nityani purushah prakritir atma kalah: "The Lord, material nature, the living entity, and time are certainly all eternal." Time's eternality is also mentioned by Parashara Muni in the Vishnu Purana (1.2.26):

anadir bhagavan kalo nanto 'sya dvija vidyate
avyucchinastatas tv ete sarga-sthity-anta-samyamah

"O twice-born Maitreya, supremely powerful time has no beginning or end. Thus the cycle of creation, maintenance, and annihilation continues perpetually." And in the Bhagavad-gita (13.20) Lord Krishna says :

prakritim purusham caiva viddhy anadi ubhav api
vikaramsh ca gunamsh caiva viddhi prakriti-sambhavan

"Material nature and the living entities should be understood to be beginningless. Their transformations and the modes of matter are products of material nature." In commenting on this verse in his Sarartha-varshini, Shrila Vishvanatha Cakravarti[DDB132] Thakura says, maya-jivayor api mac-chaktitvena anaditvat tayoh samshlesho 'py anadir iti bhavah: "[Lord Krishna says:] 'Since both Maya and the jiva are My energies, both exist since time immemorial. Therefore the jiva has been in contact with Maya since time immemorial.'" It follows from this that the jiva's karma has been acting since time immemorial as well.

Shrila Vyasadeva acknowledges that this is the nature of karma in Sutra 2.1.35 of the Vedanta: na karmavibhagad iti cen nanaditvat. "One might object that the law of karma cannot explain the inequality in the universe because to begin with everyone must be equal. But this objection is not valid, since the cycle of creation has no beginning. Inasmuch as creation has no beginning, karma also has no beginning."

Apart from karma, the other four entities Shrila Vyasa saw—the Personality of Godhead, the jiva, material nature, and time—are eternal, without beginning or end. Of these four, the Supreme Lord and the jiva are conscious spirit, but the Lord is infinite and the jiva is atomic in size. Time is not conscious, but it is free from the control of the material modes. It is the cause of the threefold division of past, present, and future. The material energy is inert and is composed of three modes—goodness, passion,[DDB133] and ignorance. Matter thus undergoes transformations in time and is the medium through which we perceive the three divisions of time. Although karma has been controlling every conditioned soul since time immemorial, karma can be brought to a close for jivas who perfect the practice of devotional service to Lord Krishna, the Supreme Personality of Godhead. All this Shrila Vyasadeva also saw. To enlighten the conditioned jivas about these all-important topics, He compiled the Satvata-samhita, Shrimad-Bhagavatam.

In the next eight Texts, Shrila Jiva Gosvami shows that Shri Vyasa's experience refutes the popular monistic philosophy of Shri Shankaracarya.

TEXT 35

yarhy eva yad ekam cid-rupam brahma mayashrayata-balitam vidya-mayam tarhy eva tan maya-vishayatapannam avidya-paribhutam cety ayuktam iti jiveshvara-vibhago 'vagatah. tatash ca svarupa-

samarthya-vailakshanyena tad dvitayam mitho vilakshana-svarupam evety agatam.

If it is indeed true that the one undivided Brahman, whose very nature is pure spirit, is the foundation of material illusion and also embodies the liberating force of knowledge, then it is illogical to say that Brahman falls under Maya's influence and is overcome by ignorance. Thus we can understand that the jiva and the Supreme Lord are separate entities. Since both their identities and their capabilities are different, the jiva and the Lord are essentially distinct.

COMMENTARY

The Jiva Is Not the Supreme Brahman

Shrila Jiva Gosvami has carefully analyzed Shrila Vyasadeva's trance, and now, on the basis of that analysis, he presents arguments against the Mayavada theory of the absolute oneness of the Supreme Soul and the jiva souls. The ideas of the Mayavadis are completely antagonistic to devotional service and are therefore one of the greatest obstacles on the path of real spiritual progress. Shrila Raghunatha dasa Gosvami compared impersonalism to a tigress who devours one's spiritual life. He said, *kathah mukti-vyaghrya na shrinu kila sarvatma-gilanih*: "My dear mind, never listen to talk about liberation, which is like a tigress who swallows everything, including the self" (Manah-shiksha 4).

Shri Chaitanya Mahaprabhu also gave a stern warning about [DDB134]Mayavada philosophy to those who aspire to understand the Personality of Godhead in truth. He said, *mayavadi-bhashya shunile haya sarva-nasha*: "Hearing Mayavada philosophy completely destroys one's spiritual life" (Cc. Madhya 6.153). Ultimately, He said, because the Mayavadis describe Absolute Reality as featureless they are the greatest offenders against Shri Krishna, the Supreme Lord.

Shri Madhvacarya presented forceful refutations of the Mayavada theory in a similar vein. One of his most impressive efforts in this line was his *Mayava*[DDB135]*da-khandanam*. In this and other works he exposed the way Mayavadis misuse grammatical analysis and employ faulty logic, which they resort to in their vain attempt to prove the absolute nondifference between Brahman and the jiva.

In the same mood, Shrila Jiva Gosvami will refute the Mayavada theory in the next few Texts and conclude by exhorting his readers to further investigate the Mayavadis' "unintelligible concoctions." In other words, Jiva Gosvami expects the followers of Shri Gauranga Mahaprabhu to consider it their duty to defeat the impersonalists' word jugglery in as many ways as possible. When the Mayavadis are so thoroughly exposed that not one of the pillars supporting their errant doctrine is left standing, then only fools will fall prey to their misleading ideas.

The impersonalists headed by Shri Shankaracarya base their tenets on the Vedanta-sutra and the eleven principal Upanishads, and they also try to support their arguments with statements from the Bhagavad-gita. Jiva Gosvami contends, however, that their interpretations contradict what Shrila Vyasadeva experienced in trance, which is narrated in the Shrimad-Bhagavatam, the essence of the Upanishads, the Vedanta-sutra, and the Puranas.

Mayavadis claim that ultimate reality is nondual, pure consciousness, without form or attributes. They try to define ultimate reality only in negative terms, and so they repeat the aphorism *neti neti*⁶, "Not this, not that." To support their arguments they cite such Vedic declarations as *sarvam khalv idam brahma* ("Indeed, all this is Brahman"; Chandogya Up. 3.14.1), *ekam evadvitiam* ("Brahman is one without a second"[DDB136]; Chandogya Up. 6.2.1), *vijnanam anandam brahma* ("Brahman is consciousness and bliss"; Brihad-aranyaka Up. 3.9.28), and *neha nanasti kincana* ("Ultimately no variety exists in this world"; Brihad-aranyaka Up. 4.4.19).

But then to explain the obvious variety in this world, the Mayavadis are forced to introduce the idea of some beginningless entity called Maya, or illusion. The Mayavadis say that this Maya cannot be defined as either existing or not existing. They further say that Maya has two aspects—vidya (knowledge) and avidya (ignorance). Somehow or other some part of Brahman comes in contact with Maya, and the result is illusion for that portion of Brahman. Brahman contacts both vidya and avidya. When the totality of Brahman contacts vidya, then the personal Godhead, known as the[DDB137] ishvara, comes into being. And when small parts of Brahman contact avidya, they become the jivas.

According to the Mayavada doctrine, the difference between the[DDB138] ishvara and the[DDB139] jiva is not intrinsic or eternal; it is due only to upadhis, or the apparent limitations superimposed on Brahman by Maya's vidya and avidya potencies. When a jiva acquires spiritual knowledge and thus removes these upadhis from himself, he realizes himself to be the unlimited, nonvariegated Brahman. This attainment is supposed to be the perfection of spiritual life. In support of this concept, the Shankarites quote the Vedic statement *rite jnanan na muktih*: "There is no liberation without knowledge."

A favorite analogy the Mayavadis use to explain how unlimited Brahman becomes limited as the jivas is that of the sky and clay pots. Just as the vast sky seems to become limited in a pot and is then known as "the sky in the pot," so the unlimited Brahman seems to become limited by the jivas' subtle and gross material bodies. When a pot is broken there is no longer a distinction between the sky in the pot and the all-pervading sky, and similarly when a jiva's false identity is dissolved the jiva no longer appears different from Brahman. Actually, the Mayavadis explain, the apparent distinction between the sky in the pot and the all-pervading sky did not really exist even when the pot was intact, and in the same way the difference between the individual self and the total Supreme is always illusory. The Advaita monists even see confirmation of all this in *Shrimad-Bhagavatam*, as in the final instructions to Parikshit Maharaja imparted by Shukadeva, the leader of all transcendentalists:

ghaöe bhinne yathakasha akashah syad yatha pura
evam dehe mrite jivo brahma sampadyate punah

"When a pot is broken, the portion of sky within the pot remains as the element sky, just as before. In the same way, when the gross and subtle bodies die, the living entity within again becomes the Supreme" (Bhag. 12.5.5). Later in the same set of instructions, Shukadeva also says,

aham brahma param dhama brahmaham paramam param
evam samikshann atmanam atmany adhaya nishkale

"I am the Absolute Truth, the supreme abode, and that Absolute Truth, the supreme destination, is I.' Meditating like this, merge yourself into that nameless universal self" (Bhag. 12.5.11).

These statements of course need proper explanation, but when the Mayavadis explain them they do so without regard to the actual context. In fact, only by taking them out of context can one translate them as shown above. In the fifty-second Text of the *Tattva-sandarbha*, Shrila Jiva Gosvami will briefly discuss why such verses seem to have an impersonal slant, and in *Shri Paramatma-sandarbha*, Texts[DDB140] 72–84, he will provide a more detailed discussion.

Shrila Jiva Gosvami here begins countering the Mayavada philosophy by establishing the essential distinction between the[DDB141] jiva and the[DDB142] ishvara. His first point, [DDB143]which we have learned from the account of Vyasadeva's trance, is that Maya controls only the jiva and not the Supreme Lord. Indeed, Maya is dependent upon the Lord and completely controlled by Him. The same Brahman cannot be the controller as well as the controlled, because ignorance and knowledge cannot exist simultaneously in the one undivided reality, just as light and darkness cannot occupy the same point in space.

The jiva's[DDB144] abilities and qualities are different from those of the Supreme Personality of Godhead. This difference, moreover, is not a product of illusion. By constitution the jiva is atomic in size, and thus he is vulnerable to Maya's influence when he disassociates himself from the Supreme Lord. But by surrendering to the Lord he can free himself from the shackles of Maya. Shrila Vyasa saw all this in His trance.

In the next Text, Shrila Jiva Gosvami states that the difference between the jiva and the Lord is real and not just empirical.

TEXT 36

na copadhi-taratamya-maya-pariccheda-pratibimbatvadi-vyavasthaya tayor vibhagah syat.

Also, the Mayavadis cannot explain this difference between the jiva and the Lord simply as a division or reflection of Brahman into a hierarchy of upadhis.

COMMENTARY

The Jiva Is Not Merely an Upadhi

The Mayavada philosophers hold that there is one reality—the formless, indivisible, non[DDB145]variegated, impersonal Brahman—and they have various theories for explaining the apparent existence of the[DDB146] jiva and [DDB147]the ishvara. The two theories mentioned in this section are the most prevalent, and both have been expressed in several modified forms. According to the pariccheda-vada, the one indivisible Brahman appears divided into many embodied jivas because of various upadhis, just as the one great sky (mahakasha) appears divided by being contained in various pots (ghaṭakasha).

This theory proposes that no real difference exists between the sky inside a pot and the sky outside. The distinction is assumed only for practical purposes. Once the pot is broken and the apparent distinction removed, the sky inside the pot and the great sky are understood to be one. Similarly, the proponents of pariccheda-vada say, there is no difference between the embodied jiva and Brahman. The jiva's limiting adjunct, his subtle body, is actually a false covering superimposed on the jiva after he comes into contact with Maya's avidya potency, and it is this false covering alone that makes him appear to be separate from Brahman. Thus when Brahman is limited by subtle bodies it becomes the jivas. But when it is limited by vidya it is called [DDB148]the ishvara. This doctrine of separation was formulated by Vacaspati Mishra, the ninth-century author of the Bhamati commentary on Shankara's Vedanta-sutra-bhashya.

According to pratibimba-vada, when the formless, undivided Brahman is reflected in the various subtle bodies made of avidya, it appears to be many, just as the one sun reflected in various receptacles of water appears to be many. In this analogy, the sun remains uninfluenced by the agitation of the water in which it is reflected, even while the reflection is influenced. Similarly, Brahman is never influenced by the changes that its reflections, the jivas, undergo. Indeed, the happiness and distress the jivas experience are only illusions resulting from their conditioned, or reflected, state. When the jiva frees himself from illusion and achieves liberation, he reverts to his original Brahman consciousness. This is one Mayavada version of how the jivas come into being.

According to the proponents of pratibimba-vada, the same Brahman that becomes the jivas when reflected in Maya's avidya potency becomes the [DDB149]ishvara, the creator Godhead, when reflected in her vidya potency. By virtue of this contact with Maya, Brahman assumes a personal but temporary form that, unlike the

jiva, is immune to Maya's influence. Nonetheless, Brahman's manifestation in the personal feature of the [DDB150]ishvara is the work of Maya and is inferior to the all-pervading Brahman. The pratibimba-vadis say that all the incarnations of God described in the Vedic literature are manifestations of the [DDB151]ishvara—the results of Brahman's combining with Maya's vidya potency. Like the jivas, such personal manifestations of God have subtle and gross bodies, but unlike the jivas They neither accept [DDB152]Their bodies because of past karma nor are bound by the reactions of Their activities. Thus [DDB153]the jiva and [DDB154]the ishvara are distinct.

The Mayavadis try to support their ideas by citing scripture. For example, from the Shuka-rahasya Upanishad (2.12) they quote the statement karyopadhir ayam jivah karanopadhir ishvarah: "The jiva is a reflection [of Brahman] in the antah-karana, or heart, and the ishvara is a reflection in Maya."⁷

Also: yatha hy ayam jyotir atmaivasvan apo bhittva bahudhaiko 'nugacchan upadhina kriyate bheda-rupo devah kshetreshv evam ajo 'yam atma[DDB155]. "Just as the one effulgent sun appears to be many when reflected in many pots of water, so the one unborn atma, Brahman, appears to be many beings when reflected in many bodies."⁸ (This text is quoted by Baladeva Vidyabhushana in his Tattva-sandarbh commentary.)

Some Advaita monists also cite Shrimad-Bhagavatam in support of their pratibimba-vada and pariccheda-vada:

na hi satyasya nanatvam avidvan yadi manyate
nanatvam chidrayor yadvaj jyotishor vatayor iva

"This is certain: there is no variety in the Absolute Truth. If an ignorant person thinks there is, his understanding is just like thinking there is a difference between the sky above and the sky in a pot, or between the sun and its reflection in water, or between the air outside the body and the air inside"⁹ (Bhag. 12.4.30).

Shrila Jiva Gosvami, following in Lord Chaitanya Mahaprabhu's footsteps, contends that Shri Vyasadeva's experience in trance contradicts both of these Mayavada doctrines—namely, pratibimba-vada and pariccheda-vada. This contradiction is evident from the analysis Jiva Gosvami has already presented, but in the upcoming Texts he will demonstrate it further by pointing out the specific defects in these doctrines.

TEXT 37

tatra yady upadher anavidyakatvena vastavatvam tarhy avishayasya tasya pariccheda-vishayatvasambhavaḥ. nirdharmakasya vyapakasya niravayavasya ca pratibimbatvayogo 'pi upadhi-sambandhabhavad bimba-pratibimba-bhedabhavad drishyatvabhavaḥ ca. upadhi-parichinnakasha-stha-jyotir-amshasyaiva pratibimbo drishyate na tu akashasya drishyatvabhavad eva.

If we assume that these upadhis are empirically real and not illusory, still, because Brahman is not affected by anything, it cannot be delimited by them. Moreover, Brahman can cast no reflection because it is devoid of attributes, all-pervading, and indivisible. Since Brahman has no attributes, it can have no relation with upadhis; since it is all-pervading, it cannot be divided into a reflected object and its reflection; and since it is indivisible and uniform, it cannot be seen. In these respects Brahman resembles the sky:[DDB156] Because the sky is invisible, reflections are cast not by the sky itself but by limited luminous parts of the sky, namely the heavenly bodies.

COMMENTARY

In Advaita monism, existence (satta) is understood on three different levels—pratibhasika (merely apparent reality), vyavaharika (ordinary, empirical reality), and paramarthika (absolute reality). Pratibhasika existence is perceived in such states as dreams and illusions but ceases when normal consciousness returns. One may, for example, mistake a rope for a snake in semidarkness, but this perception ceases as soon as light is shed on the rope. Therefore, the snake perceived in the rope was a merely apparent reality, or pratibhasika-satta. It cannot be considered an empirical reality because it is private and temporary.

According to the Mayavadis, empirical reality, vyavaharika-satta, refers to our perception of the material world in ordinary waking consciousness. Ultimate reality, paramarthika-satta, is present in all objects of the material world, pervading them as the blissful source of all manifest varieties. In his Drig-drishya-viveka (20) Shripada Shankaracarya writes:

asti bhati priyam rupam nama cety amsha-pancakam
adya-trayam brahma-rupam jagad-rupam tato dvayam

“Objects in the material world have five characteristics—existence, perceivability, attractiveness, form, and name. Of these, the first three belong to Brahman and the others to the world.” The last two items, form and name, are products of Maya and thus constitute only the empirical reality; they do not exist on the absolute level. They are manifest only as long as one has not realized Brahman. The other three are Brahman itself as perceived in empirical reality.

The Mayavadis claim that the paramathika-satta, or absolute reality, is impersonal Brahman, which, unlike the other two realities, cannot be negated by experience and scriptural authority. Just as dreams cease when one wakes, the material world will cease to exist when one becomes Brahman realized. There is no higher reality than absolute Brahman, no higher existence that can negate the real existence of Brahman in the past, present, or future. On the level of Brahman existence, there is no distinction between knowledge, the knower, and the object of knowledge. All three fuse into one absolute reality. The two lower realities, pratibhasika and vyavaharika, are not perceived on this level of consciousness.

Shrila Jiva Gosvami refutes both the pariccheda-vada (the theory of division) and the pratibimba-vada (the theory of reflection) by considering the Shankarites’ explanation of the upadhis covering Brahman as features of the two lower realities: These upadhis can never be real aspects of the absolute reality, since that would introduce duality on the nondual plane. In the case of pariccheda-vada, the upadhis can be either empirical reality (anavidyaka) or apparent reality (avidyaka). Shrila Jiva Gosvami shows the fault in both of these alternatives.

If the upadhis are empirically real, Brahman still cannot be limited by them because pure Brahman is unconditioned by anything else, empirical or otherwise. In the Bhagavad-gita (13.13) Lord Shri Krishna confirms this:

jneyam yat tat pravakshyami yaj jnatvamritam ashnute
anadi mat-param brahma na sat tan nasad ucyate

“I shall now explain the knowable, knowing which you will taste the eternal. Brahman, the supreme spirit, beginningless and subordinate to Me, lies beyond the cause and effect of this material world.” Thus no upadhis can limit Brahman.

But in the opinion of Shankaracarya, this Gita verse says, “I shall tell you that which has to be known, knowing which one attains immortality; it is the beginningless, supreme Brahman, which is said to be neither being nor

nonbeing.” In commenting on this verse Shankara writes:

[DDB157]

idam tu jneyam atindriyatvena shabdaika-pramana-gamyatvan na ghaöadi-vad ubhaya-buddhy-anugata-pratyaya-vishayam ity ato na san na asat ity ucyate. yat tv uktam viruddham ucyate jneyam tan na sat tan na asat ucyate iti. na viruddham. “anyad eva tad viditad atho aviditad adhi” iti shrute.

[DDB158]

[DDB159]“But this knowable Brahman, being beyond the reach of the senses, can be understood only by means of hearing revealed knowledge from scripture. Therefore, unlike the clay pot, etc., it can never be said to exist or not exist, and thus it can never be called sat or asat.

“Objection: But what you said about Brahman, the object of knowledge—that it is neither existent nor nonexistent—is contradictory.

“Answer: No, it is not, because the shruti states: ‘That [Brahman] is different from the known and from the unknown, for it is beyond both’ [Kena Up. 1.3[NEW160]].”[DDB161]

So according to the Mayavadis’ own version, Brahman is beyond sense perception, beyond empirical existence and nonexistence. Such being the case, if the upadhis of Brahman are empirically real they can never limit the undivided and indivisible Brahman and produce the jivas. Therefore the Vedas say, agrihyo na grihyate: “The untouchable [Brahman] cannot be perceived” (Brihad-aranyaka Up. 9.26). Brahman being neither pierceable nor divisible, it cannot be broken or delimited into jivas the way one might break a large stone into pebbles.

If we hypothetically grant that the upadhis can divide Brahman into jivas, then in that case neither the jivas nor Brahman itself should be called eternal. But the Bhagavad-gita, which the Mayavadis accept as authoritative, describes both the jiva and Brahman as eternal. In Chapter Thirteen, text 20, Lord Krishna says that the jiva is anadi, beginningless. The same is stated in texts 20–24 of the Second Chapter.

Shrila Baladeva Vidyabhushana states that even if the above point is overlooked, other inconsistencies abound in the Mayavada conception: The jivas and the [DDB162]ishvara move from one place to another, but Brahman is all-pervading. Somehow portions of Brahman become limited by upadhis to manifest as the jivas. When a given jiva moves from one place to another, either Brahman also moves along with him[DDB163] or it does not. But Brahman’s moving from place to place is impossible, because when something moves it leaves one location and then occupies another, where it was absent before. It is absurd to propose this situation for Brahman, since Brahman is always present everywhere.

On the other hand, if Brahman does not move with the jivas, we must assume that when a jiva is moving from place to place his[DDB164] upadhi constantly delimits new portions of Brahman, simultaneously releasing the previously delimited portions. This reduces Brahman, the absolute reality, to a toy in the hands of its upadhis, a proposal that is also absurd.

If it is instead proposed that all of Brahman is grasped by its upadhis, the problem of movement can be solved, but then there remains no Brahman free from upadhis, meaning that there is no chance for the jivas’ liberation or for useful discussion of philosophy; all of existence would consist of the deluded Brahman, and there would be no liberated domain to aspire for.

If it is countered that Brahman is not the basis for its upadhis and thus they can move independently of Brahman, this means that even at the liberated level these independent upadhis will continue to exist.

Shrila Jiva Gosvami thus[DDB165] concludes that the interpretation of pariccheda-vada in terms of Brahman’s upadhis being empirically real is invalid.

He then goes on to refute pratibimba-vada, the theory of reflection. Brahman, Shrila Jiva states, can cast no reflection in its upadhis, or subtle bodies of material existence, because Brahman is devoid of all attributes. Only an object possessing attributes like form and color can cast[DDB166] a reflection. If an object is invisible, how can it be reflected in anything?

If it is countered that the sky, although invisible, casts a reflection in water, Jiva Gosvami replies that it is in fact the stars and planets in the sky that cast reflections in water, not the sky itself. If the sky could cast a reflection, then the wind would also be able to cast one, because air is a grosser material element than sky. According to modern science, the bluish background seen behind the visible bodies in the firmament is an optical illusion created by the refracted sunlight passing through the atmosphere. No concrete, underlying object is there to cast a reflection, only the invisible firmament. Hence the analogy comparing Brahman to the sky being reflected in water is inappropriate here.

Furthermore, we have already shown that, according to the Mayavadis, Brahman is beyond empirical existence and nonexistence and thus also beyond sensory perception. [DDB167]Thus it is foolish for the Mayavadis to propose that Brahman reflects as the jivas. But Shrila Jiva Gosvami is willing to grant the opposition a respite and hypothetically accept their premise that Brahman can reflect in upadhis[DDB168]; in this case all-pervading Brahman must also exist in the upadhis, in which it supposedly reflects. But if the reflected object, Brahman, is already present in the reflecting medium, the upadhis, how will it reflect there? As a mirror cannot reflect in itself, so Brahman cannot reflect in itself. Even if somehow it manages to reflect in itself, how will it be possible to distinguish the reflected Brahman from the original Brahman already present in the upadhis? The two will be coincident, allowing no basis for distinguishing one from the other. How can the reflected Brahman be singled out to be termed jiva and made to suffer? What was His offense? Why is it that the reflected Brahman becomes affected by upadhis and not the original Brahman, although the reflection is no different from the original?

The Mayavadis have also told us that Brahman has no internal parts: nishkalam nishkriyam shantam. "Brahman contains no limbs or parts. It is inactive and peaceful" (Shvetashvatara Up. 6.79). But a formless, indivisible object cannot have a relation with any upadhi, real or imaginary, and thus it cannot reflect in any medium.

In response to this contention, the Advaita monists cite the analogy of a clear crystal that appears red when placed in front of a red flower. Just as the red color, which is formless and partless, casts its reflection on the crystal, so it is possible for Brahman to be reflected in its upadhis. But this is a faulty argument. The red color in this analogy belongs to the flower, which projects its image through the crystal, although in the crystal we perceive only the flower's color. The color exists simply as the flower's attribute and cannot sustain itself independently. A flower, moreover, has shape, parts, and attributes. In sum, neither the color nor the flower compares adequately to Brahman. Therefore, like the analogy of the reflected sky, this analogy has also been applied incongruously by the Mayavadis.

The shruti says, asango hy ayam purushah: "Brahman is free from any relation or association" (Brihad-aranyaka Up. 4.3.15). Therefore Brahman cannot engage in any relationship with a reflecting medium. The Mayavadis interpret the word asanga here as meaning "devoid of real relations." This implies that Brahman can have nonreal relations or associations, created by Maya, but we have already shown that a formless Brahman has no ability to manifest a reflection in an empirically real medium or have any other relation with such a medium, and this impossibility is even more definite with respect to unreal relations with unreal mediums. The Prashnopanishad (4.10) confirms this when it states, tad acchayam ashariram alohitam: "That Brahman casts no shadow, has no body, and is colorless." We can thus conclude that upadhis—whether real or unreal—can never impose themselves on pure Brahman. They affect only the deluded jivas.

In the next Text Shrila Jiva Gosvami presents more arguments against the Mayavada doctrine, hypothetically

considering Brahman's upadhis as real.

TEXT 38

tatha vastava-paricchedadau sati samanadhikaranya-jnana-matrena na tat-tyagash ca bhavet. tat-padartha-prabhavas tatra karanam iti ced asmakam eva matam sammatam.

Moreover, if there were empirically real upadhis delimiting Brahman (pariccheda) or acting as the medium of its reflection (pratibimba), a person could not escape from them simply by knowing he is one with the Supreme in essence. And if the Advaita monists propose that freedom from upadhis is due to the influence of the supreme entity, who is called tat, then they agree with us!

COMMENTARY

Refutations of Pratibimba-vada and Pariccheda-vada

Shrila Jiva Gosvami here exposes further complications that arise from accepting Brahman's upadhis as empirically real. The Advaita monists believe that a jiva can become free from bondage to his upadhis by becoming educated through the shrutis. This is the idea of the following shruti statements:

Tat tvam asi: "Thou art that" (Chandogya Up. 6.8.7).

Tad atmanam eva vedaham brahmasmi: "It knew Itself: '[DDB169]I am Brahman'" (Brihad-aranyaka Up. 1.4.10).

Tat tvam asy-adi-vakyebyah jnanam mokshasya sadhanam: "The means to liberation is knowledge arising from [DDB170]such dictums as 'Thou art that'" (Brihan-naradiya Pur. 35.68).

Brahma veda brahmaiva bhavati: "He who knows that Brahman becomes Brahman" (Mundaka Up. 3.2.9).

Tarati shokam atma-vit: "The knower of the Self transcends grief" (Chandogya Up. 7.1.3).

Thus, with the apparent support of Vedic scripture, the Mayavada school claims that liberation is achieved through knowledge. Indeed, the shruti says, tam eva veditva ati mrityum eti/ nanyah pantha vidyate 'yanaya: "Only by knowing that [Brahman] can one transcend death; there is no other way to cross over" (Shvetashvatara Up. 3.8., 5.15). And in the Bhagavad-gita (4.37) Lord Krishna says:

yathaidamsi samiddho 'gnir bhasma-sat kurute 'rjuna
jnanagnih sarva-armani bhasma-sat kurute tatha

"As a blazing fire turns firewood to ashes, O Arjuna, so does the fire of knowledge burn to ashes all reactions to material activities." [DDB171]Continuing the idea in the next two verses (Bg. 38 and 39) the Lord says, na hi jnanena sadrisham pavitram iha vidyate: "Nothing is as purifying as knowledge"; and jnanam labdhva param shantim acirenadhigacchati: "Having attained this knowledge, one quickly attains the supreme peace."

In effect, the Mayavadis think the jiva is like a rich man's infant son who has gotten lost in a busy public place and is then found by a poor man. As a result of this misfortune, compounded by the son's ignorance of his true identity, the baby grows up in a humble setting as the child of the poor man. Later the child may be recognized by one of his father's servants. As soon as the boy comes to realize he is the son of a wealthy man, all his poverty evaporates. He does not have to toil hard to get rid of this poverty. In fact, he was never really poor, just ignorant, and thus simply coming to a proper understanding of his real identity was sufficient to reverse the situation.

Another example: A person forgets that he put his watch in his pocket and searches for hours, but without any

luck. Finally, a friend comes along and sees the watch strap sticking out of his pocket and tells him, "Your watch is in your pocket." At once the person has the watch and his anxiety is gone. Knowledge alone was sufficient to relieve his distress.

Similarly, the Mayavadis say, the jiva is nothing but deluded Brahman. As soon as he realizes this by properly hearing the Vedic instructions, he becomes liberated. He then understands that Brahman is not distant from him, for in fact he himself is Brahman. His only obstacle was ignorance, which hearing the Vedas has now removed. Of course, for the process to be effective one's heart must be pure, and to achieve this purity Shripada Shankaracarya recommends the sadhana-catushöaya, or "fourfold practice," consisting of discrimination, dispassion, "the six achievements,"[DDB173] and eagerness for liberation.

According to Shankara, one of the four maha-vakyas, or essential statements of all Vedic instructions, is tat tvam asi:[DDB174] "You are that [Brahman]." This statement underlines the oneness of the jiva with Brahman. But, we have to ask, since Brahman is all-pervading and all-knowing while the jiva is atomic and limited in knowledge, how can they be the same? To this the Mayavadis reply that tat tvam asi should not be understood in its primary, literal sense but only in a secondary sense. One can recognize the actual oneness between the jiva and Brahman when one puts aside their opposing qualities—omnipresence and omniscience versus atomic size and limited knowledge—and recognizes only their mutual quality of consciousness. This process is called bhaga-tyaga-lakshana, or applying a metaphorical meaning to a phrase by avoiding part of a word's literal meaning or some of its qualifications[DDB175]. Thus one can realize the true oneness between Brahman and the[DDB176] jiva only when one puts aside the upadhi that de[DDB177]limits Brahman into becoming a jiva. To help in this realization the guru instructs the disciple, "You are that." Since the shruti statements cannot be meaningless, Shankara contends, this is the only way to understand the maha-vakya.

Shrila Jiva Gosvami answers this whole argument by pointing out that even when a jiva is absorbed in hearing the Vedic sound conveying the knowledge that he is one with Brahman, the upadhi covering the jiva, which is empirically real, will not magically dissolve. A man bound by chains will not become free just by meditating that his fetters are cut. A rabbit will not turn into an elephant just by meditating, "I am an elephant, I am an elephant." Such achievements would be possible only if the upadhis were merely apparent. An intoxicated office clerk may think he is the President of the United States, but when he becomes sober he understands he is still just an office clerk. If the upadhis covering Brahman are real, the task of removing them is not so easy. Mere knowledge is not sufficient to liberate the jiva from Maya.

If knowledge alone were actually sufficient for liberation, why do the scriptures recommend various austerities, penances, and rituals for self-purification? The Mayavadis can only say that these are preliminary steps for purifying the heart, for qualifying one to understand the meaning of the shrutis' maha-vakyas.

But according to the shastras, knowledge (vidya) and ignorance (avidya) are both products of Maya. So even if a jiva, by studying Vedic texts, gets rid of his avidya with the help of vidya, he will still be bound by vidya. How will he do away with this other upadhi, vidya? Until he is free from all upadhis he cannot realize Brahman, which is beyond both vidya and avidya. Lord Krishna discusses this point with Uddhava in the Eleventh Canto of the Bhagavatam (11.11.3):

vidyavidye mama tanu viddhy uddhava sharirinam
moksha-bandha-kari adye mayaya me vinirmite

"O Uddhava, both knowledge and ignorance, being products of Maya, are expansions of My potency. Both knowledge and ignorance are beginningless, and they perpetually award living beings [DDB178]liberation and bondage, respectively." Here the Lord explicitly states that vidya is also a product of Maya. When He says that vidya gives liberation, He does not mean that vidya alone can grant it, because no one can become free from Maya without surrendering to the Supreme Lord. He emphatically declares this to Arjuna in the Bhagavad-gita

(7.14):

daivi hy esha guna-mayi mama maya duratyaya
mam eva ye prapadyante mayam etam taranti te

“This divine energy of Mine—Maya, consisting of the three modes of material nature—is difficult to overcome. Only those who have surrendered unto Me can easily cross beyond it.”

The term vidya means “knowledge” and also “devotion.” In Upanishadic statements such as tam eva veditva ati mrityum eti, the word veditva (“after knowing”) really means “by being devoted to Him, fully knowing His essence”; it does not mean having knowledge without devotion. Lord Krishna confirms this in the Bhagavad-gita (4.9):

janma karma ca me divyam evam yo vetti tattvatah
tyaktva deham punar janma naiti mam eti so 'rjuna

“One who knows in truth the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.” Here the same root, vid (“to know”), is being used, and in this context it means “knowing with devotion.”

Material knowledge is a feature of Maya, whereas transcendental knowledge about the Lord is manifested by the illuminating power of bhakti, an aspect of the Supreme Lord’s internal potency. Spiritual knowledge is inseparable from bhakti. The process of hearing—or in other words receiving knowledge—is in fact listed first among the nine processes of devotional service. A passage from the Brihad-aranyaka Upanishad (4.4.21) bears out our conclusion that vidya indicates knowledge with devotion: vijnaya prajnam kurvita. “After knowing, one should practice wisdom.” Here the word used for wisdom—prajna—conveys the same meaning as vidya, and so the sentence indicates, “After knowing Him, one should practice devotion.” Also, in the Bhagavad-gita (9.2) the Lord says, raja-vidya, “This is the king of knowledge.” From the context it is evident that here vidya means “devotional service.” Thus it is devotional service and not mere knowledge that cuts the bonds of Maya, as stated in Bhagavad-gita 7.14 and confirmed later, in Bhagavad-gita 11.53–54:

naham vedair na tapasa na danena na cejyaya
shakya evam-vidho drashöum drishöavan asi mam yatha

bhaktya tv ananyaya shakya aham evam-vidho 'rjuna
jnatum drashöum ca tattvena praveshöum ca parantapa

“[Lord Krishna said to Arjuna:] ‘The form you are seeing with your transcendental eyes cannot be understood simply by studying the Vedas, nor by undergoing serious penances, nor by charity, nor by worship. It is not by these means that one can see Me as I am. My dear Arjuna, only by undivided devotional service can I be understood as I am, standing before you, and can thus be seen directly. Only in this way can you enter into the mysteries of My understanding.’”

If the Mayavadis respond by suggesting that it is possible for the jiva to remove all upadhis and become Brahman by the mercy of the all-powerful and benign Brahman, Shrila Jiva Gosvami is glad to accept this idea, since it amounts to surrendering to the Vaishnava view. The Advaita monists insist that Brahman is devoid of all attributes and potencies, but if that same Brahman is now required to bless the jiva, then it has to have some potency, namely mercy. By allowing featureless Brahman to have any potency at all, the Mayavadis conform to the Vaishnava definition of Para-brahman as Bhagavan, the Supreme Personality of Godhead. In that case, Shrila Jiva Gosvami says, asmakam eva mata-sammatam:[DDB179] “Their view then agrees with ours.” In the Bhagavat-sandarbha Shrila Jiva Gosvami will prove that even for Brahman realization one must

take shelter of the Supreme Lord.

Next, Shrila Jiva Gosvami exposes the fallacies of the second alternative, that Brahman's upadhis are unreal.

TEXT 39

upadher avidyakatve tu tatra tat-paricchinnavader apy aghaöamanatvad avidyakatvam eveti ghaöakashadishu vastavopadhi-maya-tad-darshanaya na tesham avastava-svapna-drishöantopajivinam siddhantah sidhyati ghaöamanaghaöamanayoh sangateh kartum ashakyatvat. tatash ca tesham tat tat sarvam avidya-vilasitam eveti svarupam apraptena tena tena tad tad vyavasthapayitum ashakyam.

Conversely, if the upadhis are only apparently real, then Brahman's delimitation (pariccheda-vada) and reflection (pratibimba-vada) are also apparently real, since these processes would not in fact occur. Because in this case the Mayavadis' doctrine would be based on the analogy of an unreal dream state, such analogies as that of the pot and the sky, which involve real upadhis, cannot serve to establish it. No proper analogy can be drawn between something that exists and something that does not exist[DDB180]. Therefore the Mayavadis' theories of division and reflection are nothing but the play of illusion, unprovable by their faulty application of analogies.

COMMENTARY

Further Refutations of Pratibimba-vada and Pariccheda-vada

In previous Texts, Shrila Jiva Gosvami has shown that if Brahman's upadhis are empirically real one cannot satisfactorily explain the existence of either the jivas or the ishvara. Now he will consider the Shankarites' second option, that Brahman's upadhis are only apparent. In this Text the upadhis are called avidyaka, or "illusory," a specific reference to pratibhasika reality as defined in Mayavada theory. In this context the Shankarites do not intend "illusory" to mean altogether nonexistent, for nonexistence can never give rise to either the jiva or the ishvara. Rather, they say, Brahman's upadhis are "illusory" in the sense that they exist on neither the empirical nor the absolute level. They are an intangible, apparent reality, akin to dreams, misperceptions, and hallucinations.

The objects one sees in dreams, misperceptions, or hallucinations are intangible. In a dream one may eat a big feast, for example, but upon waking up one will still feel hungry; the feast appears real only while dreaming. Similarly intangible are misperceived or imagined objects, such as a "snake" that is in fact a rope; fear of the snake will persist only as long as the misperception or hallucination continues. This kind of illusory reality (pratibhasika-satta) is inferior to the empirical world and to absolute reality. Nonetheless, the Mayavadis posit that such apparent upadhis can cause Brahman to take on the characteristics of jivas and the ishvara.

The first step in refuting this erroneous theory is to point out that an effect is always dependent on its cause and that specific effects arise from specific causes. For example, one cannot make water taste sweet by adding salt. It follows, therefore, that if the upadhis imposed on Brahman are only apparent realities they cannot produce empirical reality. A daydream may be a pleasant reverie, but no one gains any real benefit by imagining he has been crowned emperor of the world. Instead, as he wastes away the time the daydreamer may lose an opportunity for gaining some practical benefit in the real world. However much he dreams, his apparent reality will never become empirically real.

In the context of discussing real upadhis, Shrila Jiva Gosvami has already refuted the two analogies the Mayavadis use to explain pariccheda-vada and pratibimba-vada—the analogy of the sun reflecting in many waterpots and that of the sky becoming delimited by a pot. These analogies are also inappropriate here. The

Mayavadis may justifiably presume the sky to be empirically real and thus delimitable by such an upadhi as a pot. But Brahman is neither empirical nor divisible, and therefore it is impossible for empirical upadhis to delimit it. If any delimitation of Brahman can be reconciled with Brahman's transcendental nature, such delimitation can occur only on the level of mere appearance, not in empirical reality. Such a pratibhasika delimitation, unreal in the empirical sense, will not help explain how the jivas and the ishvara come into being on the empirical plane. This leaves no consistent explanation of how indivisible, formless Brahman can be divided into the jivas and the ishvara by either empirical or merely apparent upadhis.

A good analogy must be as similar as possible to what it illustrates. The greater the similarity, the stronger the analogy. But the analogy of the sky and the pot is not similar enough to the situation the Mayavadis try to apply it to: while the sky and Brahman are similar, the sky's upadhi, the pot, is empirical, while Brahman's upadhis must be merely apparent.

The impersonalists compare this world to a dream [DDB181] to show its illusory nature [DDB182]—to show that it does not really exist. But it is unjustifiable to equate the dream world (apparent reality) with the external world (empirical reality) in order to reach this conclusion. If a person commits murder in a dream he is not punished for it, but in the phenomenal world he risks punishment for such an act. So it is improper to say that the world is just a dream. Sin and piety, which pollute or purify the heart of an actor, are not applicable to acts done in dreams; they give their bitter and sweet fruits only in the phenomenal world. The analogy of a dream, therefore, is not adequate for explaining the appearance of the material world from Brahman. The Vedic scriptures present the dream analogy only to illustrate the temporary nature of this world, with a view toward inspiring a sense of detachment from materialism in those desiring to walk the path of transcendence.

The Mayavadis' only other alternative is to assign Brahman to empirical (vyavaharika) reality by placing it in the same class as the sky, to which the Vedas compare it. But that leaves us with no absolute reality, in which case the whole idea becomes absurd because, logically, absolute reality must exist, and the Vedas and numerous saintly persons confirm this.

Thus all these arguments fail to establish the doctrines of pariccheda and pratibimba, which are thus left as nothing more than mental exercises for impersonal speculators. They provide no sound explanation of how pure Brahman, by adulteration with upadhis, manifests as many, namely as the [DDB183]ishvara and the jivas.

Shrila Jiva Gosvami offers still more refutations of impersonalism in the next Text.

TEXT 40

iti brahmavidyayoh paryavasane sati yad eva brahma cin-matratvenavidya-yogasyatyantabhavaspadatatvac
chuddham tad eva tad-yogad ashuddhya jivah punas tad eva jivavidya-kalpita-mayashrayatvad ishvaras tad
eva ca tan-maya-vishayatvaj jiva iti virodhas tad-avastha eva syat. tatra ca shuddhayam city avidya tad-
avidya-kalpitopadhaus tasyam ishvarakhyayam vidyeti tatha vidya-vatte 'pi mayikatvam ity asamanjasa ca
kalpana syad ity-ady anusandheyam.

In this way, by basing their ideas on Brahman and avidya alone, the Mayavadis contradict themselves when they say that the one undivided Brahman, pure by virtue of being unadulterated consciousness and thus altogether free from contact with avidya, is nonetheless polluted by contacting avidya and thus becomes the jiva. Then again, say the Mayavadis, that same Brahman becomes the personal Godhead when He serves as the basis of Maya, the illusion concocted from the jiva's avidya. And under the influence of Maya, Brahman supposedly once more becomes the jiva. Here we have avidya within the pure spiritual being (Brahman), vidya

within the upadhi called God, who is concocted by that avidya, and an illusory status of that same Godhead, who is the proprietor of vidya. We should carefully study how these and other similarly manufactured ideas are simply incoherent.

COMMENTARY

Inconsistencies in Advaita Monism

In the previous Texts Shrila Jiva Gosvami has refuted the two main theories of Advaita monism, *pariccheda-vada* and *pratibimba-vada*. He showed that neither of these consistently explains the empirical world and the presence of the jivas and God within it. Now Shrila Jiva Gosvami points out in more detail the fallacies in these theories. He argues that even if we accept either the *pariccheda-vada* or the *pratibimba-vada* as a description of how Brahman becomes divided into the many jivas, still the contradiction between Brahman's perfection and the superimposition of avidya will remain unresolved.

How can Brahman, which is indivisible,[DDB184] pure consciousness, have portions that fall under the rule of Maya and think themselves jivas? Knowledge and delusion cannot share the same location, just as light and darkness cannot both be present in exactly the same place. Being indivisible, Brahman cannot become fragmented to manifest the jivas. Moreover, the absolute existence cannot include Maya (avidya), but only Brahman alone. For Maya to be involved with Brahman, either Brahman would have to degrade itself to Maya's empirical level so it could be adulterated by upadhis, or else Maya would have to elevate herself to the absolute plane of Brahman so that she could influence it. The first of these alternatives is impossible because Brahman is without attributes and cannot change. The second alternative amounts to dualism, because then Maya and Brahman would have equal status on the plane of absolute reality. This, of course, contradicts the first principles of Advaita monism.

Under the pressure of these arguments, the impersonalists may try to placate us with the claim that the vital issue at hand is not precisely how the jiva came under the influence of Maya but simply that he is now suffering in illusion. The house of material existence is now on fire; we do not have time to search out Maya's origin but should try to escape the fire quickly before it devours us, before we lose the opportunity of human life.

Even if we grant this point, the Mayavadis still must convince us that the end they want us to seek, impersonal liberation, is in our best interest. This they cannot do. Our house may be on fire, but it does not follow that we should panic and jump out the first available window to our certain death.

As Shrila Jiva Gosvami indicates here, the Mayavadis say that after Brahman comes under the influence of avidya He is called the [DDB185]jiva. Then this jiva creates Maya by his imagination. A portion of Brahman next gives shelter to Maya and becomes known as the [DDB186]ishvara, or the Supreme Lord. From that point on Maya follows the [DDB187]ishvara's dictates and controls the jiva, who is Brahman covered by Maya. So the [DDB188]ishvara is the basis of Maya, and the jiva is her vishaya, or object of action.

This is self-contradictory. This explanation is plagued with the logical fault called *anyonyashraya-dosha*, or "the defect of mutual dependence": Maya's existence supposedly originates from the jiva, and the jiva's existence also originates from Maya. This means that without Maya there is no jiva and without the [DDB189]jiva there is no Maya. In addition, a part of Brahman supposedly becomes the [DDB190]ishvara by contacting Maya, but then Maya becomes subordinate to this ishvara. In this view even God cannot come into existence without the involvement of the finite living beings, who are themselves dependent manifestations of Maya. So ultimately the [DDB191]ishvara is dependent on Maya for His existence.

Another absurdity in the *pariccheda-vada* and *pratibimba-vada* presentations is the claim that Maya has two features—vidya and avidya. The upadhi delimiting Brahman as the [DDB192]ishvara is supposedly Maya's

vidya portion, which is predominantly in the mode of goodness, while the upadhis limiting Brahman as the jivas constitute her avidya portion. In this way, the [DDB193]ishvara is the basis of the jivas' illusion despite His being the embodiment of perfect knowledge, but the Mayavadis cannot explain how such a division of Maya into vidya and avidya comes into existence. Certainly Brahman, being devoid of qualities, cannot create this division.

Shrila Jiva Gosvami advises us to study other inconsistencies like these in Mayavada philosophy. For example, we should consider the following questions: If originally only featureless Brahman and nothing else exists, where does avidya come from? Or, if avidya can bind Brahman, isn't it more powerful than Brahman? The Mayavadis compare Brahman to a spider that weaves its own web and somehow gets bound by it, but this analogy presents Brahman as possessing attributes and potencies, revealing a tacit acceptance of the Vaishnava dualistic understanding.

We should also consider the following conundrums: (1) Since Brahman is unlimited and devoid of parts, it cannot possibly cast a reflection. (2) Brahman is described as pure awareness, but in order to function, awareness needs an object apart from itself. There is no meaning to knowledge without a known object. And when there is an object, there is the multiplicity of knower, knowledge, and known. (3) The very fact of Brahman's existence proves that it is potent, because anything that exists necessarily has some kind of energy or attribute. Thus there is duality between Brahman and its potencies or attributes.

From Sankhya philosophy we understand that the primeval pradhana generates the mahat-tattva, which then gives rise to false ego. Now, suppose we grant that, as the Mayavadis say, a jiva can dissolve his false ego by cultivating spiritual knowledge. But even if one does this, the other two basic elements of material nature—mahat-tattva and pradhana—will remain undissolved. How will the egoless jiva transcend the mahat-tattva and pradhana to realize Brahman? Egolessness is not equivalent to liberation, since at the time of universal annihilation, when the conditioned jivas merge into the body of Maha-Vishnu, they are devoid of false ego but still bound by their karma.

An analysis of the word "Brahman" reveals still further problems for the Mayavadis. Every word has an inherent relationship with its meaning. According to Shrila Jiva Gosvami in his Hari-namamrita-vyakarana (2.1), a word that refers to something denotes either an object, a quality, a class, or an activity. Certainly the word "Brahman" represents neither a class nor an activity. If Brahman were a quality, there would have to be another object possessing that quality, since no quality can exist without belonging to some object. If, as the last alternative, Brahman is an object, then it must possess qualities because an eternal object cannot exist without qualities. In either case, Brahman enters into a duality.

Mayavadis explain this material world on the basis of Maya, which is neither sat (real) nor asat (unreal). They say that Maya is thus inexplicable (anirvacaniya). But in the Bhagavad-gita (2.16) Lord Shri Krishna recognizes only two categories, sat and asat:

nasato vidyate bhavo nabhavo vidyate satah
ubhayor api drishöo 'ntas tv anayos tattva-darshibhih

"Those who are seers of the truth have concluded that the unreal (asat) has no existence and that the real (sat) has no nonexistence." There is no mention here or in any other bona fide scripture of an inexplicable third mode. Thus there is no foundation for the Mayavadis' concept that Maya and the material world generated from her belong to some inexplicable third category.

To prove their contention that the material world is inexplicable (anirvacaniya or mithya), neither real nor unreal, the Shankarites cite the well-known example of the rope and the snake. If snakes were completely nonexistent (asat), they say, no one would ever mistake a rope for one in semidarkness, because a

nonexistent thing can never be perceived. So the “snake” is not nonexistent, but still it cannot be considered real (sat) either, because in sufficient light no snake will be seen. Thus there must be a third category, separate from both sat and asat. This third category is anirvacaniya, inexplicable, and to it the Shankarites assign Maya.

The truth, however, is that one need not resort to the Mayavada philosophy to explain the rope mistaken for a snake. The snake and the rope are both real. A person who mistakes a rope for a snake must have previously experienced a real snake, and the conditions must be insufficient for correct perception. His experience of snakes, therefore, will cause his mind to superimpose the impression of a snake on the rope in semidarkness. By contrast, someone who has no experience of snakes will never mistake a rope for one. An infant, for example, will never mistake a rope for snake. Thus there is no inexplicable third category in material existence, as the Mayavadis claim.

Since Mayavadis accept only Brahman as the ultimate reality, they say that even scriptures that teach such statements as tat tvam asi (“You are that”) are true only empirically. Although such declarations have the power to uplift those who hear them, they are not absolutely true. In this way the Shankarites expose yet another inconsistency in their system. If the scriptures are only empirically real, how can they elevate anyone beyond Maya? By this logic even the enlightened writings of such liberated souls as Yajñavalkya and Shankara are unable to liberate their readers, for, not being absolute, they must be full of relative imperfections.

In truth the jiva is not [DDB194]merely an adulterated version of Brahman, as the Mayavadis say. As the Supreme Lord states in the Bhagavad-gītā (15.7), mamaivamśo jiva-loke jiva-bhūtaḥ sanātanaḥ: “The jiva is My eternal fragment.” Thus the jiva can never lose his identity by merging back into the Brahman it supposedly really is. When wheat berries and rice grains are mixed, they do not merge into one another and lose their separate identities. We can easily distinguish the wheat from the rice. If, however, we mix papaya seeds with some similar-looking black peppercorns, we may have difficulty distinguishing between them. Still, this does not mean they have lost their distinct identities.

Likewise, when water and ink [DDB195] are mixed, each substance retains its separate identity. Only because it is difficult for us to distinguish between them do the two liquids appear to have merged. The water molecules and the ink molecules have not merged to become all ink, all water, or something else. [DDB196]One indication that the substances do not merge is that when a glass of ink is poured into a pail of water, the total volume of liquid increases by one glass, and the same happens when a glass of water is poured into a pail of ink. In neither case do the substances merge.

Similarly, the jivas cannot merge into Brahman and lose their identity. Of course, if a jiva wants to feel that he has merged with Brahman and performs the appropriate spiritual practices, the all-merciful Supreme Lord will help that jiva imagine he has attained literal oneness with Him. In reality, God and the jivas are always distinct, and both the Lord and His pure devotees are always aware of this distinction.

Having established that the Mayavadis’ philosophy is opposed to the truths revealed in Vyāsadeva’s meditative experience, and having highlighted some of the prominent defects in their logic, Śrīla Jīva Gosvāmī next argues that the monistic conclusion also contradicts the experience of Śhukādeva Gosvāmī, the principal speaker of Śrīmad-Bhāgavatam.

TEXT 41

kim ca yady atrabheda-vada eva tatparyam abhaviṣyāt tarhy ekam eva brahmajñānena bhinnam jñānena tu tasya bheda-māyam duḥkham viliyāta ity apāśhyāt ity evavakṣyāt. tathā śhrī-bhagavān-līlādīnam

vastavatvabhava sati shri-shuka-hridaya-virodhash ca jayate.

Furthermore, if the jivas' absolute oneness with Brahman were the actual purport of Shrimad-Bhagavatam, Suta Gosvami would have said that Shrila Vyasadeva saw in His trance how the one Brahman becomes divided because of ignorance, and how knowledge dispels the suffering caused by this duality. And if the Supreme Lord's pastimes and qualities were unreal, what Shri Shukadeva experienced in his heart would be invalidated.

COMMENTARY

Shrila Vyasadeva's Experience Does Not Support Advaita Monism

Having presented his logical refutations of Advaita monism, Shrila Jiva Gosvami now proceeds to disprove it by reference to shabda-pramana, scriptural evidence. This is the Vedic system. Logic by itself cannot give us an understanding of the Absolute Truth, the Personality of Godhead. In transcendental matters such as this, the final authority is always scripture. Scriptural evidence is so decisive that even if a certain claim defies logic but is supported by shabda-pramana, it should be accepted as conclusively true. Any standard of truth lower than this would be inconsistent with Vedantic epistemology, which is based on the axiom that the Vedas emanate from the Absolute and are thus infallible.

Earlier, in the pramana portion of Shri Tattva-sandarbha, Shrila Jiva Gosvami showed that Shrimad-Bhagavatam is the supreme authority among all types of pramanas. Now he puts Advaita monism to Shrimad-Bhagavatam's test. The essential message of the Bhagavatam is found in the verses narrating what Shrila Vyasa saw in trance—the Supreme Personality of Godhead along with His internal potencies, His marginal potency (the jivas), and His external potency (Maya). Vyasa did not see a nondifferentiated Brahman being overpowered by Maya and turning into many jivas. Rather, He saw that the jivas are distinct from the Supreme Lord and are captivated by Maya because they think themselves independent of the Lord. Vyasadeva thus saw that the cause of the jivas' suffering is their sense of false independence. At the same time, He saw that the solution to the jivas' predicament is rendering devotional service to the Supreme Person (bhakti-yogam adhokshaje), not imagining a state of oneness with Him.

In Suta Gosvami's prayers to Shukadeva Gosvami, his spiritual master, Suta confirms that merging with impersonal Brahman is an inferior goal. While speaking Shrimad-Bhagavatam to the sages at Naimisharanya, Suta Gosvami specifically mentions that originally Shukadeva was absorbed in the bliss of Brahman. Later his heart was captivated when he heard a few Shrimad-Bhagavatam verses describing the pastimes and attributes of Krishna, the Supreme Personality of Godhead. Shukadeva was so entranced that he thoroughly studied the description of the Lord's pastimes in Shrimad-Bhagavatam, and later he excelled in narrating the Bhagavatam.

Therefore it is said that the Bhagavatam, which is the ripened fruit of the tree of Vedic literature, became even more relishable when it emanated from the mouth of Shukadeva. Shuka means "parrot," and Shukadeva's name alludes to the well-known fact that fruits become sweeter after being pecked by parrots. When the fruit of the Bhagavatam was touched by Shukadeva Gosvami's lips and then tasted by Parikshit Maharaja, it became sweeter than ever.

Shrila Shukadeva Gosvami's attraction to the Bhagavatam indicates that the pastimes and attributes of the Supreme Personality of Godhead are both real and completely transcendental; otherwise a liberated soul like Shukadeva, who was beyond all mundane desires, would have never taken an interest in them. Shukadeva Gosvami, the most eminent of all Brahman-realized transcendentalists, demonstrated by his own behavior the falsity of the idea of absolute oneness between the Lord and the jivas.

Thus we can conclude that the keys to the Advaita doctrine of monism—namely, pariccheda-vada and pratibimba-vada—are supported neither by logic nor by the scriptures, especially not by the supreme scriptural pramana, Shrimad-Bhagavatam. The Mayavadis derive their opinions only from word jugglery and the

distortion of scriptural truths, with the result that the innocent who hear their explanations become confused.

Next Shrila Jiva Gosvami explains the purpose of the monistic statements found in the Vedic scriptures.

TEXT 42

tasmāt pariccheda-pratibimbatvadi-pratipadaka-shastrāny api kathancit tad-sadrishyena gaunyaiva vṛittyā pravarteran. ambu-vad-agrahanat tu na tathatvam, vṛiddhi-hrasa-bhaktatvam antar-bhavad ubhaya-samanjasyad evam iti purvottara-paksha-maya-nyayabhyam.

Therefore scriptural passages that appear to favor such doctrines as pariccheda-vada and pratibimba-vada must be understood in a secondary sense—that is, as expressing some sort of similarity between the Supreme’s relation to the manifest world and the ordinary processes of division and reflection. The Vedānta-sūtra confirms this idea:

“The water in a pond covers the land underneath and thus delimits it from the rest of the earth, but Brahman cannot be delimited in this way to become a jiva” (Vs. 3.2.19).

“No, the reference to delimitation is appropriate not in its primary sense but in its secondary sense, that of the water delimiting larger and smaller areas of land. This interpretation fulfills the purpose of the scriptural passages, and thus it is appropriate to compare Brahman to land” (Vs. 3.2.20).

The first of these sūtras gives an opponent’s objection, and the second replies to that objection.

COMMENTARY

The Meaning of Monistic Statements

The Mayavadis accept the Vedas as the supreme authority and cite them profusely in support of their opinions. Indeed, many of the Vedic references they quote may seem to support their theories, but here Shrila Jiva Gosvami explains how to correctly interpret the apparently monistic statements in the Vedas.

In Sanskrit, words have two kinds of meanings—primary, called mukhya-vṛitti, and secondary, called gauni-vṛitti. Vedic philosophers say that by the will of the Supreme Lord each word has some particular potency, which creates a specific relationship between the word and its meaning. For example, the word “cow” has a potency by which it refers to a particular entity having four legs, a tail, two eyes, a dewlap, an udder, and other features. Sometimes, however, in a particular context a word’s primary meaning fails to convey a relevant sense. In such cases we should conclude that the expression is figurative and accept some appropriate secondary meaning. Whenever the primary meaning of a scriptural statement is inappropriate there must be a secondary meaning intended, because scriptural statements, being apaurusheya and thus free of defects, cannot be meaningless. In the Bhagavad-gītā Lord Krishna addresses Arjuna as puruṣa-vyāghra, “tiger among men.” In its primary sense the word “tiger” refers to a ferocious animal with claws and fangs. Arjuna was certainly not such an animal, but since Lord Krishna’s words cannot be meaningless, the need arises for a figurative interpretation of puruṣa-vyāghra. Here the phrase is a metaphor, in which the Lord is calling Arjuna a tiger only to indicate his courage and prowess as a warrior. The word “tiger” in this phrase applies to these two characteristics that the tiger and Arjuna have in common, not to the primary sense of a tiger’s shape, habits, and so forth.

In the same way, Vedic texts that appear to support monistic ideas should not be abandoned as ambiguous babblings just because their primary meaning contradicts the conclusion of Shrila Vyasa’s trance. Rather, we should interpret these statements in a way consistent with the underlying purport of the Vedas. Accepting them literally will lead to confusion, and rejecting them outright may lead to contempt for the apaurusheya-shabda. In the opinion of Shrila Jiva Gosvami, one must search for secondary meanings that agree with Shrila

Vyasa's experience.

To support this judgment, Shrila Jiva Gosvami refers us to Sutras 3.2.19 and 20 of the Vedanta. The Vedanta-sutra is divided into four chapters (adhyayas), each having four sections (padas). These are further divided into adhikaranas. Each adhikarana includes a topic statement from the Upanishads followed by a doubt concerning that statement, then an opponent's position (purva-paksha), then the right conclusion (siddhanta), and finally sangati, a demonstration of how the adhikarana relates to other adhikaranas. Some sutras are simply antitheses that represent the opinions of various sages and philosophers. These are always followed by siddhanta-sutras.

Sutra 3.2.18 establishes that the purpose behind mentioning the jiva as a reflection of the Paramatma is not to show that the Paramatma becomes the jiva by reflection but to show that the Paramatma is different from the jiva in the same way that any real object is different from its reflection. If an object and its reflection were absolutely nondifferent, they could not be distinguished from each other. Thus the metaphor of the sun and its reflection in water is presented to establish not the oneness of the Paramatma and the jivatma but just the opposite. Sutra 3.2.18 states, *ata eva copama suryakadi-vat*: "Therefore, the analogy of the sun and its reflection shows the difference between the Supersoul and the soul."

A doubt is then raised: "This very analogy proves that the Paramatma reflects in avidya and appears to become the jiva. What's wrong with this interpretation?"

The next sutra (3.2.19) answers this doubt. It proves that the jiva is not a reflection of Brahman by pointing out that an upadhi cannot delimit Brahman in the same way that water can delimit land. While commenting on this sutra in his *Govinda-bhashya*, Shrila Baladeva Vidyabhushana explains that since Brahman is all-pervading, no object can possibly be distant from Him. Therefore, while the sun can cast a reflection in water because it is some distance from the water, Brahman can cast no reflection in anything because it is all-pervading. Therefore the jiva cannot be a reflection of Brahman.

Although the claim of this sutra is valid, it does not agree with those scriptural statements that seem to indicate the jiva is a reflection of Brahman. It is in this sense that Shrila Jiva Gosvami calls this sutra a *purva-paksha*. But if Brahman does not reflect as the jiva in the same way that the sun reflects on water, what do the shruti statements to that effect actually mean? They must have some reasonable purpose. Vyasadeva responds with the *siddhanta*, or conclusion, in Sutra 3.2.20[DDB197]. Although the comparison of the sun and its reflection to[DDB198] Brahman and the jiva is not valid when interpreted literally, it is valid when we consider the secondary characteristics of the analogy: The sun is great like Brahman, and its reflection is small like the jiva. Why do we give this secondary interpretation? To uphold the scripture's conclusions, which constitute the overarching, consistent message of the Vedas and their corollary literature. Other valid interpretations of this analogy are as follows: (1) The jivas' pains and pleasures do not affect Brahman, just as disturbances in a reflection of the sun do not affect the sun itself. (2) As a reflection of the sun is dependent on the sun, so the jivas are dependent on Brahman. (3) The jivas are localized like the sun's reflections, while Brahman extends everywhere,[DDB199] as the sun does through its heat and light.

If we were to similarly analyze the remaining Brahma-sutras, as well as the Vedas and Puranas, we would discover that all the scriptural statements indicating nondifference between God and the living entity, when understood in such a secondary sense, prove to be based not on absolute oneness but on some common attributes between the analogy and its subject, and thus they are faithful to the conclusion of the Vedas. The Vedic texts never propose complete oneness between Brahman and the jiva. Such a proposal would make the whole body of Vedic scripture self-contradictory; it would reduce the Vedas to babble, a waste of time for anyone wanting to study them for spiritual enlightenment. One may here raise the objection, "Instead of rejecting the primary sense of the monistic statements found in shastra, why not accept them and instead reinterpret those statements that teach dualism?" The answer is that the understanding derived from such an

approach would contradict Shri Vyasa's experience, which is the nucleus of the Shrimad-Bhagavatam, the topmost pramana.

Next, Shrila Jiva Gosvami explains the nondifference between the Supreme Lord and the jiva from the Vaishnava point of view.

TEXT 43

tata evabheda-shastrany ubhayosh cid-rupatvena jiva-samuhasya tad-ekatve 'pi durghaöa-ghaöana-paöiyasya svabhavika-tad-acintya-shaktya svabhavata eva tad-rashmi-paramanu-gana-sthaniyatvat tad-vyatirekenavyatirekena ca virodham parihriyagre muhur api tad-etad-vyasa-samadhi-labdha-siddhanta-yojanaya yojaniyani.

Therefore the scriptural statements instructing us about the nondifference between the jivas and Brahman should be reconciled so as to agree with the conclusions Vyasa came to in His trance. This is accomplished by first removing the apparent contradiction in the jivas' being both different and nondifferent from Brahman: From these statements teaching nondifference we should understand that the jivas are one with Brahman in the sense that both they and Brahman are pure spiritual entities, while by Brahman's inconceivable, natural potency, which makes even the impossible possible, the jivas are also innately distinct from Brahman by virtue of their being His parts, like the infinitesimal rays of the sun's light.

COMMENTARY

Monistic Statements Need Interpretation

Here Shrila Jiva Gosvami gives his definitive opinion about the relation between the jivas and the Supreme Lord. Both the Lord and the jivas are naturally conscious beings, and it is primarily this common trait that the Vedic literature refers to when it speaks about their oneness. The purpose of these statements is to help us understand the Supreme Personality of Godhead, who is beyond our experience. We know we are conscious, and so to give us some idea of His nature the Vedas employ various analogies and metaphors to illustrate that the Lord is conscious like us. In the course of these descriptions, we jivas are sometimes described as nondifferent from Him.

Thus we should never misunderstand the Vedic statements about oneness to mean that the Lord and the jiva are one in all respects. When we read "He was a tiger in battle" we do not think that a man actually turned into a tiger. Rather, we accept a secondary meaning and understand that in battle the man was as ferocious as a tiger. We must accept similar secondary meanings for the statements in the Vedic literature about the jiva's and Brahman's oneness, our criterion always remaining whether our interpretation is consistent with the principles derived from Shrila Vyasadeva's trance.

Shrila Jiva Gosvami is a follower of Shrimad-Bhagavatam's acintya-bhedabheda philosophy, which he alludes to in the last sentence of this Text. Acintya-bhedabheda means "inconceivable, simultaneous oneness and difference" between the Supreme Personality of Godhead and the living entity, or in other words between the energetic source and its energy. The energy cannot exist without the energetic and is thus in one sense identical to it. At the same time, the energy can be said to be different from the energetic source because the energy's activities are perceived to be separate from the energetic. Logically, such a relation is ultimately inconceivable.

The jivas are like atomic rays of light in relation to the sunlike Lord. As the Shvetashvatara Upanishad (6.8) states, *parasya shaktir vividhaiva shruyate*: "The Supreme Lord has manifold energies." Just as the rays of

sunlight are neither completely different from nor exactly the same as the sun, so the jivas are simultaneously one with and different from the Lord. The Vedas' descriptions of nondifference refer to the qualitative oneness of the Lord and the jivas, and the Vedas' descriptions of difference refer to their quantitative difference.

The Brihad-aranyaka Upanishad (2.1.20) provides an analogy to help us understand: yathagneh visphulinga vyuccaranti evam eva asmad atmanah sarve pranah sarve lokah sarve devah sarvani bhutani vyuccaranti. "Just as sparks emanate from a fire, so all these vital airs, planets, demigods, and living beings come from the Personality of Godhead." Sparks are obviously different from the fire that manifests them, but because they possess in minute quantity such fiery qualities as heat and light, they can be said to be "one with" the fire as well. In the same way, the jivas can be said to be simultaneously different from and one with the Supreme Personality of Godhead. Any apparent inconsistency in this relationship is resolved by the inconceivable creative energy of the Supreme Lord, which can make the impossible possible.

One should not confuse this inconceivable nature of the Lord with the inexplicable (anirvacaniya) nature that the Mayavadis ascribe to Maya. They say that Maya is neither sat ("real") nor asat ("unreal") and is hence indescribable. Vaishnavas, however, do not say that the Lord and His energies are indescribable, for the scriptures describe both. Instead Vaishnavas say that because the Lord's nature and qualities are inconceivable to our limited mind and intellect, the Lord can be understood only through shabda-pramana. Some of the Lord's inconceivable features are mentioned in the Ishopanishad (5):

tad ejati tan naijati tad dure tad v antike
tad antarasya sarvasya tad u sarvasyasya bahyatah

"The Supreme Lord walks and does not walk. He is far away but He is very near as well. He is within everything, and yet He is outside of everything."

Shrila Baladeva Vidyabhushana gives us another analogy that may help us understand acintya-bhedabheda-tattva: A fair-skinned brahmana boy and a dark-skinned brahmana boy are the same in terms of caste but are different as individuals. Similarly, the Supreme Lord and the jiva are one in that they both possess consciousness, but they are different in that the Lord is the all-pervading, all-knowing, independent controller of Maya, whereas the jiva is localized and may be the ignorant, dependent slave of Maya.

Sometimes the Vedas equate the jiva with Brahman because he is subservient to Brahman. The principle behind this idea is not unfamiliar. An ambassador, for example, is in one sense equal to the chief of state he represents, and because of this equivalence any respect or disrespect shown the ambassador redounds upon his master. The reason why people accept a rough equivalence between the two is that the ambassador has some of the master's power, but no one would ever foolishly consider them identical in all respects. The Mayavadis err by choosing to see just one side of the situation and emphasizing only the nondifference between the jiva and Brahman.

One should not deal with the Vedas according to the logic of "ardha-kukkuöi,"¹⁰ accepting only statements favorable to one's viewpoint and rejecting opposing ones. The Vedas contain statements declaring both the difference and the nondifference between Brahman and the jiva. These seemingly contradictory views can most naturally be reconciled by the application of the acintya-bhedabheda philosophy. This doctrine of Lord Chaitanya Mahaprabhu's is the greatest gift of philosophy to the world. His teachings do not contradict any Vedic scripture or authentic point of view; rather, they resolve the apparent contradictions in the Vedic literature in accordance with the Vedas' final conclusions. His teachings are the natural and direct explanation of the Vedic literature.

In summary, what follows are the ideas underlying the Vedic statements that speak of the oneness of Brahman and the jivas, employing the analogies of reflection and delimitation:

1. The jiva, like Brahman, is by nature purely conscious.
2. The jiva, like Brahman, is distinct from matter.
3. The jiva is one of Brahman's energies.
4. The jiva is eternally dependent on Brahman.
5. The jiva can never be absolutely one with Brahman.
6. The jiva is constitutionally the eternal servitor of Brahman.
7. The analogies of reflection and delimitation help us understand the purely spiritual nature of Brahman.

In the Paramatma-sandarbha Shrila Jiva Gosvami will further describe the living entity and his relationship with the Supreme Lord. In the next Text he summarizes the facts concerning abhidheya, the process for realizing this subject.

TEXT 44

tad evam mayashrayatva-maya-mohitatvabhyam sthite dvayor bhedo daivi hy esha ity-adi-nyayena tad-bhajanasyaivaabhidheyatvam ayatam.

Since the Supreme Lord and the jiva thus have distinct identities, the Lord being the foundation of Maya and the jiva being deluded by her, we can conclude that devotional service to the Lord is the only recommended method for self-realization. This conclusion follows logically from such scriptural statements as the following one in the Bhagavad-gita [7.14]: "This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. Only those who have surrendered unto Me can easily cross beyond it." [gpd200]

COMMENTARY

Devotional Service Is the Abhidheya

Shrila Vyasadeva saw that the Supreme Lord is the foundation of Maya: mayam ca tad-apashrayam (Bhag. 1.7.4). He also saw that only the living entity is deluded by Maya: yaya sammohito jivah (Bhag. 1.7.5). Thus the Supreme Lord and the jiva are naturally distinct, for the Lord never comes under Maya's spell. The Lord can never turn into a jiva, and no jiva can ever make himself God. Shrila Vyasadeva also saw that the means for the jiva's release from bondage is devotional service to the Supreme Lord: bhakti-yogam adbhutah (Bhag. 1.7.6).

In this Text the word eva in the phrase tad bhajanasya eva means "only" and indicates that no process other than bhakti-yoga can cut the bonds of Maya. No other method, not even jnana-yoga or ashöanga-yoga, is potent enough to permanently relieve the jivas' miseries. As Lord Krishna declares in the Bhagavad-gita (7.14): daivi hy esha guna-mayi mama maya duratyaya/ mam eva ye prapadyante mayam etam taranti te. Maya, the divine energy of the Lord, cannot possibly be overcome by anyone except the person who surrenders unto Him. Other paths may at best elevate a person to the mode of goodness by purifying his heart of the lower modes, but they cannot elevate him to full transcendence without the merciful help of bhakti.

Narada Muni confirms this in his teachings to Yudhishöthira Maharaja (Bhag. 7.15.28–29):

shad-varga-samyamaikantah sarva niyama-codanah
tad-anta yadi no yogan avaheyuh shramavahah

yatha vartadayo hy artha yogasyartham na bibhrati
anarthaya bhaveyuh sma purtam ishöam tathasatah

“Ritualistic ceremonies, regulative principles, austerities, and the practice of yoga are all meant to control the senses and mind, but even after one is able to control the senses and mind, if he does not come to the point of meditation upon the Supreme Lord, all such activities are simply labor in frustration. As professional activities or business profits cannot help one in spiritual advancement but are a source of material entanglement, the Vedic ritualistic ceremonies cannot help anyone who is not a devotee of the Supreme Personality of Godhead.”

In this Text the word *bhede* (“difference”) is also significant. By using it Shrila Jiva Gosvami emphasizes that unless the jiva clearly understands he is both different from and subordinate to the Supreme Lord, he will not become interested in pursuing devotional service. This conviction is essential for advancement in spiritual life. The natural tendency of a conditioned soul is to think himself the controller, the lord of all he surveys, and this delusion makes him loathe the very idea of surrendering to the Lord. Indeed, this tendency to control remains a great peril even for those actively engaged in *bhakti-yoga*, since the jivas’ desires to control are very deep-rooted and can sprout forth at any time, choking off the tender creeper of devotion. Unless a candidate for unalloyed *bhakti* vigilantly guards against residual desires to be the master of all, these desires will likely manifest themselves and slow his progress toward pure Krishna consciousness.

In the next Text Shrila Jiva Gosvami concludes this part of his discussion with a reference to the *prayojana*, or final goal, of *bhakti-yoga*.

TEXT 45

atah shri-bhagavata eva sarva-hitopadeshöritvat sarva-duhkha-haratvad rashminam surya-vat sarvesham parama-svarupatvat sarvadhika-guna-shalitvat parama-prema-yogatvam iti prayojanam ca sthapitam.

From the above discussion we can see that the Personality of Godhead is the most deserving recipient of perfect love because He instructs all people about their ultimate welfare, He removes all sorrows, He is everyone’s Supreme Self (like the sun in relation to its rays), and He is perfectly endowed with all wonderful qualities. Thus is established the final goal of all endeavor (*prayojana*).

COMMENTARY

Love of God Is the Goal of Life

The Vedas provide education in religious practice (*dharma*), economic development (*artha*), regulated sense enjoyment (*kama*), and ultimately liberation from the cycle of birth and death (*moksha*). These four are known as the *purusharthas*, or goals of human life. On the basis of logic or scriptural authority, every school of Indian philosophy tries to direct the jivas toward liberation, which puts an end to all miseries.

Lord Chaitanya Mahaprabhu’s teachings, however, lead beyond liberation. When Sanatana Gosvami approached Shri Chaitanya to inquire about spiritual life, his first question was “What is my duty after liberation?” This question was revolutionary. Before this, almost no one would inquire about a fifth *purushartha*; liberation was considered the ultimate goal. But Lord Chaitanya explained to Sanatana that *prema*, love of God, is the fifth and ultimate goal of life (*pancama-purushartha*): *prema pum-artho mahan*. Lord Chaitanya established this *purushartha* with reference to the Vedas, and in the course of doing so He relied especially on “the spotless Purana,” *Shrimad-Bhagavatam*, promoting it as the ultimate scriptural authority. Along with the final goal of pure love of God, Shri Chaitanya also established that Lord Krishna is the most complete manifestation of God and therefore the most perfect object of loving devotional service.

Prior to Lord Chaitanya, Vaishnavas generally rendered reverential devotional service to the Supreme Lord in

His opulent feature. Only a few rare souls knew the true conclusion of the Vedic teachings. Lord Chaitanya Mahaprabhu, however, revealed to all His followers the fifth goal—love of God—and ordered them to propagate it everywhere. If a person makes prema his ultimate goal in life, he will not detest the material world (as impersonalists do), because he will appreciate it as the creation of his beloved Lord. Following the example of Shri Chaitanya Mahaprabhu, a devotee should see everything in this world in relation to the Supreme Lord and use whatever he can in His devotional service. One who adopts this correct outlook will quickly be endowed with all good qualities. The evil traits of lust, greed, envy, and so on will depart from him. Treating every living being as part and parcel of the Lord, he will become everyone’s well-wishing friend and not think of harming or exploiting anyone, even in his dreams.

With the followers of Lord Chaitanya able to cultivate such an attitude, it is clear that His teachings are the most sublime, practical, and versatile of all spiritual philosophies. Although these teachings emphasize giving up this world and going to the spiritual world, following them also improves the quality of life here. Lord Chaitanya’s teachings are thus suitable for all people to study and practice, regardless of caste, creed, or nationality.

By contrast, when a spiritual practitioner makes liberation his final objective, he will almost never develop a loving relationship with the Supreme Lord. Rather, he will attempt to use the Supreme Lord to achieve his goal. It is not uncommon to find liberationists who at first worship the Deity forms of Radha-Krishna and then discard these forms at a supposedly higher stage of development, when they imagine they have advanced to the level of Brahman realization. Such deluded souls think that because they have achieved oneness with the Supreme they no longer need the Deity forms.

For the Mayavadis, then, the Lord is nothing more than a means to liberation, and thus their impersonalistic philosophy is the ultimate form of selfishness and blasphemy. Based on detachment and introversion, their doctrine cannot bring warmth and sympathy, compassion and serenity, into human society. It only depersonalizes human life.

A pure devotee advancing on the path of loving devotional service is not inclined to demand anything of his Lord, not even liberation. He desires only to please his worshipable Lord eternally. To that end he cheerfully tolerates any tribulation. Such unconditional love is in fact the prayojana, or goal of life, promoted by Shrimad-Bhagavatam. Although in the previous Text Shrila Jiva Gosvami said that a jiva should worship the Lord to get free from the clutches of Maya, here he goes further: he rejects liberation as the prayojana and hints at a new goal—love of Godhead, prema-bhakti. Shri Jiva will present his full discussion on prema-bhakti later, in Shri Priti-sandarbha.

In this Text Shrila Jiva Gosvami gives four reasons why the Supreme Personality of Godhead is the most suitable object of love. The first reason is that the Supreme Lord is always thinking of every jiva’s welfare. Therefore He frequently teaches the conditioned souls various ways to better themselves. He comes Himself to give direct instruction, as He did when He taught Arjuna on the Battlefield of Kurukshetra and, as Veda-vyasa, compiled the Vedic literature. To preach His message He also sends His devotees to this material world as good-will ambassadors. Even on the material level the Supreme Lord takes care of all living beings by impartially supplying them with such essentials as light, air, water, and food. Even atheists and agnostics are provided for.

The second reason why the Supreme Lord is the most worthy object of love is that He relieves the miseries of the conditioned souls by helping to liberate them from illusion. To take advantage of this help, however, the jivas must surrender to Him:

sarva-dharman parityajya mam ekam sharanam vraja
aham tvam sarva-papebhyo mokshayishyami ma shucah

“[Lord Krishna said to Arjuna:] ‘Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear’” (Bg. 18.66).

The third reason why Shri Krishna is the most lovable object is that He is the ultimate svarupa, or Self, of all beings, just as the sun globe is the ultimate basis of the sun’s rays. The sun’s rays always depend on the sun, and they are glorious only in relation to the sun. In the same way, the jivas perpetually depend on the Personality of Godhead and become glorious only when they reawaken their true relationship with Him through bhakti-yoga. Even material objects find peace only when they are united with their source: rivers all naturally seek the ocean and become finally calm when they reach that goal; similarly, an earthy object separated from the earth, such as an apple thrown into the air, will be spontaneously attracted to return to the earth. We also see that human beings naturally want to revere those they consider superior. Krishna, the Supreme Personality of Godhead, is the ultimate superior being, and therefore He is the ideal person in whom all jivas may repose their reverence and love.

The last reason why Shri Krishna is the best object of love is that He possesses all wonderful, matchless qualities to their fullest extent. Of all the Supreme Lord’s own direct manifestations, His original two-handed form as a cowherd boy is the most beautiful and attractive. Thus Shrila Rupa Gosvami writes in his Bhakti-rasamrita-sindhu (1.2.59)11:

siddhantatas tv abhede ’pi krishna-shrisha-svarupayoh
rasenotkrishyate krishna-rupam esha rasa-sthitih

“Although in principle there is no difference between the personalities of Lord Krishna and Lord Narayana, the husband of the goddess of fortune, still Shri Krishna’s form is the unparalleled reservoir of rasas. This, indeed, is the law of rasas.”

Shrila Vyasa saw this same Krishna in trance, along with all His personal attributes and potencies. He saw that love of Krishna is the ultimate goal of life: krishne parama-purushe bhaktih (Bhag. 1.7.7). Thus we can conclude by both logic and scriptural analysis that Lord Krishna is the supreme object of love. He is the actual prayojana, the ultimate goal of life.

Next Shrila Jiva Gosvami explains the importance of sadhana-bhakti, devotional service in practice.

TEXT 46

TEXT 46.1

tatrabhidheyam ca tadrishatvena drishöavan api yatas tat-pravritty-artham shri-bhagavatakhyam imam satvata-samhitam pravartitavan ity aha anartheti. bhakti-yogo ’tra shravana-kirtanadi-lakshanah sadhana-bhakti-yogo na tu prema-lakshanah. anushöhanam hy upadeshapeksham prema tu tat-prasadapeksham iti.

In trance Shrila Vyasadeva also perceived the process of self-realization (abhidheya), as described above [in Text 44]. Then, to propagate it He composed for the saintly Vaishnavas this scripture called Shrimad-Bhagavatam. Shri Suta Gosvami describes all this in the verse beginning anartha- [Bhag. 1.7.6]. In this verse the word bhakti-yoga refers to sadhana-bhakti, regulated devotional service, which is characterized by hearing, chanting, and so on, and not to prema-bhakti, devotional service in pure love of God. This is the correct interpretation because sadhana-bhakti depends on instruction, while love of God depends only on the Lord’s grace.

TEXT 46.2

tathapi tasya tat-prasada-hetos tat-prema-phala-garbhatvat sakshad evanarthopashamanatvam, na tv anya-sapekshatvena yat karmabhir yat tapasa jnana-vairagyayatash ca yat ity-adau sarvam mad-bhakti-yogena mad-bhakto labhate 'njasa svargapavargam ity-adeh. jnanades tu bhakti-sapekshatvam eva shreyah-shritim bhaktim ity-adeh. atha va anarthasya samsara-vyasanasya tavat sakshad avyavadhanenopashamanam sammohadi-dvayasya tu premakhya-sviya-phala-dvarenety arthah. atah purva-vad evatrabhidheyam darshitam.

Even so, sadhana-bhakti, being the means for gaining the Lord's grace, ultimately matures into love of Godhead. Thus it is said that sadhana-bhakti directly removes the jiva's miseries (anarthopashamam sakshad), without depending on anything else. As the Lord states in the Shrimad-Bhagavatam [11.20.32–33], "Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties, and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions." By contrast, such methods as cultivating knowledge depend on devotional service for success, as shown in such statements as the following [Bhag. 10.14.4]: "My dear Lord, devotional service unto You is the best path for self-realization. If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble."

Or else the meaning of anarthopashamam sakshad is that sadhana-bhakti, without relying on any intermediate process, directly counteracts the material miseries but that only pure love of God, the mature fruit of sadhana-bhakti, can counteract the two fundamental faults of bewilderment and misidentification. Thus the abhidheya is expressed here [Bhag. 1.7.6] as it was before [Texts 29 and 32].

COMMENTARY

The Definition of Abhidheya

In Text 44 Jiva Gosvami concluded from his analysis of Shrila Vyasa's trance that Shrimad-Bhagavatam's abhidheya-tattva is devotional service to the Supreme Lord. Vyasadeva also saw in His trance that the miseries of the jivas can be vanquished by bhakti-yoga alone, and that this practice of bhakti-yoga will further lead to pure love of Godhead, which brings one direct realization of the Lord. To broadcast this knowledge He compiled the beautiful Bhagavatam and taught it to His son, Shukadeva Gosvami.

The word bhakti-yoga is used twice in the Bhagavatam verses describing Shrila Vyasadeva's trance. Shrila Jiva Gosvami says that the first occurrence of this word (Bhag. 1.7.4) refers to spontaneous devotional service in full realization of prema, because only on that level of pure love can one have direct personal realization of the Supreme Lord. The second occurrence (Bhag. 1.7.6) refers to devotional service in practice, sadhana-bhakti. Unlike sadhana-bhakti, prema-bhakti does not depend on instruction because at that stage a devotee offers devotional service to the Lord spontaneously.

Sadhana-bhakti must be learned from scripture and from saintly persons; it is motivated for the most part by scriptural injunctions. As the devotee performs the regulated practice of bhakti, his heart is gradually purified and he becomes fit for spontaneous devotional service in love of God. Only in this sense can it be said that sadhana-bhakti matures into prema-bhakti. But in fact prema, the internal potency of the Lord, manifests in the aspiring devotee's heart by the grace of the Lord and His pure devotee.

In the Bhakti-rasamrita-sindhu Shrila Rupa Gosvami states that devotional service which is executed by the senses and which matures into bhava-bhakti is called sadhana-bhakti. When bhava-bhakti intensifies it is

called prema-bhakti. The only difference between the two is the degree of intensity: bhava-bhakti is the immature state of prema-bhakti. Bhava-bhakti is like the dawn, prema-bhakti like high noon. Thus Shrila Rupa Gosvami defines prema-bhakti as follows:

samyan-mashrinita-svanto mamatvatishayankitah
bhavah sa eva sandratma budhaih prema nigadyate

“When bhava becomes very dense and the devotee’s heart melts completely out of intense love for the Lord and great attachment to Him, that state of bhava is called prema by learned scholars” (Bhakti-rasamrita-sindhu 1.4.1).

Because devotion belongs to the internal potency (svarupa-shakti) of the Supreme Lord, it is as potent as He is and can certainly fulfill all a devotee’s desires. A pure devotee has no desire except to render the Lord service, but if somehow he does have some other desire, to fulfill it he need not take to any process other than bhakti. This is the supreme independence of pure devotional service.

On the other hand, other progressive processes, such as jnana-yoga or ashöanga-yoga, depend on the grace of bhakti for success. Without the merciful glance of devotion, none of these processes can ever give their practitioners their own intended fruits, what to speak of love of God. Just as the body and the senses are worthless without the soul, so these paths are worthless without devotion. In Shrimad-Bhagavatam, therefore, after Shukadeva Gosvami lists various demigods one may worship to fulfill material desires, he concludes:

akamah sarva-kamo va moksha-kama udara-dhih
tivrena bhakti-yogena yajeta purusham param

“A person who has broader intelligence, whether he is full of material desires, without any material desires, or desiring only liberation, must by all means worship the supreme whole, the Personality of Godhead” (Bhag. 2.3.10). This statement reveals that bhakti-yoga is the key to fulfilling all desires, whether spiritual or mundane. Shrila Rupa Gosvami confirms this in his Bhakti-rasamrita-sindhu (1.2.251): kintu jnana-virakty-adi-sadhyam bhaktyaiva sidhyati. “Indeed, only with the aid of bhakti can one attain the fruits available through the cultivation of knowledge, detachment, and so on.” The knowledge and detachment mentioned here are not those related with the Lord and His devotional service. Indeed, the Bhagavatam verse quoted in this Text (10.14.4) makes it explicit that knowledge of impersonal Brahman is certainly among those items not related to the Lord and His devotional service.

Shrimad-Bhagavatam 1.7.6 states, anarthopashamam sakshad bhakti-yogam: “Bhakti-yoga directly mitigates the miseries of the conditioned soul.” Shrila Jiva Gosvami gives two explanations of the word sakshad (“direct”) in this context. He says that bhakti in the first sense is sadhana-bhakti, which, unaided by any other process, directly removes all such worldly miseries as mental and physical disturbances caused by the dualities of heat and cold. However, to dispel the underlying delusion of bodily attachment we need bhakti in the second sense—namely, prema-bhakti, love of God, the fruit of sadhana-bhakti,

In the next Text Shrila Jiva Gosvami discusses the prayojana-tattva as Vyasadeva realized it.

TEXT 47

TEXT 47.1

atha purva-vad eva prayojanam ca spashöayitum purvoktasya purna-purushasya ca shri-krishna-svarupatvam

vyanjayitum grantha-phala-nirdesha-dvara tatra tad-anubhavantaram pratipadayann aha yasyam iti. bhaktih prema shravana-rupaya sadhana-bhaktya sadhyatvat. utpadyate avirbhavati. tasyanushangikam gunam aha shoketi atraisham samskaro 'pi nashyatiti bhavah, priti na yavan mayi vasudeve na mucyate deha-yogena tavat. iti shri-rishabhadeva-vakyat.

Next, to clarify the final goal (prayojana), as described above [in Bhag. 1.7.4–6], and to affirm that the purna-purusha mentioned above [in Bhag. 1.7.4] is in fact Lord Krishna, Suta Gosvami speaks the verse beginning yasyam [Bhag. 1.7.7]. While describing the effect of hearing Shrimad-Bhagavatam in this verse, he reveals another of Shrila Vyasadeva's realizations. In this verse the word bhakti refers to pure love of Godhead, because that is the goal achieved through executing the devotional practice of hearing. The word utpadyate ("is generated") here means "becomes manifest." And the manifestation of pure love of Godhead is shoka-moha-bhayapaha—that is, it destroys all lamentation, illusion, and fear, the implication being that even their subtle remnants are destroyed. This is confirmed by the words of Shri Rishabhadeva:

"Therefore, until one has love for Lord Vasudeva, who is none other than Myself, he is certainly not delivered from having to accept a material body again and again" [Bhag. 5.5.6].

TEXT 47.2

parama-purushe purvokta-purna-purushe. kim-akare ity apekshayam aha krishne. krishnas tu bhagavan svayamity-adi-shastra-sahasra-bhavitantah-karananam paramparaya tat-prasiddhi-madhyapatinam casankhya-lokanam tan-nama-shravana-matrena yah prathama-pratiti-vishayah syat tatha tan-namnah prathamakshara-matram mantraya kalpyamanam yasyabhimukhyaya syat tad-akare ity arthah. ahush ca nama-kaumudi-karah krishna-shabdasya tamala-shyamala-tvishi yashodayah stanandhaye para-brahmani rudhah iti.

In this verse [Bhag. 1.7.7] the word parama-purushe ("for the Supreme Person") refers to the same purna-purusha ("complete person") mentioned earlier [Bhag. 1.7.4]. What is His form? To this Shri Suta Gosvami replies, "Krishna." In other words, for those whose hearts are enriched with thousands of scriptural statements such as krishnas tu bhagavan svayam ("Krishna is the original Personality of Godhead"; [Bhag. 1.3.23]), and for those who are attracted to His glories and fame by hearing through a bona fide disciplic succession, as soon as they hear His name their minds are filled with His presence. And as soon as such persons chant the first syllable of His name while uttering His mantra, the Lord's attention is also drawn to the chanter. That is the form denoted by the word Krishna in this verse [Bhag. 1.7.7]. This is confirmed by the author of Nama-kaumudi: "The conventional meanings of the name Krishna are 'one who is black like a tamala tree,' 'He who was breast-fed by Shri Yashoda,' and 'the Supreme Brahman.'"

COMMENTARY

Devotional Service Completely Frees One from Material Miseries

In Text 45 Shrila Jiva Gosvami summarized Shrila Vyasadeva's realizations concerning prayojana-tattva. Suta Gosvami reaffirms these realizations in Bhagavatam 1.7.7, where he states that just by listening to the Bhagavatam one will attain love of Godhead. Bhakti here must refer to love of Godhead and not sadhana-bhakti, devotional service in practice, since hearing Shrimad-Bhagavatam is itself the sadhana. In this verse the verb utpadyate ("is generated") means not that love of God is created anew but that it becomes manifest in the heart. Because love of God is His internal potency, it is never created.

As a concomitant effect of love of God, the devotee is freed from all lamentation, illusion, and fear. Indeed, even their dormant seeds are destroyed, so powerful is love of Krishna. The root cause of a jiva's misery is his forgetfulness of the Lord, but when he attains love of God He never forgets the Lord.

One who attains love for Krishna loses interest in all kinds of other pleasures, including even the bliss of impersonal realization. All his doubts are vanquished and all his desires completely satisfied. Nothing can disturb him or deviate his mind from devotional service. In this regard Shrila Rupa Gosvami writes (Bhakti-rasamrita-sindhu 1.2. 58):

tatrapy ekantinam shreshöha govinda-hrita-manasah
yesham shrisha-prasado'pi mano hartum na shaknuyat

"Among the various kinds of unalloyed devotees of the Lord, the best are those whose hearts have been captivated by Lord Govinda. Indeed, such devotees have no attraction or desire even for the favor of Lord Narayana, the husband of the supreme goddess of fortune."

A side benefit of such pure love for Krishna, as Shrila Jiva Gosvami mentions in text 47.1, is that even the seeds of lamentation, illusion, and fear are destroyed. These seeds are rooted deeply in the soil of bodily attachment. B[DDB201]y quoting Lord Rishabhadeva here,[DDB202] Shrila Jiva Gosvami emphasizes that there is no way to eradicate this bodily attachment other than by becoming attached to Krishna. And one can easily attain this prayojana of attachment to Krishna by hearing Shrimad-Bhagavatam. Vyasadeva saw all this in His trance.

Krishna, referred to in Bhagavatam 1.7.7 as parama-pu[DDB203]rusha, the Supreme Person, is identical with the purna-purusha whom Vyasa saw along with His potencies. In Text 30 Shrila Jiva Gosvami has already explained that this purna-purusha is the original Personality of Godhead. Now he identifies that Supreme Person as Lord Shri Krishna.

Shrila Jiva Gosvami next explains who that Krishna is. History records various Krishnas. For example, Arjuna was also called Krishna, as shown in Bhagavatam 1.8.43, where Shrimati Kuntidevi addresses Lord Krishna as Krishna-sakha, "the friend of Krishna [Arjuna]." And Vyasadeva was also sometimes called Krishna. Nonetheless, as soon as Vaishnavas coming in the authorized lines of disciplic succession hear the word "Krishna," the form that immediately comes to mind is Lord Krishna's, not Arjuna's or Vyasa's or that of any other ancient or modern person of the same name. According to Shrila Baladeva Vidyabhushana, this is the spontaneous experience of eminent personalities like Suta Gosvami, Shaunaka Rishi, and Jayadeva Gosvami. Thus the normal, conventional meaning of the name Krishna is the two-handed Lord Krishna who appeared as a cowherd in Vraja.

As we have described above, words may have various secondary meanings in addition to their primary ones. The primary meaning of a word is the image that comes to [DDB204]mind upon first hearing or reading it, before any related thought or analysis can modify its meaning. Thus the primary meaning of the name "Krishna" is Lord Shri Krishna, the Supreme Personality of Godhead. Shri Lakshmidhara Pandita, while commenting on the meanings of various names of the Lord in his Nama-kaumudi, defines "Krishna" as "He who is black like the tamala tree." In Vaishnava literature Krishna's bodily hue is often likened to the color of the tamala tree, which is commonly found in the Vrindavana area. Just defining Krishna's complexion, however, leaves open the possibility that the Krishna referred to is the son of Devaki in Mathura and Dvaraka. Therefore Lakshmidhara further specifies the meaning as "the one who was suckled by Shrimati Yashoda." This fixes the primary meaning of "Krishna" as the young cowherd son of Yashoda in Vrindavana, since the older Krishna of Mathura does not drink Mother Yashoda's breast milk. If doubts still linger about this Krishna's being the Supreme Lord—since there could always be someone else named Krishna from Vrindavana who has a blackish complexion and a mother named Yashoda—Lakshmidhara further limits the meaning of "Krishna" to "the Supreme Brahman," the Personality of Godhead.

In Sanskrit, words have a derived meaning (yaugika), which may sometimes differ from their conventional usage (rudhi). The rudhi, or conventional meaning, is always the primary meaning. In cases where the

primary, conventional meaning differs from the derived meaning, the primary meaning always takes precedence: yogad rudhir baliyasi. In the case of the name "Krishna," the derived meaning is also the Supreme Person, as the Mahabharata (Udyoga-parva 70.5) explains:

krishir bhu-vacakam shabdo nash ca nirvriti-vacakah
vishnus tad-bhava-yogac ca krishno bhavati shashvatah

"The syllable 'krish' denotes existence, and the syllable 'na' denotes bliss. The eternal Lord Krishna is also always Vishnu in both these senses."

The Amara-kosha Sanskrit dictionary (1.18) states, vishnur narayanah krishno vaikunöha vishöara-shravah: "The names Vishnu, Narayana, Krishna, and Vaikunöha are synonymous." One may say that these are names of Vishnu, but after listing thirty-nine such names, the Amara-kosha states, vasudevo 'sya janakah: "His father is Vasudeva." By way of further confirmation that Krishna is supreme, the author then immediately lists the names of Lord Balarama, Krishna's brother.

Shrila Baladeva Vidyabhushana quotes the following verse in his commentary on Shri Vishnu-sahasra-nama (20), while defining the name "Krishna":

krishir bhu-vacakah shabdo nash ca nirvriti-samjnakah
tayloraikyam param brahma krishna ity abhidhiyate

"The syllable 'krish' means 'existence,' and the syllable 'na' means 'bliss.' The combination of these two is 'Krishna,' the name of the Supreme Personality of Godhead" (Gopala-tapani Up., Purva 1.1). In this way both the conventional and the derived meanings of the name "Krishna" are the same—the two-handed cowherd boy who is the son of Mother Yashoda and also the Supreme Godhead. Since Vyasadeva saw this particular Krishna in His trance, the ultimate goal of life must be to attain love of Krishna.

The next point Shrila Jiva Gosvami makes is that when the word Krishna is uttered in a mantra, as in the Hare Krishna maha-mantra, this sound attracts the attention of Lord Krishna Himself the very moment the first syllable is vibrated. This is so because the name "Krishna" is identical with the person Krishna, the Supreme Personality of Godhead. For verification we can examine the experience of many realized souls who attained perfection by chanting the Hare Krishna mantra.

In the next Text Shrila Jiva Gosvami explains that the bliss derived from love of Godhead is far superior to that derived from impersonal realization.

TEXT 48

atha tasyaiva prayojanasya brahmanandanubhavad api paramatvam anubhutavan. yatas tadrisham shukam api tad-ananda-vaishishöya-lambhanaya tam adhyapayam asety aha sa samhitam iti. kritvanukramya ceti prathamatah svayam sankshepena kritva pashcat tu shri-naradopadeshad anukramena vivrityety arthah. ata eva shrimad-bhagavatam bharatanantaram kritam yad atra shruyate yac canyatrashöadasha-purananantaram bharatam iti tad dvayam api samahitam syat. brahmanandanubhava-nimagnatvat nivritti-niratam sarvato nivrittau niratam tatravyabhicarinam apity arthah.

Shrila Vyasadeva experienced that this final goal [the bliss of pure love of God] is superior to even brahmananda, the happiness derived from realizing the impersonal aspect of the Supreme. This we know because Vyasadeva taught Shukadeva Gosvami Shrimad-Bhagavatam so he could taste the special bliss

derived from love of Godhead, even though Shukadeva was already absorbed in brahmananda. Suta Gosvami states this in the verse beginning sa-samhitam [Bhag. 1.7.8]. In this verse the phrase kritvanukramya ("after compiling and revising") indicates that Vyasadeva first wrote Shrimad-Bhagavatam in an abbreviated form and that later on, after being instructed by Shri Narada Muni, He expanded and rearranged it. Thus two apparently contradictory statements are reconciled—one found here [in the Bhagavatam] saying that the Bhagavatam was composed after the Mahabharata, and the other found elsewhere [the Skanda Purana, Prabhasa-khanda 2.94], saying that the Mahabharata was compiled after the eighteen Puranas. The word nivritti-nirata ("attached to renunciation") implies that because of his absorption in the bliss of Brahman, Shri Shukadeva was living a life of complete renunciation, from which he never deviated.

COMMENTARY

Love of God Is Superior to the Bliss of Brahman

One of Shrila Vyasadeva's most profound realizations described in Shrimad-Bhagavatam was that bhakty-ananda, the bliss derived from rendering loving devotional service to Krishna, is superior to brahmananda, the bliss derived from merging into the impersonal Brahman. Shrila Rupa Gosvami confirms this superiority in his Bhakti-rasamrita-sindhu (1.1.38):

brahmanando bhaved esha cet parardha-guni-kritah
naiti bhakti-sukhambhodheh paramanu-tulam api

"Even if the happiness of Brahman realization is multiplied trillions of times, it would not equal even a single drop of the ocean of the bliss derived from devotional service." Indeed, the bliss of pure devotional service always minimizes the happiness of Brahman realization.

A father naturally wants to give His son the best thing he has. Thus Shrila Vyasadeva taught Shrimad-Bhagavatam to Shukadeva Gosvami. But being Vyasadeva's son was not [DDB205]the only qualification Shukadeva possessed. Perfectly fixed in renunciation, he had no material desires (nivritti-niratam). In other words, he had no ulterior motive that would have led him to misconstrue the meaning of Shrimad-Bhagavatam for material gain, either gross or subtle. It is for this reason that Shrila Vyasadeva regarded Shukadeva as the most qualified of His disciples to hear the Bhagavatam, and by choosing him for this great honor Vyasadeva set the standard for all future students and speakers of Shrimad-Bhagavatam.

In this Text Shrila Jiva Gosvami also resolves a controversy concerning the order in which the Shrimad-Bhagavatam and the Mahabharata were composed. In the passage beginning with the following two verses, the Bhagavatam itself says it was composed after the Mahabharata:

stri-shudra-dvija-bandhunam trayi na shruti-gocara
karma-shreyasi mudhanam shreya evam bhaved iha
iti bharatam akhyanam kripaya munina kritam

evam pravrittasya sada bhutanam shreyasi dvijah
sarvatmakenapi yada natushyad dhridayam tatah

"Out of compassion, the great sage thought it wise to do something that would enable even those who were ignorant of how to act for their own welfare to achieve the ultimate goal of life. Thus He compiled the great historical narration called the Mahabharata for women, laborers, and friends of the twice-born because they do not have access to the Vedas. O twice-born brahmanas, still His mind was not satisfied, although He engaged himself in working for the total welfare of all people" (Bhag. 1.4.25–26).

When Vyasa was thus feeling dissatisfied, Narada Muni came and requested Him to compose Shrimad-

Bhagavatam. Elsewhere, however, it is stated that the Mahabharata was spoken after all eighteen Puranas. Shri Baladeva Vidyabhushana, in his commentary on this Text of the Tattva-sandarbha, cites the Matsya Purana (53.70):

ashōadasha-puranani kritva satyavati-sutah
cakre bharatam akhyanam vedarthair upabrimhitam

“After compiling the eighteen Puranas, Vyasadeva, the son of Satyavati, composed the great history called the Mahabharata, which serves as a commentary on the Vedas.”

To resolve this apparent contradiction in the chronology, Shrila Jiva Gosvami explains that Shrila Vyasadeva originally composed the Bhagavatam in an abbreviated form. Later He compiled the great history called Mahabharata out of compassion for those who cannot study the Vedas. But even after completing this great epic, Vyasa still felt a void in His heart. Thereafter Narada Muni instructed Him to produce a new, expanded edition of Shrimad-Bhagavatam, the one currently available.

Moreover, from Shrimad-Bhagavatam 1.3.43, quoted below, we can understand that this later edition was composed after Lord Krishna’s disappearance from the earth. Earlier Vyasa had composed the Mahabharata for the welfare of people in the grip of Kali. Parikshit Maharaja’s chastisement of Kali occurred after the dialogue between Narada Muni and Shrila Vyasadeva, since it was the spread of Kali’s influence that had saddened Vyasa. Prior to Kali’s appearance Vyasadeva had no reason to feel dissatisfied, since Lord Krishna was still present along with all religious principles. The Bhagavatam (1.3.43) confirms that this later edition of Shrimad-Bhagavatam manifested before the brahmana boy Shringi had cursed Maharaja Parikshit, an event that occurred after the disappearance of Lord Shri Krishna:

krishne sva-dhamopagate dharma-jnanadibhih saha
kalau nashōa-drisham esha puranarko ’dhunoditah

“This Bhagavata Purana is as brilliant as the sun, and it has arisen just after the departure of Lord Krishna to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the Age of Kali shall get light from this Purana.” In this connection we can also refer to the statements of Suta Gosvami in the First Canto, Chapter Four.

We can summarize the chronology of the Vedic literature in Kali-yuga as follows: First Shrila Vyasadeva edited the one Veda, the original Yajur Veda, into four Vedas. He then abridged the one billion verses of the Puranas into eighteen Puranas consisting of a total of four hundred thousand verses. These included Shrimad-Bhagavatam in its original, abbreviated form. Then Vyasa composed His epic work, Mahabharata, after which He distilled the essence of the Vedas, Puranas, and Mahabharata into the Vedanta-sutra. Finally He composed His most significant work of all, [DDB207]the full Shrimad-Bhagavatam, which is Vyasadeva’s own commentary on the Vedanta-sutra.

Some traditional scholars believe there were two versions of the Mahabharata. They say it was first compiled soon after the Vedas in one hundred sections, and later Veda-vyasa reduced it to a hundred thousand verses in eighteen sections after compiling the eighteen Puranas. The Mahabharata’s Adi-parva (10.5) states that Shrila Vyasa compiled a samhita with six million verses, of which He gave one hundred thousand to human beings. This Mahabharata was first recited by the sage Vaishampayana to King Janmejaya, Parikshit’s son. Another reference traditional scholars give to support their contention that there were two versions of the Mahabharata is the Brihad-aranyaka Upanishad verse cited in Text 12 (B.a. Up. 2.4.10) This verse lists the scriptures that the Supreme Lord breathed out, including the Itihasas, which are listed before the Puranas.

Next Shrila Jiva Gosvami shows that Shrila Vyasadeva’s realization in trance constitutes the epitome of all

philosophies, as confirmed by Suta Gosvami.

TEXT 49

TEXT 49.1

tam etam shri-veda-vyasaya samadhi-jatanubhavam shri-shaunaka-prashnottaratvena vishadayan sarvatmaramanubhavana sa-hetukam samvadayati atmaramash ceti. nirgrantha vidhi-nishedhatita nirgatahankara-granthayo va. ahaitukim phalabhisandhi-rahitam. atra sarvakshepa-pariharartham aha ittham-bhuta atmaramanam apy akarshana-svabhavo guno yasya sa iti.

In reply to a question posed by Shri Shaunaka [Bhag. 1.7.9], Suta Gosvami speaks the verse beginning atmaramash ca [Bhag. 1.7.10], further explaining what Shrila Vyasadeva experienced in trance and showing logically how it is consistent with the experience of all sages who take pleasure in the self. In this verse the word nirgranthah ("free from bondage") means either "beyond the rules and regulations described in the scriptures" or "free from the knot of false ego." The word ahaitukim ("causeless") means "not desiring any results." And to put an end to all doubts, Shri Suta says, "Indeed, the nature of Lord Hari is such that even atmaramas feel attracted to Him."

TEXT 49.2

tam evartham shri-shukasyapy anubhavana samvadayati harer guneti. shri-veda-vyasa-devad yat kincic chrutena harer gunena purvam akshipta matir brahmanandanubhavo[NEW208] yasya sah. pashcad adhyagad mahad vistirnam iti. tatash ca tat-sankatha-sauhardena nityam vishnu-janah priya yasya tatha-bhuto va tesham priyo va svayam abhavad ity arthah. ayam bhavo brahma-vaivartanusarena purvam tavad ayam garbha-vasam arabhya shri-krishnasya svairitaya maya-nivarakatvam jnatavan. tatah sva-niyojanaya shri-vyasa-devenanitasya tasyantar-darshanat tan-nivarane sati kritartham manyataya svayam ekantam eva gatavan. tatra shri-veda-vyasa tu tam vashi-kartum tad-ananya-sadhanam shri-bhagavatam eva jnatva tad-gunatishaya-prakasha-mayams tadiya-padya-visheshan kathancic chravayitva tena tam akshipta-matim kritva tad eva purnam tam adhyapayam aseti bhagavata-mahimatishayah proktah.

In the next verse (beginning harer guna; [Bhag. 1.7.11]), Suta reiterates this idea by relating Shukadeva Gosvami's experience. First, when Shukadeva Gosvami heard Shrila Vyasadeva recite a few selected Bhagavatam verses describing Lord Hari's attributes, Shukadeva's attention was drawn away from the bliss of impersonal Brahman and his heart was captivated. Later Shukadeva studied the complete Bhagavatam, despite its vast size. And thereafter Lord Vishnu's devotees became very dear to him, his affection for them growing as he daily discussed the Lord's pastimes with them. Or else the word vishnu-jana-priya means that he became dear to them.

The purport is as follows: The Brahma-vaivarta Purana¹² relates how Shri Shukadeva, even while in the womb of his mother, realized that Lord Shri Krishna could completely dispel Maya's influence by virtue of His independence. Subsequently, on Shukadeva's request, Vyasadeva brought the Lord to His hermitage, and when Shukadeva saw Lord Krishna before him even as he lay within the womb, he became free from Maya's influence. Considering his life successful, Shukadeva at once departed alone. Thereafter Shrila Vyasadeva, knowing that He could control Shukadeva only with Shrimad-Bhagavatam, somehow made him hear some selected Bhagavatam verses describing Lord Krishna's superexcellent characteristics. In this way He captivated Shukadeva's heart, and later He taught him the entire narrative. Thus is declared the supreme glory of Shrimad-Bhagavatam.

TEXT 49.3

tad evam darshitam vaktuh shri-shukasya shri-veda-vyasasya ca samana-hridayam. tasmad vaktur hridayanurupam eva sarvatra tatparyam paryalocaniyam nanyatha. yad yat tad-anyatha paryalocanam tatra tatra kupatha-gamitaiveti nishöankitam. shri-sutah.

From the above we can see that the speaker (Shukadeva Gosvami) and Shrila Vyasadeva had the same realizations. And therefore we should always study the message of Shrimad-Bhagavatam in the light of Shukadeva's realizations, not otherwise. By implication, we should consider any other interpretation merely speculative and thus deviant from the correct understanding.

The verse under discussion [Bhag. 1.7.11] was spoken by Shri Suta Gosvami.

COMMENTARY

Shrimad-Bhagavatam Attracts Even Atmaramas

To explain the essence of Shrimad-Bhagavatam, in Text 29 Jiva Gosvami first analyzed the Bhagavatam's description of Shukadeva's heart. Then he analyzed Shrila Vyasadeva's experience in trance, on the basis of which Vyasa wrote Shrimad-Bhagavatam. Jiva Gosvami concludes the discussion of the present Text by confirming the outcome of these analyses with the words of Shri Suta Gosvami in Shrimad-Bhagavatam 1.7.10, the famous "atmarama verse." What follows is a list of the major points to be derived from his analysis:

1. The Personality of Godhead is endowed with multifarious potencies in three categories—internal, external, and marginal.
2. The chief and original form of the Lord[DDB209] is Shri Krishna, but Krishna also manifests countless other expansions.
3. Neither the Supreme Lord's Supersoul manifestations nor the impersonal Brahman are independent of Him.
4. The finite living entities are different from the Supreme Lord in their personal identity; they can never be one with Him in an absolute sense.
5. Maya is the external energy of the Lord, deluding those living entities who turn their backs on Him.
6. Maya is a devotee of the Lord and is always subservient to Him.
7. Maya cannot influence the Lord and His internal potencies.
8. The jivas can become free from the bondage of Maya only by surrendering to the Lord and engaging in His devotional service.
9. Hearing the Shrimad-Bhagavatam is devotional service to the Lord and can thus end the jiva's miseries.
10. The bliss one derives by engaging in devotional service to the Lord is so superior to the happiness derived from the realization of impersonal Brahman that even self-satisfied sages (atmaramas) become attracted to the Lord's attributes and pastimes.
11. The purpose of human life is to attain love of God, the mature fruit of devotional service in practice (sadhana-bhakti).
12. Devotional service is supremely independent, like the Personality of Godhead; it does not need the support of any other method of self-realization.

When Suta Gosvami finished describing Shrila Vyasadeva's trance, Shaunaka Rishi asked him, "If Shukadeva Gosvami was completely renounced, having no interest in anything by virtue of being absorbed in the bliss of the self, what caused him to study this lengthy Bhagavata Purana?"

Suta Gosvami replied with these two verses (Bhag. 1.7.10–11): "All different varieties of atmaramas (those who take pleasure in the atma, or spirit self), especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls. The heart of the transcendently powerful Shri Shukadeva Gosvami was captivated when he heard a description of Lord Hari's attributes and pastimes, and therefore he undertook the

study of this great narration, Shrimad-Bhagavatam. This made him very dear to the devotees of Lord Vishnu.”

By this answer Suta Gosvami confirms all the realizations of Shrila Vyasadeva and Shukadeva Gosvami. First Suta states a general principle[DDB210]—that many self-satisfied persons, although liberated from material bondage, are still eager to engage in Krishna consciousness. Then he mentions Shukadeva Gosvami as a specific instance of this principle’s application. Thus Suta Gosvami establishes that Shukadeva Gosvami was not the only liberated person who became attracted to the Personality of Godhead’s service. On the contrary, Shukadeva’s experience is corroborated by that of many other atmaramas, demonstrating that the only reason why one would reject the bliss of Brahman realization and take up devotional service must be the wonderful, all-attractive attributes of Lord Hari.

By this explanation Shrila Jiva Gosvami shows conclusively that Shukadeva Gosvami, Shrila Vyasadeva, and Suta Gosvami shared the same realizations. Therefore these realizations should form the basis of any genuine study and interpretation of Shrimad-Bhagavatam. Interpretations based on something else must be considered deviant from the scripture’s intended meaning.

In Text 27 Shrila Jiva Gosvami disclosed that Shridhara Svami inserted some impersonalistic ideas into his commentary on Shrimad-Bhagavatam. Shridhara Svami did this as a preaching strategy to attract the Mayavadis to the Bhagavata philosophy. Jiva Gosvami said there that in such instances he would give his own explanations.

A recent scholar has criticized Shrila Jiva Gosvami for this policy, labeling him an opportunist who accepted only those statements that supported his opinion and belittled others by declaring that they were made with ulterior motives and did not actually express Shridhara Svami’s opinions. This scholar suggests that Jiva Gosvami is not a true follower of Shri Chaitanya Mahaprabhu, who highly revered Shridhara Svami’s Bhavartha-dipika.

But in this Text Shrila Jiva Gosvami further clarifies his policy: He accepts any explanation that complements the realization of Shrila Vyasadeva, Shukadeva Gosvami, and Suta Gosvami—namely that pure devotional service to Lord Krishna is the ultimate goal of life. That this policy reflects the real desire of Lord Chaitanya will be recognized by everyone who knows that Shri Chaitanya Mahaprabhu was the leading opponent of impersonalism in His time. In debate He defeated two of the leading Mayavadis of His time, Prakashananda Sarasvati and Vasudeva Sarvabhauma, and He frequently condemned the Mayavada interpretation of the Vedanta-sutra. In light of His teachings and example, for Him to embrace a Mayavad[DDB211]a commentary on Shrimad-Bhagavatam is unlikely and not at all credible.

Vaishnavas coming in disciplic succession do not have the slightest confusion on this point. Lord Chaitanya revered Shridhara Svami’s commentary for two reasons: first, because Shridhara was in fact a great Vaishnava, and second, because his commentary kept the natural sense of the Bhagavatam and with its conclusions supported the Vaishnava siddhanta. Therefore it should be obvious to anyone who reads his commentary that whatever impersonal explanations Shridhara Svami gave did not express his true heart. For example, while commenting on the first verse of the Bhagavatam he states, shrimad-bhagavad-guna-anuvarnana-pradhanam bhagavata-shastram: “Shrimad-Bhagavatam was written chiefly to provide descriptions of the Supreme Lord’s qualities.” In the next verse, while commenting on the word vastavam, he writes, vastava-shabdena vastuno ’msho jivah, vastunah shaktir maya ca, vastunah karyam jagat, tat sarvam vastv eva: “The word vastava indicates that the jiva is part of the Absolute, that Maya is the energy of the Absolute, and that the material world is the creation of the Absolute. All this is real.” This and many similar statements throughout Shridhara Svami’s Bhagavatam commentary make foolish any doubt about his status as a pure Vaishnava. And it is equally foolish to criticize Shrila Jiva Gosvami for not using the impersonalistic portions of Shridhara’s commentary here in his Shaö-sandarbha.

One can fathom the true essence of Shrimad-Bhagavatam only from the viewpoint of Shri Vyasa and Shukadeva Gosvami. Because Shrila Jiva Gosvami held this opinion, he is a true scholar of the Bhagavatam and a true follower of Shri Chaitanya, who desired to see the Bhagavatam established as the final word in philosophy throughout the world. Jiva Gosvami was neither a blind follower of Shri Chaitanya Mahaprabhu nor a blind scholar foolishly trying to understand the supreme scripture without accepting the standard authorities in disciplic succession.

Jiva Gosvami was the leading disciple of Shrila Rupa Gosvami and Shrila Sanatana Gosvami, two principal followers of Shri Chaitanyadeva. The Lord personally instructed them in the science of devotional service and ordered them to write books setting forth His precepts. This they did in a most wonderful way, explaining the intricacies of bhakti-yoga so that no follower in their line would have to speculate or misinterpret the teachings of Lord Chaitanya. Rupa and Sanatana personally trained Shrila Jiva Gosvami in Krishna consciousness. They were so pleased with him that they made him the editor of many of their books. We have no reason, therefore, to doubt that Shrila Jiva Gosvami loyally followed in the footsteps of Shrila Rupa and Sanatana Gosvamis and therefore of Lord Chaitanya. The ultimate proof of this is that one can find no contradictions between the writings of Rupa and Sanatana and those of Jiva Gosvami. Indeed, earlier in Shri Tattva-sandarbha Jiva Gosvami declared that he was writing this work under their order. Moreover, he succeeded Shrila Rupa and Sanatana Gosvamis as leader of the Gaudiya Vaishnavas in Vrindavana, Bengal, and Orissa. This universal recognition of his leadership was explicit acknowledgment of his stature as a dedicated follower of Lord Chaitanya Mahaprabhu.

We learn from Shrimad-Bhagavatam (1.2.2) that Shukadeva Gosvami left his father's house immediately after his birth. According to the Brahma-vaivarta Purana, when Shukadeva was still in his mother's womb he could understand the peril of living in the material world, the risk of being captivated by Maya. He also knew that Krishna can counter Maya's charms, and therefore he [DDB212] had his father, Vyasadeva, bring Lord Krishna from Dvaraka. [DDB213] Only when the Lord Himself promised to protect Shukadeva from Maya did he agree to take birth, and even then he immediately left home to enter the forest. Out of natural affection for His son, Shrila Vyasadeva followed him, calling him to come back. But Shukadeva was completely unattached to material life and paid his father no heed. Vyasadeva was deeply disappointed, since He wanted to teach Shukadeva Shrimad-Bhagavatam. To entice him to return home, Vyasa had some of His disciples recite verses from the Bhagavatam whenever they went to the forest to collect firewood. Once when they were singing these verses, Shukadeva Gosvami heard them. At once his heart was captivated, and he followed the students back to Shri Vyasa. Then Shukadeva, who had already put aside his attachment to the impersonal Brahman, learned the complete Shrimad-Bhagavatam from Shrila Vyasadeva.

At present there is no scriptural reference indicating which verses Shri Shukadeva heard that captivated him, but some Vaishnava scholars state that they included the following three:

yam manyase matuleyam priyam mitram suhrit-tamam
akaroh sacivam dutam sauhridam atha saratham

"O King, that personality whom, out of ignorance only, you thought to be your maternal cousin, your very dear friend, well-wisher, counselor, messenger, benefactor, etc., is that very Personality of Godhead, Shri Krishna" (Bhag. 1.9.20).

aho baki yam stana-kala-kuöam
jighamsayapayayad apy asadhvi
lebhe gatim dhatry-ucitam tato 'nyam
kam va dayalum sharanam vrajema

"Alas, how shall I take shelter of one more merciful than He [Krishna], who granted the position of mother to

the she-demon Putana although she was unfaithful and she prepared deadly poison to be sucked from her breast?” (Bhag. 3.2.23)

barhapidam naöa-vara-vapuh karnayoh karnikaram
bibhrad vasah kanaka-kapisham vaijayantim ca malam
randhran venor adhara-sudhayapurayan gopa-vrindair
vrindaranyam sva-pada-ramanam pravishad gita-kirtih

“Wearing a peacock-feather ornament upon His head, blue karnikara flowers on His ears, a yellow garment as brilliant as gold, and a Vaijayanti garland, Lord Krishna exhibited His transcendental form as the greatest of dancers as He entered the forest of Vrindavana, beautifying it with the marks of His footprints. He filled the holes of His flute with the nectar of His lips, and the cowherd boys sang His glories” (Bhag. 10.21.5).

These verses describe Lord Krishna’s love for His devotees, His mercy even toward His enemies, and His incomparable charm and beauty.

The history of Shukadeva Gosvami described in the Mahabharata differs from that narrated above. Baladeva Vidyabhushana explains that the two accounts describe events from different days of Lord Brahma.

Having ascertained the prameya of Shrimad-Bhagavatam—that is, what one should learn from it—Shrila Jiva Gosvami next says something about the format of Shri Shaö-sandarbha.

TEXT 50

atha kramena vistaratas tathaiva tatparyam nirnetum sambandhabhidheya-prayojaneshu shadbhih sandarbhair
nirneshyamaneshu prathamam yasya vacya-vacakata-sambandhidam shastram tad eva dharmah projjhita-
kaitava ity-adi-padye samanyakaratas tavad aha vedyam vastavam atra vastu iti. öika ca atra shrimati sundare
bhagavate vastavam paramartha-bhutam vastu vedyam na tu vaisheshikadi-vad dravya-gunadi-rupam ity
esha. shri-veda-vyasa.

Hereafter, to delineate systematically and thoroughly the message of Shrimad-Bhagavatam, we shall explain in these six Sandarbhas the principles of sambandha, abhidheya, and prayojana, one after the other. This first book, the [DDB214]Tattva-sandarbha, discusses the connection between the subject being described and the text describing it. This connection is mentioned in general terms in Bhagavatam 1.1.2 with the words vedyam vastavam atra vastu: “Here the [DDB215]real reality is to be known.” Commenting on this part of the verse, Shrila Shridhara Svami writes, “Here in this beautiful Bhagavatam the ultimate reality in its highest manifestation is to be known, not reality in terms merely of substance, qualities, and so on, as taught by the Vaisheshikas and others.”

This verse [Bhag. 1.1.2] is spoken by Shri Veda-vyasa.

COMMENTARY

The Subject of the Shaö-sandarbha

Here Shrila Jiva Gosvami informs us that in the six Sandarbhas he will explain in great detail the same sambandha-, abhidheya-, and prayojana-tattva that Shri Vyasadeva and Shukadeva Gosvami realized. He briefly mentioned them in Texts 8 and 9, and now he will elaborate on them on the basis of Shrimad-Bhagavatam. The Tattva-, Bhagavat-, Paramatma-, and Krishna-sandarbha treat the sambanda-tattva, [DDB216]the Bhakti-sandarbha discusses the abhidheya-tattva, and the Priti-sandarbha explains the prayojana-tattva.

The Tattva-sandarbha introduces the subject matter of the six Sandarbhas by establishing the authority of Shrimad-Bhagavatam and saying something about its origin and content. As mentioned earlier, the relationship of a subject with its description is technically called the vacya-vacakata sambandha. The subject of Shrimad-Bhagavatam is revealed in its very second verse: vedyam vastavam atra vastu. "The absolute reality is made understandable herein." As we have already discussed, reality manifests on various levels, but Shrimad-Bhagavatam enlightens us about the ultimate reality, Shri Krishna, who encompasses and reconciles all other realities.

In contrast to Shrila Vyasadeva's presentation in the Bhagavatam, the philosophies formulated by other ancient sages, such as Gautama and Kanada, incompletely describe reality. Gautama, in his system of Nyaya philosophy, says that by understanding the empirical means and objects of knowledge one can free oneself from material miseries. And Kanada, in his system of Vaisheshika philosophy, which was briefly alluded to at the end of this Text, recognizes seven categories of existence: dravya (substances), guna (qualities), karma (motions), samanya (general categories), vishesha (particularities), samavaya (inherence), and abhava (nonexistence). With these seven categories the Vaisheshikas try to explain all of reality. But although the scientific study embodied in philosophies like Nyaya and Vaisheshika may lead to realization of reality on some level, this is far different from realization of the absolute reality, which Shrimad-Bhagavatam makes available. Shrila Jiva Gosvami explains the nature of this reality in the next Text.

TEXT 51

atha kim-svarupam tad vastu-tattvam ity atraha:

vadanti tat tattva-vidas tattvam yaj jnanam advayam

iti. jnanam cid-eka-rupam. advayatvam casya svayam-siddha-tadrishatadrisha-tattvantarabhavat sva-shakty-eka-sahayatvat paramashrayam tam vina tasam asiddhatvac ca. tattvam iti parama-purusharthata-dyotanaya parama-sukha-rupatvam tasya bodhyate. ata eva tasya nityatvam ca darshitam. shri-sutah.

"What is the nature of this [DDB218]absolute reality?"

Suta Gosvami answers [Bhag. 1.2.11]:

"The knowers of that absolute reality[DDB219] call it nondual consciousness."

Here the word jnana refers to that entity whose nature is exclusively pure consciousness. This pure spirit is called nondual for the following reasons: (1) there is nothing else, either similar or dissimilar, that is self-existent; (2) it takes support only from its own potencies; and (3) these potencies can have no existence without it as their absolute foundation.

The term tattva here implies the idea of the supreme goal of human life. Thus we understand that this tattva, or absolute reality[DDB220], is the embodiment of the highest bliss and is therefore also eternal.

The verse under discussion was spoken by Shri Suta Gosvami.

COMMENTARY

Absolute Reality Is Nondual Consciousness

In the last Text Shrila Jiva Gosvami stated that the absolute reality[DDB221] is to be known from Shrimad-Bhagavatam. This naturally raises the question, "What is the essential nature of this absolute reality[DDB222]?" In reply Jiva Gosvami quotes Shrimad-Bhagavatam's statement that the absolute reality[DDB223] is nondual (advayam), or in other words one without a second. There cannot be more than one absolute reality[DDB224], because if a second one were to be found the first one would immediately cease to be absolute. That the absolute reality[DDB225] is nondual, however, does not mean that nothing else

exists. Rather, the word “nondual” indicates two further things (in addition to the meaning stated above): first, the absolute reality[DDB226] is self-existent, meaning that it is grounded in itself and depends on no external support; second, nothing else can exist independent of this nondual reality’s support.

In Vedic philosophy, an object is considered nondual if it is free of three kinds of differences—those between[DDB227] objects of the same class, those between[DDB228] objects of different classes, and those between an object and its parts. A difference between objects of the same class is called sajatiya-bheda. Even though two chairs may look the same, function the same, and belong to the [DDB229]same class, called “chair,” they still differ as individual chairs. A change in one will not directly affect the other. A difference between objects of different classes is called vijatiya-bheda. For example, in its appearance and function a chair is different from a table. Finally, a difference between an object and its parts is called sva-gata-bheda. For example, if all the parts of a chair are scattered, the chair will no longer exist. In this way the chair is not self-existent.

These three kinds of differences give rise to the duality we observe throughout material nature. They do not exist, however, on the absolute plane; thus Suta Gosvami calls the pure consciousness (absolute reality[DDB230]) jnanam advayam, nondual consciousness.

Even when the Supreme Personality of Godhead expands into forms such as Ramacandra and Balarama, these svamsha (selfsame) expansions remain nondifferent from the Lord’s original self. Still, while He is not dependent on Them, They are dependent on Him. Since the Lord and His svamsha expansions belong to the same class, no difference of the sajatiya-bheda type is found in Him.

Material nature, being inert, belongs to a class of existence different from that of the transcendental Personality of Godhead. This might lead one to conclude that there is vijatiya-bheda between Him and material nature. Nevertheless, since material nature’s existence is not independent or separate from Him, there is ultimately no difference of vijatiya-bheda between Him and His material expansions.

Finally, the Lord’s body and its limbs are each fully conscious and potent and therefore nondifferent from Him Himself. For this reason it is said that in Lord Krishna there exists no difference of the svagata-bheda type.

The finite living entities belong to the marginal potency of the Supreme Lord. Thus one may view them in two ways, both as belonging to the same class as the Lord because they are conscious like Him, and as belonging to a different class because their size and potency is very small. From both viewpoints the jivas are fully dependent on the Supreme Lord, so that there exist none of the three types of differences between them and the Lord. Shrila Jiva Gosvami concludes, therefore, that although the Lord’s energies render Him service in various ways, they have no existence separate from Him (tam vina tasam asiddhatvat).

Just as a spider weaves a web with a special substance it produces and then makes the web its home, so Shri Krishna, the personified nondual absolute reality[DDB231], employs His own energies to manifest the spiritual realm, where He resides. These energies are part of His internal nature and have no independent existence.

In the verse under discussion (Bhag. 1.2.11), the word jnanam means “consciousness.” Its significance here is that the nondual reality is consciousness and also conscious, just as the sun is light and also luminous. Because the word jnanam refers to the absolute reality[DDB232], this nondual consciousness must have perpetual existence (sat) as a characteristic. And because the word tattvam indicates the supreme objective of life, it follows that this nondual reality must also be characterized by bliss (ananda), since all living beings seek pleasure, whether they know it or not. Indeed, direct perception, logical analysis, and scriptural authority all confirm that the pursuit of happiness is the ultimate motivation in all activities. This is the basic purpose underlying creative and destructive processes and all personal relationships. As the Brihad-aranyaka Upanishad (2.4.5) states, na va are patyuh kamaya patih priyo bhavaty atmanas tu kamaya patih priyo bhavati: “My dear,

the husband is [DDB233]loved not for his own sake[DDB234] but for the sake of the self.”

Here the word “self” refers to either the jiva or the Supreme Lord. In our conditioned state, the self we perceive is [DDB235] the jiva. We become attached to someone or something because we derive happiness from loving that person or thing. This feeling of happiness comes from our sense of possession—the notion that the object of love is “ours”—not from the person or the object itself. The truth of this principle is shown by the common experience that our happiness naturally decreases when our sense of possession diminishes.

By contrast, in the liberated state we realize that our ultimate Self is the Supreme Lord. When we act solely on the basis of this understanding we become the Lord’s pure devotees, and then we render service only for His pleasure and desire nothing in return. Even if the all-attractive Lord treats us roughly we are still happy, for we have abandoned all fears and cares in our loving relationship with Him. Lord Chaitanya demonstrated this standard in His Shikshashöaka, where He prayed:

ashlishya va pada-ratam pinashöu mam
adarshanan marma-hatam karotu va
yatha tatha va vidadhatu lampaöo
mat-prana-nathas tu sa eva naparah

“I know no one but Krishna as my Lord, and He shall remain so even if He handles me roughly in His embrace or makes me broken-hearted by not being present before me. He is completely free to do anything and everything, for He is always my worshipful Lord, unconditionally.”

In conditioned life we do not know that Krishna is the supreme object of love and the source of all bliss. Rather, we mistake ourselves for the source of bliss. To enlighten us about Himself, Krishna instructs us in the Bhagavad-gita (10.8—9):

aham sarvasya prabhavo mattah sarvam pravartate
iti matva bhajante mam budha bhava-samanvitah

mac-citta mad-gata-prana bodhayantah parasparam
kathayantash ca mam nityam tushyanti ca ramanti ca

“I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts. The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me.”

Thus there is an inherent relationship between jnana (knowledge), sat (eternal existence), and ananda (bliss). This relationship is clearly indicated in such shruti statements as vijñanam anandam brahma: “Brahman is pure consciousness and bliss” (Brihad-aranaya Up. 3.9.34). Thus the nature of the nondual consciousness described in this verse has been designated sac-cid-ananda, “permanent existence, knowledge, and bliss.”

In this Text Jiva Gosvami presented his thesis, that jnana is eternal. In the next Text he will explain the purva-paksha, that jnana is momentary.

TEXT 52

TEXT 52.1

nanu nila-pitady-akaram kshanikam eva jnanam drishöam tat punar advayam nityam jnanam katham lakshyate yan-nishöham idam shastram ity atraha

sarva-vedanta-saram yad brahmatmaikyatva-lakshanam
vastv advitiam tan-nishöham kaivalyaika-prayojanam

iti. satyam jnanam anantam brahma iti yasya svarupam uktam yenashrutam shrutam bhavati iti, yad-vijnanena sarva-vijnanam pratijnatam, sad eva saumyedam agra asid ity-adina nikhila-jagad-eka-karanata, tad aikshata bahu syam ity anena satya-sankalpata ca yasya pratipadita tena brahmana svarupa-shaktibhyam sarva-brihattamena sardham, anena jivenatmaneti tadiyoktav idanta-nirdeshena tato bhinnatve 'py atmata-nirdeshena tad-atmamsha-visheshatvena labdhasya badarayana-samadhi-drishöa-yukter aty-abhinnata-rahitasya jivatmano yad ekatvam tat tvam asi ity-adau jnata tad-amsha-bhuta-cid-rupatvena samanakarata, tad eva lakshanam prathamato jnane sadhakatamam yasya, tatha-bhutam yat sarva-vedanta-saram advitiam vastu, tan-nishöham tad-eka-vishayam idam shri-bhagavatam iti praktana-padya-sthenanushangah.

One may question, But events of consciousness are seen to exist only briefly, taking the shape, say, of a blue object one moment and a yellow object the next. How then can consciousness be called the nondual and eternal theme of this scripture [Shrimad-Bhagavatam]?

Suta Gosvami replies:

"This Bhagavatam is the essence of all Vedanta philosophy because its subject matter is the Absolute Truth, which, while nondifferent from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth" [Bhag. 12.13.12].

The shruti has defined the nature of this Absolute Truth (Brahman): "The Supreme Brahman is infinite truth and knowledge" [Taittiriya Up. 2.1.1]. That Brahman is the sole cause of the entire creation is shown by such shruti statements as "By hearing about which [Brahman] everything is heard" [Chandogya Up. 6.1.3], "By knowing which [Brahman] everything is known," and "My boy, in the beginning there was only sat, the eternal reality" [Chandogya. Up. 6.2.1]. That the Supreme Brahman achieves everything simply by His desire is shown by the statement "He glanced and desired, '[DDB237]Let Me become many'" [Chandogya.Up. 6.2.3].

In the statement "Along with this individual living entity I shall manifest name and form" [Chandogya Up. 6.3.2], the living entity (jiva) is mentioned in connection with and as belonging to the Supreme, which is called Brahman because it is greater than all else in essence and potencies; here the pronoun idam ("this") differentiates the jiva from Brahman, but the word atmana ("self") indicates that the jiva is part and parcel of Brahman. According to what was revealed in Shrila Vyasadeva's trance, the living entity is one with the Supreme Brahman in the sense of not being completely different from Him. Such shruti statements as tat tvam asi ("You are that"; [Chandogya Up. 6.8.7]) reveal that the oneness of the Supreme Brahman with the jiva consists of their both being purely spiritual by virtue of the jiva's status as a particle of the Supreme Brahman. Understanding this idea helps one acquire preliminary knowledge of the Supreme Brahman.

The entity thus designated as the Supreme Brahman, who is the essence of all the Upanishads and is one without a second, is the focus of interest, the exclusive subject matter, of this Shrimad-Bhagavatam. Here we understand "this Shrimad-Bhagavatam" to be implied by the syntactic connection with that same phrase in one of the preceding verses [12.13.10][NEW238].

TEXT 52.2

yatha janma-prabhriti kashcid griha-guhavaruddhah suryam vividishuh kathacid gavaksha-patitam suryamshu-kanam darshayitva kenacid upadishyate esha sa ity etat-tad-amsha-jyotih-samanakarata tan maha-jyotir-mandalam anusandhiyatam ity arthas tad-vat. jivasya tatha tad-amshatvam ca tad-acintya[NEW240]-shakti-vishesha-siddhatvenaiva paramatma-sandarbhe sthapayishyamah.

The following analogy helps clarify the above idea. Suppose a person has been kept in a dark room from birth and has never seen the sun. When he wants to know what the sun is, someone points to a ray of sunlight

passing through a window grating and says, "That is the sun. Try to understand that the sun is a great orb of light, of the same substance as this ray, which is a portion of it." In the Paramatma-sandarbhā we will establish that the jiva is similarly a fractional portion of the Supreme Brahman, manifested by one of His inconceivable potencies.

TEXT 52.3

tad-etaṁ-jivādi-lakṣaṇaṁśha-viśiṣhāṭayaivopaniśhadas tasya samśhatvam api kvaśid upadiśhanti. niraṁśhatvopadiśhika śhrutis tu kevala-taṁ-niśhōha. atra kaivalyaika-prayojanaṁ iti caturtha-padaśha ca kaivalya-padaśhya śhuddhatva-matra-vacanaṭvena śhuddhatvasya ca śhuddha-bhaktiṭvena paryavaśhana priti-sandarbhē vyakhyasyate. śhri-sutaḥ.

Thus when the Upanishads say that the Supreme Brahman has parts, they mean that one of His characteristics is to be endowed with the part-and-parcel living beings and other energies. Conversely, when the śhrutis speak of Him as having no parts, they are focusing on His exclusive essence.

In the fourth line of Bhagavatam 12.13.12, namely kaivalyaika-prayojanam, the word kaivalya ("oneness") simply means "purity." Later, in the Priti-sandarbhā, we will demonstrate that this purity is none other than pure devotional service.

The verse under discussion [Bhag. 12.13.12] was spoken by Śhri Suta Gosvami.

COMMENTARY

The Meaning of Monistic Statements [DDB242] in the Scripture

In the last Text Śhri Jiva Gosvami established that the Absolute Truth is eternal, nondual consciousness. One sect of Buddhists, the Kṣhanika-vijñāna-vadis, raise an objection to this conclusion. Their doctrine states [DDB243] the following:

There is only one reality, consciousness, which is changing at every moment, and [DDB244] there is no difference between knowledge and the object of knowledge. Just as in our dreams the things we see do not exist outside our consciousness, so also in our waking life distinctions between knowledge and the object of knowledge are not real. When we see a blue object our consciousness is blue. If we next see a yellow object, the blue consciousness is destroyed and our consciousness changes to yellow. How, then, can consciousness be called eternal?

[DDB245] This is the objection the Vijñāna-vadis raise [DDB246] against Jiva Gosvami's conclusion that the Absolute Truth, [DDB247] the nondual consciousness, is eternal. [DDB248][DDB249]*****New[DDB249] They reason that an eternal object cannot be the cause of anything since in general a cause transforms into its effect. For example, since milk transforms into yogurt, it cannot be eternal. Similarly, the nondual consciousness, being the cause of everything, must undergo transformation and therefore cannot be eternal. Further, they say, everything is changing at every moment, although we may not notice the moment-by-moment change, just as we do not notice the moment-by-moment growth of plants or our bodies.

To the Vijñāna-vadis' argument Śhri Jiva Gosvami replies not with a logical refutation but by quoting Śhri mad-Bhagavatam, the supreme pramāṇa. The Bhagavatam verse given here (12.13.12) explains that the nondual reality is characterized by oneness of the Supreme with the individual selves. Thus the oneness of reality is not the Buddhists' oneness of momentary consciousness and its objects. This reality is advaya-jñāna, the essence of all the Upanishads and the subject matter of Śhri mad-Bhagavatam; [DDB250] it is not momentary but eternal, conscious, and blissful by nature; it is the cause of everything in this universe; and it can achieve everything simply by its will. All this implies that the advaya-jñāna is endowed with multifarious potencies. It is called Brahman because it is the greatest and because it can make others great: brihadvad brimhanatvac ca yad brahma paramam viduḥ (Vishnu Pur. 3.3.21). The various śhruti statements cited in this

Text describe all these characteristics of Brahman. So the theory of consciousness [DDB251] put forward by the Kshanika-vijnana-vadis does not agree with either shruti or Shrimad-Bhagavatam.

The Vijnana-vadis' theory of reality is based on their assumption that there is no absolute, pure consciousness. The Vijnana-vadis do not know that the absolute reality is a person possessing acintya-shakti, inconceivable potencies, through which He causes everything while remaining unaffected. As the Ishopanishad declares in its opening verse,

om purnam adah purnam idam purnat purnam udacyate
purnasya purnam adaya purnam evavashishyate

"The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the Complete Whole is also complete in itself. Because He is the Complete Whole, even though so many complete units emanate from Him, He remains the complete balance."

The Vijnana-vadis' view is based on a material conception of changing consciousness. Their understanding does not apply to the absolute realm. While in our ordinary experience material energy is in a constant state of flux, the Lord and His internal energies are not under the same system of natural laws that govern material nature. The example of the spider cited in the previous Text also applies here: from within itself the spider produces a special substance and then weaves its web with it, and later it draws the substance back within itself, all without undergoing any transformation. To understand the Absolute Truth, we must first shed all our misconceptions based on material conditioning and simply hear from authentic spiritual authorities in disciplic succession. The Vedic literature therefore recommends that even if a person is highly qualified by good birth, good education, and so forth, he still should present himself as ignorant and foolish at the feet of a bona fide spiritual master, inquire from him submissively, and render service to him. This is the correct process for cleansing one's heart and mind of material contamination, and a sincere candidate for spiritual life who follows this process can gradually gain full realization of the Absolute Truth. The Vijnana-vadis, being followers of Lord Buddha, reject the [DDB252] Vedic literature, and consequently they end up with the hopelessly muddled explanation of transcendental reality outlined above. They say consciousness is momentary. If this were true, then consciousness could not be the cause of anything, because according to the Nyaya school of logic a cause has to exist for at least two moments. It must exist as the cause for the first moment and then transform or produce the result in the next moment. And if our consciousness were existing for only one moment at a time, we could not remember our past experiences, since there would be no continuity from one moment's consciousness to another moment's consciousness. A person who has experienced something can recall it later on, but if consciousness were momentary there would be nothing to recall in the next moment's consciousness. This is certainly contrary to everyone's experience.

Nor can the Vijnana-vadis' idea of the external world withstand the test of logic. They say that the external world is a manifestation of momentary consciousness. Here a question may be asked: Are things perceived as external one with momentary consciousness or different from it? If the Vijnana-vadis claim that the external objects are separately real, then they are agreeing with our Vaishnava opinion and are contradicting their own statement that the apparently external objects are only a manifestation of internal consciousness. On the other hand, if they say that the external objects are one with internal consciousness, in practice there would be no way to distinguish between the momentary, internal consciousness and the objects it perceives. Also, there would be no standard to separate, say, blue consciousness from yellow consciousness, and thus our perceptions would be rife with confusion.

As is known from both reason and direct experience, consciousness always has a subject (one who is conscious) and an object (what one is conscious of). If momentary consciousness alone were real, where would its subject and object be? To this the vijnana-vadis offer no satisfactory answer. If neither external

objects nor such internal objects as happiness and distress are different from the perceiver, then who is doing the perceiving? Everyone's common experience is that the perceiver, the perceived, and the perception are distinct.

In this Text Shrila Jiva Gosvami again clarifies that the oneness of the jiva and Brahman spoken of in shruti should not be understood as absolute oneness. After all, shruti contains such statements as *anena jivenatmananupravishya nama-rupe vyakaravani*: "Along with this jiva I shall enter as Paramatma and create name and form" (Chandogya Up. 6.3.2). Here the pronoun *anena* ("this"), referring to the jiva, implies that the jiva is different from "I," the speaker (God). Nonetheless, elsewhere the jiva is described as part and parcel of Brahman, a conclusion confirmed by Shrila Vyasa's trance. The reconciliation of this apparent contradiction is that, as we have discussed before, the jiva and Brahman are one in the sense of their sharing the common characteristic of consciousness but are different in their individual identities and potencies. When someone says that Texans and New Yorkers are one, we understand him to mean they are from the same country, the United States, not that they have no separate identities.

The jivas are parts of Brahman, the whole. This is the oneness of Brahman with its parts, its energies, which is the fundamental teaching of the Upanishads and also of Shrimad-Bhagavatam. The idea is that in general the part is dependent on the whole and helps it function. When separated from the whole, the part becomes useless, just as a finger lopped off a hand becomes useless. In the same way, the relation between the jivas and the Supreme Lord, who is known as Brahman in the Upanishads, is that of the servants and the served. The jivas have no independent existence. All their problems begin when they start considering themselves independent of the Supreme Lord.

Correctly understanding the oneness between Brahman and the jivas is a fundamental step in understanding the nature of Brahman. Every jiva directly experiences his own consciousness, and the Upanishads, on the basis of the oneness of Brahman and the jivas, instruct the jivas to extrapolate from that experience some idea of the nature of Brahman. To illustrate this process, Shrila Jiva Gosvami gives the analogy of a man born and bred in a cave-like room who has never seen the sun. To educate this man about the sun, someone may point to a ray of sunlight shining into his dark room through a tiny opening and tell him, "This single ray of light is from the sun, an enormous sphere that emanates countless similar rays." From this information the man can get some idea of what the sun is like. The Upanishads use this same method to instruct the jivas about Brahman's status as pure consciousness. Indeed, the jivas are like atomic rays emanating from the sunlike Brahman. The sun's rays are not completely different from the sun, for they originate from the sun, nor are they absolutely one with the sun, since they can be seen apart from the sun and they lack the complete potency of the sun. Similarly, the jivas are neither completely one with Brahman nor completely different from Brahman. In his *Sarva-samvadini*, Shrila Jiva Gosvami calls this relationship between the jiva and Brahman *acintya-bhedabheda*, "inconceivable, simultaneous oneness and difference." Owing to this relationship, Brahman is described as *advaya-jnana*, or nondual consciousness, which is the subject of Shrimad-Bhagavatam.

Thus the word Brahman—as the Upanishads and also Shrimad-Bhagavatam use it—should not be misunderstood to mean impersonal Brahman without qualities. The Mayavadis insist on this wrong understanding, but according to logic such an impersonal Brahman cannot exist, because if it did it would possess the attribute of existence, which implies potency, which in turn implies duality—Brahman plus attributes. But Mayavadis abhor duality in the absolute realm. Therefore in no Vedic scripture does the word Brahman mean impersonal Brahman in the sense that the Mayavadis intend.

The true conception of Brahman is stated by Suta Gosvami in Shrimad-Bhagavatam(1.2.11): *brahmeti paramatmeti bhagavan iti shabdyate*. "This nondual consciousness is called Brahman, Paramatma, and Bhagavan" Here Suta Gosvami does not say that the Absolute Truth is also called jiva. He includes only the above-mentioned three designations—three names of the same nondual consciousness, which Shrimad-

Bhagavatam identifies as Krishna, the Supreme Personality of Godhead. The Absolute Truth appears differently to the practitioners of various spiritual processes, but the Absolute Truth itself does not change. This is the significance of the word shabdyate ("it is designated") here. The Brahman described in the Vedic scriptures is Bhagavan, the Supreme Person, Krishna.

In the shruti we find two types of statements concerning the relationship between the jivas and Brahman: those statements designating the jiva as part of Brahman and those indicating his oneness with Brahman. The real distinction between these kinds of statements is only one of emphasis on either difference (bheda) or nondifference (abheda). Statements in the Vedic scripture such as nityo nityanam cetanash cetananam ("That one eternal conscious being is the support for the many eternal conscious beings"; Kaöha Up. 2.2.13) belong to the bheda class. Statements such as sarvam khalv idam brahma ("Indeed, all this is Brahman") belong to the abheda class.

The word kaivalya in Bhagavatam 12.13.12 properly means "pure devotion." Although impersonalists commonly use this term to mean final emancipation, or merging into Brahman, Brahman is not ultimately impersonal, as the Mayavadis claim. Their usage of kaivalya is therefore absurd. Kaivalya means liberation, but the real mark of liberation is pure devotional service, not merging into Brahman. Shrila Jiva Gosvami will explain this more fully in the Priti-sandarbha.

To summarize, each statement in the Vedic scriptures describing the oneness of Brahman and the jivas serves one or more of the following purposes:

1. To distinguish both Brahman and the jivas from inert matter by pointing to consciousness as their common quality.
2. To show that the jivas are fractional parts of the Supersoul.
3. To teach that the jivas are dependent on the Supersoul.
4. To indicate that by becoming an unalloyed devotee of the Lord a jiva can become powerful like the Supreme Lord.
5. To show that living in the material world is not the natural, healthy condition of the jiva.
6. To show that the jiva, whether in conditioned life or in liberation, is dependent on the Lord.
7. To establish that Brahman is the only self-existent reality.

One should not think that any statement in the Vedic scriptures about the oneness of Brahman and the jivas asserts their absolute oneness.

To know the Supersoul, one must first understand the nature of the individual self, the jiva. Thus in the next Text Shrila Jiva Gosvami begins explaining the characteristics of the self.

TEXT 53

[DDB253]TEXT 53.1

tatra yadi tvam-padarthasya jivatmano jnanatvam nityatvam ca prathamato vicara-gocarah syat tadaiva tad-padarthasya tadrishatvam su-bodham syad iti tad bodhayitum anyarthash ca paramarshah iti nyayena jivatmanas tad-rupatvam aha.

natma jajana na marishyati naidhate 'sau
na kshiyate savana-vid vyabhicarinam hi
sarvatra shashvad anapayy upalabdh-matram
prano yathendriya-balena vikalpitam sat

The jiva is designated tvam ("you") in the statement tat tvam asi ("You are that."). If one first understands

that this “you” is conscious and eternal, then one can easily understand how the Supreme Brahman (tat) has a similar nature. To make just this point, in accordance with the reasoning of Vedanta-sutra 1.3.20—“One contemplates the jiva in order to know the other, the Supreme”—sage Pippalayana describes the jiva as having the same nature as tat when he says to King Nimi [Bhagavatam 11.3.38]:

“The soul was never born and will never die, nor does it grow or decay. It is actually the knower of the youth, middle age, and death of the material body. It can thus be understood to be pure consciousness, existing everywhere at all times and never being destroyed. Just as the life air within the body, although one, becomes as many in contact with the various material senses, so the soul appears to assume various material designations in contact with its material bodies.”

[DDB254]TEXT 53.2

atma shuddho jivah na jajana na jato janmabhadra eva tad-anantarastita-lakshano vikaro 'pi nasti. naidhate na vardhate vridhdy-abhadra eva viparinamo 'pi nirastah. hi yasmad. vyabhicarinam agamapayinam bala-yuvadi-dehanam deva-manushyady-akara-dehanam va. savana-vit tat-tat-kala-drashöa. na hy avasthavatam drashöa tad-avastho bhavaty arthah. niravasthah ko 'sav atma. ata aha upalabdhi-matram jnanaika-rupam. katham-bhutam. sarvatra dehe shashvat sarvada anuvartamanam iti.

Here atma means “the pure self,” and na jajana means “he was never born.” Since he has no birth, the self is also free from the next transformation, sustained existence. Naidhate means “he does not increase”; since he does not increase, he does not undergo transformation. The word hi means “because,” the idea of logical reason. Vyabhicarinam means “of all impermanent things,” namely the living entity’s various bodies in childhood, adolescence, and so on, or else the living entity’s bodies in the various species of life—demigods, humans, and others. The self is the savana-vit, the witness of each of these stages of life. Certainly this witness is not subject to the varying conditions of what he merely observes. In answer to the question “Who is this unchanging self?” Pippalayana says, “He is pure consciousness, nothing but awareness.” How does it exist? “It is eternally present everywhere throughout the body.”

[DDB255]TEXT 53.3

nanu nila-jnanam nashöam pita-jnanam jatam iti pratiter na jnanasyanapayitvam. tatraha indriya-baleneti. sad eva jnanam ekam indriya-balena vividham kalpitam. nilady-akara vrittaya eva jayante nashyanti ca na jnanam iti bhavah. ayam agamapayi-tad-avadhi-bhedena prathamam tarkah. drashöri-drishya-bhedena dvitiyo 'pi tarko jneyah. vyabhicarishv avasthitasavyabhicare drishöantah prano yatheti.

“But how can we consider consciousness ever-present, since we experience that after our consciousness of something blue disappears our consciousness of something yellow appears?” Pippalayana answers, indriya-balena (“by the power of the senses”), indicating that although consciousness is always present and is one, the power of the senses causes it to appear variegated. In other words, it is not consciousness itself that appears and disappears; rather, what appear and disappear are the various mental states in the form of perceptions of something blue and so on.

Thus the first argument [presented to help identify the absolute reality[DDB256]] is based on the difference between the things that appear and disappear and that which is not subject to such changes. The second argument is based on the difference between the observer and the objects he observes. The example of the life air shows how something unchanging can exist in the midst of ephemeral objects.

COMMENTARY

Characteristics of the Soul

As mentioned above, the Vedic statements that describe nondifference between the jiva and Brahman do so in reference to the common attributes of both. One popular example of such a statement is tat tvam asi, “You

are that.” Here the word tat and tvam signify Brahman the jiva, respectively, who both possess the attribute of consciousness. The idea behind this statement is that one who clearly understands the jiva’s spiritual nature can easily grasp the nature of Brahman. The same idea lies behind the analogy Shrila Jiva Gosvami gave in the previous Text, in which a man in a cave learns about the sun by being instructed about a sun-ray.

This technique has also been used in the Vedanta-sutra (1.3.20): anyarthash ca paramarshah. “One reflects [on the jiva] for the sake of understanding the other [Paramatma].” Shrila Baladeva Vidyabhushana comments: “This sutra refers to the dahara-vidya portion of the Chandogya Upanishad (8.1), which describes meditation on the Supersoul in the small space (dahara) within the heart. The body of the worshiper is considered the city of Brahman, in which lies the Supersoul, the worshipable Lord within the dahara. The worshiper is supposed to meditate on the eightfold qualities belonging to the Supersoul. These eight qualities are listed in the Chandogya Upanishad (8.7.1): ‘[DDB257]The Supersoul is free from sin, old age, death, sorrow, hunger, and thirst. He has unfailing desires and unfailing determination.’ But further along (Chandogya Up. 8.12.13), mention is made of a blissful one who rises out of the body, attains to the light, and becomes situated in his own real nature. He is called the purushottama.” This purushottama, according to Baladeva Vidyabhushana, is the jiva who has attained perfection by acquiring transcendental knowledge of the Lord.

This raises an obvious doubt: Why in the midst of this description of the dahara, dealing with meditation on the Supersoul, is the jiva mentioned? To answer this doubt, the above sutra (Vs. 1.3.20) is quoted. The reference to the jiva in the dahara-vidya is not simply to convey knowledge about the jiva but to lead to knowledge about the Supersoul, and by knowing the Supersoul the jiva attains his real nature. In Shrimad-Bhagavatam 11.3.38, Pippalayana Yogendra similarly instructs King Nimi about the jiva to educate him about the nature of the Lord.

The purpose of the above-mentioned verse spoken by Pippalayana is to distinguish the self from the body. The body undergoes six types of changes. These are listed in the Nirukta (1.1.2): jayate ‘sti vardhate viparinamate ‘pakshiyate nashyati ca. “The body takes birth, exists for some time, grows, undergoes changes, dwindles, and finally dies.” The soul, however, does not undergo any of these changes, as Lord Krishna confirms in Chapter Two of the Bhagavad-gita.

The argument for the soul not undergoing these changes is that he is their continuous observer. A man sitting in a moving airplane and unable to look out the window cannot understand how fast it is going, but an observer on the ground can easily understand. Similarly, we do not feel the earth rotating because we are riding on it, but the astronauts can easily see this from their space vehicles.

The objection of the Kshanika-vijnana-vadis discussed in the previous Text—namely, that consciousness is only momentary—is repeated here (in Text 53.3) and answered differently. The momentary consciousness of which they speak actually consists of changes in one’s mental state. It is produced by the senses interacting with the external world. Consciousness itself is constant. The Vedanta explains that when a person looks at an object there arises a particular mental state, called a vritti, which the soul perceives. The mental state itself is not the perceiver. But the Buddhists, who are totally ignorant about the soul, mistake this temporary, ever-changing vritti for the real consciousness.

This point is further clarified with the analogy of the life air. Air is one, but air within the body has various names, such as prana, apana, and samana, according to the function it performs. Similarly, the soul is one, but on account of the senses, the consciousness the soul manifests while in the body appears many-branched and ever-changing. This phenomenon is similar to the way in which sweetened milk gives rise to different mental states when perceived with different senses: to the eyes it is white, to the tongue sweet, and so on.

So it is not the self but only the mental state affected by varieties of sense perception that appears and

disappears, or undergoes changes. The living entity is a fractional part of the Supreme Lord, and since the Lord is conscious and eternal the living entity must share these qualities, just as a tiny gold nugget shares the qualities of the mother lode. And the purpose of explaining the conscious and eternal quality of the soul with logic and personal experience is to help us develop an understanding of the Supersoul.

Shrila Jiva Gosvami derives two arguments from the words of Pippalayana (Bhag. 11.3.38), both of which serve to distinguish the soul from the material body. The first argument is based on the changes that occur in the material body. We see these changes as time progresses, but with some reflection we can understand that we ourselves have not changed but are the same person. Since the attributes of changelessness and transformation cannot be attributed to the same object, the unchanging soul must be distinct from the changing body.

Shri Jiva's second argument is based on the distinction between the perceiver and the perceived. The body and mind cannot be the observer, because they are objects of perception. Thus the perceiver, the soul, must be different from them.

In the next Text Shrila Jiva Gosvami presents further logic to help distinguish the self from the body.

TEXT 54

[DDB258]TEXT 54.1

drishöantam vivrinvann indriyadi-layena nirvikaratmopalabdhim darshayati:

andeshu peshishu tarushv avinishciteshu
prano hi jivam upadhavati tatra tatra
sanne yad indriya-gane 'hami ca prasupte
kuöa-stha ashayam rite tad-anusmritir nah

andeshu anda-jeshu. peshishu jarayu-jeshu. tarushu udbhij-jeshu. avinishciteshu sveda-jeshu. upadhavati anuvartate.

Expanding further on this example, Pippalayana Rishi uses the analogy of the senses' dissolution to demonstrate the soul's changelessness:

"The spirit soul is born in many different species of life within the material world. Some species are born from eggs, others from embryos, others from the seeds of plants and trees, and others from perspiration. But in all species of life the prana, or vital air, remains unchanging and follows the spirit soul from one body to another. Similarly, the spirit soul is eternally the same despite its material condition of life. We have practical experience of this. When we are absorbed in deep sleep without dreaming, the material senses become inactive, and even the mind and false ego are merged into a dormant condition. But although the senses, mind, and false ego are inactive, one remembers upon waking that he, the soul, was peacefully sleeping" [Bhag. 11.3.39].

Here andeshu means "among those born from eggs," peshishu means "among those born from wombs," tarushu means "among those born from plants," avinishciteshu means "among those born from perspiration or heat," and upadhavati means "follows."

[DDB259]TEXT 54.2

evam drishöante nirvikratvam pradarshya darshöantike 'pi darshayati. katham. tadaivatma sa-vikara iva pratiyate yada jagare indriya-gano yada ca svapne tat-samskaravan ahankarah. yada tu prasuptam tada tasmin prasupta indriya-gane sanne line ahami ahankare ca sanne line kuöa-stho nirvikara eva[NEW260]

atma. kutah. ashayam rite linga-shariram upadhim vina vikara-hetor upadher abhavad ity arthah.

Having thus shown the changeless quality of the life air, sage Pippalayana now compares the soul to it and in this way demonstrates that the soul is also changeless. How is this? The soul appears to be changing either when he is in contact with his senses during waking consciousness or when he is connected only with his ego while sleeping and dreaming, at which time his ego is filled with impressions from the waking state. But when the soul is in deep sleep, the senses and ego become temporarily submerged or dissolved, and only the changeless, essential soul remains. How does he remain? Ashayam rite: without the “containing vessel,” the limitation of the subtle body. That is to say, he is free from the upadhis that impose changes upon him.

[DDB261]TEXT 54.3

nanv ahankara-paryantasya sarvasya laye shunyam evavashishyate kva tada kuöa-stha atma. ata aha tad-anusmritir nas tasyakhandatmanah sushupti-sakshinah smritir nah asmakam jagrad-drashörinam jayate etavantam kalam sukham aham asvapam na kincid avedisham iti. ato 'nanubhutasya tasyasmaranad asty eva sushuptau tadrig-atmanubhavo vishaya-sambandhabhavad ca na spashöa iti bhavah.

But, one may object, when everything up to and including the ego is dissolved, only a void should remain. Why then is it said that even at this time the changeless soul is present? Pippalayana answers, tad-anusmritir nah: “We remember it[DDB262].” When we, the perceivers of waking life, wake up from deep sleep, we each remember [DDB263]our self as the constantly existing soul who witnessed the condition of deep sleep. We say, “I slept happily for so long and was not aware of anything.” Since a person cannot remember what he has not experienced, the soul must perceive the experience of deep sleep, though this experience is indistinct because he is cut off from the objects of external sensation.

[DDB264]TEXT 54.4

atah sva-prakasha-matra-vastunah suryadeh prakasha-vad upalabdhi-matrasypy atmana uplabdhih svashraye 'sty evety ayatam. tatha ca shrutih, yad vai tan na pashyati pashyan vai drashöavyan na pashyati na hi drashöur drishöer viparilopo vidyate iti. ayam sakshi-sakshya-vibhagena tritiyas tarkah. dukkhi-premaspadatva-vibhagena caturtho 'pi tarko 'vagantavyah.

We can therefore conclude that the soul, who is pure awareness, is also aware of himself[DDB265], just as an entity such as the sun, which is in substance pure light, also reveals itself by that light. We find the following confirmation in shruti: “It is true that he [the soul] is not seeing—or rather that although seeing, he does not see externally visible objects. But it is not possible to remove the seer’s sight altogether” (Brihad-aranyaka Up. 4.3.23).

This [idea that the soul is aware even during deep sleep] constitutes the third argument [presented to help us identify the absolute reality[DDB266]]; it is based on the distinction between the witness and the objects witnessed. We can also understand the fourth argument, which is based on the distinction between the unhappy sufferer and the focus of ecstatic love.

COMMENTARY

The Soul Is Distinct from the Body

In the previous Text Shrila Jiva Gosvami cited the analogy of the life air given in Shrimad-Bhagavatam 11.3.38 to show the changeless nature of the soul. The following verse (Bhag. 11.3.39) develops this analogy further. There Sage Pippalayana explains that the life air continuously follows the soul into various species,[DDB267] which fall into four categories based on their source of birth. The life air enters the various bodies and seems to undergo transformations, but in fact it remains unchanged. For example, the soul’s life air may occupy the

body of an ant in one life and that of an elephant in a different life, yet all the while the life air remains unchanged. Similarly, the soul appears to undergo changes in association with the many states and shapes of his successive bodies, but in fact he remains unchanged.

The soul experiences three states of consciousness while in the body: the waking state, the dreaming state, and the state of deep, dreamless sleep. During the waking state a jiva is conscious of his gross body, gross senses, and mind, and his consciousness seems divided and channeled by the mind and senses. In the dreaming state the gross senses become inactive, or, to be more precise, the mind loses contact with them, and thus the jiva is also not aware of the gross senses or the gross body. Through dreams the jiva in this state perceives the various impressions created in the subconscious mind during the waking state, and because of the jiva's attachment to these impressions, his consciousness seems to undergo transformation. In the state of deep, dreamless sleep the soul loses contact even with the mind, and thus he is not conscious of either his gross or subtle body.

According to shruti, in the state of dreamless sleep the mind enters into the puritat nerve in the heart: atha yada sushupto bhavati yada na kasyacana veda hita nama nadyo dva-saptatih sahsrani hridayat puritatom abhipratishohante, tabhih pratyavashripya puritati shete. "When [the soul] is fast asleep, he does not know anything. At that time the mind removes itself from the seventy-two thousand nerves (hita) spreading out from the heart and enters into the nerve called puritat, where it rests[DDB268]" (Brihad-aranyaka Up. 2.1.19).

Feelings of happiness and distress are states of the mind and therefore part of the "field" of the subtle body. This is described in the[DDB269] Bhagavad-gita (13.7): "Desire, hatred, happiness, distress, the aggregate [the physical body], the life symptoms, and convictions—all these are considered, in summary, to be the field of activities and its interactions." As mentioned above, in deep sleep the soul loses contact with the mind and feels no material happiness or distress, no desires or hatred. He tastes only the bliss of the self. But this does not mean the soul becomes liberated in deep sleep. He is still bound by his subtle desires, which return him to the dreaming and waking states.

From the Buddhists comes an objection that the soul cannot exist in deep sleep. When there is no experience of the senses or the mind, why not assume that only the "void" remains during deep sleep? The answer is "Because we recollect the experience of deep sleep." After waking from deep sleep a person may declare, "I have slept happily and wasn't aware of anything." Since someone cannot recollect something without having experiencing it, the person who perceived himself in deep sleep and the person who remembers this experience must be identical. Thus the happiness of deep sleep was experienced by the same person who recalls it upon awakening, but his recollection is hazy because during deep sleep his link with the mind and senses was broken.

The implication here is that although there is no false ego manifest during deep sleep, the soul's real ego remains, for this is his true and inseparable identity. So there is no possibility of voidness during deep sleep, as the Buddhists claim, nor is it possible that the soul becomes mere consciousness without individuality, as the Mayavadis claim.

This argument establishes that the soul's quality of cognition is an essential aspect of his[DDB270] nature. It is thus not true that the soul acquires cognition only when conditioned, nor that he remains solely as pure consciousness in the unconditioned state. As the sun illuminates both itself and other things as well, the soul can always know both himself and other things. The soul does not need help from the gross external senses to know himself[DDB271], just as one does not need a lamp to see the sun. This quality of cognition stays with the soul throughout all his states of existence, even when he inhabits lower species, just as a light bulb continues to emit light even when enveloped by a nearly opaque covering. The covering simply limits and distorts the light's diffusion. Of course, it is the Supreme Lord who grants the soul his self-luminous nature, and so from the above we should not wrongly conclude that the jiva is a completely independent entity.

The passage from the Brihad-aranyaka Upanishad quoted in this Text states, “He [the soul] certainly does not see.” This statement refers to the soul in deep sleep. At that time the soul does not perceive anything because he is detached from the mind and senses; this does not mean, however, that his power of perception is lost. Thus the passage further says, “Although seeing, he does not see externally visible objects.”

In the previous Text Shrila Jiva Gosvami showed that the soul is distinct from the body. He substantiated this conclusion by citing the analogy of the life air. Here he has further shown that the soul is distinct both from the body and from the Supersoul. He presented four arguments. We have discussed the first two in our commentary on Text 53. The third argument is based on the difference between the witness and the witnessed. During deep sleep, when the soul ceases to identify with the mind and senses, he witnesses his own self, and he can recollect this experience upon awakening. This phenomenon demonstrates the changeless nature of the soul by showing that it is distinct from the ever-changing body and senses.

The fourth argument is based on the fact that it is not the Supersoul but the jiva who suffers the material tribulations, although both dwell in the same body. The Supersoul is the witness of both the soul and the activities of the soul’s material body. As we have pointed out, in the state of dreamless sleep the soul becomes temporarily dissociated from [DDB272]both his subtle body and his gross body, but still the gross[DDB273] body does not die. This indicates that the breathing, heartbeat, blood circulation, and other vital functions continue by the grace of the Supersoul. Another inference we can draw is that the soul is dependent on the Supersoul, because if the soul were completely independent he would not choose to revert to a state beset with suffering. But in fact he cannot stop this reversion, being caught up in the states of material existence—waking consciousness, dreaming, and deep sleep. Therefore, Shrila Jiva Gosvami concludes, the Supreme Lord is the fitting object of love, since he is totally free from material bondage.

In the next Text Shrila Jiva Gosvami summarizes these points.

TEXT 55

tad uktam:

anvaya-vyatirekakhyas tarkah syac catur-atmakah
agamapayi-tad-(badha)avadhi[NEW275]-bhedenā prathamā matah

drashōri-drishya-vibhagena dvitiyo 'pi matas tatha
sakshi-sakshya-vibhagena tritīyah sammatah satam
duhkhi-premasapadatvena caturthah sukha-bodhakah

iti. shri-pippalayano nimim.

[These arguments] can be summed up as follows:

Here we have four kinds of arguments in the modes of both exclusion and inclusion. The first argument is based on the difference between what takes birth and dies and what does not. The second is based on the difference between the seer and the seen. The third is based on the difference between the witness and the witnessed. The fourth argument, given to aid our understanding, is based on the difference between the miserable sufferer and the focus of pure love.

The verse under discussion [Bhag. 11.3.39] is spoken by Shri Pippalayana to King Nimi.

COMMENTARY

Summary of Shri Pippalayana's Teachings

Here Shrila Jiva Gosvami summarizes the conclusions of the last two Texts. According to Shrila Baladeva Vidyabhushana, in this Text the word tarka (literally "reasoning" or "logic") means "inference," which is one topic of epistemology. In the reasoning presented in this Text, Jiva Gosvami uses inference both positively and negatively. Positively, there is the general principle that when a soul and a body combine, changes occur that the soul perceives. Negatively, one never perceives changes in the soul or changelessness in the body. Thus by both positive and negative analysis we can infer that the body and the soul are distinct. We can apply a similar analysis to the other three arguments set forth in this Text.

Here we use logic to infer the difference between the body and the soul; understanding this difference is the first rung on the ladder of transcendental realization. We can also use logic to infer the difference between the soul and the Supersoul; understanding this difference is the necessary foundation of bhakti-yoga. Here we are not employing dry logic, which is based on a limited mortal's mental wrangling, but rather transcendental logic, which is founded on the authority of Shrimad-Bhagavatam's statements and is designed to help raise one to a complete understanding of the Absolute Truth. The scriptures and saintly sages encourage sincere souls who seek to distinguish reality from illusion to use their intellect for this purpose.

Only the body takes birth, grows old, becomes diseased, and dies. The soul perceives all these changes, and when he identifies himself with his body he experiences them as miseries. Although distinct from his body, because of false ego the jiva becomes attached to his body and its by-products and thus experiences the body's happiness and distress. The Supersoul witnesses the soul's miseries in his material body but does not experience them as His own. Unperturbed by the actions and reactions of material bodies, He is always distinct from the jiva souls and is the suitable object of their love. We can infer the existence of the Supersoul from the fact that the soul does not create the elements needed for the maintenance of his body and that material nature, being inert, cannot create anything without the help of a sentient being. What's more, the soul takes no part in maintaining the material body during deep sleep, when he is completely aloof from it.

In this way, knowing the characteristics of the jiva and his relationship to the body can help us understand something of the Supersoul, Brahman. And taking into account the common quality of consciousness shared by the jiva and Brahman, the latter can be identified as the nondual reality, the subject of Shrimad-Bhagavatam.

All these conclusions are based on an analysis of the individual jiva's situation. Now Shrila Jiva Gosvami begins a new analysis, one based on the total situation of the universe.

TEXT 56

TEXT 56.1

evam-bhutanam jivanam cin-matram yat svarupam tayaivakritaya tad-amshitvena ca tad-abhinna yat tattvam tad atra vacyam iti vyashöi-nirdesha-dvara proktam. tad eva hy ashraya-samjnakam. maha-purana-lakshana-rupaih sargadibhir arthaih samashöi-nirdesha-dvarapi lakshyata ity atraha dvabhyam:

atra sargo visargash ca sthanam poshanam utayah
manv-antareshanukatha nirodho muktir ashrayah

dashamasya vishuddhy-artham navanam iha lakshanam
varnayanti mahatmanah shrutenarthena canjasa

By describing these characteristics of the jiva souls, whose inner nature is pure consciousness, we have in effect described the Supreme Brahman, the subject of Shrimad-Bhagavatam, from the individual (vyashöi) viewpoint. This is so because the Supreme Brahman is nondifferent from the jiva souls, being the complete whole from whom they emanate in the form of His individual partial expansions. Indeed, He is called the ashraya, the fountainhead of all existence. The same nondual reality, Brahman, is also characterized in aggregate (samashöi),[DDB277] cosmic terms in the list of a major Purana's ten topics, beginning with primary creation. This list is given in the following two verses:

"This Shrimad-Bhagavatam describes ten subjects: sarga (primary creation), visarga (secondary creation), sthana (maintenance), poshana (mercy), uti (desires), manv-antara (reigns of Manus), ishanukatha (pastimes of the Lord and His devotees), nirodha (annihilation), mukti (liberation), and ashraya (the substratum or ultimate shelter). To clarify the meaning of the tenth subject, the great souls describe the characteristics of the first nine subjects by prayers, and also by indirect and direct explanations" [Bhag. 2.10.1–2].

TEXT 56.2

manv-antarani ceshanukathash ca manv-antareshanukathah. atra sargadayo dashartha lakshyanta ity arthah. tatra ca dashamasyashrayasya vishuddhy-artham tattva-jnanartham navanam lakshanam svarupam varnayanti. nanv atra naivam pratiyate. ata aha shrutena shrutya kanöhoktyaiva stuty-adi-sthaneshu anjasa sakshad varnayanti arthena tatparya-vrittitya ca tad-tad-akhyaneshu.

Manvantareshanukathah is a compound of manv-antara ("periods of Manus") and ishanukathah ("narrations of the Lord's pastimes").

This Shrimad-Bhagavatam discusses ten topics, beginning with creation, but the sages' real purpose in describing the characteristics of the first nine is to give us systematic, lucid knowledge of the tenth topic. One might object here that the presentation of the other nine topics does not seem to explain the tenth topic; we reply that in the Bhagavatam the sages explain the tenth topic both directly, by the explicit utterance of prayers and other statements, and also indirectly, through the implied purport of various historical accounts.

COMMENTARY

The Purpose of the Ten Topics of Shrimad-Bhagavatam
Is to[DDB279] Describe the Supreme Lord

In previous Texts Shrila Jiva Gosvami defined the central focus of Shrimad-Bhagavatam by examining the faith and spiritual experiences of Suta Gosvami, Shukadeva Gosvami, and Shrila Vyasadeva. In the course of this exposition he explained the nature of the jiva. He then went on to analyze the second verse of Shrimad-Bhagavatam, which declares that the Absolute Reality is the Bhagavatam's subject matter. To further define that reality he also referred to the Bhagavatam verse beginning vadanti tat tattva-vidah (1.2.11), which names the three main aspects of the one nondual, supreme consciousness (advaya-jnana). He proposed that to understand this nondual consciousness we should first understand the individual jiva, and therefore he discussed the jiva's position on the basis of two Bhagavatam verses spoken by Pippalayana Rishi.

[DDB280]The basic ideas established so far concerning the jiva are that he is conscious, able to know himself and other things, distinct from the material energy, and free of the six types of bodily transformations. The analysis up to this point has thus been from the vyashöi perspective, focusing on the situation of the individual jivas.

Now Jiva Gosvami begins explaining the [DDB281]absolute reality from the viewpoint of the aggregate—the samashöi perspective—and he bases his explanation on the ten topics treated in the Bhagavatam's twelve cantos. First he quotes two verses spoken by Shukadeva Gosvami (2.10.1–2), the second of which states that the reason why scripture describes such topics as creation, maintenance, annihilation, and liberation is to help

us understand the ultimate topic, the Supreme Lord. Indeed, these other topics are but descriptions of the Supreme Lord's manifold potencies. The Lord is the fountainhead of all these phenomena, and Shrimad-Bhagavatam explains them just to illustrate His special characteristics. In some places the Bhagavatam introduces prayers to the Supreme Lord in the course of describing one or more of the other nine topics, and in these prayers the Supreme Person Himself is the object of [DDB282]glorification. In other places the Lord is described directly, as in the dialogue between Vidura and Maitreya and that between Kapila and Devahuti. In yet other places, the Bhagavatam glorifies the Lord indirectly through historical episodes, such as the accounts of how the Lord saved Parikshit Maharaja from Ashvatthama's atomic weapon and of how Shukadeva Gosvami was captivated when he heard verses about Lord Krishna's attributes.

In this way Shrila Jiva Gosvami shows that the purpose of the nine preliminary subjects discussed in the Bhagavatam is to explain the tenth subject, the advaya-jnana, which is also called the ashraya and is the fountainhead of everything.

Every person has two types of characteristics[DDB283], svarupa (personal) and taöa-stha (marginal), and the Supreme Personality of Godhead is no exception. In our present conditioned state we have no experience of His personal features, and so if we hear these described without proper commentary we may misconstrue them [DDB284]on account of our strong material conditioning. But whether we adopt the aggregate or the individual viewpoint, we can more easily understand the Lord's marginal characteristics manifested within the material nature, for they are within the scope our of our personal experience.

Shrila Vyasadeva uses the same approach in the Vedanta-sutra. After designating Brahman the subject of the book in the first sutra—athato brahma-jijnasa: "Now, therefore, inquire into Brahman"—he begins discussing the Lord's marginal characteristics in the next sutra—janmady asya yatah: "From Him come the creation, maintenance, and destruction of the universe."

Shrimad-Bhagavatam similarly discusses ten topics, presenting the first nine to help us understand the tenth topic, the ashraya. (Later in the Sandarbhas this ashraya will be identified more fully as Lord Shri Krishna.) The first nine topics of Shrimad-Bhagavatam deal with various potencies of the Lord, such as His creative potency, sarga-shakti. Understanding these topics helps us appreciate the Supreme Lord as the possessor of these potencies. Then we can come to properly apprehend His personal features and pastimes, which are narrated in the Bhagavatam's Tenth Canto. Without studying the nine preliminary topics of the Bhagavatam, we run the risk of viewing His form and pastimes superficially, of concluding that Krishna is an ordinary human being endowed with some extraordinary powers. But this is far from the truth. Lord Krishna therefore says in the Bhagavad-gita (9.11):

avajananti mam mudha manushim tanum ashritam
param bhavam ajananto mama bhuta-maheshvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature as the Supreme Lord of all that be." By contrast, [DDB285]the Lord describes those who do understand [DDB286]His transcendental nature [DDB287]as follows:

janma karma ca me divyam evam yo vetti tattvatah
tyaktva deham punar janma naiti mam eti so 'rjuna

"One who knows in truth[DDB288] the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna" (Bg. 4.9).

Therefore, wishing to lead us to the highest plane of transcendence through a proper understanding of the Bhagavatam's tenth subject, the summum bonum, Shukadeva Gosvami first explains the first nine subjects.

Clearly, then, we should study Shrimad-Bhagavatam in the order Shukadeva Gosvami presented it, from the first verse onward.

Unfortunately, unscrupulous persons do not study the Bhagavatam verse by verse, Canto by Canto, but rather jump to the Tenth Canto. Yet they pose themselves as learned scholars of the Bhagavatam. Another failing of these false Bhagavatam scholars is their neglect of the mandatory requirement that one must hear the Bhagavatam at the feet of a bona fide guru coming in Vaishnava disciplic succession. Because of this omission they cannot properly relish the ripened fruit of the Vedic tree of knowledge. To all such persons Lord Krishna declares in the Bhagavad-gita (7.25):

naham prakashah sarvasya yoga-maya-samavritah
mudho 'yam nabhijanati loko mam ajam avyayam

"I am never manifest to the foolish and unintelligent. For them I am covered by My Yogamaya, and therefore they do not know that I am unborn and infallible."

The most basic requirement for spiritual study, stipulated in all the Vedic scriptures, is that one must respectfully approach a bona fide spiritual master, humbly serve him, and submissively inquire from him. Then all the secrets of the Vedic teachings will be revealed. This injunction applies to every student, even those who are great intellectuals. The Shvetashvatara Upanishad (6.28) therefore states:

yasya deve para bhaktir yatha deve tatha gurau
tasyaite kathita hy arthah prakashante mahatmanah

"Only unto those great souls who have implicit faith in and devotion to both the Supreme Lord and the spiritual master are all the imports of Vedic knowledge revealed." Nothing is revealed to the student without the grace of the spiritual master. Therefore to disregard the principle that one must approach a spiritual master to understand the Absolute Truth is to disrespect the Vedic teachings from the outset and ensure failure. Lord Krishna confirms this in the Bhagavad-gita (16.23):

yah shastra-vidhim utshrija vartate kama-karatah
na sa siddhim avapnoti na sukham na param gatim

"He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination."

Therefore, to unravel the mystery of Shrimad-Bhagavatam one should follow in the footsteps of the previous acaryas and refrain from jumping to the esoteric pastimes described in the Tenth Canto.

In the next Text Shrila Jiva Gosvami begins explaining each of the ten topics by quoting their definitions from Shrimad-Bhagavatam.

TEXT 57

TEXT 57.1

tam eva dashamam vispashöayitum tesham dashanam vyutpadikam sapta-shlokim aha:

bhuta-matrendriya-dhiyam janma sarga udahrtah
brahmano guna-vaishamyad visargah paurushah smritah

bhutani khadini matrani ca shabdadini indriyani ca. dhi-shabdena mahad-ahankarau. gunanam vaishamyat parinamat. brahmanah parameshvarat kartur bhutadinam janma sargah. purusho vairajo brahma tat-kritah paurushah, caracara-sargo visarga ity arthah.

To elucidate the tenth subject, Shri Shukadeva Gosvami speaks seven verses defining each of the ten subjects. [Four of the seven verses are as follows:]

“The primary creation of the five gross elements, the five subtle sense objects, the five senses, the mahat-tattva, and the false ego, resulting from the disturbance in the material modes’ equilibrium caused by the Supreme Lord, is known as sarga. The secondary creation, effected by Lord Brahma, is called visarga” [Bhag. 2.10.3].

The bhutas mentioned here are the five gross material elements, beginning with ether. The matras are the subtle elements—sound and so on. The indriyas are the perceptive senses. The word dhi (“intelligence”) indicates the totality of unmanifest matter, together with false ego. Brahman, the supreme controller, generates these physical and nonphysical elements by causing the modes of material nature to become unbalanced and produce transformations. This is called sarga (“creation.”) The secondary creation, by Lord Brahma, is called visarga. Since he is the vairaja-purusha, or “universal person,” his creation is also called paurusha. Visarga is the sending forth of moving and nonmoving living beings.

TEXT 57.2

sthitir vaikunöha-vijayah poshanam tad-anugraha
manv-antarani sad-dharma utayah karma-vasanah

avataranucaritam haresh casyanuvartinam
pumsam isha-kathah prokta nanakhyanopabrimhitah

vaikunöhasya bhagavato vijayah shrishöanam tat-tan-maryada-palanenotkarshah sthitih sthanam. tatah sthiteshu sva-bhakteshu tasyanugraha poshanam. manv-antarani tat-tan-manv-antara-sthitanam manv-adinam tad-anugrihitam satam caritani tany eva dharmas tad-upasanakhyah sad-dharmah. tatraiva sthitau nana-karma-vasana utayah. sthitav eva harer avataranucaritam asyanuvartinam ca katha ishanukathah prokta ity arthah.

“Sthiti is the victory of Lord Vishnu, and poshana is the grace He bestows on His devotees. The word manv-antara indicates the principles of transcendental religion, while uti refers to desires for material activities. Ishanukatha indicates the various descriptions of the Lord’s pastimes in His incarnations, and also the descriptions of His faithful devotees’ activities” [Bhag. 2.10.4–5].

Sthiti (“maintenance”) is vaikunöha-vijaya, the victory of Lord Vaikunöha, the Supreme Personality of Godhead. In other words, sthiti indicates the supreme glory of the Lord shown by His maintaining all created beings in their respective situations under His laws. Poshanam (“sustenance”) indicates how He maintains His devotees by bestowing His grace on them. Manv-antarani (“periods of Manus”) indicates the histories of the Manus and other saintly kings who ruled during the Manus’ reigns, and also the histories of other saintly people who lived during those periods and received the Supreme Lord’s special favor. The deeds of these saints are themselves religious standards, establishing the sad-dharma (“transcendental religion”) of worshiping the Lord. With regard to universal maintenance, uti (“impetuses for action”) are desires for various fruitive activities. Ishanukathah (“narrations about the Lord”) are historical accounts of the Lord’s pastimes in His various incarnations, as well as accounts of His faithful followers’ activities.

TEXT 57.3

nirodho 'syanushtayanam atmanah saha shaktibhih
muktir hitvanyatha-rupam svarupena vyavasthitih

sthity-anantaram catmano jivasya shaktibhih svopadhibhih sahasya harer anushayanam hari-shayananutgatatvena shayanam nirodha ity arthah. tatra harer shayanam prapancam prati drishöi-nimilanam jivanam shayanam tatra laya iti jneyam. tatraiva nirodhe 'nyatha-rupam avidyadhyastam ajnatvadikam hitva svarupena vyavasthitir muktih.

"The merging of the living entity, along with his conditioning, with the mystic lying down of [DDB292]Maha-Vishnu is called the winding up of the cosmic manifestation [nirodha]. Liberation [mukti] is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies" [Bhag. 2.10.6].

When annihilation occurs after a period of universal maintenance, Lord Hari goes to sleep and the jivas follow Him along with their energies, their upadhis. This is called nirodha ("winding up"). Lord Hari's "going to sleep" consists of His closing His eyes to the material creation, and the jivas' "going to sleep" consists of their merging into Lord Hari. If a jiva in that merged state has freed himself from his false, acquired nature—the ignorance and other qualities superimposed on him by material illusion—he attains his original nature; this is called mukti ("liberation").

COMMENTARY

The Definition of the Shrimad-Bhagavatam's First Nine Topics

Understanding the Supreme Lord means knowing Him along with His potencies, just as understanding the sun means knowing it along with its potency, sunshine. According to the Second Canto of Shrimad-Bhagavatam, tenth chapter, the material world is a creation of the Lord and reflects His personality. This world perpetually goes through cycles of creation, maintenance, and annihilation. During annihilation all the material elements are unmanifest because they have merged into the original, dormant state of material nature, called prakriti or pradhana. In this phase the three modes of nature are in balance and thus inactive. At the end of the period of annihilation the Supreme Lord agitates the modes of nature by glancing upon them, and then the first[DDB293] stage of creation begins. This agitated state of the material modes is called the mahat-tattva, which, when further activated by the time factor, gives rise to material ego, ahankara. From ahankara come the five gross material elements (earth, water, fire, air, and ether), the five subtle elements (smell, taste, form, tactility, and sound), and the five perceptive senses (the senses of smell, taste, vision, touch, and hearing). This phase of creation is called sarga, or the primary creation. The subsequent creation is conducted by Lord Brahma and is called visarga, or the secondary creation. Brahma is also called Purusha or Vairaja.

Lord Vishnu oversees the maintenance of the rules and regulations governing universal affairs, and this maintenance is called sthiti or sthanam. The maintenance function shows Vishnu's preeminence over Lord Brahma and Lord Shiva, who are in charge of the secondary creation and of destruction, respectively. To carry out the function of sthiti the Lord incarnates in every millennium, as He states in the Bhagavad-gita (4.8):

paritranya sadhunam vinashaya ca dushkritam
dharma-samsthapanarthaya sambhavami yuge yuge

"To deliver the pious and to annihilate the miscreants, as well as to re-establish the principles of religion, I advent myself millennium after millennium." And the grace the Lord showers on the pious is called poshana.

Each day of Lord Brahma contains fourteen periods, each of which is ruled over by a Manu. The Manus are godly persons empowered to look after the welfare of all human beings. The activities of each Manu, along with the deeds saintly people perform during the Manus' reigns, constitute manv-antara. How these saintly

persons behave and worship is called sad-dharma.

Impelled by their karma, living beings perform various material activities during the sthiti, or maintenance, of the creation, and these activities give rise to various desires for further material activities. These desires, in the form of impressions within the mind, are called uti. The descriptions of the Lord's pastimes with His associates during His incarnations in this material world are called ishanukatha.

The creation cycle begins when the Lord glances at material nature: sa ikshata lokan nu shrijeti, sa imal lokan ashrijata. "He glanced and desired to create people. Indeed, He created them" (Aitareya Up. 1.1).

When it is time for annihilation, the Lord turns His eyes away from the creation, and this turning away is called His sleep, or cosmic rest. Next all the material elements become unmanifest in the reverse order in which they appeared, and the material nature then exists in equilibrium. At that time the jivas give up their gross bodies, but they remain conditioned by their subtle bodies, which are composed of their karmic impressions. This inactive state of the jivas is called sleep, corresponding to the Lord's sleep, and this phase of existence is called nirodha. When the time comes for the creation cycle, the jivas receive bodies according to part of the karma they accrued in the previous cycle.

During the maintenance period, if a living being takes to the devotional service of the Lord and attains perfection,[DDB294] he is freed from both his subtle and gross bodies and is situated in his original nature. This condition is called mukti, which is also a type of nirodha. However, in contrast to the nirodha that occurs at the time of universal annihilation, when the jiva attains mukti he is not compelled to take birth again in the material world. Rather, all his miseries come to an end and he enters the spiritual planets, where he eternally resides in his original, spiritual form. One can attain this state of eternal liberation only by practicing devotional service to Lord Krishna, as Shrila Vyasadeva saw in His trance.

The Supreme Lord, the tenth topic discussed in Shrimad-Bhagavatam, is the foundation of the other nine topics. The events that occur under the headings of these topics all take place by His potency; indeed, the very reason why the Shrimad-Bhagavatam describes these topics is to help us come to know the Supreme Personality of Godhead, for a person is known by His works and attributes.

In the next Text Shrila Jiva Gosvami defines the ashraya-tattva, the fountainhead of all existence, who is the Supreme Personality of Godhead.

TEXT 58

abhasash ca nirodhash ca yato 'sty adhyavasiyate
sa ashrayah param brahma paramatmeti shabdyate

abhasah shrishöir nirodho layash ca yato bhavati adhyavasiyata upalabhyate jivanam jnanendriyeshu prakashate ca sa brahmeti paramatmeti prasiddha ashrayah kathyate. iti-shabdah prakarthas tena bhagavan iti ca. asya vivrittir agre vidheya.

"The supreme one, who is celebrated as the Supreme Being or the Supreme Soul, is the supreme source of the cosmic manifestation, as well as its reservoir and winding up. Thus He is the Supreme Fountainhead, the Absolute Truth" (Bhag. 2.10.7).

In this verse the abhasa ("appearance") is material creation, and the nirodha ("cessation") is its dissolution. The word yatah refers to the one from whom the creation emanates, by whom it is made perceivable to the jivas' senses (adhyavasiyate), and in whom it is dissolved. That renowned fountainhead of existence—the

ashraya—is known as Brahman (the Supreme Truth) and Paramatma (the Supersoul). Here the word *iti* expresses the idea of a complete category, thus implying that Bhagavan, the Supreme Personality of Godhead, is included as well. Later we shall explain the ashraya in detail.

COMMENTARY

Defining Shrimad-Bhagavatam's Tenth Topic

The Shrimad-Bhagavatam's description of the aforementioned ten topics culminates in the description of the ashraya-tattva. A book that treats too many subjects will bewilder the reader and make it difficult for him to ascertain its ultimate purpose. This is clearly not the case with the Bhagavatam, however, for as stated here, the shelter of all the topics is the Supreme Lord. None of the other topics can be described without reference to the Lord, and indeed the whole reason why Shrila Vyasadeva included them was to throw light on the Lord's energies and activities. In other words, Shrimad-Bhagavatam is really about only one topic—the Supreme Personality of Godhead.

The Lord creates the world, maintains it, and supplies the living beings with the senses and intelligence to perceive it. He blesses these suffering jivas with the Vedic instructions so that the seriously inquisitive can understand Him, and also with the association of His devotees to guide them. Despite these blessings, most jivas remain engaged in material activities, but some develop a desire to know the Lord. These can receive His grace and eventually attain mukti, liberation, which entails becoming situated in one's own svarupa, or original nature. This is possible only by the Lord's mercy, which is available to one who understands in truth the ashraya-tattva described in Shrimad-Bhagavatam. Thus it is rightly said that the purpose of the other nine topics is to explain the tenth topic, the ashraya, who is the source of creation and annihilation. (The ashraya is called Brahman by followers of jnana-yoga, and Paramatma by followers of ashöanga-yoga.)

The word *ca* ("and") in this verse (Bhag. 2.10.7) indicates the topics of the Bhagavatam not explicitly mentioned in the verse, such as poshana. The word *iti* indicates Bhagavan, the term that the followers of bhakti-yoga use to designate the ashraya. Thus this verse echoes one quoted earlier, namely the verse beginning *brahmeti paramatmeti bhagavan iti shabdyate* (Bhag. 1.2.11), which states that the nondual supreme consciousness is called Brahman, Paramatma, and Bhagavan.

In the next Text Shrila Jiva Gosvami gives further arguments to support the proposition that the Supreme Lord is the ashraya, or shelter of everything.

TEXT 59

TEXT 59.1

sthitau ca tatrashraya-svarupam aparokshanubhavana vyashöi-dvarapi spashöam darshayitum adhyatmadi-vibhagam aha:

yo 'dhyatmiko 'yam purushah so 'sav evadhidaivikah
yas tatrobhaya-vicchedah purusho hy adhibhautikah

ekam ekatarabhave yada nopalabhamah
tritayam tatra yo veda sa atma svashrayashrayah

Shukadeva Gosvami next discusses the divisions of adhyatmika, adhidaivika, and adhibhautika. He does this to clarify the nature of the ashraya, which he describes by referring to the direct, common experience of the

individual microcosm:

"This adhyatmika-purusha is the same as the adhidaivika-purusha, and he who creates the differentiation between these two is called the adhibhautika-purusha. In the absence of any one of these we do not perceive the other two. He who knows these three is the Lord, who, being independent of everything else, is the support of His own self and is the true ashraya" [Bhag. 2.10.8–9].

TEXT 59.2

yo 'yam adhyatmikah purushash cakshur-adi-karanabhimani drashōa jivah sa evadhidaivikash cakshur-ady-adhishöhata suryadiah. deha-shrishöeh purvam karananam adhishöhanabhavenakshamataya karana-prakasha-kartritvabhimani-tat-sahayayor ubhayor api tayor vritti-bhedanudayena jivatva-matravisheshat. tatash cobhayah karanabhimani-tad-adhishöhatri-devata-rupo dvi-rupo vicchedo yasmat sa adhibhautikash cakshur-golakady-upalakshito drishyo dehah purusha iti purushasya jivasyopadhih. sa va esha purusho 'nna-rasa-mayah ity-adi-shruteh.

The jiva, the seer, who identifies himself as the owner of his eyes and other senses, is the adhyatmika person. He is indeed also the adhidaivika person, the sun and other deities presiding over the eyes and other senses. Before the physical body is created, the senses have nowhere to reside and so cannot act. Consequently at this point the adhyatmika and adhidaivika persons are indistinguishable, since there has yet to appear a distinction between the functions of the ordinary jivas, who consider themselves independent actors and the illuminators of their senses, and the deities who help them.

And that person because of whom there arises the conception of duality between the presumed owner of the senses and their presiding deities is called adhibhautika, the visible body consisting of the eyeball and other physical sense organs. This physical body is said to be a "person" because it is an upadhi superimposed upon the real person, the jiva. The shruti states, "This [adhibhautika] person consists of food and vital fluids" [Taittiriya Up. 2.1.1].

COMMENTARY

The Lord Is the Ultimate Shelter

In the previous Text Shrila Jiva Gosvami showed that the Supreme Personality of Godhead is the ashraya-tattva, the support of everything, even from the macrocosmic viewpoint. Now he further explains that the Lord is the support of each individual in his day-to-day sensory experiences.

The originally pure living being who misidentifies himself with the senses is called the adhyatmika-purusha, the presiding deities of the senses are called the adhidaivika-purusha, and the visible physical body, along with the sense objects, is called the adhibhautika-purusha.

The adhibhautika-purusha creates the distinction between the adhyatmika-purusha and the adhidaivika-purusha. Before the birth of one's body, one cannot distinguish the latter two purushas because they are merged as if they are the same jiva. In this regard Shripada Baladeva Vidyabhushana writes, dehotpatteh purvam api jivena sardham indriyani tad-devatash ca santy eva: "Even before the creation of the gross body, the senses and their presiding deities are present with the jiva." At this stage there is no distinction between the deities and the jivas, because no physical body exists yet. When the physical body comes into existence the senses come and sit in it, and their respective presiding deities take charge of them. At that time one can distinctly perceive the activities of the presiding deities. The eyes, ears, and other senses that we see in the physical body are not the real senses: rather, they are the seats for the actual senses, which are subtle. Lord Krishna confirms this in the fifteenth chapter of the Bhagavad-gita. After asserting that the living entity is His eternal fragmental part, the Lord states that the jiva attracts the mind and five senses, which are situated in material nature, meaning that the jiva accepts them as his own. Krishna then says that when the soul quits his body he carries his five senses and his mind from their seats into his next body, just as the air carries aromas.

Obviously, at the time of death the visible ears and eyes do not disappear. Rather, the subtle senses situated in them, along with the mind, are carried away by the soul.

Another reason why the physical body is called purusha, or “person,” is that the soul identifies himself with it. This illusion prompts a person to say “I am sick” when actually his body is sick. All bodily designations, such as “small man,” “tall man,” “American,” “Indian,” “boy,” and “girl,” are based on the jiva’s illusion that he is the material body. The Vedic statement Shrila Jiva Gosvami quotes in this Text confirms the usage of the term purusha for the body.

In the next Text Jiva Gosvami explains the second of the two Bhagavatam verses he quoted in Text 59.1, namely 2.10.9.

TEXT 60

TEXT 60.1

ekam ekatarabhava ity esham anyonya-sapeksha-siddhatvena anashrayatvam darshayati. tatha hi drishyam vina tat-pratity-anumeyam karanam na sidhyati napi drashōa na ca tad vina karana-pravritty-anumeyas tad-adhishōhata suryadir na ca tam vina karanam pravartate na ca tad vina drishyam ity ekatarasyabhava ekam nopalabhamāhe. tatra tada tat tritayam alocanatmakena pratyayena yo veda sakshitaya pashyati sa paramatma ashrayah. tesham api parasparam ashrayatvam astiti tad-vyavacchedartham visheshanam svashrayo ’nanyashrayah, sa casav anyesham ashrayash ceti. tatramshamshinoh shuddha-jiva-paramatmanor abhedamsha-svikarenaivashraya uktah.

The verse beginning ekam ekatarabhava [Bhag. 2.10.9] shows how the fact that all of these [purushas] are mutually dependent in effect means that none of them is the ashraya. The explanation is as follows: Without the presence of the visible object there is no basis for the existence of either the sense organ (whose presence is inferred from perception of the object) or the seer. And without the seer, the sun-god and other presiding deities of perception also have no basis for existing. Without the presiding deity of sight, the sense of sight cannot act, and without the sense of sight there can be no perception. Thus in the absence of any one [of the three purushas] we cannot find either of the others. Such being the case, the one who knows all three of these, perceiving them visually as their witness—namely the Supersoul—is indeed the actual ashraya, or shelter. In refutation of the idea that the three purushas are shelters for one another, the Supersoul is specifically characterized as svashraya, His own shelter, meaning that He has no other shelter and is consequently the shelter of all others. In this context the living entity is also called ashraya, but only in the sense of emphasizing the partial nondifference between the pure jiva and the Supersoul, who are related as part and whole, respectively.

TEXT 60.2

atah paro ’pi manute ’nartham iti,:

jagrat-svapna-sushuptam ca gunato buddhi-vrittayah
tasam vilakshano jivah sakshitvena vinishcitah

iti shuddho vicashōe hy avishuddha-kartuh ity-ady-uktasya sakshi-samjninah shuddha-jivasyashrayatvam na shankaniyam. atha va nanv adhyatmikadinam apy ashrayatvam asty eva. satyam, tathapi parasparashrayatvan na tatrashrayata-kaivalyam iti te tv ashraya-shabdena mukhyataya nocyanta ity aha ekam iti.

The pure jiva is designated as the witness in such statements as “Although transcendental, he considers

himself a material product” [Bhag. 1.7.5]; “Waking awareness, dream, and deep sleep are the functions of the mind, caused by the modes of material nature. The individual soul has been ascertained to be distinct from these functions, as their witness” [Bhag. 11.13.27]; and “The pure one witnesses the actions of the impure agent, the mind” [Bhag. 5.11.12]. The pure jiva being characterized thus, it cannot reasonably be proposed that this jiva, known as the witness, is the ashraya.[DDB300]

Alternatively, one might propose that the aspects of adhyatmika[DDB301] and so on are also ashrayas. We answer that this is true, but still, since they are dependent on one another, none of them is exclusively the ashraya; as the verse beginning ekam states, it is not in the direct, literal sense that they are referred to as ashrayas .

TEXT 60.3

tarhi sakshina evastam ashrayatvam. tatraha tritayam iti. sa atma sakshi jivas tu yah svashrayo 'nanyashrayah
paramatma sa evashrayo yasya tatha-bhuta ity anayor bhedah. vakshyate ca hamsa-guhya-stave:

sarvam puman veda gunamsh ca taj-jno
na veda sarva-jnam anantam ide

iti. tasmad abhasash cety-adinoktah paramatmaivashraya iti. shri-shukah.

“Then let the witness (the jiva) be the shelter.”[DDB303] In answer the words beginning tritayam are spoken: The witnessing self, the jiva, is called svashraya (“his own shelter”), but in fact his ashraya is the Supersoul, who has no other ashraya; this is the difference between the two. Similarly, the Hamsa-guhya prayers [Bhag. 6.4.25] say, “A person who knows the modes of nature may know everything about them, but he does not know the all-knowing one. I worship that unlimited Lord.” Thus it is that the Supersoul, described in such statements as the one beginning abhasash ca [Bhag. 2.10.7], is alone the ashraya.

The verse under discussion [Bhag. 2.10.9] was spoken by Shri Shuka.

COMMENTARY

The Jiva Is Not the Ultimate Shelter

Shrila Jiva Gosvami shows here that except for the Lord none can be the ashraya, Shrimad-Bhagavatam’s tenth topic. From a cursory look, the jivas and presiding deities appear to be the ashrayas. The jiva, or conditioned soul, is the ashraya for his gross body, and the presiding deities are the ashraya for the senses. But none of them can be ashrayas independent of the others. For example, without a gross body the conditioned jiva would be unable to see a flower because the distinction between the presiding deity of the eyes and the jiva would not then be manifest. Conversely, when the body is manifest, then the senses come and sit in their respective seats and are presided over by their respective demigods. Still, if the demigods do not provide support, the senses cannot perceive. The presiding deity of the eye, for example, is the sun. Without the sun’s light the eye cannot perceive visible objects, even with the jiva’s support. For proper perception all three supports must be present: the jiva (the adhyatmika-purusha), the gross body (the adhibhautika-purusha), and the demigods (the adhi[DDB304]daivika-purusha).

The one who witnesses all the activities of these three purushas is the Paramatma, who is the ashraya for Himself as well as the jiva. He is the ultimate ashraya. Although the jiva witnesses his own various mental states, he is not their ultimate basis. Sometimes the jiva is referred to as the ashraya in consideration of his being a minute fraction of the Lord and thus nondifferent from Him, but the jiva is never the ashraya in the primary sense.

The jiva is the marginal energy of the Supreme Lord, the energetic, and as such the jiva is always dependent on Him. Still, because the jiva is part and parcel of the Lord he has some of His characteristics in very minute

degree, just as a drop of ocean water has some of the ocean's qualities. But only some: The ocean has waves, tides, and storms, none of which a single drop can accommodate. Also, unlike the drop of ocean water, the ocean shelters the whole oceanic world and is suitable for sailing or surfing. Similarly, the Supreme Lord is the shelter and source of happiness for all existence, a position no sane jiva can claim. Thus the jiva, although one with the Lord in some respects, should not be considered the object of worship independent of the Lord, the basis of all existence. The Lord is the Supreme substratum or shelter for Himself as well as others. This is the import of Shukadeva Gosvami's statements explaining the various topics treated in Shrimad-Bhagavatam.

Jiva Gosvami will now quote Shrila Suta Gosvami as the latter draws the same conclusion from a slightly different angle while explaining the characteristics of a Maha-purana.

TEXT 61

TEXT 61.1

asya shri-bhagavatasya maha-puranatva-vyanjaka-lakshanam prakarantarena ca vadann api tasyaivashrayatvam aha dvayena:

sarga 'syatha visargash ca vritti rakshantarani ca
vamsho vamshanucaritam samstha hetur apashrayah

dashabhir lakshanair yuktam puranam tad-vido viduh
kecit panca-vidham brahman mahad-alpa-vyavasthaya

antarani manv-antarani.

In the following two verses Shri Suta Gosvami describes in a different way the characteristics of Shrimad-Bhagavatam that qualify it as a Maha-purana, and in so doing he affirms that the Supreme Lord alone is the ashraya:

"O brahmana, authorities on the matter understand a Purana to contain ten characteristic topics: sarga, the creation of this universe; visarga, the subsequent creation of worlds and beings; vritti, the maintenance of all living beings; raksha, the sustenance of all living beings; antarani, the rule of various Manus; vamsha, the dynasties of great kings; vamshanucarita, the activities of such kings; samstha, annihilation; hetu, motivation; and apashraya, the supreme shelter. Other scholars state that the great Puranas deal with these ten topics while lesser Puranas may deal with five" [Bhag. 12.7.9–10].

Here the word antarani refers to periods of Manus.

TEXT 61.2

panca-vidham:

sargash ca pratisargash ca vamsho manv-antarani ca
vamshanucaritam ceti puranam panca-lakshanam

iti kecid vadanti. sa ca mata-bhedo mahad-alpa-vyavasthaya maha-puranam alpa-puranam iti bhinnadhikaranatvena. yady api vishnu-puranadav api dashapi tani lakshyante tathapi pancanam eva pradhanyenoktatvad alpatvam.

According to some, a Purana has five characteristics:

"The five characteristics of a Purana are sarga, creation; pratisarga, annihilation; vamsha, genealogy; manv-

antarani, the reign of Manus; and vamshanucaritam, the activities of dynasties of kings and successions of saints" [Matsya Pur. 53.65].

This difference of opinion is due to the different topics that characterize greater and lesser Puranas. Although Puranas such as the Vishnu Purana discuss all ten topics, these Puranas are still considered lesser because they discuss only five of the topics in depth.

TEXT 61.3

atra dashanam arthanam skandheshu yatha-kramam pravesho na vivakshitas tesham dvadasha-sankhyatvat. dvitiya-skandhoktanam tesham tritiyadishu yatha-sankhyam na samaveshah. nirodhadinam dashamadishv ashöama-varjam anyesham apy anyeshu yathokta-lakshanataya samaveshanashakyatvad eva.

In Shrimad-Bhagavatam there is no intention of discussing the ten topics consecutively, one per canto; after all, the Bhagavatam has twelve cantos. Nor should one think that because the ten topics are listed in the Second Canto they can be found one after another from Canto Three to Twelve, because the three topics of nirodha, mukti, and ashraya can all be found in the Tenth, Eleventh, and Twelfth Cantos. Nor will one find the remaining topics in order in the other cantos, with the exception of the Eighth Canto.

TEXT 61.4

tad uktam shri-svamibhir eva:

dashame krishna-sat-kirti-vitanayopavarnyate
dharma-glani-nimittas tu nirodho dushöa-bhu-bhujam

prakritadi-caturdha yo nirodhah sa tu varnitah iti. ato 'tra skandhe shri-krishna-rupasyashrayasyaiva varnana-pradhanyam tair vivakshitam. uktam ca svayam eva. dashame dashamam lakshyam ashritashraya-vigraham

iti. evam anyatrapy unneyam.

Shrila Shridhara Svami also indicates this [absence of a strict correspondence between the Bhagavatam's topics and cantos]:

"To spread Lord Krishna's glories, the Tenth Canto describes how unrighteous rulers suffered annihilation (nirodha) because they deviated from religious principles."

The four types of annihilations of the total material nature were already described earlier in the Bhagavatam, so here Shridhara Svami's intention is to show that the Tenth Canto primarily discusses the ashraya, the form of Shri Krishna. As Shridhara Svami himself states, "The subject of the Tenth Canto is the tenth topic, the Supreme Lord, who shelters His dependent devotees."

We can draw similar conclusions about the other cantos.

TEXT 61.5

atah prayashah sarve 'rthah sarveshv eva skandheshu gaunatvena va mukhyatvena va nirupyanta ity eva tesham abhimatam. shrutenarthena canjasa ity atra tathaiva pratipannam sarvatra tat-tat-sambhavat. tatash ca prathama-dvitiyayor api maha-puranatayam pravesah syat. tasmad kramo na grihitah.

Thus Shridhara Svami would agree with us that virtually every canto touches on all ten topics, either directly or indirectly. It is in the same light that we should understand the statement "these topics are described here either directly or indirectly" [Bhag. 2.10.2], since we actually do find these topics discussed both directly and indirectly throughout the Bhagavatam. And for the same reason we should recognize that the First and Second Cantos also belong to this Maha-purana. Therefore we do not accept the idea that these topics are discussed

in a strict sequence.

COMMENTARY

Shri Suta Gosvami Lists the Ten Topics of Shrimad-Bhagavatam

Previously Shrila Jiva Gosvami showed that Suta Gosvami, Shukadeva Gosvami, and Shrila Vyasadeva [DDB310] are all in agreement concerning the essential message of Shrimad-Bhagavatam. Here Shrila Jiva Gosvami reiterates this conclusion by citing Suta Gosvami's statements regarding the characteristics of a Maha-purana. Although the ten topics Shri Suta lists seem to differ from those listed by Shukadeva Gosvami, Shrila Jiva Gosvami shows that in essence they are the same. In the Bhavartha-dipika, while commenting on verse 12.7.9 of Shrimad-Bhagavatam, Shridhara Svami offers the following reconciliation between Shukadeva's list and Suta's list: "Sarga and visarga are found in both lists. Sthanam in the first list is called vritti in the second, poshana is called raksha, uti is called hetu, manvantara is called antara, and ishanukatha is called vamsha and vamshanucaritam. Nirodha and mukti are both called samstha in the second list." (Mukti can also be counted as one of the four types of annihilations mentioned in Text 63). [DDB311] Below is a table comparing the two lists of ten topics:

TOPICS IN THE BHAGAVATAM

Listed by Shri Shukadeva Gosvami

1. Sarga (primary creation)
2. Visarga (secondary creation)
3. Sthanam (maintenance)
4. Poshana (sustenance)
5. Uti (material desires)
6. Manv-antara (reigns of Manus)
7. Ishanukatha (acts. Lord + devotees)
8. Nirodha (annihilation)
9. Mukti (liberation)
10. Ashraya (the supreme shelter)

Listed by Shri Suta Gosvami

- Sarga
- Visarga
- Vritti
- Raksha
- Hetu
- Antara
- Vamsha, Vamshanucarita
- Samstha
- Samstha
- Apashraya

A Maha-purana deals extensively with these ten topics, while a lesser Purana deals with only five—sarga, creation; pratisarga, dissolution; vamsha, the genealogies of kings or sages; manv-antaras, the reigns of Manus; and vamshanucarita, the histories of various sages, kings, and incarnations. In the course of discussing these five topics, a lesser Purana will discuss all ten topics of a Maha-purana, but will treat only these five in depth. This difference in how extensively the ten topics are treated constitutes the principal distinction between a Maha-purana and a lesser Purana. The following table illustrates in what context a lesser Purana discusses the ten characteristics of a Maha-purana:

- | | |
|--------------------|------------------------------------|
| 1. Sarga | Sarga, Visarga, Ashraya |
| 2. Pratisarga | Nirodha, Mukti |
| 3. Vamsha | Ishanukatha |
| 4. Manv-antara | Manv-antara, Sthanam |
| 5. Vamshanucaritam | Ishanukatha, Poshana, Uti, Ashraya |

Shrimad-Bhagavatam contains twelve cantos, but the [DDB312] first list of a Maha-purana's topics is in the Second Canto. From this, plus the fact that the first two cantos seem in some ways introductory, some scholars conclude that the Bhagavatam explains these ten topics successively in each canto from the Third

Canto onwards. Shrila Jiva Gosvami has no regard for this theory. Since a Maha-purana treats ten topics, if the first two cantos of the Bhagavatam described none of these, then the Bhagavatam proper would have only ten cantos. It is obvious enough, however, that the First and Second Cantos discuss at least sarga, visarga, and raksha.

Earlier Shrila Jiva Gosvami listed the defining characteristics of Shrimad-Bhagavatam, and among these were its having eighteen thousand verses and twelve cantos and its beginning with a reference to the Gayatri mantra. If the first two cantos are not really part of the Bhagavatam, then what remains no longer meets the criteria for being the Bhagavatam. Other scholars say that because Shukadeva speaks only from the Second Canto on, the First Canto is not part of the Bhagavatam proper. But their opinion is countered by the same reply.

Shrila Jiva Gosvami additionally argues that the ten topics of Shrimad-Bhagavatam are not described in strict sequence, one per canto. First of all, there are twelve cantos and only ten topics. If we try to resolve this dilemma by excluding two of the cantos, Shrimad-Bhagavatam will be reduced to less than the stipulated eighteen thousand verses. Shrila Jiva Gosvami further says that although nirodha is the eighth topic, it is discussed profusely in the Tenth, Eleventh, and Twelfth Cantos.

This opinion is confirmed by Shridhara Svami, one of the earliest and most respected authorities on Shrimad-Bhagavatam. According to the adherents of a successive description of the ten topics beginning from the Third Canto, the Tenth Canto should describe the eighth topic, nirodha, and the Twelfth Canto the tenth topic, ashraya. Undoubtedly the Tenth Canto discusses nirodha, but its principal topic is the ashraya, whom it establishes to be Krishna, the Supreme Personality of Godhead.

In Shrila Jiva Gosvami's opinion, which finds support in Shridhara Svami writings, all twelve cantos of the Bhagavatam describe all ten topics, though some cantos place more emphasis on certain topics and less on others. In his Sarva-samvadini, Shrila Jiva Gosvami specifies which topics are covered extensively in each canto:

Topic	Cantos Primarily Discussed In
1. Sarga	2, 3
2. Visarga	2, 3, 4
3. Vritti	3, 7, 11
4. Raksha	throughout
5. Manvantara	8
6. Vamsha	4, 9
7. Vamshanucarita	4, 9
8. Samstha	11, 12
9. Hetu	3, 11
10. Apashraya	10

As mentioned before, the ultimate purpose of Shrimad-Bhagavatam is to explain the tenth subject, the ashraya, the Supreme Personality of Godhead. It is therefore illogical to expect that the Bhagavatam will deal with the other nine subjects strictly successively, as if presenting mathematical theorems. Instead, the Bhagavatam presents these other subjects primarily to establish and explain the glories of the Supreme Lord. We have no reason to insist on a consecutive order of the ten subjects or to depreciate the first two cantos. From the very start of the Tattva-sandarbha, Shrila Jiva Gosvami has proposed that Shrimad-Bhagavatam focuses entirely on Lord Shri Krishna, the supreme shelter of all existence. The Bhagavatam describes Shri Krishna in its beginning, middle, and end, and not just in the last canto. Shri Jiva will explain this matter in more detail in Shri Krishna-

sandarbha.

In the next Text Shrila Jiva Gosvami presents Suta Gosvami's definitions of the first seven of the ten topics.

TEXT 62
TEXT 62.1

atha sargadinam lakshanam aha:

avyakrita-guna-kshobhan mahatas tri-vrito 'hamah
bhuta-matrendriyarthanam sambhavah sarga ucyate

pradhana-guna-kshobhan mahan tasmad tri-guno 'hankaras tasmad bhuta-matranam bhuta-sukshmanam
indriyanam ca sthula-bhutanam ca tad-upalakshita-tad-devatanam ca sambhavah sargah. karana-shrishöih
sarga ity arthah.

Suta Gosvami then describes the features of the ten topics, beginning with creation:

"From the agitation of the original modes within the unmanifest material nature, the mahat-tattva arises. From the mahat-tattva comes the element false ego, which divides into three aspects. This threefold ego further manifests as the subtle elements, as the senses, and as the gross sense objects. The generation of all of these is called creation (sarga)" [Bhag. 12.7.11].

The mahat-tattva comes into being when the original, dormant material nature (pradhana) is agitated, and from the mahat comes false ego in each of the three material modes. From this threefold ego come the subtle elements, the senses, and the physical elements. The appearance of the elements implies the appearance of their presiding deities as well. All together, the appearance of these constitutes sarga, the manifestation of the subtle causes of creation.

TEXT 62.2

purushanugrihitam etesham vasana-mayah
visargo 'yam samaharo bijad bijam caracaram

purushah paramatma. etesham mahad-adinam jivasya purva-karma-vasana-pradhano 'yam samaharah karya-
bhutash caracara-prani-rupo bijad bijam iva pravahapanno visarga ucyate. vyashöi-shrishöir visarga ity arthah.
anenotir apy ukta.

Suta Gosvami continues:

"The secondary creation (visarga), which exists by the mercy of the Lord, is the manifest amalgamation of the desires of the living entities. Just as a seed produces additional seeds, activities that promote material desires in the performer produce moving and nonmoving life forms" [Bhag. 12.7.12].

Here the word purusha ("person") refers to the Supersoul, and etesham ("of these") indicates the elements, beginning with the mahat. The primary reason the elements combine is the karma the jivas have accumulated from their previous lives. Thus the moving and nonmoving living beings take their births in a perpetual cycle, like the generation of one seed from another. This constant flow of generated products is called visarga, secondary creation. In other words, visarga is the creation of the individual organisms, and thus this discussion of visarga includes the topic of uti ("impulses for activity").

TEXT 62.3

vrittir bhutani bhutanam caranam acarani ca

krita svena nrinam tatra kamac codanayapi va

caranam bhutanam samanyato 'carani ca-karac carani ca kamac vritti. tatra tu nrinam svena svabhavena kamac codanayapi va ya niyata vrittir jivika krita sa vrittir ucyata ity arthah.

"Vritti means the process of sustenance, by which the moving beings live upon the nonmoving. For a human being, vritti specifically means acting for one's livelihood in a manner suited to one's personal nature. Such action may be carried out either in pursuit of selfish desire or in accordance with the Vedic injunctions" [Bhag. 12.7.13].

Mobile living beings generally thrive on immobile ones, but the word ca ("and") in this verse hints that, when the desire impels them, moving creatures will also subsist on other moving creatures. For human beings, however, the means of livelihood is prescribed according to their individual natures, on the basis of either selfish desire or scriptural injunction. All this is called vritti.

TEXT 62.4

rakshacyutavatareha vishvasyanu yuge yuge
tiryan-martyarshi-deveshu hanyante yais trayi-dvishah

yair avataraih. anenesha-katha sthanam poshanam ceti trayam uktam.

"In each age, the infallible Lord appears in this world among the animals, human beings, sages, and demigods. By His activities in these incarnations He protects the universe and kills the enemies of Vedic culture. This is called raksha" [Bhag. 12.7.14].

Here the word yaih ("by them") means by the incarnations. This definition of "protection" (raksha) also incorporates the three topics isha-katha ("narrations about the Supreme Lord"), sthana ("maintenance"), and poshana ("nourishment").

TEXT 62.5

manv-antaram manur deva manu-putrah sureshvarah
rishayo 'mshavatarash ca hareh shad-vidham ucyate

manv-ady-acarana-kathanena sad-dharma evatra vivakshita ity arthah. tatash ca praktana-granthenaikartham.

"In each reign of Manu (manv-antara), six types of personalities appear as manifestations of Lord Hari: the ruling Manu, the chief demigods, the sons of Manu, Indra, the great sages, and the partial incarnations of the Supreme Personality of Godhead" [Bhag. 12.7.15].

From the mention here of the activities of the Manus and the others, it is understood that the topic of sad-dharma ("progressive religious principles") is also covered. In this way this list of ten topics is equivalent to the one given earlier in the Bhagavatam.

TEXT 62.6

rajnam brahma-prasutanam vamshas trai-kaliko 'nvayah
vamshy[DDB317]anucaritam tesham vrittam vamsha-dharash ca ye

tesham rajnam ye ca vamsha-dharas tesham vrittam vamshy[DDB318]anucaritam.

"Dynasties (vamsha) are lines of kings originating with Lord Brahma and extending continuously through past, present, and future. The accounts of such dynasties, especially of their most prominent members, constitute the subject of dynastic history (vamshy[DDB319]anucarita)" [Bhag. 12.7.16].

The activities of the vamsha-dharah (prominent members of those dynasties) constitutes vamshanucaritam ("dynastic history").

COMMENTARY

Shri Suta Gosvami Defines the Bhagavatam'[DDB320]'s Topics

At the end of the Second Canto Shukadeva Gosvami lists and defines the ten topics of Shrimad-Bhagavatam, and in the Twelfth Canto Suta Gosvami does the same. The first topic is sarga, primary creation. As we have already pointed out, during total dissolution everything in the material universe becomes unmanifest, a state called prakriti or pradhana. In this state the three modes of nature remain in a state of equilibrium. Not until the modes are agitated and put out of balance can creation begin again. This same principle applies to human beings: When a person is satisfied, peaceful, and equipoised he will not initiate some new activity; some stimulus must disturb his equilibrium and motivate him to act. One engages in sex, for example, when one's mind and body are stimulated by lust or the desire to procreate.

The original disturbance in the pradhana is caused by the glance of the Supreme Lord, with which He impregnates prakriti, or material nature, with all the conditioned jivas. Lord Krishna confirms this in the Bhagavad-gita (14.3): mama yonir mahad brahma tasmin garbham dadamy aham. "The total material substance, called Brahman, is the source of birth, and it is that Brahman that I impregnate." Here the word Brahman means prakriti, not the Lord's impersonal feature.

The impregnated or disturbed state of prakriti is called the mahat-tattva. When further impelled by kala, the Lord's time potency, the mahat-tattva gives rise to the three kinds of ahankara, or false ego. These include vaikarika ahankara, false ego in the mode of goodness,[DDB321] taijasa ahankara, false ego in the mode of passion,[DDB322] and tamasa ahankara, false ego in the mode of ignorance.

Vaikarika ahankara gives rise to manas, the elemental substance of mind, and also to the presiding deities of material creation. Taijasa ahankara gives rise to buddhi, the intelligence, and also to the senses, which are of two types, perceptive and working. When the kala potency acts on the tamasa ahankara, sound comes into being, followed by ether and the ear. Under the impulse of time, ether then gives rise to tactility, and then air and the skin evolve. Similarly, air gives rise to form, after which fire and the eye evolve; fire gives rise to taste, and then water and the tongue evolve; and finally water gives rise to smell, after which earth and the nose evolve. The Lord Himself performs this primary phase of creation (sarga), which includes the creation of the abovementioned elements' presiding deities. This is indicated here (in Bhag. 12.7.11) by the word artha.

These are the stages of material creation in its primary phase (sarga):

PRAKRITI OR PRADHANA

(Balanced state of Nature)

Glance of the Lord (with Kala)

MAHAT-TATTVA (Citta)

(Pradhana becomes disturbed)

AHANKARA (False Ego)

VAIKARIKA TAIJASA TAMASA

(In Goodness) (In Passion) (In ignorance)

MIND AND INTELLIGENCE TAN-MATRAS PRESIDING DEITIES AND SENSES (Sound, Touch, Form, Taste, Smell) and 5 material elements.

As mentioned previously, the Bhagavatam distinguishes between the senses and the physical sense organs, the latter being the seats of the former. The above chart shows that false ego in the mode of passion gives

rise to intelligence and the senses. These senses are not the sense organs but rather the subtle senses, which accompany the jiva from body to body. The physical sense organs, of course, are dissolved along with the rest of the gross body at death.

Each of the five tan-matras, the subtle manifestations of the material elements, becomes mixed with the time energy of the Lord and gives rise to its corresponding gross element and the seat of the corresponding sense organ:

TAN-MATRA MATERIAL ELEMENTS SEATS OF SENSES

SOUND — SKY — EARS

TOUCH — AIR — SKIN

FORM — FIRE — EYE

TASTE — WATER — TONGUE

SMELL — EARTH — NOSE

The mahat-tattva, ahankara, mind, and intelligence are considered internal senses. These four, plus the five working senses (legs, hands, anus, voice[DDB323], and genitals), the five perceptive senses (ears, eyes, nose, skin, and tongue), the five gross material objects (sky, air, fire, water, and earth), and the five subtle elements (sound, tactility, form, taste, and smell) total twenty-four elements, and the jiva and Paramatma can be counted as the twenty-fifth and twenty-sixth. Time (kala) is not counted separately, being an energy of the Paramatma.

Because pure elements cannot be employed in the process of creation, the five gross material elements listed above must be further combined by the process called panci-karanam. In this process each of the elements is mixed with the other four according to a certain ratio. Then Lord Brahma, using these mixed elements, proceeds with the secondary phase of creation, called visarga. He creates the bodies of the myriad living beings according to the stored-up karmic impressions of their previous

lives. Visarga includes the manifestation of Brahma's mind-born sons—Atri, Vasishöha, Daksha, Manu, and others. Some of these sons are Prajapatis, progenitors, whose offspring populate the universe. The phases of creation continue in cycles, one phase giving rise to the next, like one seed giving rise to another seed. The seeds in this creative process are the living entities' fruitive activities.

After sarga and visarga come vritti, sustenance. As stated in

Shrimad Bhagavatam (1.13.47), one living being is generally sustained by eating others:

ahastani sa-hastanam apadani catus-padam

phalguni tatra mahatam jivo jivasya jivanam

"Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another."

Usually, immovable beings are food for those that move, but some moving beings, such as tigers, prey on other moving beings. Human beings are special because they can choose what kind of food they will eat. In this matter they can be guided either by their own desires or by Vedic scriptural injunction. Those who eat according to whim glide down to hellish species, while those who follow scripture progress toward liberation.

Since Lord Vishnu accepts the responsibility of maintaining Vedic culture in the universe, He incarnates in every millennium to protect His devotees and curb the demoniac. This is called raksha, protection. The Lord does not restrict His appearances only to the human species. As Prahlada Maharaja says in his prayers to Lord Nrisimha, ittham nri-tiryag-rishi-deva-jhashavatarair lokan vibhavayasi hamsi jagat pratipan: "My Lord, You appear in various incarnations as a human being, an animal, a great saint, a demigod, a fish, or a tortoise, thus maintaining the entire creation in different planetary systems and killing the demoniac principles" (Bhag. 7.9.38).

The material creation is manifest for the duration of Lord Brahma's life, one hundred years according to his

time scale. His one day lasts for one thousand cycles of the four yugas—Satya, Treta, Dvapara, and Kali. By human calculation, therefore, a day of Brahma lasts 4,320,000,000 years. For managerial purposes he divides each of his days into fourteen periods called manv-antarās. The person who rules during each of these periods is called Manu, who is assisted by his sons,[DDB324] by demigods such as Candra and Varuna,[DDB325]by Lord Indra,[DDB326]by the seven great sages, called sapta-rishis,[DDB327] and by a special partial expansion of the Supreme Lord who incarnates for each particular manv-antara. The demigods and sages are all appointed for the period of one manv-antara, and the activities of these great personalities constitute sad-dharma, or progressive religious principles.

At present ([DDB328]A.D. 1994[DDB329]) we are in the period of the seventh Manu, Vaivasvata Manu, more exactly in the 5,092nd year of Kali-yuga, in the twenty-eighth yuga cycle of the day of Brahma called the Shvetavaraha-kalpa, during his fifty-first year. Shrimad-Bhagavatam names the fourteen Manus, the corresponding incarnations special to their periods, and the names of Indra in these periods:

MANU	MANU'S FATHER	NAME OF AVATAR	INDRA
1. Svayambhuva	Brahma	Yajna	Yajna
2. Svarocisha	Agni	Vibhu	Rocana
3. Uttama	Priyavrata	Satyasena	Satyajit
4. Tamasa	Priyavrata	Hari	Trishikha
5. Raivata	Priyavrata	Vaikunöha	Vibhu
6. Cakshusha	Cakshu	Ajita	Mantradruma
7. Vaivasvata	Vivasvan	Vamana	Purandara
8. Savarni	Vivasvan	Sarvabhauma	Bali
9. Daksha-savarni	Varuna	Rishabha	Adbhuta
10. Brahma-savarni	Upashloka	Vishvaksena	Shambhu
11. Dharma-savarni	Upashloka	Dharmasetu	Vaidhrita
12. Rudra-savarni	Upashloka	Svadhama	Ritadhama
13. Deva-savarni	Upashloka	Yogeshvara	Divaspati
14. Indra-savarni	Upashloka	Brihadbhanu	Shuci

Two prominent dynasties of kings come from Lord Brahma—the sun dynasty and the moon dynasty. The description of the deeds performed by the kings appearing in these dynasties is called vamshyanucaritam.

In the next Text Shrila Jiva Gosvami explains the definitions of the remainder of the Bhagavatam's ten topics and concludes Shri Tattva-sandarbha by explaining their purpose.

TEXT 63

TEXT 63.1

naimittikah prakritiko nitya atyantiko layah

samstheti kavibhih proktash caturdhasya svabhavatah

asya parameshvarasya. svabhavatah shaktitah. atyantika ity anena muktir apy atra praveshita.

"There are four types of cosmic annihilations—occasional, elemental, continuous, and ultimate—all of which are effected by the inherent potency of the Supreme Lord. Learned scholars have designated this topic dissolution (samstha)" (Bhag. [12.7.17].

In this verse the word asya ("His") refers to the Parameshvara, the Supreme Lord, while svabhavatah ("due to nature") means "by His energy." The term atyantikah ("ultimate") implies that mukti (liberation) is included in

this kind of dissolution.

TEXT 63.2

hetur jivo 'sya sargader avidya-karma-karakah
yam canushayinam prahur avyakritam utapare

hetur nimittam. asya vishvasya. yato 'yam avidyaya karma-karakah. yam eva hetum kecac chaitanya-
pradhanyenanushayinam prahur apra upadhi-pradhanyenavyakritam iti.

"Out of ignorance the living being performs material activities and thereby becomes in one sense the cause (hetu) of the creation, maintenance, and destruction of the universe. Some authorities call the living being the personality underlying the material creation, while others say he is the unmanifest self" [Bhag. 12.7.18].

The hetu ("cause") here is the nimitta, or efficient cause. Asya ("of this") refers to this universe, the existence of which is due to the jivas, who act in ignorance. Some call that same cause the anushayi ("underlying personality"), highlighting the principle of consciousness, while others call him the avyakrita ("unmanifest"), focusing attention on the jivas' upadhis.

TEXT 63.3

vyatirekanvayau yasya jagrat-svapna-sushuptishu
maya-mayeshu tad brahma jiva-vrittishv apashrayah

shri-badarayana-samadhi-labdhartha-virodhad atra ca jiva-shuddha-svarupam evashrayatvena na
vyakhyayate. kintv ayam evartho jagrat-adishv avasthasu maya-mayeshu maya-shakti-kalpiteshu mahad-adi-
dravyeshu ca kevala-svarupena vyatirekah parama-sakshitayanvayash ca yasya tad brahma ca jivanam
vrittishu shuddha-svarupataya sopadhitaya ca vartaneshu sthitishv apashrayah sarvam aty atikramyashraya ity
arthah. apa ity etat khalu varjane varjanam catikrame paryavasyatiti.

"The Supreme Absolute Truth is present throughout all the states of awareness—waking consciousness, sleep, and deep sleep—throughout all the phenomena manifested by the external energy, and within the functions of all living entities, and He also exists separate from all these. Thus situated in His own transcendence, He is the ultimate and unique shelter" [Bhag. 12.7.19].

It cannot be said that the jiva is the ashraya, even in his pure state. That would go against what Shrila Vyasadeva experienced in trance. Rather, the correct understanding is as follows:

The Supreme Brahman is alone in His original identity. He is always aloof from the states of consciousness known as waking awareness and so on, and also from the manifestations of matter, beginning with the mahat-tattva. All these are products of the external energy, that is to say, creations of His Maya potency. While remaining aloof from all these manifestations, He simultaneously associates with them in His feature as the Supersoul, the supreme witness. Therefore He is the basis for the jiva's activities in both his pure and his conditioned state[DDB331]. But in this context the word apashraya indicates that even while He is the foundation for the jiva's activities He still remains transcendental to everything; the prefix apa refers to "abandonment," which here amounts to the idea of transcending.

TEXT 63.4

tad evam apashrayabhivvyakti-dvara-bhutam hetu-shabda-vyapadishöasya jivasya shuddha-svarupa-jnanam
aha dvabhyam

padartheshu yatha dravyam tan-matram rupa-namasu
bijadi-pancatantasu hy avasthasu yutayutam

virameta yada cittam hitva vritti-trayam svayam

yogena va tadatmanam vedehaya nivartate

Such knowledge of the pure nature of the jiva, who is here designated the cause of material existence, leads to realization of the apashraya, or transcendental fountainhead of existence, as Suta Gosvami states in two verses:

"Although a material object may assume various forms and names, its essential ingredient is always present as the basis of its existence. Similarly, both conjointly and separately, the jiva is always present with the created material body throughout its phases of existence, beginning with conception and ending with death.

"Either on the strength of one's own power of discrimination or because of one's regulated spiritual practice, one's mind may stop functioning on the material platform of waking consciousness, sleep, and deep sleep. Then the jiva understands the Supreme Soul and withdraws from material endeavor" [Bhag. 12.7.20–21].

TEXT 63.5

rupa-namatmakeshu padartheshu ghaöadishu yatha dravyam prithivy-adi yutam ayutam ca bhavati karya-drishöim vinapy upalambhat tatha tan-matram shuddham jiva-chaitanya-matram vastu garbhadhanadi-pancatantasu navasv apy avasthasv avidyaya yutam svatas tv ayutam iti shuddham atmanam ittham jnatva nirvinnah sann apashrayanusandhana-yogyo bhavatity aha virameteti. vritti-trayam jagrat-svapna-sushupti-rupam. atmanam paramatmanam. svayam vamadevader iva maya-mayatvanusandhanena devahuty-ader ivanushöhitenam yogena va. tatash cehayas tad-anushilana-vyatirikta-ceshöayah. shri-sutah. uddishöhah sambandhah.

We can consider the substances earth, water, and so on to be either associated with their products having names and forms—such as pots—or separate from them. After all, we can identify these substances even apart from their products. In the same way, although by the force of ignorance the originally pure spirit soul becomes involved with the nine stages of life from conception to death, he can nonetheless become indifferent by understanding that he is in fact distinct from all this by virtue of his being a pure self. Thus becoming aloof, he is then qualified to inquire about the ashaya. That is the purport of the verse beginning virameta [Bhag. 12.7.21].

The vritti-trayam ("three functional states") are the states of waking, dreaming, and deep sleep. Atmanam ("Self") here means the Supersoul. Svayam ("by oneself") means by carefully studying the illusory nature of the world, as the sage Vamadeva did. Yogena ("by yoga") indicates that one may conduct this study by means of the kind of meditation Shrimati Devahuti and others practiced. Iyahah nivartate ("he becomes free from all actions") means that he refrains from all activities other than the practice of God-realization.

This is our explanation of sambandha, the connection between Shrimad-Bhagavatam and the subject it discusses.

TEXT 63.6

iti kali-yuga-pavana-sva-bhajana-vibhajana-prayojanavatara-shri-shri-bhagavat-krishna-chaitanya-deva-carananucara-vishva-vaishnava-raja-sabha-sabhajana-bhajana-shri-rupa-sanatananushasana-bharati-garbhe shri-bhagavata-sandarbhah tattva-sandarbhah nama prathamah sandarbham.

Thus ends the Tattva-sandarbhah, the first book of the Bhagavata-sandarbhah, which was written according to the instructions of Shrila Rupa Gosvami and Shrila Sanatana Gosvami, the revered leaders of the universal royal assembly of Vaishnavas. They are unalloyed servants of the lotus feet of the Supreme Personality of Godhead, Lord Shri Krishna Chaitanya Mahaprabhu, the purifier of the jivas in Kali-yuga, who descended to distribute the benediction of His own devotional service.

COMMENTARY

Conclusion

The dissolution of the material creation is called *samstha*, of which Suta Gosvami says there are four kinds—*naimittika*, *prakritika*, *nitya*, and *atyantika*. The dissolution that comes at the end of Lord Brahma’s day is called the *naimittika*, or occasional. The dissolution of the universe at the end of Lord Brahma’s life is called *prakritika*, or complete. The inexorable moment-by-moment progression of everything in the material world toward annihilation is called the *nitya*, or continuous, dissolution. And when an individual *jiva* gets free from both his subtle and gross bodies and enters the spiritual sky, that is called the *atyantika*, or ultimate, dissolution, namely liberation. Having attained this state, one does not have to take birth again in this material world. Thus Shrila Jiva Gosvami says that *atyantika-laya* includes *mukti*, the ninth topic among the ten topics of *Shrimad-Bhagavatam* Shukadeva Gosvami enumerated in [DDB335]a verse quoted in Text 56 (Bhag. 2.10.1)

In his *Sarva-samvadini* Shrila Jiva Gosvami states that, in addition to the dissolutions mentioned above, there is also a partial dissolution at the end of each *manv-antara*. To substantiate this statement he cites the *Vishnu-dharmottara Purana*, *Shrimad-Bhagavatam*, and the *Bharata-tatparya* of Shri Madhvacarya. Part of the reference from the *Vishnu-dharmottara Purana* (1.75.1, 2) states:

vajra uvaca
manv-antare parikshine yadrishi dvija jayate
samavastha maha-bhaga tadrishim vaktum arhasi

markandeya uvaca
manv-antare parikshine deva manv-antareshvarah
mahar-lokam athasadya tishohanti gata-kalmashah

“King Vajra asked, '[DDB336]O brahmana, what is the situation of the world when a *manv-antara* ends? Please explain this to me.’

“Markandeya replied, '[DDB337]At the end of a *manv-antara*, the demigods appointed for that particular *manv-antara*, being free from sins, attain to *Maharloka* and reside there.'”

Markandeya goes on to explain that the seven sages, Manu, and Indra go to *Brahmaloka* while the earth becomes submerged in a deluge. This description of the general annihilation at the end of each *manv-antara* is similar to the one given in the Twenty-fourth Chapter of the *Bhagavatam*’s Eighth Canto. Shrila Jiva Gosvami comments that the existence of a dissolution at the end of each *manv-antara* is further substantiated by the *Hari-vamsha Purana* and commentaries on its chapters dealing with the subject of universal dissolution. Thus the dissolution at the end of a *manv-antara* can be categorized as *naimittika*, or occasional, because it occurs repeatedly with the changes of *Manus*.

The *hetu*, or efficient cause of creation, is the *jiva*. The Supreme Lord has nothing to gain by creating this material world. He has His own transcendental abode, where He engages in loving pastimes with His dear devotees. But for the welfare of those living beings who have turned their backs on Him, He has created this universe, where the *jivas* are *avidya-karma-karaka*, acting out of ignorance and sustaining the universe. In that sense the *jivas* are the efficient cause behind the creation, even though they neither design nor produce it. As Lord Krishna states in the *Bhagavad-gita* (7.5), *jiva-bhutam maha-baho yayedam dharyate jagat*: The living entities sustain the whole material world.

The Lord’s ultimate purpose in creating the material world is to enable the *jivas* to attain liberation from the cycle of repeated birth and death. Shukadeva Gosvami states this explicitly in *Shrimad-Bhagavatam* (10.87.2):

buddhindriya-manah-pranan jananam ashrijat prabhuh
matrartham ca bhavartham ca atmane 'kalpanaya ca

"The Supreme Lord manifested the material intelligence, senses, mind, and vital air of the living entities so that they could indulge their desires for sense gratification, take repeated births to engage in fruitive activities, become elevated in future lives, and ultimately attain liberation."

From this we can see that the jiva is certainly not the ashraya of the universe. According to Shrila Vyasadeva's realization in trance, that position belongs to the Supreme Lord. But if the Lord is the ashraya of this material world, wouldn't He also necessarily be in contact with Maya and her creation? Shri Suta Gosvami replies that the Supreme Lord is apashraya, the transcendental shelter. In other words, He is the ashraya, but He is apart from Maya. In the Bhagavad-gita (7.4) the Lord describes His own material nature as bhinna prakriti, His separated energy. In His original form the Supreme Personality of Godhead is completely aloof from His creation, but as the Supersoul He witnesses and controls the activities of both the jivas and Maya. Thus by His inconceivable potency He both associates with the creation and remains aloof from it. This He also confirms in the Bhagavad-gita (9.4):

maya tatam idam sarvam jagad avyakta-murtina
mat-sthani sarva-bhutani na caham teshv avasthitah

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." Yet even though as the Supersoul the Lord pervades the universe and controls it, He is neither in physical contact with it nor influenced by it.

In Text 53 Shrila Jiva Gosvami showed that knowledge of the pure nature of the jiva is the first step in the science of God-realization. Here in Text 63 he substantiates this statement with two verses spoken by Shri Suta Gosvami (quoted in Text 63.4).

In Shrimad-Bhagavatam [DDB338]11.22.47 Lord Krishna mentions the nine states of bodily existence the jiva experiences: conception, gestation, birth, infancy, childhood, youth, middle age, old age, and death. Although in his conditioned state the jiva seems to associate with these nine states, he never actually does. Just as clay is the essential constituent of a pot yet still exists independent of the pot, so the jiva animates his body but still exists independent of the body and its nine states.

When a person knows that[DDB339] whether [DDB340]he is awake, dreaming, or merged in deep sleep[DDB341] he is always distinct from his body during all the nine states, he is qualified to walk on the path of God-realization. That is the stage of athato brahma-jijnasa: One who knows he is distinct from the body is qualified to inquire into the Absolute Truth (V.s. 1.1.1).

This Text gives two processes for self-realization. The word svayam ("by oneself") implies the path of jnana, in which one meditates on the self as different from everything else in the realm of Maya. The Brihad-aranyaka Upanishad relates the history of a sage named Vamadeva who followed this path, and the Eleventh Canto of Shrimad-Bhagavatam tells of another practitioner, Dattatreya.

The second process is implied by the word yogena, which means the path of bhakti. On this path one considers oneself different from the three states of existence—the waking state, the dreaming state, and deep sleep—and meditates on the Supersoul. This path is exemplified by Lord Kapiladeva's mother, Shrimati Devahuti, whose story is told in the Third Canto of Shrimad-Bhagavatam.

Shrila Jiva Gosvami concludes that the ashraya of everything is Lord Shri Krishna, the Supreme Personality of Godhead; He alone is the subject (sambandhi-tattva) of Shrimad-Bhagavatam.

The following is a summary of Shri Tattva-sandarbha: The first eight Texts, which are in verse form, make up the invocation, or mangalacarana. In these verses Shrila Jiva Gosvami prays to his teachers and his worshipable Deity; [DDB342]he also tells why he is writing the book and defines its subject and the qualifications one must have to read it.

In Texts 9 through 26 Jiva Gosvami discusses Gaudiya Vaishnava epistemology. He first points out that all human beings are subject to four defects that prevent them from acquiring perfect knowledge independently. Of the ten means of gaining knowledge,[DDB343] Shrila Jiva accepts shabda, revealed scripture, as supreme, for it alone can give one perfect knowledge. Since the Vedas are shabda-brahman, knowledge revealed by the Supreme Lord, they are the highest authority. But because they are now unavailable in their complete form, because they are cryptic, and because they can no longer be learned from representatives of a proper disciplic succession of teachers, Shrila Jiva Gosvami recommends the Puranas, which, along with the Ramayana and Mahabharata, constitute the fifth Veda. Next Shrila Jiva shows that the Puranas have the same source, authority, and nature as the Vedas, and that, for us in this age, their simple language and universal accessibility render them an even better source of knowledge than the other four Vedas.

But the Puranas seem to contradict one another in various ways—for example, by glorifying different deities as [DDB344]worthy of the highest worship—and most of them lack a proper disciplic succession. By the process of elimination, therefore, in Text 18 Shrila Jiva Gosvami proposes Shrimad-Bhagavatam as the most suitable Purana for investigation. From Text 19 to 26 Shrila Jiva reveals the supreme qualities of Shrimad-Bhagavatam and shows how it is the most authoritative Vedic scripture, the ripened fruit of the desire tree of Vedic knowledge. He shows that the Bhagavatam is based on the Gayatri mantra, the essence of the Vedas, and that it is the natural commentary on the Vedanta-sutra. In Texts 27 and 28 Shrila Jiva describes the basic scheme of the Sandarbhas, what sources he plans to refer to, and his method of analysis.

From Texts 29 to 63 he establishes the following principles:

1. The subject matter of Shrimad-Bhagavatam is Lord Krishna.
2. Lord Krishna is the original personality of Godhead.
3. He has multifarious potencies, which are divided into three main categories—internal, external, and marginal.
4. Maya, His external energy, works under Him but cannot control Him.
5. The jivas have been bound by Maya since time immemorial.
6. The jivas cannot transcend Maya by their own power.
7. Surrender to the Lord is the jivas' only means of liberation.
8. The goal of life is to attain prema, love of Krishna.

To establish these eight principles, Shrila Jiva Gosvami first examines the inner mood of Shri Shukadeva Gosvami, the speaker of Shrimad-Bhagavatam. In Text 29 he quotes and analyzes Shri Suta Gosvami's prayers[DDB345] that describe Shukadeva's realization and exalted position. Then, from Texts 30 to 49 he examines the [DDB346]Bhagavatam's description of what Shrila Vyasadeva realized in trance, [DDB347]this realization [DDB348]being the basis upon which [DDB349]Vyasa composed Shrimad-Bhagavatam. While describing Vyasa's trance, Shrila Jiva Gosvami uses logic and scriptural reference in Texts 34 to 43 to decisively smash the two primary doctrines of the Mayavadis, pariccheda-vada and pratibimba-vada.

From Texts 50 to 52 [DDB350]Shri Jiva shows that Shrimad-Bhagavatam's subject is the nondual [DDB351]supreme reality by analyzing the second verse of its first chapter. In Texts 53 to 55 he explains the nature of the jiva—namely, that the jiva, being a fractional part of Brahman, is conscious like Brahman but can never be equal to Brahman. Shrila Jiva Gosvami explains that understanding this similarity between the jiva and Brahman is the initial step toward realizing the Absolute Truth.

From Text 56 on he examines the subject matter of Shrimad-Bhagavatam from another angle. Here he analyzes the Bhagavatam's ten topics, citing Shukadeva Gosvami's list in the Second Canto and Suta Gosvami's in the Twelfth. He shows that there is no clash of either spirit or content between these two great Bhagavatam authorities. In their descriptions of the first nine topics, both Shukadeva and Suta convey an understanding of the multifarious potencies and activities of the tenth topic, the shelter of all, Lord Shri Krishna.

Thus from various angles Jiva Gosvami [DDB352] establishes that Shrimad-Bhagavatam is the ultimate scriptural authority and that it teaches the following: Shri Krishna is the Supreme Personality of Godhead, devotional service is the process for attaining the supreme goal of life, and this supreme goal is unalloyed love of Godhead.

In the next three Sandarbhas, Shrila Jiva Gosvami will further elaborate on the sambandhi-tattva.

HARI OM TAT SAT

[DDB353]

Thus ends the Shri Jiva Toshani[DDB354] Commentary on Shri Tattva-sandarbha, the first book of Shri Shaö-sandarbha, by Shrila Jiva Gosvami Prabhupada.

Shri Priti-sandarbha

Introduction

tau santoshayata santau
shrila-rupa-sanatanau
dakshinatyena bhattacha
punar etad vivicyate

tasyadyam granthana-lekham
kranta-vyutkranta-khanditam
paryalocyatha paryayam
kritva likhati jivakah

Shrila Gopala Bhatta Gosvami, the great philosopher from the southern provinces who greatly pleased Shrila Rupa Gosvami and Shrila Sanatana Gosvami, left many valuable notes that defeat various philosophical misconceptions. Systematically arranging these notes, and considering their content, Jiva Gosvami writes this book.

Anuccheda 1

Now the Priti-sandarbha will be written. The Supreme Truth, as He is revealed in the scriptures, was described in the first four sandarbhas. The worship of the Supreme Truth was described in the next, the fifth sandarbha. Those topics already explained, the true need of mankind will be now described. The need of mankind is to end suffering and attain happiness. When the Supreme Personality of Godhead is pleased, then

one attains happiness and ends all sufferings. In the previous sandarbhas many passages from scripture were quoted to describe the nature of the Supreme Truth. There it was proved that the Supreme Truth is perfect with eternal, limitless, transcendental bliss. In Taittiriya Upanishad (2.8.1) it is said that the Prajapatis enjoy happiness thousands of times greater than the happiness of human beings, and the great souls who know the Supreme enjoy happiness hundreds of times greater still. In Taittiriya Upanishad (2.4.1) it is said that happiness is limitless and very extraordinary. In Taittiriya Upanishad (2.7.1) it is said that the Supreme is the source of all bliss experienced by the living entities. In the same way the Supreme is also the source of the sun's light and all other light also. When he is ignorant of the Supreme Lord, the individual soul finds himself defeated by maya (material illusion). In that condition, his awareness of his original form is taken away from him and he is covered by an external form created by maya. In this way he is imprisoned in the world of birth and death and shackled by a host of material sufferings. This was already explained in the Paranmatma-sandarbha. Therefore when one has direct knowledge of the Supreme Truth, one attains the greatest bliss. Attaining that bliss is the true goal of life. When ignorance is dispelled, one understands his true spiritual nature. Then sufferings end. The first (understanding one's true spiritual nature) of these is attained when the Supreme Truth is directly manifest before one. The second (the end of sufferings) of these is attained when one attains his spiritual form, which never dies. Then one is situated in eternity. The first of these is the highest goal of life. It is described in these words of Shrimad-Bhagavatam (1.2.9-12):

dharmasya hy apavargasya. . .

tac chraddadhana munayo
jnana-vairagya-yuktaya
pashyanty atmani catmanam
bhaktya shruta-grihitaya

"All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational service should never use material gain to cultivate sense gratification.*

"Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for inquiry about the Absolute Truth. Nothing else should be the goal of one's works.*

"Learned transcendentalists who know the Absolute Truth call the non0dual substance Brahman, Paramatma, or Bhagavan.*

"The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedanta-shruti."*

The stage where all sufferings end is described in these words of Shrimad-Bhagavatam (1.2.21):

bhidyate hridaya-granthih. . .

"Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as the master."*

This is also described in these words of Shri Vishnu Purana (6.5.59):

nirastatishayahlada-

sukha-bhavaika-lakshana
bheshajam bhagavat-praptir
ekantatyantiki mata

"Attaining the Supreme Lord is the medicine to cure the suffering soul. That medicine fills the taker with transcendental bliss."

In the Taittiriya Upnaishad (2.4.1) it is said:

anandam brahmano vidvan
na bibheti kutashcana

"A soul who knows the bliss that comes from the Supreme Brahman never fears."

The word "mukti" (liberation) is defined as: "The state that comes after the shackles of birth and death are cut". Shrila Suta Gosvami describes liberation in these words of Shrimad-Bhagavatam (12.4.34):

yadaivam etena viveka-hetina
maya-mayahankaranatma-bandhanam
chittvacyutatmanubhavo 'vatishtate
tam ahur atyantikam anga samplavam

"Cutting the bonds of false ego with the sword of knowledge, the soul sees the infallible Supreme Personality of Godhead. My dear friend, then the soul's bondage in matter is completely destroyed."

This verse means, "When the soul sees the infallible Supreme Personality of Godhead, that state is called liberation."

The same explanation is given in these words of Shrimad-Bhagavatam (2.10.6):

muktir hitvanyatha-rupam
svarupena vyavasthitih

"Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies."*

These words mean that even though the soul may still reside in the world of birth and death, he may still directly see his original spiritual form. These words also mean that the soul's misidentification with the external material body (anyatha-rupam) is then destroyed. In this verse the primary meaning of the word "svarupa" is "the form of the Supreme Personality of Godhead". However, because the individual spirit souls are fragmental parts of the Supreme Personality of Godhead in the same way rays of sunlight are fragmental parts of the sun planet, the word "svarupa" may also refer to the individual soul.

In Shrimad-Bhagavatam (3.9.33) Lord Garbhodakashayi Vishnu tells the demigod Brahma:

yada rahitam atmanam
bhutendriya-gunashayaih
svarupena mayopetam
pashyan svarajyam ricchati

"When you are free from the conception of gross and subtle bodies, and when your senses are free from all influences of the modes of material nature, you will realize your pure form in My association. At that time you will be situated in pure consciousness."*

In this verse the word "upetam": means "it is attained without any trouble". The happiness of the Supreme Personality of Godhead is most important. The happiness of the individual souls is secondary. The individual souls' relationship with the Supreme is described in these words of Shrimad-Bhagavatam (10.14.55):

tasmat priyatamah svatma. . . .

krishnam enam avehi tvam
atmanam akhilatmanam
jagad-dhitaya so 'py atra
dehiva. . . .

"Therefore it is his own self that is most dear to every embodied living being, and it is simply for the satisfaction of this self that the whole material creation of moving and nonmoving entities exists.*

"You should knowe Krishna as the original soul of all atmas (living entities). For the benefit of the whole universe He has, out of His causeless mercy, appeared as an ordinary human being."*

The idea that the individual souls are not in any way different from the Supreme has already been refuted in the Paramatma-sandarbha. The Taittiriya Upanishad (2.7.1) gives this conclusive opinion:

raso vai sah. rasam hy evayam labdhvanandi bhavati.

"When one understands the Personality of God, the reservoir of pleasure, Krishna, he actually becomes transcendently blissful."*

The individual souls are the fragmental parts and the Supreme is whole, within which the parts are contained. That is their relationship. This relationship is manifested in two ways. In the first manifestation one becomes free from the illusions presented by maya and attains the impersonal Brahman. In this way one attains knowledge of the power of impersonal Brahman manifested in the material world. Then one gradually passes beyond the coverings of the material world. Then one very intently worships the impersonal Brahman. In the second manifestation of liberation one attains the Supreme Personality of Godhead. One attains Him because, even though He is not openly present everywhere in the material world, by His inconceivable potency the Supreme Personality of Godhead is openly present everywhere in the spiritual world of Vaikuntha, and then one also attains Him because one is able to stay near His lotus feet. One may attain liberation at the moment of death, and one may also be liberated even during the time one lives in the material world. At the time of death one may become free from having to take another material body and one may directly see the

Supreme Personality of Godhead. Also, even as one lives in the material world, one may know that he is not the external material body created by maya and one may also see the Supreme Personality of Godhead directly. That liberation is the highest goal of life is explained in these words of Shrimad-Bhagavatam (4.22.35), where Sanatkumara tells KIng Prithu:

tatrapi moksha evārtha
atyatikāyēśhyate
traivargyo 'rtho yato nityam
kritānta-bhaya-samyutah

"Out of the four principles-namely religion, economic development, sense gratification, and liberation-liberation has to be taken very seriously. The other three are subject to destruction by the stringent law of nature-death."*

In the Brihad-aranyaka Upanishad (2.4.3) it is also said:

yenāham namritah syam kim aham tena kuryam

"What shall I do to become free of death?"

Attaining the liberation where one directly sees the Supreme Truth is the highest goal of life. This is explained again and again. The Supreme Truth has two features. In one feature He is seen indistinctly, and in the other feature He is seen distinctly. In His feature as the impersonal Brahman He is seen indistinctly, and in His feature as Paramatma (the Supersoul) and Bhagavan (the Supreme Personality of Godhead) He is seen distinctly. Thus His feature as Bhagavan and Paramatma is superior to His feature of impersonal Brahman. This I have already explained in Bhagavat-sandarbhā (anuccheda 80) in my explanation of this verse of Shrimad-Bhagavatam (1.5.4):

jijñāsitam adhitam ca
brahma yat tat sanatanam
tathāpi śhocasy ātmanam
akṛitārtha iva prabho

"You have fully delineated the subject of impersonal Brahman as well as the knowledge derived therefrom. Why should you be despondent in spite of all this, thinking that you are undone, my dear prabhu?"*

With further explanations I will now again show how that is true. Direct perception of Bhagavan, who appears as Paramatma and in many other forms also, is the highest kind of liberation. In that highest liberation the most exalted spiritual activities are known by names like "bhakti" (devotional service) and "priti" (spiritual love). Spiritual love is considered the highest of all spiritual sentiments. Priti completely ends all sufferings. Without priti the highest stage of spiritual life is not attained. Priti is not dependent on anything else. To the extent one has priti, one is fortunate. Priti is present as one is making progress toward liberation and it is also present when one has attained liberation. That is the correct understanding.

The form of the Supreme Personality of Godhead is full of transcendental bliss. transcendental bliss is the abode of priti. Therefore priti is most important in experiencing transcendental bliss. Therefore, the spirit souls

should always try to attain priti. Priti is the greatest need, the highest goal of the spirit souls.

Some examples of the exalted nature of priti will now be given. In Shrimad-Bhagavatam (11.20.33) the Supreme Personality of Godhead explains:

sarvam mad-bhakti-yogena
mad-bhakto labhate 'njasa
svargapavargam mad-dhama
kathancid yadi vanchati

"If he desires them, by serving Me with devotion My devotee easily attains Svargaloka, liberation, or My own abode."

In Shrimad-Bhagavatam (5.5.6) Lord Rishabhadeva explains:

priti na yavan mayi vasudeve
na mucyate deha-yogena tavat

"Therefore, until one has love for Lord Vasudeva, who is none other than Myself, he is certainly not delivered from having to accept a material body again and again."*

In Shrimad-Bhagavatam (11.14.21) the Supreme Personality of Godhead explains:

bhaktyaham ekaya grahyah
shraddhayatma priyah satam

"Being very dear to the devotees and sadhus, I am attained through unflinching faith and devotional service."*

In the Mathara-shruti it is said:

bhaktir evainam nayati. bhaktir evainam darshayati. bhakti-vashah purusho bhaktir eva bhuyasi.

"Devotional service brings one to the Supreme Personality of Godhead. Devotional service reveals to one the Supreme Personality of Godhead. Devotional service brings the Supreme Personality of Godhead under its control. Devotional service is stronger than the Supreme Personality of Godhead."

In Shrimad-Bhagavatam (11.2.42) Kavi-yogeshvara explains:

bhaktih pareshanubhavo viraktir
anyatra caisha trika eka-kalah

"Devotion, direct perception of the Supreme Personality of Godhead, and detachment from the material world, these three appear simultaneously."

Priti manifest as one makes progress toward liberation is described in these words of Vasudeva Upanishad:

mad-rupam advayam brahma
madhyady-anta-vivarjitam
sva-prabham sac-cid-anandam
bhaktya janati cavyayam

"Only by devotional service can one understand my glorious, eternal, blissful, all-knowing spiritual form."

Chandogya Upanishad's declaration "tat tvam asi" (You are that) actually describes the individual soul's natural love for the Supreme Personality of Godhead. Love is seen even in the ordinary dealings of the material world love. Love is natural for all living beings. It is seen even among the least spiritual of materialists, among they who have destroyed their spiritual life. How can the soul give up its nature? Therefore every soul seeks someone to love. That search for love finds its final culmination when one falls in love with the Supreme Personality of Godhead. Therefore rfalling in love with the Supreme Personality of Godhead is the highest goal of life. This the saintly devotees say. That love will be written about in this Priti-sandarbha.

In this sandarbha will be shown, one after another, many proofs that love for the Supreme Personality of Godhead is the highest goal of life. The scriptures declare that liberation is the true goal of life. for example, in Shrimad-Bhagavatam (12.13.12) it is said:

sarva-vedanta. . .kaivalyaika-prayojanam

"Shrimad-Bhagavatam is accepted as the essence of all Vedic literature and Vedanta philosophy. Shrimad-Bhagavatam explains that liberation is the true goal of life."

This verse means: "Shrimad-Bhagavatam explains that liberation is the true goal of life." Ignorance of the Supreme Truth, the Supreme Lord, is the root of all problems that beset the individual soul. This is explained in these words of Shrimad-Bhagavatam (11.2.37):

bhayam dvitiyabhiniveshatah syad
ishad apetasya. . .

"When the living entity is attracted by the material energy, which is separate from Krishna, he is overpowered by fear."*

The word "kaivalya" used in the previously quoted verse of Shrimad-Bhagavatam (12.13.12) thus means "the purity that comes from knowing the Supreme Personality of Godhead". Or, the word "kaivalya" may also mean, "the highest state of liberation, which is manifested in the Supreme Personality of Godhead Himself". This second meaning is seen in these words of Skanda Purana:

brahmeshanadibhir devair
yat praptum naiva shakyate
sa yat-svabhavam kaivalyam
sa bhavan kevalo hare

"O Lord Hari, Your exalted position is far above the material world. Even Brahma, Shiva, and all the demigods cannot attain Your exalted position of the highest liberation."

Sometimes the word "kaivalya" means, "the Supreme Personality of Godhead, who is situated in the highest state of liberation. In Shrimad-Bhagavatam (11.9.1), in the teachings of Dattatreya, the word is used in that way:

paravaranam parama
aste kaivalya-samjnitah
kevalanubhavananda-
sandoho nirupadhikah

"The Supreme Personality of Godhead is greater than all other beings, both high and low. His form is not material. He is filled with spiritual bliss. He is situated in the highest stage of liberation."

Thus the word "kaivalya" may mean either "directly seeing the Supreme Personality of Godhead" or "the Supreme Personality of Godhead, who is situated in the highest state of liberation". Both meanings are employed in the scriptures. The verse quoted in the beginning of this anuccheda was spoken by Shrila Suta Gosvami.

Anuccheda 2

In Shrimad-Bhagavatam (6.16.63) it is said:

etavan eva manujair
yoga-naipunya-buddhibhih
svarthah sarvatmana jneyo
yat paratmaika-darshanam

"Persons who try to reach the ultimate goal of life must expertly observe the Supreme Absolute Person and the living entity, who are one in quality in their relationship as part and whole. This is the ultimate understanding of life. There is no better truth than this."*

In his commentary on this verse Shrila Shridhara Svami explains:

"The gist of this verse is: 'There is no higher goal of life than this.' This verse says: 'They whose intelligence is expert at yoga see that they are one in quality with the Supreme.'"

These words may also mean: "They fix their gaze on the supremely liberated Personality of Godhead." This

verse was spoken by Lord Sankarshana to King Citraketu.

Anuccheda 3

Liberation attained at the moment of death is of two kinds: immediate and gradual. The first kind of liberation, Immediate liberation, is described in these words of Shrimad-Bhagavatam (2.2.15-21):

sthiram sukham casanam. . .vishrijet param gatah

"O king, whenever the yogi desires to leave this planet of human beings, he should not be perplexed about the proper time or place, but should comfortably sit without being disturbed and, regulating the life air, should control the senses by the mind.*

"Thereafter, the yogi should merge his mind, by his unalloyed intelligence, into the living entity, and then merge the living entity into the Superself. And by doing this the fully satisfied living entity becomes situated in the supreme stage of satisfaction, so that he ceases from all other activities.*

"In that transcendental state of labdhopasanti, there is no supremacy of devastating time, which controls even the celestial demigods who are empowered to rule over mundane creatures. (And what to speak of the demigods themselves?) Nor is there the mode of material goodness, nor passion, nor ignorance, nor even the false ego, nor the material Causal Ocean, nor the material nature.*

"The transcendentalists desire to avoid everything godless, for they know that supreme situation in which everything is related with the Supreme Lord Vishnu. Therefore a pure devotee who is in absolute harmony with the Lord does not create perplexities, but worships the lotus feet of the Lord at every moment, taking them into his heart.*

"By the strength of scientific knowledge, one should be well situated in absolute realization and thus be able to extinguish all material desires. One should then give up the material body by blocking the air hole (through which stool is evacuated) with the heel of one's foot and by lifting the life air from one place to another in the six primary places.*

"The meditative devotee should slowly push up the life air from the navel to the heart, from there to the chest and from there to the root of the palate. He should search out the proper places with intelligence.*

"Thereafter the bhakti-yogi should push the life air up between the eyebrows, and then, blocking the seven outlets of the life air, he should maintain his aim for going home, back to Godhead. If he is completely free from all desires for material enjoyment, he should then reach the cerebral hole and give up his material connections, having gone to the Supreme."*

The second kind of liberation, gradual liberation, is described in these words of Shrimad-Bhagavatam (2.2.22-31):

§

yadi prayasyan nripa parameshthyam. . .tenatmanatmanam upaiti shantam

"However, O king, if a yogi maintains a desire for improved material enjoyments, like transference to the topmost planet, Brahmaloaka, or the achievement of the eightfold perfections, travel in outer space with the Vaihayasas, or a situation in one of the millions of planets, then he has to take away with him the materially molded mind and senses.*

"The transcendentalists are concerned with the spiritual body. As such, by the strength of their devotional service, austerities, mystic power, and transcendental knowledge, their movements are unrestricted, within

and beyond the material worlds. The fruitive workers, or the gross materialists, can never move in such an unrestricted manner.*

"O king, when such a mystic passes over the Milky Way by the illuminating Sushumna to reach the highest planet, Brahmaloka, he goes first to Vaishvanara, the planet of the deity of fire, wherein he becomes completely cleansed of all contaminations, and thereafter he goes still higher, to the circle of Shishumara, to relate with Lord Hari, the Personality of Godhead.*

"This Sisumara is the pivot for the turning of the complete universe, and it is called the navel of Vishnu (Garbhodakashayi Vishnu). The yogi alone goes beyond this circle of Shishumara and attains the planet (Maharloka) where purified saints like Bhrigu enjoy a duration of life of 4,300,000,000 solar years. This planet is worshipable even for the saints who are transcendently situated.*

"At the time of the final devastation of the complete universe (the end of the duration of Brahma's life), a flame of fire emanates from the mouth of Ananta (from the bottom of the universe). The yogi sees all the planets of the universe burning to ashes, and thus he leaves for Satyaloka by airplanes used by the great purified souls. The duration of life in Satyaloka is calculated to be 15,480,000,000,000 years.*

"In that planet of Satyaloka there is neither bereavement, nor old age, nor death. There is no pain of any kind, and therefore there are no anxieties, save that sometimes, due to consciousness, there is a feeling of compassion for those unaware of the process of devotional service, who are subjected to unsurpassable miseries in the material world.*

"After reaching Satyaloka, the devotee is specifically able to be incorporated fearlessly by the subtle body in an identity similar to that of the gross body, and one after another he gradually attains stages of existence from earthly to watery, fiery, glowing, and airy, until he reaches the ethereal stage.*

"The devotee thus surpasses the subtle objects of different senses like aroma by smelling, the palate by tasting, vision by seeing forms, touch by contacting, the vibrations of the ear by ethereal identification, and the sense organs by material activities.*

"The devotee, thus surpassing the gross and subtle forms of coverings, enters the plane of egoism. And in that status he merges the material modes of nature (ignorance and passion) in this point of neutralization and thus reaches egoism in goodness. After this, all egoism is merged in the mahat-tattva, and he comes to the point of pure self-realization.*

"Only the purified soul can attain the perfection of associating with the Supreme Personality of Godhead in complete bliss and satisfaction in his constitutional state. Whoever is able to renovate such devotional perfection is never again attracted by this material world, and he never returns."*

It is also seen that one may be liberated even while living in this material world. How, by directly seeing the Supreme Personality of Godhead, one may be liberated while still living in the material world is described in these words of Shrimad-Bhagavatam (1.3.33):

yatrema sad-asad-rupe
pratishiddhe sva-samvida
avidyayatmani krite
iti tad brahma-darshanam

"Whenever a person experiences, by self-realization, that both the gross and subtle bodies have nothing to do with the self, at that time he sees himself as well as the Lord."*

This verse says: "A person learns, by self-realization, the truth about the gross and subtle material bodies." What kind of truth does the soul learn? The soul learns that "both the gross and subtle bodies have nothing to do with the self". At that time the soul directly sees the Supreme. Then the soul understands his own true nature. The soul understands liberation. But that does not mean that the soul ceases to exist. When he understands that the idea that he is identical with the gross and subtle material bodies is an illusion, and when

he then directly sees the Supreme Personality of Godhead, the soul attains liberation, even though he may remain alive in the material world. That is the meaning of this verse. This verse was spoken by Shrila Suta Gosvami.

Anuccheda 4

Lord Kapila describes liberation in these words (Shrimad-Bhagavatam 3.28.35-38):

muktaashrayam. . .

"When the mind is thus completely freed from all material contamination and detached from material objectives, it is just like the flame of a lamp. At that time the mind is actually dovetailed with that of the Supreme Lord and is experienced as one with Him because it is freed from the interactive flow of the material qualities.*

"Thus situated in the highest transcendental stage, the mind ceases from all material reaction and becomes situated in its own glory, transcendental to all material conceptions of happiness and distress. At that time the yogi realizes the truth of his relationship with the Supreme Personality of Godhead. He discovers that pleasure and pain as well as their interactions, which he attributed to his own self, are actually due to the false ego, which is a product of ignorance.*

"Because he has achieved his real identity, the perfectly realized soul has no conception of how the material body is moving or acting, just as an intoxicated person cannot understand whether or not he has clothing on his body.*

"The body of such a liberated yogi, along with the senses, is taken charge of by the Supreme Personality of Godhead, and it functions until its destined activities are finished. The liberated devotee, being awake to his constitutional position and thus situated in samadhi, the highest perfectional stage of yoga, does not accept the by-products of the material body as his own. Thus he considers his bodily activities to be like the activities of a body in a dream."*

In these verses it is said, "When the mind is freed from material contamination, one sees the Supersoul. That is liberation." Then it is said, "The mind is situated in its own glory. Then the yogi realizes the truth of his relationship with the Supreme Personality of Godhead." Then it is said, "Then the soul understands his own form and the form of the Supreme Brahman." Then it is said, "Then the liberated devotee is awake to his constitutional position." Simply by beginning these spiritual activities, the soul begins to understand what is liberation. This is described in the following words of Ishopanishad (mantra 7):

tatra ko mohah kah shoka
ekatvam anupashyatah

"One who always sees all living entities as spiritual sparks, in quality one with the Lord, becomes a true knower of things. What, then, can be illusion or anxiety for him?"*

At the end one sees the Supreme Personality of Godhead directly. This is called liberation. It is described in these words of Shrimad-Bhagavatam (1.3.34):

yady eshoparata devi
maya vaisharadi matih
sampanna eveti vidur
mahimni sve mahiyate

"If the illusory energy subsides, and the living entity becoems fully enriched with knowledge by the grace of the Lord, then he becomes at once enlightened with self-realization and thus becomes situated in his own glory."*

This verse says, "When, even while living in this material world, an individual spirit soul is situated in the state of liberation, the expert Supreme Personality of Godhead gives to him glorious intelligence, intelligence filled with knowledge given by His spiritual potency (maya), intelligence in the mode of pure goodness. That intelligence enables the soul to become detached from the material world. Then, all obstacles surmounted, the soul attains transcendental bliss. The sages know this is liberation. Attaining this good fortune, the soul is situated in the glory of his own original spiritual form. Then he is worshiped. Then he is gloriously manifest." This verse was spoken by Shrila Suta Gosvami.

Anuccheda 5

In the previous sandarbhas, the Tattva, Bhagavat, and Paramatma sandarbhas, many passages from the Sruti-sastra and other scriptures were quoted to prove that the individual spirit souls are all parts and parcels of the Supreme Truth. As particles of sunlight emanate from the sun planet, the the individual spirit souls are particles of spirit emanating from the Supreme Spirit. Because He is all-pervading, the Supreme Spirit is also present within each indiovidual spirit soul. That the Supreme has not material form does not refute that the idea that the Supreme is also localized, staying in only one place. Because the individual souls have emanated form Him, the Supreme is their shelter. When this knowledge of the Supreme is absent, the particles of light that are the individual spirit soul are covered by the dark shadow of material illusion (maya). When they try to understand the Supreme and take shelter of Him, the individual souls are situated in the light. This has been explained in the previous sandarbhas. Because they are manifest from the Supreme Lord Himself and because they are meant to help the Lord in His pastimes, the individual souls are the Lord's potency. The individual spirit souls are atomic in size, for that is the scriptures' description of them. Like spots of sandalwood anointing the Lord's body, the individual souls are manifested from the Lord's potencies. Because the Lord's potencies are inconceivable, there is no contradiction in any of this. This is also confirmed by these words of Vedanta-sutra (2.1.27):

shrutes tu shabda-mulatvat

"There is contradiction, for that is the explanation of the scriptures."

It is also confirmed by these words of Vishnu Purana (1.22.53):

eka-desha-sthitasnyagner
jyotsna vitarini yatha
parasya brahmanah shaktis
tathedam akhilam jagat

"Just as the illumination of fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, Parabrahman, are spread all over this universe."*

In this way it is seen that the individual souls and the Supreme Lord are simultaneously one and different. In Chandogya Upanisads (6.8.7) statement "tat tvam asi" (You are that) it is seen that because they are His parts and parcels, the individual spirit souls are not different from the Supreme Lord. In the Shruti-shastra it is said that the Supreme is not divided into parts. This statement may be interpreted in two ways. The primary interpretation is that the Supreme is liberated and full of bliss. The secondary interpretation is that the Supreme is blissful and has spiritual potencies, and when He manifests parts and parcels, His parts and parcels are never material in nature. In Bhagavad-gita it is said that the Supreme has all potencies and everything that exists is part and parcel of Him. The individual spirit souls are His parts and parcels eternally, eternally like rays of light emanating from the sun that is the Supreme Lord. In this way it is proved that the Supreme Lord is always the supreme controller, the supreme enjoyer, and supreme in all other ways. The Supreme Lord's potency has the power to do anything. Manifesting His maya potency, the Lord creates the various transformations of the material nature. By the touch of the maya potency the world of birth and death is manifest. With the help of the Lord's internal potency the soul is able to see himself, the impersonal Brahman, and the Supreme Personality of Godhead (bhagavan). That one needs the help of the Lord's internal potency to see the Lord is hinted by this rhetorical question spoken in Brihad-aranyaka Upanishad (2.4.14):

yatra tasya sarvam atmaivabhut. . . tat kena kam pashyet

"If everything is the Supreme, then how will one be able to see Him? Whom will one see?"

Without the help of the Lord's internal potency no one has the power to see the Supreme. That one's needs the Lord's help in order to see Him is also confirmed by these words of Katha Upanishad (1.2.23):

yam evaisha vrinute tena labhyah

"The Lord is obtained only by one whom He Himself chooses. To such a person He manifests His own form."**

In this way, by the touch of the Supreme Lord's internal potency, the illusory potency (maya) disappears, and the cycle of birth and death is stopped. Persons who do not think liberation is a situation of happiness do not attain the true goal of life. In the absence of liberation all that they have is worthless. No one desires, "I will become happiness itself". Rather, everyone desires, "I will experience happiness." Therefore for a person who does not try to become happy by attaining liberation, the meaning of the scriptures is lost. A person who does not feel unhappy to be deprived of the bliss of liberation is not able to attain the true goal of life. Narada Muni explained this goal of life to King Pracinabarhi in these words of Shrimad-Bhagavatam (4.25.4):

duhkha-hanih sukhavaptih
shreyas tan neha ceshyate

"The chief aim of life is to get rid of all miseries and enjoy happiness, but these two things cannot be

realized by fruitive activity."*

This is also seen in the following words of Taittiriya Upanishad (2.7.1):

rasam hy evayam labdhvanandi bhavati.

"When one understands the Personality of God, the reservoir of pleasure, Krishna, he actually becomes transcendently blissful."*

It is also seen in these words of Chandogya Upanishad (7.25.2):

atma-ratih atma-kridah

"The liberated souls enjoy the Supreme Lord's company. They enjoy pastimes with the Lord."

It is also seen in these words of Vishnu-dharma Purana:

bhinne dritau yatha vayur
naivanyah saha vayuna
kshina-punyagha-bandhas tu
tathatma brahmana saha

"As the air within a blacksmith's bellows is not different from the air outside, so a soul whose bonds of piety and sin are cut is not different from the Supreme.

tatah samasta-kalyana-
samasta-sukha-sampadam
ahladam anyam akalankam
apnoti shashvatam

"Such a soul attains pure eternal bliss, bliss far beyond all the happiness and prosperity of the material world.

brahma-svarupasya tatha
hy atmano nityadaiva sah
vyutthana-kale rajendra
aste hi atirohitah

"O king of kings, when he attains liberation the soul attains eternal spiritual bliss.

adarshasya malabhavad
vaimalyam kashate yatha
jnanagni-dagdha-heyasya
sa hlado hy atmanas tatha

"He becomes pure, like the perfect reflection in a perfectly clean mirror. His sins burned away by the fire of spiritual knowledge, he attains spiritual bliss.

tatha heya-guna-dhvamsad
avabodhadayo gunah
prakashante na janyante
nitya evatmano hi te

"His sins destroyed, his spiritual virtues, beginning with spiritual knowledge, are manifest. Those spiritual qualities were not born at that moment. They had always existed within him.

jnanam vairagyam aishvaryam
dharmash ca manujeshvara
atmano brahma-bhutasya
nityam eva catushtayam

"O great king, knowledge, renunciation, opulence, and piety, these four glories always reside in a liberated soul.

etad advaitam akhyatam
esha eva tavoditah
ayam vishnur idam brahma
tathaitat satyam uttamam

"It is said he is not different from the Lord. He is Vishnu. He is the impersonal Brahman. That is the truth."

In this passage the example of the air within and without the bellows is given to show how the individual spirit soul is the part and the Supreme Lord is the whole. Although he is by nature the Supreme Lord's part and parcel, the individual soul can still turn his face away from the Lord. When he turns his face away from the Lord, the individual soul, now in the grip of the Lord's illusory potency, maya, no longer understands his true, his original nature. However, when he turns his face again towards the Lord, by the Lord's mercy the soul attains liberation. This is described in these words of Taittiriya Upanishad (2.4.1):

anandam brahmano vidvan

"One who knows the bliss of the Supreme eventually attains liberation."

This is also described in these words of Brihad-aranyaka Upanishad (2.4.1):

na tasmāt prāṇa utkrāṁanti. ātraiṇa samavaliyante. brahmaiva saṁ brahmapyēti.

"He does not truly die. He goes to the spiritual world. He attains a spiritual form and then he meets the Supreme."

Here it is clearly said that one attains a spiritual nature and then one meets the Supreme. In this passage the first use of the word "brahma" refers to the soul's nature, which is like that of the Supreme. The second use of the word "brahma" refers to the Supreme Himself. In this way the phrase "brahmaiva saṁ" means "attaining a spiritual nature like that of the Supreme". This is so because the soul's nature is spiritual, like that of the Supreme. The soul and the Supreme do not have different natures, one spiritual and the other something else. This is also described in these words of Mundaka Upanishad (3.2.9):

brahma veda brahmaiva bhavati

"One who knows the Supreme attains a spiritual nature like that of the Supreme."

In some places in the scriptures it is said that the individual soul's spiritual nature like that of the Supreme. For example, in the Mundaka Upanishad (3.1.3) it is said:

nirāṇaṇaḥ paramaṁ samyama upaiti

"A soul untouched by matter becomes like the Supreme."

In Bhagavad-gita (14.2) the Supreme Lord declares:

idam jñānam samashritya
mama sadharmyam agatah

"By becoming fixed in this knowledge one can attain to the transcendental nature, which is like My own nature."*

The individual soul and the Supreme are both clearly described in these words of Katha Upanishad (2.1.15):

yathodakam shuddhe shuddham
asiktam tadrig eva bhavati
evam muner vijānata
ātma bhavati gautama

"As clear water poured into clear water becomes like the water into which it is poured, so the individual soul who attains liberation becomes like the Supreme."

In this example the soul does not become identical with the Supreme. Also, the soul's nature is not different from the Supreme's nature. In the Skanda Purana it is said:

udakam tudakam siktam
mishram eva yatha bhavet
tad vai tad eva bhavati
yato buddhih pravartate

"When water is poured into water, the two waters become mixed together.

evam evam hi jivo 'pi
tad-atmyam paramatmana
prapto 'pi nasau bhavati
svatantryadi-visheshanat

"However, the individual soul never becomes mixed together with the Supreme in that way, for the Supreme always remains a distinct person with distinct qualities, like His supreme independence."

In some places it is said that the individual spirit soul is like a reflection of the Supreme. In Vedanta-sutra (3.2.19-20) it is said:

ambuvad agrahanat tu na tathatvam

"The individual soul is not like a reflection of the Supreme, like the sun reflected in the water."

vriddhi-hrasa-bhaktvam antar-bhavad ubhaya-samanjasyad evam darshanac ca

"Even though He stays in the conditioned soul's heart, the Supreme does not find His fortunes rise and fall with the rise and fall of the conditioned soul. This is so because both examples show it and because it is seen to be so."

That the individual spirit soul is different from the Supreme is also confirmed by these words of Chandogya Upanishad (8.12.2):

evam esha samprasado 'smac charirat samutthaya param jyoti-rupam sampadya svena rupenabhinishpadyate

"Attaining liberation, the soul leaves the material body. Then the soul attains its own effulgent spiritual form. Manifesting that form, the soul meets the Supreme Person."

In the Vishnu Purana (6.7.94) it is said:

vibheda-janake 'jnane nasham

"When the false idea of difference is destroyed, then one attains liberation."

The difference here is the different species of life, such as the demigods and others. Who will say that the individual souls do not continue to remain different from the Supreme Lord? No one can say it. In this way the passage of Vishnu Purana is explained. In his commentary on Shrimad-Bhagavatam, Shrila Shridhara Svami also says that after they attained liberation, the cowherd people of Vraja saw the spiritual world of Vaikuntha. In this way the statement of Shrimad-Bhagavatam 1.3.34 (previously quoted in this book) should be understood. This is the proper understanding of what liberation means. This proper understanding is also confirmed by Jada Bharata's explanations to King Rahugana, explanations recorded in the Vishnu Purana. In the following four verses Jada Bharata explains that directly seeing the Supreme is the highest goal of life, and the materialistic goals attained by ordinary yajnas are not the highest goal of life: He says (Vishnu Purana 2.14.21-24):

rig-yajuh-sama-nishpadyam
yajna-karma matam tava
paramartha-bhutam tatrapī
shrūyatam gadato mama

"If you think the yajnas described in the Rig, Yajur, and Sama Vedas are the highest goal of life, then please hear my words.

yat tu nishpadyate karyam
mrida karana-bhutaya
tat-karananugamanaj
jayate nripa mrin-mayam

"Duties in relation to things made of clay bring as their results other things made of clay.

evam vinashibhir dravyaih
samid-ajya-kushadibhih
nishpadyate kriya ya tu
sa bhavitri vinashini

"Thus the rituals employing perishable things, like firewood, ghee, and kusha straw, bring only perishable results.

anashi paramarthash ca
prajñair abhyupagamyate

tat tu nashi na sandeho
nashi-dravyopapaditam

"The wise agree that the true goal of life is eternal and imperishable. Perishable things bring only perishable results. Of this there is no doubt."

This example does not refer to the processes of worship followed by the devotees of the Lord, for this description does not refer to their method of worship. The method of worship described in these verses is within the realm of the modes of material nature. The devotees' worship, however, is beyond the modes of nature. The Supreme Personality of Godhead personally affirms that the devotees' method of worship is beyond the modes of material nature. He says (Shrimad-Bhagavatam 11.25.24):

kaivalyam sattvikam jnanam. . .

"Knowledge of impersonal Brahman is in the mode of goodness. The great bewildering variety of conflicting philosophies is in the mode of passion. The knowledge that knows only what is made of the material elements is in the mode of ignorance. However, devotion to Me is beyond the touch of the modes of material nature."

When, by the action of the Lord's internal potency, the Lord's mercy is present, then the process of devotional service is manifest. Because devotional service is limitless in nature, it brings a result that is also limitless. This is confirmed by the Vedic scriptures. When they do not take shelter of the Supreme Lord, the individual spirit souls imagine that their external material bodies are their true selves. Devotional service is not given when violence, sin, or mental speculation are still present. That is why devotional service is not described in the jnana-khanda (philosophical speculation) portion of the Vedic scriptures. Only ordinary yajnas and other ordinary activities are described there. Affirming that yajnas and other like activities bring only perishable results and therefore cannot be the true goal of life, Jada Bharata explains that only a person who has no material desires can perform the spiritual activities that lead to the true goal of life. Only such a person attains true liberation. Jada Bharata says (Vishnu Purana 2.14.25):

tad evaphaladam karma
paramartha matas tava
mukti-sadhana-bhutatvat
paramartha na sadhanam

"If you think ordinary material activities are the true goal of life, then you must also think that spiritual activities, activities that bring final liberation, are not the true goal of life."

One should not think the spiritual activities of devotional service are like yajnas or ordinary material activities. The perfect liberated souls never turn away from the pastimes of devotional service to the Supreme Personality of Godhead. Therefore the truth is the explanation already given here. Here someone may protest: "Is it not so that meditation one's own original spiritual identity is the true goal of life? After all, in the state of liberation the pure soul is eternally manifest. It is only because he does not know his own nature that the soul is now covered over by matter. That is the only reason the material world of repeated birth and death even exists." To this protest Jada Bharata gives the following answer (Vishnu Purana 2.14.26):

dhyanam ced atmano bhupa
paramarthartha-shabditam
bheda-kari-parebhyas tat
paramartho na bhedavan

"O king, if you say that meditation on one's own original spiritual identity is the highest goal of life, that cannot be, for the highest goal of life is not something that can exclude the Supreme Personality of Godhead."

In the Sruti-sastra it is said that when the Supreme is understood, then everything else is understood also. Liberation should be known in that way. Because He is the Supersoul present everywhere, the Supreme is naturally filled with all knowledge. He is the great fire of all knowledge. From Him come the flames and sparks that are different branches of knowledge. Each individual spirit soul is fragmental part of His jiva-sakti potency. Therefore the liberation of that individual part and parcel cannot be considered separately from its relationship with the Supreme Whole. Here someone may again protest: "Is it not true that the individual soul is the same as the Supreme Personality of Godhead? Therefore the individual soul is himself the all-pervading Supersoul. The individual soul's identity as the Supreme is never destroyed. Therefore he has all knowledge. Therefore the individual soul's becoming one with the Supreme is the highest goal of life." to this protest the following answer is given in Vishnu Purana (2.14.27):

paramatmatmanor yogah
paramartha itishyate
mithyaitad anyad dravyam hi
naiti tad-dravyatam gatah

"If someone says, 'the individual soul's becoming the Supreme is the true goal of life', then that person indeed speaks a lie. The individual soul can never become the Supreme."

This verse means: "When they describe the goal of life in that way, they speak lies." Here the word "hi" means "It is concluded in this way", "yatah" means "because", and "anyad dravyam na tad-dravyatam gatah" means, "the individual soul never becomes the Supreme Personality of Godhead". Therefore this verse means, "The merging of the very weak individual spirit soul into the all-powerful Supreme Personality of Godhead is not the true goal of life." Or, the word "yogah" may also be interpreted to mean "oneness" and the remainder of the verse interpreted as it was before. If someone argues that the verse should be interpreted in that way, with "yoga" meaning "oneness", then this idea is refuted in the following words of Vishnu Purana (2.14.28):

tasmat shreyamsy asheshani
nripaitena na samshayah
paramarthas tu bhupala
sankshepac chayatam mama

"In this way one attains the true goals of life. Of this there is no doubt. O king, now I will briefly describe the true goal of life."

Here the word "shreyamsi" means "the way to attain the true goal of life". The true goal of life is then

described in the following three verses (Vishnu Purana (2.14.29-31):

eko vyapi samah shuddho
nirgunah prakriteh parah
janma-vriddhy-adi-rahita
atma sarva-gato 'vyayah

"The one supreme soul is all-pervading, equipoised, pure, free from the material modes, beyond the touch of matter, free from the material cycle that begins with birth and growth, eternal, and present everywhere.

para-jnana-mayo 'sadbhir
nama-jaty-adibhir vibhuh
na yogavan na yukto 'bhun
naiva parthiva yokshyati

"He is situated in transcendental knowledge. Never has He been touched by false material names, material birth, or anything else material. O king, He will never be touched by them.

tasyatma-para-deheshu
sato 'py ekamayam hi yat
vijnanam paramartho 'sau
dvaitino 'tathya-darshinah

"Only materialists, fools who have no power to see the truth, think the Supreme Personality of Godhead has an external material body, a body like the bodies of the conditioned souls."

In the first of these verses the use of the word "ekah" (one) shows that the soul described here is not the individual spirit souls, for the individual souls are many, not one. As a fire is present over a large area by the means of its sparks, so the Supreme Personality of Godhead is present everywhere by the means of His potencies. That is why He is described here by the word "vyapi (all-pervading). The all-pervasiveness of the Supreme Personality of Godhead is not like that of the individual spirit soul, who is all-pervasive only within his external material body. The individual spirit souls residing in the material world are different from their external material bodies. However, the Supreme Personality of Godhead does not have an external material body that is different from Him. He and His spiritual body are identical. He is the supreme goal of life because He is imperishable, all-knowing, present within everything, and the final goal of life. Persons who, seeing that they themselves are different from their external material bodies, think the Supreme Personality of Godhead must also be different (dvaitinah) from His own spiritual body, and who therefore also think that the Supreme Personality of Godhead is neither all-pervading nor all-knowing, are fools who have no power to see the truth (atathya-darshinah). An example to show how the individual spirit souls, souls who are part and parcel of the Supreme, are different from their external material bodies, and are also simultaneously different and not-different from the Supreme Personality of Godhead is given in these two verses of Vishnu Purana (2.14.32-33):

venu-randhra-vibhedena

bhedah shadjadi-samjnitah
abheda-vyapino vayos
tatha tasya mahatmanah

"The Supreme Personality of Godhead is not different from His body. He is like the air, air that never becomes broken, even when blowing through the holes of a flute and making various melodies in the shadja and other scales.

ekatvam rupa-bhedash ca
bahya-karma-pravritti-jah
devadi-bheda-madhyas te
nasty evavarano hi sah

"Thus the Supreme Personality of Godhead is identical with His body. Because of their various material activities, the individual souls in the material world have various external bodies, demigod bodies, and the bodies of other forms of life also. However, the Supreme Personality of Godhead is never covered by an external material body."

The meaning of these verses is: "The Supreme Personality of Godhead is identical with His body." This verse says: "Because of their material activities (karma-pravritti), the individual souls residing in the external (bahya), the material world, souls who are all tiny particles of spirit, take birth in various material bodies (rupa-bheda) because of their various material activities. These bodies are all different from the souls themselves. Manifesting His form as the Supersoul, the Supreme Personality of Godhead stays in those material bodies, the bodies of demigods and other species of life. However, the Supreme Personality of Godhead does not identify with those external bodies. Therefore it is said that He is never covered (nasty avaranam) by a material body. Sometimes the Supreme Personality of Godhead may assume the form of a demigod or other being, but His body is never material. These are His forms of His own transcendental pastimes. That is the meaning here.

To directly see the Supreme Personality of Godhead is to attain liberation. This is explained in these words of Shrimad-Bhagavatam (7.6.18):

tato vidurat parihritya daitya
daityeshu sangam vishayatmakeshu
upeta narayanam adi-devam
sa mukta-sangair ishito 'pavargah

"Therefore, although you are sons of demons, keep aloof from such (materialistic) persons and take shelter of the Supreme Personality of Godhead, Narayana, the origin of all the demigods, because the ultimate goal for the devotees of Narayana is liberation from the bondage of material existence."*

Shrila Shridhara Svami comments:

"This verse explains: 'Liberation is the ultimate goal'."

Directly seeing the Supreme Personality of Godhead eventually leads to liberation. This is so because the

great bliss one attains by seeing Him destroys one's continued residence in the world of repeated birth and death. Simply by the Supreme Lord's presence, the cycle of birth and death is destroyed. This verse was spoken by Shri Prahlada.

Anuccheda 6

It is also said in Shrimad-Bhagavatam (4.9.17):

satyashisho hi bhagavams tava pada-padmam
asis tathanubhajatah purushartha-murteh
apy evam arya bhagavan paripati dinan
vashreva vatsakam anugraha-kataro 'sman

"My Lord, O Supreme Lord, You are the supreme personified form of all benediction. Therefore, for one who abides in Your devotional service with no other desire, worshiping Your lotus feet is better than becoming king and lording it over a kingdom. That is the benediction of worshiping Your lotus feet. To ignorant devotees like me, You are the causelessly merciful maintainer, just like a cow, who takes care of the newly born calf by supplying milk and giving it protection from attack."*

Shrila Shridhara Svami comments:

"This verse means: `O Supreme Personality of Godhead (bhagavan), Your form (murteh) is the supreme bliss that is the highest goal of life (purushartha). Your lotus feet (pada-padmam) are the true benediction (satya asih), a benediction far greater than other benedictions (ashishah), benedictions such as ruling over a kingdom. That is the right conclusion (hi). Why is that the right conclusion? It is like this (tatha): For the devotees who worship You (anubhajatah) without any ulterior motive You are the highest goal of life. O master (arya), even though this is so, You still maintain and protect poor (dinan) people like us (asman).' " This verse was spoken by Dhruva to Shri Dhruvapriya (the Supreme Lord's incarnation who was dear to Dhruva).

Anuccheda 7

The Supreme Personality of Godhead appears before His devotees in two ways: 1. He appears within their hearts, and 2. He appears outside their hearts. The first of these is described in these words of Shrimad-Bhagavatam (1.6.33):

pragayatah sva-viryani
tirtha-padah priya-shravah
ahuta iva me shighram
darshanam yati cetasi

"The Supreme Lord, Shri Krishna, whose glories and activities are pleasing to hear, at once appears on the seat of my heart, as if called for, as soon as I begin to chant His holy activities."*

The second of these is described in these words of Shrimad-Bhagavatam (3.15.38):

te 'cakshataksha-vishayam sva-samadhi-bhagyam. . .

"The sages, headed by Saunaka Rsi, saw that the Supreme Personality of Godhead, Vishnu, who was formerly visible only within their hearts in ecstatic trance, had now actually become visible to their eyes."*

How one becomes qualified to see the Supreme Personality of Godhead in one's heart is described in these words from the Shri Rudra-gita (the Song of Lord Shiva, Shrimad-Bhagavatam 4.24.59):

na yasya cittam bahir-artha-vibhramam
tamo-guhayam ca vishuddham avishat
yad-bhakti-yoganugrihitam anjasa
munir vicashte nanu tatra te gatim

"The devotee whose heart has been completely cleansed by the process of devotional service and who is favored by Bhaktidevi does not become bewildered by the external energy, which is just like a dark well. Being completely cleansed of all material contamination in this way, a devotee is able to understand very happily Your name, fame, form, activities, etc."*

This verse means: "The previously described devotee, whose (yasya) heart (cittam) has been completely cleansed (vishuddham) by the process of devotional service and who is favored by Bhaktidevi (bhakti-yoganugrihitam) does not become bewildered by the external energy, which is just like a dark well (tamo-guhayam). Such a person is a sage (munih)."

The way one becomes qualified to see the Supreme Personality of Godhead outside one's heart is described in these words spoken by the Supreme Personality of Godhead to Narada (Shrimad-Bhagavatam 1.6.21):

hantasmin janmani bhavan
na mam drashtum iharhati
avipaksha-kashayanam
durdarsho 'ham kuyoginam

"O Narada (the Lord spoke), I regret that during this lifetime you will not be able to see Me any more. Those who are incomplete in service and who are not completely free from all material taints can hardly see Me."*

To have a pure heart is not the only qualification here. What other qualification is needed? With great devotion one must yearn to see the Lord. That is the root from which directly seeing the Supreme Personality of Godhead grows. By seeing the Lord in this way one attains all perfection. Seeing the Supreme Personality of Godhead within one's heart is described in these words of Shrimad-Bhagavatam (1.2.21):

bhidyate hridaya-granthih. . .

"Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as the master."*

Seeing the Supreme Personality of Godhead outside one's heart is described in these words spoken by Citraketu to Lord Sankarshana (Shrimad-Bhagavatam 6.16.44):

na hi bhagavann aghatitam idam
tvad-darshanan nrinam akhila-papa-kshayah

"My Lord, it is not impossible for one to be immediately freed from all material contamination by seeing You."*

Lord Nrisimhadeva tells Prahlada (Shrimad-Bhagavatam 7.9.53):

mam aprinata ayushman
darshanam durlabham hi me
drishtva mam na punar jantur
atmanam taptum arhati

"My dear Prahlada, may you live a long time. One cannot appreciate or understand Me without pleasing Me, but one who has seen or pleased Me has nothing more for which to lament for his own satisfaction."*

The Personified Vedas tell the Supreme Personality of Godhead (Shrimad-Bhagavatam 10.86.49):

sa tvam shadhi sva-bhrityan nah
kim deva karavama he
etad-anto nrinam klesho
yad bhavan akshi-gocarah

"You are the Supreme Personality of Godhead. Please order us. We are Your servants. O Lord, what may we do for You? When You come before the people's eyes, their sufferings all come to an end."

With the help of the potency that makes Him visible, the Supreme Personality of Godhead appears in the pure hearts of His devotees. Then the devotees can see Him. The potency that makes Him visible is the potency of devotional service. This is explained in the following words of Shrimad-Bhagavatam (1.2.12):

tac-chraddadhana munayah

"The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedanta-shruti."*

Many words may be used to describe the Supreme Personality of Godhead. For example, He may be called "icchamaya" (He whose every desire is at once fulfilled). The words Bhagavan and Brahman both describe the Supreme Personality of Godhead. That these two words are both names of the Lord is seen in the following words spoken by Lord Matsya to Satyavrata, words that again show devotional service's power to reveal the Lord (Shrimad-Bhagavatam 8.24.38):

madiyam mahimanam ca
param brahmeti shabditam
vetsyasy anugrihitam me
samprashnair vivritam hridi

"You will be thoroughly advised and favored by Me, and because of your inquiries, everything about My glories, which are known as param brahma, will be manifest within your heart. Thus you will know everything about Me."*

Speaking to the demigod Brahma, the Supreme Personality of Godhead gives a similar instruction of the power of devotional service to reveal the Lord in these words (Shrimad-Bhagavatam 2.9.22):

manishitanubhavo 'yam
mama lokavalokanam

"The highest perfectional ingenuity is the personal perception of My abodes, and this has been possible because of your submissive attitude in the performance of severe penance according to My order."*

In the Shri Narayanadhyatma it is also said that devotional service enables one to see the Lord:

nityavyakto hi bhagavan
ikshyate nija-shaktitah
tam rite pundarikaksham
kah pashyetamitam prabhum

"The Supreme Personality of Godhead is always invisible. However, with the help of His transcendental potency, one may see Him. Without the help of the Lord's potency, who has the power to see the lotus-eyed Supreme Lord?"

In the Katha Upanishad it is also said (1.2.23):

Œ
yam evaisha vrinute tena labhyas
tasyaisha atma vivrinute tanum svam

"The Lord is obtained only by one whom He Himself chooses. To such a person He manifests His own form."*

The Lord does this by reflecting His internal potency on the pure senses of the devotee. Even persons who had committed sins, such as King Mucukunda who had committed the sin of hunting, were able to see the Lord because of their great devotion to Him. The Lord personally praised these devotees when they directly saw Him. Fearing that they would be deprived of the sight of the Lord, these devotees felt their love for Him increase. When Yudhishtira and his brothers, who were devotees that dearly loved the Supreme Lord, saw hell, that hell was only an illusion, a magic trick. That is clearly described in the Svargarohana-parva of Mahabharata. In the Vishnu-dharma Purana it is said that after three births they gave grains and cows to a brahmana, and because of this pious deeds they were freed from hell and allowed to enter Svargaloka. However, Shrimad-Bhagavatam does not accept that account. Shrimad-Bhagavatam declares that they attained the abode of the Supreme Lord. When the Supreme Lord descends to the material world as an avatara, even persons with impure hearts are able to see Him with their own eyes. Still, their seeing Him is not direct. They see the reflection (abhasa) of Him. That is explained in the scriptures. Otherwise, the people have no power to see Him. The Supreme Lord Himself declares in Bhagavad-gita (7.25):

naham prakashah sarvasya
yoga-maya-samavritah

"I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency (yogamaya)."

In the Padma Purana, Uttara-khanda, it is also said:

yogibhir drishyate bhaktya
nabhaktya drishyate kvacit
drashtum na shakyo roshac ca
matsarac ca janardanah

"Because of their devotion the yogis see the Supreme Personality of Godhead. Without devotion no one sees Him. he angry and envious have no power to see Him."

During the times when He is not manifest as an avatara, the Lord cannot be seen, even though He is present everywhere. At the time of the Lord's appearance as an avatara, the people do not see His true nature. They think He is the opposite of what He really is. In this way, even though He is the source of great bliss, some people think He makes others suffer. Even though He is the most handsome and charming, some people think He is ferocious and horrible. Even though He is the friend of everyone, some people think He is their enemy. At that time the Lord's Yogamaya potency is the root cause of his manifestation before the people. Still, the people who have offended the Lord's devotees feel uneasy at heart when the Lord is present. Even though in truth the Lord is always present everywhere, these people have made their hearts as hard as stone to Him. Persons who do not have the qualities of a liberated soul, qualities described in Shrimad-Bhagavatam 2.10.6, see only the reflection of the Lord when He is present in this world. The word "liberation" cannot be used to describe the status of these people. In the prose description that begins in Vishnu Purana 4.15.8 it is said that although in the beginning he saw Lord Krishna in this indirect way, at the end Shishupala saw Lord Krishna purely. In Vishnu Purana 4.15.9 it is said:

atma-vinashaya bhagavad-asta-cakramshu-malojjvalam akshaya-tejah-svarupam parama-brahma-bhutam
apagata-dveshadi-dosho bhagavantam adrakshit

"At the moment of his death, Shiupala, now cleansed of hatred and every other vice, gazed at the Supreme Personality of Godhead, whose eternal form was filled with power and glory, and who was garlanded with light from the Sudarshana-cakra."

In Shrimad-Bhagavatam (10.86.49) it is said:

etad-anto nrinam klesho
yad bhavan akshi-gocarah

"O Lord, when You come before the people's eyes, their sufferings all come to an end."

This means that the people whose hearts are pure, the people whose hearts are contaminated by offenses to the Lord's devotees, the people who eagerly turn their faces to the Lord, as well as the people who have turned their wyes away from the Lord all find that their sufferings are all destroyed. This is also described in these words of Shrimad-Bhagavatam (10.86.21):

tebhayah sva-vikshana-vinashta-tamisra-drigbhyah
kshemam tri-loka-gurur artha-drisham ca yacchan

"To them, their eyes destroyed by darkness, Lord Krishna, the master of the three worlds, gave auspiciousness. He gave them eyes to see the truth."*

This is also described in the previously quoted prose passage of Vishnu Purana. Persons whose hearts are impure are of two kinds: they who have turned their faces away from the Lord (bhagavad-bahir-mukha), and they who hate the Lord (bhagavad-vidveshi). The persons who have turned their faces away from the Lord are of two kinds: persons who see the Lord and insult Him, and persons who at the time of the Lord's incarnation in this world think the Lord is an ordinary demigod, human being, or other like being. This is described in the following insult spoken by the demigod Indra (Shrimad-Bhagavatam(10.25.3):

krishnam martyam upashritya

"The people of Vraja have taken shelter of Krishna, who is only a human being."

The Supreme Lord's rescue of persons with impure hearts is described by the Personified Vedas in these words (Shrimad-Bhagavatam 10.87.35):

dadhati sakrin manas tvayi ya atmani nitya-sukhe
na punar upasate purusha-sara-haravasathan

"O Supreme Personality of Godhead full of spiritual bliss, anyone who once places his thoughts in You will never again worship materialistic household life, which who rob a man of his dearest spiritual wealth."

This is also affirmed by the Supreme Lord Himself in these words spoken to the demigod Indra (Shrimad-Bhagavatam 10.27.16):

mam aishvarya-shri-madandho
danda-panim na pashyati
tam bhramshayami sampadbhyo
yasya cecchamy anugraham

"A man blinded by pride of wealth and power does not see the hand that waits to punish him. If I am kind to him, I make him fall from his fortunate position."

This description of people with impure hearts does not apply to the cowherd people of Vraja, who dedicated their everything to serve Lord Krishna. This is described in the following words of Shrimad-Bhagavatam (10.14.35):

yad-dhamartha-suhrit-priyatma-tanaya-
pranashayas tvat-krite

"O Lord, these residents of Vrindavana have given You everything: Their bodies, their minds, their love, their homes."*

This is also confirmed by these words of Shrimad-Bhagavatam (10.16.10):

krishne 'rpitatma-suhrid-artha-kalatra-kamah

"The men of Vraja dedicated their friends, wealth, wives, desires, and their own selves to Lord Krishna."

It is also confirmed by these words of Shrimad-Bhagavatam (10.65.6):

krishne kamala-patrakshe
sannyastakhila-radhasah

"To lotus-eyed Krishna the cowherd people offered all that they had."

Even though their relationship with Him was only like a reflection of the intimate relation the people of Vraja have with Him, the Yadavas and Pandavas also dedicated their everything to Lord Krishna's service. This is described in these words of Shrimad-Bhagavatam (10.90.46):

shayyanatanalapa-
krida-snanadi-karmasu
na viduh santam atmanam

"Their love of Krishna was so intense that in their regular activities-in sitting, sleeping, traveling, talking, sporting, cleansing, and bathing-the members of Yadu dynasty were simply absorbed in thoughts of Krishna and paid no attention to bodily activities."*

This is also described in these words of Shrimad-Bhagavatam (1.12.6):

kim te kamah sura-sparha
mukunda-manaso dvijah
adhijahur mudam rajnah
kshudhitasya yathetare

"O brahmanas, the opulence of the king was so enchanting that the denizens of heaven aspired for it. But because he was absorbed in the service of the Lord, nothing could satisfy him except the Lord's service."*

However, Dhritarashtra and the others like him are described in these words of Shrimad-Bhagavatam (1.13.17):

evam griheshu saktanam
pramattanam tad-ihaya

"They are too much attached to family affairs and are always engrossed in their thought."*

In the next verse (Shrimad-Bhagavatam 1.13.18) is described the instruction Dhritarashtra received, an instruction that was not given to the others, an instruction that begins with these words:

viduras tad abhipretya

"Vidura knew all this, and therefore he addressed Dhritarashtra, saying: My dear king, please get out of here immediately. Do not delay. Just see how fear has overtaken you."*

To increase the Lord's sweetness, the Lord's pastime potency (lila-shakti) manifests among friends and among enemies also. Even the reflection of that potency of the Lord attracts the senses of the dear devotees. That this reflected potency attracts the devotees is seen in this description of Putana (Shrimad-Bhagavatam 10.6.6):

valgu-smitapanga-visarga-vikshitair
mano harantim vanitam vrajaukasam

"She was glancing at everyone with very attractive looks and smiling face, and all the residents of Vrindavana were captivated."*

Here the word "mano-harantim" has a double meaning. It means both, "with a reflection of the Lord's potencies Putana attracted the hearts of the residents of Vrindavana" and "Putana was charming and beautiful'." In the same passage it is also said (Shrimad-Bhagavatam 10.6.6):

The power of the Lord's potency is then described in these words of Shrimad-Bhagavatam (10.16.3):

na yatra shravanadini
raksho-ghnani sva-karmasu
kurvanti satvatam bhartur
yatudhanyas ca tatra hi

"Wherever the chanting of the holy name of Krishna is done, even negligently, all bad elements-witches, ghosts, and dangerous calamities-immediately disappear."*

Of Putana it is also said in Shrimad-Bhagavatam (10.6.6):

amamsatambhoja-karane rupinim
gopyah shriyam drashtum ivagatam patim

"The innocent cowherd women thought that she was a goddess of fortune appearing in Vrindavana with a lotus flower in her hand. It seemed to them that she had personally come to see Krishna, who is her husband."*

Here the word "shriyam" means "a girl who brings material prosperity and good fortune" and "patim" means "an appropriate pious man". There it is also said (Shrimad-Bhagavatam 10.6.9):

tam tikshna-cittam. . .tat-prabhayavaradharshite janani atishthatam

"When Putana was taking baby Krishna on her lap, both Yashoda and Rohini were present, but they did not forbid her because she was so beautifully dressed and because she showed motherly affection towards Krishna. They could not understand that she was a sword within a decorated case."*

In this way the people of Vraja were defeated by the Lord's illusory (maya) poyency. Even Lord Balarama and others were defeated by that illusory potency, as is seen in these words spoken by Lord Balarama Himself (Shrimad-Bhagavatam 10.13.27):

prayo mayastu me bhartur
nanya me 'pi vimohini

"It was arranged by Krishna, and even I could not check His mystic power."*

The power of the Lord's illusory potency is also seen in the activities that led Jaya and Vijaya to take birth

as demons. The Lord's illusory potency acted only very slightly on Lord Balarama. However, it acted very powerfully on Jaya and Vijaya. This is because Lord Balarama was full of love for Lord Krishna, but Jaya and Vijaya were not. Jaya and Vijaya did not become demons merely by the sages' curse, but rather by the will of the Supreme Lord Himself. The Lord confirms this in these words of Shrimad-Bhagavatam (3.16.29):

matam tu me. . .

"The Lord then said to His attendants, Jaya and Vijaya: Depart this place, but fear not. All glories unto you. Though I am capable of nullifying the brahmanas' curse, I would not do so. On the contrary, it has My approval."*

Jaya and Vijaya's acceptance of the role of enemies of the Lord was not their own doing. Rather, it was personally arranged by the Lord. In Shrimad-Bhagavatam (10.14.2) it is said:

svecchamayasya. . .

"O Lord, whatever You desire is at once fulfilled."

Still, the Lord was merciful to Jaya and Vijaya, who were His devotees. It is said in Shrimad-Bhagavatam (6.11.23):

traivargikayasa-vighattam asmat-
patir vidhatte purushasya shakra

"Our Lord, the Supreme Personality of Godhead, forbids His devotees to endeavor uselessly for religion, economic development, and sense gratification. O Indra, one cannot thus infer how kind the Lord is. Such mercy is obtainable only by unalloyed devotees, not by persons who aspire for material gain."*

That the Supreme Lord continued to protect Jaya and Vijaya is seen in these words of Shrimad-Bhagavatam (10.2.33):

tatha na te madhava tavakah kvacid
bhrashyanti margat tvayi baddha-sauhridah

"O Madhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like nondevotees, for You still protect them."*

Jaya and Vijaya did not choose to take birth as demons because then they could quickly be rid of the curse. Rather, they accepted that birth because a devotee will not accept residence on same planet where the Lord lives or any other auspicious condition of life if in that condition the devotee has no opportunity to serve the Lord. On the other hand, the devotee will accept life in hell if there he may serve the Lord. This is described in the following words of Shrimad-Bhagavatam (3.15.48):

natyantikam viganayaty api. . .

"Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of less important benedictions like the material happiness of the heavenly kingdom."*

It is also said in Shrimad-Bhagavatam (3.15.49):

kamam bhavah sva-vrijinair nirayeshu nah stat. . .

"O Lord, we pray that You let us be born in any hellish condition of life, just as long as our hearts and minds are always engaged in the service of Your lotus feet, our words are made beautiful (by speaking of Your activities) just as tulasi leaves are beautiful when offered unto Your lotus feet, and as long as our ears are always filled with the chanting of Your transcendental qualities."*

Jaya and Vijaya also offered the following prayer (Shrimad-Bhagavatam 3.15.36):

ma vo 'nutapa-kalaya bhagavat-smriti-ghno
moho bhaved iha tu nau vrajator adho 'dhah

"But we pray that due to Your compassion at our repentance, the illusion of forgetting the Supreme Personality of Godhead will not come upon us as we go progressively downward."*

In they had been real enemies of the Lord, Jaya and Vijaya would not have brought happiness to the devotees. They brought happiness to devotees because they were friends with many devotees. Therefore their enmity to the Lord was only the reflection of enmity, an enmity assumed to enable the Lord and the other devotees to taste certain rasas. For this we may assume that the Lord wished to enjoy pastimes of fighting, and to please Him the devotees Jaya and Vijaya, employing their mystic powers, manifested certain spiritual forms and assumed the role of His enemies. Then, meditating on the Lord as their enemy, they eventually relinquished that role of being the Lord's enemy. Therefore thei being the Lord's enemy was only an external show. This is confirmed by Lord Narayana Himself when he told them (0 3.16.29:

yatam ma bhaishtam astu sham

"Depart this place, but fear not. All glories unto you."*

In its description of the Lord's battle with Hiranyaksha, Shrimad-Bhagavatam (3.18.9) explains that the Lord was not really angry with Jaya and Vijaya when they were playing the parts of demons:

paranushaktam. . .

"The demon, who had a wealth of ornaments, bangles, and beautiful golden armor on his body, chased the Lord from behind with a great mace. The Lord tolerated his piercing ill words, but in order to reply to them, He expressed His terrible anger."*

Shrila Shridhara Svami comments: "

"The Lord's terrible anger is here only an external show, a show intended to relieve the fears of the demigods, who were frightened by the demon's insults. The Lord did not really become angry by hearing those insults."

Shrimad-Bhagavatam (3.19.8-9) again explains:

karala. . . .

"The demon, who had fearful tusks, stared at the Personality of Godhead as though to burn Him. Springing into the air, he aimed his mace at the Lord, exclaiming at the same time, 'You are slain!'"*

"O saintly Vidura, while His enemy looked on, the Lord in His boar form, the enjoyer of all sacrificial offerings, playfully knocked down the mace with His left foot, even as it came upon Him with the force of a tempest."*

Shrila Shridhara Svami comments: "All of this shows that the Lord was not really angry."

In the story of the Syamantaka Jewel, the story of Maha-kala-pura, the story of the mace, and other stories, it is seen that the Lord's anger towards Lord Balarama, Arjuna, Narada Muni, and others is only a pretense, a pale reflection of true anger. Here there are two groups. In one group are Lord Balarama, Arjuna, and others who did not understand Lord Krishna's intention at the time, and in the second group are Narada Muni and others who did understand Lord Krishna's intention at the time. This second group is described in Shrimad-Bhagavatam (3.3.24), where Uddhava says:

kopita munayah shepur
bhagavan-mata-kovidah

"Once upon a time, great sages were made angry by the sporting activities of the princely descendants of the Yadu and Bhoja dynasties, and thus, as desired by the Lord, the sages cursed them.* The sages were aware that this was the Lord's desire."

Persons who in these situations understand the Lord's true intention, see the Lord directly. However, if their hearts are impure, even persons who understand the Lord's true intention do not see Him directly. They see only the reflection of Him. Even though the Lord may come before their eyes, they see only the reflection of His form. These persons with impure hearts are persons who have turned their faces away from the Lord. Even though they see Him, they do not see Him as He really is. Persons who hate the Lord are of two kinds. Some see the handsomeness, sweetness, and other virtues of the Lord, but still they hate Him. Kalayavana and other demons fall into this category. Others see the Lord only as ferocious and terrible, and therefore they hate Him. Kamsa's wrestlers and other demons fall into that category. Thus there are four categories: the two kinds of people who have turned their faces away from Krishna and the two kinds of people who hate Krishna. These four kinds of people are like persons who, because of a disease of the tongue cannot perceive the true

taste of various foods. Some persons, because of an imbalance of bile and air in the body, do not experience the taste of various foods as pleasurable. Some persons, although they cannot experience the true taste, do not hold the food at fault for that. Other persons, persons who are proud, hold the food at fault and criticize it. Still other persons can indeed taste the sweetness of delicious food. But because they prefer the taste of bitter and sour things, they hate food that is sweet. Still other persons perceive sweet food as being bitter, and for that reason they hate sweet food. Thus these four kinds of people, by their own fault, do not see the Supreme Lord directly. They see only His reflection. They do not know the Lord's true nature. Because they have neither knowledge, devotion, nor pure spiritual love, they have no power to understand the Lord's true nature and His glorious qualities, such as His eternity, omniscience, bliss, supreme power and opulence, and supreme sweetness. Still, as a person who has a disease of the tongue may eventually become cured, so these persons may eventually become delivered. This is described in the following words of Vishnu Purana (4.15.9):

tatas tam evakrosheshuc cavayan. . .apagata-dveshadi-dosho bhagavantam adrakshit

"Although at first he hated the Lord, eventually his hatred and other vices were all removed. Then he saw the Supreme Personality of Godhead directly."

Therefore, they who have pure hearts see the Supreme Personality of Godhead directly. That is called liberation. That seeing the Supreme Personality of Godhead directly is better than seeing the impersonal Brahman is described in the Bhagavat-sandarbha (anucchedas 78-80), in the description of the four Kumaras' seeing Vaikuntha, and in Shri Vyasa's and Shri Narada's conversation about the relative importance of impersonal Brahman and the Supreme Personality of Godhead. In Shrimad-Bhagavatam (3.15.43) it is said of the Four Kumaras:

tasyaravinda-nayanasya. . .

"When the breeze carrying the aroma of tulasi leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and mind, even though they were attached to the impersonal Brahman understanding."*

That the Supreme Personality of Godhead is superior to the impersonal Brahman is hinted in these words of Shrimad-Bhagavatam (1.5.4):

jijnasitam adhitam ca. . .

"You have fully delineated the subject of impersonal Brahman as well as the knowledge derived therefrom. Why should you be despondent in spite of all this, thinking that you are undone, my dear prabhu?"*

The superiority of the Supreme Personality of Godhead is also confirmed by these words of Dhruva Maharaja (Shrimad-Bhagavatam 4.9.10):

ya nirivrtis tanu-bhritam. . .

"My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of brahmananda, where one thinks himself merged in the impersonal Brahman as one with the Supreme. Since brahmananda is also defeated by the transcendental bliss derived from devotional service, then what to speak of the temporary blissfulness of elevating oneself to the heavenly planets, which is ended by the separating sword of time? Although one may be elevated to the heavenly planets, he falls down in due course of time."*

About the author of Shrimad-Bhagavatam it is said (Shrimad-Bhagavatam 12.12.69):

svasukha-nibhrita-cetas tad-vyudastanya-bhavah. . .

"I offer my respectful obeisances unto Shrila Shukadeva Gosvami, the son of Vyasadeva. He is the destroyer of all sinful reactions and is full in self-realization and bliss. Because of this, he has no other desire. Still, he was attracted by the transcendental pastimes of the Supreme Personality of Godhead, and out of compassion for the people, he described the transcendental historical literature called Shrimad-Bhagavatam. This is compared to the light of the Absolute Truth."*

In Bhagavad-gita (18.54) the Supreme Personality of Godhead Himself declares:

brahma-bhutam prasannatma. . .

"One who is thus transcendently situated at once realizes the Supreme Brahman. He never laments nor desires to have anything. He is equally disposed to every living entity. In that state he attains pure devotional service unto Me."*

Simply by seeing the Supreme Personality of Godhead, Shri Prahlada became free from all sins. First he saw the impersonal Brahman, then he saw the Supreme Personality of Godhead, and then he became filled with transcendental bliss. In this way he attained the supreme goal of life. Of him it is said in Shrimad-Bhagavatam (7.9.6):

sa tat-kara-sparsha-dhutam-khilashubham
sapady abhivyakta-paratma-darshanam
tat-pada-padman hridi nirvrito dadhau
hrishyat-tanuh klinna-krid-ashru-lochanam

"By the touch of Lord Nrisimhadeva's hand on Prahlada Maharaja's head, Prahlada was completely freed of all material contaminations and desires, as if he had been thoroughly cleansed. Therefore he at once became transcendently situated, and all the symptoms of ecstasy became manifest in his body. His heart filled with love, and his eyes with tears, and thus he was able to completely capture the lotus feet of the Lord within the core of his heart."*

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

When one directly see the Supreme Personality of Godhead, seeing Him outside the heart is better than seeing Him within the heart. In Shrimad-Bhagavatam (12.9.5) it is said:

grihitvajadayo yasya
shrimat-padabja-darshanam
manasa yoga-pakvena
sa bhavan me 'kshi-gocarah

"O Lord whom Brahma and the demigods saw in their hearts advanced in yoga, You have now come before my eyes."

Shrila Shridhara Svami comments:

"This verse means: `O Lord whom Brahma and the demigods saw in their hearts advanced in yoga, You have now come before my eyes. What boon is greater than this?"

In Shrimad-Bhagavatam (10.12.12) it is also said:

yat-pada-pamshur bahu-janma-kricchratah. . .

"Who can estimate the transcendental fortune of the residents of Vrindavana? They were personally visualizing the Supreme Personality of Godhead face to face, He whom many yogis cannot find even after undergoing severe austerities, although He is sitting within the heart."*

In Shrimad-Bhagavatam (1.6.33) Shrila Narada Muni says:

pragayatah sva-viryani
tirtha-padah priya-shravah
ahuta iva me shighram
darshanam yati cetasi

"The Supreme Lord Shri Krishna, whose glories and activities are pleasing to hear, at once appears on the seat of my heart, as if called for, as soon as I begin to chant His holy activities."*

Even though one can always see the Lord within his heart, Shrila Narada Muni preferred to see Him outside the heart. This is described in these words of Shrimad-Bhagavatam (11.2.1):

govinda-bhuja-guptayam
dvaravatyam kurudvaha
avatsin narado 'bhikshnam
krishnupasana-lalasa

"Eager to worship Lord Krishna, Narada stayed, O best of the Kurus, at Dvaraka, which is always protected by Lord Krishna's arms."

This verse was spoken by Markandeya Muni to Shri Narayana Rishi.

Anuccheda 9

A person who directly sees the Supreme Personality of Godhead is liberated, even if that person is still living in the material world. This is described in the following words spoken by the Supreme Personality of Godhead Himself (Shrimad-Bhagavatam 11.14.13):

akincanasya dantasya
shantasya sama-cetasah
maya santushta-manasah
sarvaha sukha-maya dishah

"For a person who is penniless, peaceful, self-controlled, and equipoised in every situation, and whose heart is satisfied with Me as its only possession, every direction is full of bliss."

In this verse the word "akincana" means, "one who has the Supreme Personality of Godhead as his only possession. He has no other possession." Because he has the Supreme Personality of Godhead as his only possession, such a person has the three virtues of being peaceful, self-controlled, and equipoised in every situation. Because he does not wish to possess unworthy things, things that are not the Supreme Personality of Godhead, he is equipoised in every situation. Because he directly sees the Supreme Personality of Godhead everywhere, for him every direction is full of bliss. This verse was spoken by the Supreme Personality of Godhead.

Anuccheda 10

That directly seeing the Supreme Personality of Godhead in this way is the highest condition of life is affirmed by Prahlada Maharaja in these words of Shrimad-Bhagavatam (7.9.16):

. . .ushattama te 'nghri-mulam
prito 'paravga-sharanam hvayase kada nu

"O most powerful insurmountable Lord, . . .when will that moment come when You will call me to the shelter of Your lotus feet, which are the ultimate goal for liberation from conditional life?"*

There are five kinds of liberation. They are: salokya, sarshti, sarupya, samipya, and sayujya. In salokya liberation one resides in Vaikuntha, the planet where the Supreme Personality of Godhead also resides. In sarshti liberation one possesses opulences like those of the Lord. In sarupya liberation one has a spiritual form like the Lord's. In samipya liberation one is able to stay close to the Lord. In sayujya liberation one some souls

enter the Lord's form. To each of these five words (salokya, sarshti, sarupya, samipya, and sayujya) the word "mukti" (liberation) may be affixed. In salokya, sarshti, and sarupya liberation one generally sees the Supreme Personality of Godhead within one's heart. In samipya liberation one generally sees the Supreme Personality of Godhead outside one's heart. In sayujya liberation one generally sees the Supreme Personality of Godhead within one's heart. Even though the Supreme Personality of Godhead is personally present before him, in sayujya liberation the individual soul is in a state of trance that is like a dreamless sleep. In that condition the soul cannot see the Supreme Personality of Godhead present before him. The highest state of liberation is described in these words of Chandogya Upanishad (7.25.2):

sa va evam pashyann evam manvana evam vijanann atma-ratir atma-krida atma-mithuna atmanandah. sa svarad bhavati sarveshu lokeshu kama-caro bhavati.

"In this way the liberated soul directly sees the Supreme Personality of Godhead, thinks of Him, understands Him, delights in Him, enjoys pastimes with Him, becomes His companion, and enjoys bliss with Him."

By his own will a liberated soul can manifest many different forms. This is described in these words of Chandogya Upanishad (7.26.2):

sa ekadha bhavati, dvidha bhavati, tridha bhavati.

"The liberated soul may manifest one form, two forms, three forms, or more forms than that."

The spiritual world of Vaikuntha is far beyond the touch of the illusory potency maya. This is described in these words of Shrimad-Bhagavatam (2.9.10):

na yatra maya. . .

"In that personal abode of the Lord, the material modes of ignorance and passion do not prevail, nor is there any of their influence in goodness. There is no predominance of the influence of time, so what to speak of the illusory external energy? It cannot enter that region. Without discrimination, both the demigods and demons worship the Lord as devotees."*

One who enters the spiritual world never returns to the material world. This is described in these words of Vedanta-sutra (4.4.23):

anavrittih shabdat

"By spiritual sound one attains the spiritual world, from which one never returns."

In the Chandogya Upanishad (8.15.1) it is said:

na sa punar avartate

"One who enters the spiritual world never returns to the material world of birth and death."

In Shrimad-Bhagavatam (7.4.22) the demigods harrassed by Hiranyakashipu pray:

tasyai namo 'stu kashthayai
yatratma harir ishvarah
yad gatva na nivartante
shantah sannyasino 'malah

"Let us offer our respectful obeisances unto that direction where the Supreme Personality of Godhead is situated, where those purified souls in the renounced order of life go, and from which, having gone, they never return."*

In Shrimad-Bhagavatam (3.25.38) Lord Kapiladeva explains:

na karhycin mat-parah shanta-rupe
nankshyanti no me 'nimisho ledhi hetih

"My dear mother, devotees who receive such transcendental opulences are never bereft of them. Neither weapons nor the change of time can destroy such opulences."*

Bhagavad-gita (8.16) Lord Krishna declares:

a-brahma-bhuvanal lokah
punar avartino 'rjuna
mam upetya tu kaunteya
punar janma na vidyate

"From the highest planet in the material world down to the lowest all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kunti, never takes birth again."*

In Bhagavad-gita (15.6) Lord Krishna declares:

yad gatva na nivartante
tad dhama paramam mama

"That abode of Mine is not illumined by the sun or moon, nor by electricity. One who reaches it never returns to this material world."*

In Bhagavad-gita (18.62) Lord Krishna declares:

tat-prasadat param shantim
sthanam prapsyasi shashvatam

"By His grace you will attain transcendental peace and the supreme and eternal abode."*

In Padma Purana, Shrishti-khanda it is said:

a-brahma-sadanad eva
doshah santi mahi-pate
ata eva hi necchanti
svarga-praptim manishinah

"Even up to Brahmaloaka, all the material worlds are filled with a host of faults. That is why, O king, they who are truly wise do not desire to go even to Svargaloka.

a-brahma-sadanad urdhvam
tad vishnoh paramam padam
shubhram sanatanam jyotih
para-brahmeti tad viduh

"They who are wise know that above Brahmaloaka and all the material worlds is the supreme abode of Lord Vishnu, an effulgent, glorious, eternal, spiritual abode.

na yatra mudha gacchanti
purusha vishayatmakah
dambha-lobha-bhaya-droha-
krodha-mohair abhidrutah

"Fools, hedonists, and persons conquered by pride, greed, fear, hatred, anger, and illusion do not go to that spiritual abode.

nirmama nirahankara
nirdvandvah samyatendriyah
dhyana-yoga-ratah caiva
tatra gacchanti sadhavah

"Only saintly devotees who are free from false ego, false possessiveness, and the duality of material illusion, who control their senses, and who are rapt in spiritual meditation go to that spiritual abode."

In Padma Purana, Shrishti-khanda, King Subahu says:

dhyana-yogena devesham
yajishye kamala-priyam
bhava-pralaya-nirmuktam
vishnulokam vrajamy aham

"In a trance of meditation I will worship the Supreme Personality of Godhead, who is the master of the demigods and the husband of the goddess of fortune. In this way I will go to the spiritual world of Lord VIsHnu, a world that is not destroyed when the material worlds perish."

The pure devotees of the Lord are not even interested in attaining the five kinds of liberation. It is said in Shrimad-Bhagavatam (9.4.67):

mat-sevaya pratitam te
salokyadi-catushtayam
necchanti sevaya purnah
kuto 'nyat kala-viplutam

"My devotees, who are always satisfied to be engaged in My loving service, are not interested even in the four principles of liberation (salokya, sarupya, samipya, and sarshti), although these are automatically achieved by their service. What then is to be said of such perishable happiness as elevation to the higher planetary systems?"*

Because everything in the material world will eventually be destroyed by time, and because they have heard that once going to the spiritual world they will never return, the devotees aspire to go to the spiritual abode of the Supreme Lord. They also aspire to join the Supreme Lord in His transcendental pastimes. The devotees' attainment of salokya liberation, where they reside in the same planet as the Lord, is described in these words of Bhavishya Purana, Uttara-khanda:

evam kaunteya kurute
yo 'ranya-dvadashim narah
sa dehante vimana-stho
divya-kanya-samavritah

"O son of Kunti, a person who resides in this twelve-forest land of Vrindavana, at the time of his death finds himself in a celestial airplane surrounded by glorious gopis.

yati jnati-samayuktah
shvetadvipam hareh puram
yatra loka pita-vastrah

"Accompanied by his relatives, he goes to Lord Krishna's realm of Shvetadvipa, where the residents are all

dressed in yellow garments.

There it is also said:

tishthanti vishnu-sannidhye
yavad ahuta-samplavam

tasmad etya maha-viryah
prithivyam nripa-pujitah
martya-loke kirtimantah
sambhavanti narottamah

tato yanti param sthanam
moksha-margam shivam sukham
yatra gatva na shocanti
na samsare bhramanti ca

"On this earth are many saintly heroes and many glorious saints worshiped by many kings. These saintly persons stay always near to Lord Vishnu. When this material world is destroyed by floods, these saints travel on the path of liberation. They go to the auspicious and blissful spiritual abode. Going there, they never lament. Going there, they never again wander in this world of birth and death."

In the story of Jaya and Vijaya, where salokya liberation is described, it is seen that the liberated souls are free from the influence of the modes of material nature. In the same way the devotees aspiring for liberation also are free from the material modes. This Lord Krishna explains in the following words of Shrimad-Bhagavatam (11.25.26):

sattvikah karako 'sangi. . .
. . .nirguno mad-apashrayah

"A worker free from attachment is in the mode of goodness, a worker blinded by desire is in the mode of passion, a worker who forgets right and wrong is in the mode of ignorance, and a worker who takes shelter of Me is always untouched by the modes of material nature."

In final liberation the devotees attain a spiritual nature and form like those of the Supreme Personality of Godhead Himself. This is described in the following words of Shrimad-Bhagavatam (3.15.14):

vasanti yatra purushah
sarve vaikuntha-murtayah
ye 'nimitta-nimittena
dharmenaradhayan harim

"In the Vaikuntha planets all the residents are similar in form to the Supreme Personality of Godhead. They all engage in devotional service of the Lord without desires for sense gratification."*

Here "nimitta" means "result", and "animitta" means "without cause". These two words together mean, "without the desire for material sense gratification". "Dharmena" means "by devotional service to the Supreme Personality of Godhead". Here the word "vaikuntha" means "the Supreme Personality of Godhead". "Vaikuntha-murtayah" means "numberless forms of the individual souls who reside in Vaikuntha and who are manifest from tiny fragments of the effulgence of the Supreme Personality of Godhead. There are many liberated souls, each with his own form, and there is one Supreme Personality of Godhead, who has His own form. Still, the liberated souls have forms that are like the form of the Supreme Personality of Godhead. This verse was spoken by the demigod Brahma to the demigods.

Anuccheda 11

Liberation is also described in these words of Shrimad-Bhagavatam (1.6.28):

prayujyamane mayi tam
shuddham bhagavatim tanum
arabdha-karma-nirvano
nyapatat panca-bhautikah

"Having been awarded a transcendental body befitting an associate of the Personality of Godhead, I quit the body made of five material elements, and thus all acquired fruitive results of work (karma) stopped."*

It is again described in these words of the Supreme Personality of Godhead Himself (Shrimad-Bhagavatam 1.6.23):

hitvavadyam imam lokam
ganta maj-janatam asi

"By service of the Absolute Truth, even for a few days, a devotee attains firm and fixed intelligence in Me. Consequently he goes to become My associate in the transcendental world after giving up the present deplorable material worlds."*

In Shrimad-Bhagavatam 1.6.28 the Supreme Personality of Godhead promises to give the devotee a spiritual form like His own. Here "tam bhagavatim" means "a form that is a fragment of the spiritual effulgence of the Supreme Lord", "shuddham" means "untouched by matter", "tanum" means "a form given by the Supreme Personality of Godhead", and "mayi prayujyamane" means "attained by me when the results of karma came to an end". This happened when the material body made of five elements fell away (nyapatat panca-bhautikah). Here it is seen that the subtle material body of mind, intelligence, and false ego is also destroyed. Because of his faith in the Supreme Personality of Godhead, the devotee's past karma also comes to an end. In his commentary on this verse Shrila Shridhara Svami explains:

"The bodies of a personal associates of the Supreme Lord are eternal, pure, and free from karma." This verse was spoken by Shri Narada to Shri Vyasa.

Anuccheda 12

The body of a liberated soul is also described in these words of Shrimad-Bhagavatam (8.3.19):

yam dharma-kamartha. . . raty api deham avyayam

"After worshiping the Supreme Personality of Godhead, those who are interested in the four principles of religion, economic development, sense gratification and liberation obtain from Him what they desire. What, then, is to be said of other benedictions? Indeed, sometimes the Lord gives a spiritual body to such ambitious worshipers."*

Shrila Shridhara Svami comments:

"In this way the Supreme Lord gives the devotee an eternal spiritual body."

Anuccheda 13

The bodies of the liberated souls are also described in these words of Chandogya Upanishad (8.13.1):

ashva iva romani vidhuya. . . dhutva shariram akritam krita brahmalokam abhisambhavani

"As a horse sheds its hairs, . . . so will I shed this external material body and go to the spiritual abode of the Supreme Lord."

Thus, by the intervention of the Supreme Lord's inconceivable potency, the devotee leaves behind his material body and attains a spiritual body like that of the Lord. This is described in the following narration of Dhruva Maharaja's activities (Shrimad-Bhagavatam 4.12.29):

bibhrad rupam hiranmayam

"Before getting aboard, Dhruva Maharaja worshiped the airplane, circumambulated it, and also offered obeisances to the associates of Vishnu. In the meantime he became as brilliant and illuminating as molten gold. He was thus completely prepared to board the transcendental plane."*

Shrila Shridhara Svami comments:

"This means he attained a form brilliant and illuminating as molten gold."

Sarshti liberation is described in these words of the Supreme Lord (Shrimad-Bhagavatam 11.29.34), which I have already discussed in Bhakti-sandarbha (anuccheda 309):

martyo yada tyakta-samasta-karma. . .
. . .mayatma-bhuyaya ca kalpate vai

"A human being who renounces all fruitive activities, offers himself to Me, and yearns to serve Me, becomes immortal. He becomes glorious like Me."

Sarshti liberation is also described in these words of Chandogya Upanishad (8.12.3):

sa tatra paryeti jakshan kridan ramamanah

"In the spiritual world the liberated soul walks, plays, and enjoys life."

Sarshti liberation is also described in these words of Taittiriya Upanishad (1.6.2):

apnoti svarajyam

"The liberated soul attains a kingdom in the spiritual world."

In the Taittiriya Upanishad (1.5.3) it is said:

sarve 'smai deva balim aharanti

"All the demigods place offerings before the liberated soul."

In Chandogya Upanishad (7.25.2) it is said:

tasya sarveshu lokeshu kama-caro bhavati

"The liberated soul can travel to whatever world he wishes, simply by wishing to be there."

In Brihad-aranyaka Upanishad (4.4.22) it is said:

sarveshvarah. . .

"The liberated soul becomes glorious like the Supreme Personality of Godhead Himself."

Still, the liberated soul does not have all the powers of the Supreme Personality of Godhead. For example, the liberated soul has no power to create universes. How, then, can the liberated souls become the rulers of

the spiritual world of Vaikuntha? This is described in the following words of Vedanta-sutra (4.4.22):

jagad-vyapara-varjam

"Although he has powers and glories like those of the Supreme Lord, the liberated soul has no power to create universes."

Lord Krishna tells Devaki (Shrimad-Bhagavatam 10.3.41):

adrishtvanyatamam loke. . .

"Since I found no one else as highly elevated as you in simplicity and other qualities of good character, I appeared in this world as Prishnigarbha, or one who is celebrated as having taken birth from Prishni."*

In this way, in having saintly qualities, the devotee is in some ways equal to the Lord. Whatever the yogis attain by their eight mystic powers, powers that begin with anima siddhi, is only a small fraction of the glories and powers attained by the liberated devotee.

The great treasure that the devotee attains by the Supreme Lord's mercy is eternal and imperishable. Shrimad-Bhagavatam (3.23.7-8) explains:

ye me svadharma-niratasya tapah-samadhi-
vidyatma-yoga-vijita bhagavat-prasadah
tan eva te mad-anusevanayavaruddhan
drishtim prapashya vitaramy abhayan ashokan

"Kardama Muni continued: I have achieved the blessings of the Lord in discharging my own religious life of austerity, meditation, and Krishna consciousness. Although you have not yet experienced these achievements, which are free from fear and lamentation, I shall offer them all to you because you are engaged in my service. Now just look at them. I am giving you the transcendental vision to see how nice they are."*

anye punar bhagavato bhruva udvijrimbha-
vibhramshitartha-racanah kim urukramasya
siddhasi bhunkshva vibhavan nija-dharma-dohan
divyan narair duradhigan nripa-vikriyabhih

"Kardama Muni continued: What is the use of enjoyments other than the Lord's grace? All material achievements are subject to be annihilated simply by a movement of the eyebrows of Lord Vishnu, the Supreme Personality of Godhead. By your principles of devotion to your husband, you have achieved and can enjoy transcendental gifts very rarely attained by persons proud of aristocracy and material possessions."*

Here the words "tapah-samadhi-vidya" refer to the activities of devotional service. "Atma-yoga" means "concentration of the mind". The rhetorical question, "What is the use of enjoyments other than the Lord's

grace?" is answered with the words, "They are of no use." Then it is said, "All material achievements are subject to be annihilated simply by a movement of the eyebrows of Lord Vishnu, the Supreme Personality of Godhead." This verse was spoken by Kardama Muni to Devahuti.

Anuccheda 14

Sarupya liberation is described in these words of Shrimad-Bhagavatam (8.4.6):

gajendro bhagavat-sparshad
vimukto 'jnana-bandhanat
prapto bhagavato rupam
pita-vasash catur-bhujah

"Because Gajendra, king of the elephants, had been touched directly by the hands of the Supreme Personality of Godhead, he was immediately freed of all material ignorance and bondage. Thus he received the salvation of sarupya-nukti, in which he achieved the same bodily features as the Lord, being dressed in yellow garments, and possessing four hands."*

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 15

Samipya liberation is described in these verses (Shrimad-Bhagavatam 3.24.43-47), verses I have already discussed in Bhagavat-sandarbha (anuccheda 84), verses that describe Kardama Muni's attainment of liberation:

mano brahmani yunjanah. . .
. . .labdhatma mukta-bandhanah. . .
. . .bhagavad-bhakti-yuktena
prapta bhagavati gatih

"He fixed his mind upon the Supreme Personality of Godhead, Parabrahman, who is beyond cause and effect, who manifests the three modes of material nature, who is beyond those three modes, and who is perceived only through unfailing devotional service.*

"Thus he gradually became unaffected by the false ego of material identity and became freed from material affection. Undisturbed, equal to everyone, and without duality, he could indeed see himself also. His mind was turned inward and was perfectly calm, like an ocean unagitated by waves.**

"He thus became liberated from conditioned life and became self-situated in transcendental devotional service to the Personality of Godhead, Vasudeva, the omniscient Supersoul within everyone.*

"He began to see that the Supreme Personality of Godhead is situated in everyone's heart, and that everyone is existing on Him, because He is the Supersoul of everyone.*

"Freed from all hatred and desire, Kardama Muni, being equal to everyone because of discharging uncontaminated devotional service, ultimately attained the path back to Godhead."*

Now we will discuss sayujya liberation, which was attained by Aghasura and other demons. Shrimad-Bhagavatam clearly explains that sayujya liberation is not auspicious and desirable. It is not like salokya and the other kinds of liberation. Some individual souls may desire to taste bliss by merging into the Lord's existence. In these situations the Lord may by His potency allow them to thus taste a small particle of the remnants of the bliss He has already tasted. However, the souls that merge into the Lord in this way do not become Him. Neither do they attain all His powers. For example they do not attain His power to create universes. This is described in the following words of the Brihat-shruti:

yadainam mukto nu pravishati modate ca kamansh caivanubhavati

"The liberated soul then merges into the Lord. Then he is happy. Then his desires are fulfilled."

In the Madhyandinayana-shruti it is said:

brahmabhisampadya brahmana pashyati brahmana shrinoti

"Then the soul merges into Brahman. When Brahman sees, the soul also sees. When Brahman hears, the soul also hears."

This state of merging into the Lord is attained by a very slight intervention of the Lord's potency. The scriptures explain:

adatte hari-hastena

"With His own hand Lord Krishna gives sayujya liberation."

Sometimes, if the Lord wishes to enjoy pastimes with that individual soul, the Lord may send him out of that merged condition and make him a personal associate of the Lord. Shishupala and Dantavakra are examples of this. First they attained sayujya liberation, and then afterwards they became personal associates of the Lord. Shri Narada describes them in these words of Shrimad-Bhagavatam (7.1.47):

vairanubandha-tivrena
dhyanenacyuta-satmatam
nitau punar hareh parshvam
jagmatur vishnu-parshadau

"These two associates of Lord Vishnu-Jaya and Vijaya-maintained a feeling of enmity for a very long time. Because of always thinking of Krishna in this way, they regained the shelter of the Lord, having returned home, back to Godhead."*

In this way we have described how, by directly seeing the Supreme Lord, the individual soul may quickly attain salokya or the other kinds of liberation. Now we will show how the soul may gradually attain liberation

and meet the Supreme Personality of Godhead. This gradual attainment of liberation is also described in the scriptures. For example, Ajamila's attainment of perfection is described in these words of Shrimad-Bhagavatam (6.2.40-44):

sa tasmin deva-sadana
asino yogam asthitah
pratyahritendriya-gramo
yuyoja mana atmani

"In Hardwar, Ajamila took shelter at a Vishnu temple, where he executed the process of bhakti-yoga. He controlled his senses and fully applied his mind in the service of the Lord.*

tato gunebhya atmanam
viyujyatma-samadhina
yuyuje bhagavad-dhamni
brahmany anubhavatmani

"Ajamila fully engaged in devotional service. Thus he detached his mind from the process of sense gratification and became fully absorbed in thinking of the form of the Lord.*

yarhy uparata-dhis tasmin
adrakshit purushan purah
upalabhyopalabdhan prag
vavande shirasa dvijah

"When his intelligence and mind were fixed upon the form of the Lord, the brahmana Ajamila once again saw before him four celestial persons. He could understand that they were those he had seen previously, and thus he offered them his obeisances by bowing down before them.*

hitva kalevaram tirtha
gangayam darshanad anu
sadyah svarupam jagrihe
bhagavat-parshva-vartinam

"Upon seeing the Vishnudutas, Ajamila gave up his material body at Hardwar on the bank of the Ganges. He regained his original spiritual body, which was a body appropriate for an associate of the Lord.*

sakam vihayasa vipro
mahapurusha-kinkaraih
haimam vimanam aruhya
yayau yatra shriyah patih

"Accompanied by the order-carriers of Lord Vishnu, Ajamila boarded an airplane made of gold. Passing through the airways, he went directly to the abode of Lord Vishnu, the husband of the goddess of fortune."*

The meaning of these verses is clear. Of the two, the quick attainment of liberation is better than the gradual attainment of liberation.

Anuccheda 16

Samipya liberation is the best kind of liberation, better than salokya or the others. That is because the Supreme Lord is directly manifest outside the devotee's heart and before the devotee's eyes. This kind of liberation is described in this question posed by Vajra Maharaja in the Vishnu-dharma Purana, Uttara-khanda:

kalpanam jiva-samye hi
muktir naivopapadyate
kadacid api dharma-jna
tatra pricchami karanam

"Kalpa after kalpa the number of individual souls in the material world remains the same. Do the individual souls never attain liberation? O knower of religion, I ask you what is the reason for this.

ekaikasmin nare muktim
kalpe kalpe gate dvija
abhavishyaj jagac chunyam
kalasyader abhavatah

"One by one, kalpa after kalpa, the individual souls attain liberation. O brahmana, would not the material world become gradually empty in the course of time?

To this question, Shri Markandeya gave this answer:

jivasyanyasya sargena
nare muktim upagate
acintya-shaktir bhagavan
jagat purayate sada

"When one individual soul attains liberation, the Supreme Personality of Godhead, who has inconceivable potencies, replaces him by creating another soul. In this way the Lord keeps the material world always filled.

brahmana saha mucyante
brahma-lokam upagatah
shriyante ca maha-kalpe

tad-vidhash capare janah

"The souls who reside on Brahmaloaka attain liberation along with the demigod Brahma. When, in the next maha-kalpa, the material worlds are created again, these souls are replaced with other souls like them."

In the numberless material universes there are numberless individual souls whose karma is not awakened and who are as if asleep, merged in material nature. When the Supreme Lord awakens these souls and gives them external material bodies, this is called "creation of the souls". In truth the souls do not have a beginning in time, a moment in time when they were created. Each individual soul always existed. No individual soul will ever cease to exist. Every individual soul exists eternally.

Now we will explain how pure love for the Supreme Personality of Godhead is better than mere liberation. Although the liberated souls are not without pure love for the Lord, still, some souls wish to attain samipya or the other kinds of liberation so thatb they may become free from sufferings. This does not make pure love for the Supreme Personality of Godhead any the less important. It is said in Shrimad-Bhagavatam (12.13.12):

kaivalyaika-prayojanam

"And that one thing is the only goal of life."

The "one thing" referred to here is pure love for the Supreme Personality of Godhead. The preceding three quarters of this stanza all describe the Supreme Personality of Godhead. Therefore this last quarter should be understood to refer to Him also. That the verses of Shrimad-Bhagavatam describe the Supreme Personality of Godhead has already been revealed in the Tattva and Bhagavat sandarbhas. In the preceding stanze it is said (Shrimad-Bhagavatam 12.13.11):

hari-lila-katha-vrata-
mritanandita-sat-suram

"Shrimad-Bhagavatam is filled with nectarean descriptions of Lord Krishna's transcendental pastimes, descriptions that delight the saintly devotees."

These words affirm that pure love for the Supreme Personality of Godhead is the primary topic of Shrimad-Bhagavatam. The words "hari-lila-kathamrita" mean "The descriptions of Lord Krishna's pastimes are nectar", and the words "sat-suram mean "The self satisfied (atmarama) devotees.

The glory of pure love for the Supreme Personality of Godhead is also described in these words of Shrimad-Bhagavatam (10.12.11):

ittham satam brahma-sukhanubhutya

"Lord Krishna, who awards the impersonal brahman realization by His bodily effulgence, also gives pleasure to the devotees as the Supreme Personality of Godhead. Those who are under the spell of external energy, maya, take Him only as a beautiful child. Yet He gave full transcendental pleasure to the cowherd boys who played with Him. Only after accumulating heaps of pious activities, those boys were promoted to

personally associate with the Supreme Personality of Godhead."*

It is also described in these words of Shrimad-Bhagavatam (2.1.9):

parinishthito 'pi naigunye

"O saintly king, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."*

Therefore the word "kaivalya" in Shrimad-Bhagavatam 12.13.12 should be interpreted according to these explanations of the true purpose of Shrimad-Bhagavatam. The true meaning of "kaivalya", then, is "pure love for the Supreme Personality of Godhead". However, even if the word "kaivalya" is interpreted to mean "purity", it still refers to love for the Supreme Personality of Godhead, for that love is the purest thing that exists. That the word "shuddha" (pure) may be used to describe the unalloyed devotees of the Lord has already been established in the Bhakti-sandarbha. Others, persons who are not devotees of the Lord, have many faults. These persons are criticized in the following words of Shrimad-Bhagavatam (1.1.2):

dharma-projjhita-kaitavo 'tra paramah

"Completely rejecting all religious activities which are materially motivated, this Bhagavata Purana propounds the highest truth."*

Shrila Shridhara Svami comments:

"In this verse the preposition 'pra' in the word 'projjhita' indicates that the desire for liberation is also rejected in this book."

Therefore this verse of Shrimad-Bhagavatam declares that the desire for liberation is actually materially motivated (kaitava). Although the word "kaivalya" may be used to describe the Supreme Personality of Godhead, or the spiritual nature of the Supreme Personality of Godhead, the devotees who love the Supreme Lord still say (Shrimad-Bhagavatam 3.15.49):

ś
kamam bhavah sva-vrijinair nirayeshu nah stac
ceto 'livad yadi nu te padayo rameta

"O Lord, we pray that You let us be born in any hellish condition of life, just as long as our hearts and minds are always engaged in the service of Your lotus feet, our words are made beautiful (by speaking of Your activities) just as tulasi leaves are beautified when offered to Your lotus feet, and as long as our ears are always filled with the chanting of Your transcendental qualities."*

Here it is seen that the devotees give their love to the Supreme Personality of Godhead alone. If the word "kaivalya" may be interpreted to mean "liberation". Still, the best meaning of that word is "pure love for the Premadasa". That is the interpretation that should be accepted. In truth the word "kaivalya" and other like words primarily refer to pure devotional service. This is seen in the following prose passage of Shrimad-Bhagavatam (5.19.19-20):

yatha-varna-vidhanam apavargash capi bhavati. . .yo 'sau bhagavati sarva-bhutatmany anatmye 'nirukte 'nilayane paramatmani vasudeve 'nanya-nimitta-bhakti-yoga-lakshano nana-gati-nimittavidya-granthi-randhana-dvarena yada hi maha-purusha-purusha-prasangah.

"If one's position is ascertained by a bona-fide spiritual master and one is properly trained to engage in the service of Lord Vishnu according to the four social divisions (brahmana, kshatriya, vaishya, and shudra) and the four spiritual divisions (brahmacari, grihastha, vanaprastha, and sannyasa), one's life becomes perfect.*

"After many, many births, when the results of one's pious activities mature, one gets an opportunity to associate with pure devotees. Then one is able to cut the knot of bondage to ignorance, which bound him because of varied fruitive activities. As a result of associating with devotees, one gradually renders service to Lord Vasudeva, who is transcendental, free from attachment to the material world, beyond the mind and words, and independent of everything else. That bhakti-yoga, devotional service to Lord Vasudeva, is the real path of liberation."*

In the first paragraph here it is said: "One who follows the varnashrama system (varnasya yad vidhanam) and, following his own nature, engages in devotional service, offering the results of his work to the Supreme Personality of Godhead, will gradually attain liberation (apavargas ca bhavati). The nature of that liberation is described in the second paragraph. The word "atmya" here means material passion and other vices", and therefore the word "anatmya" means "freedom from those vices". The person described here strives to attain the happiness felt by the devotees. He does not try to become happy separate from the Lord. He wishes to be happy as the devotees are happy. Here the word "anirukte" means "the Supreme Personality of Godhead's form and qualities are beyond the descriptive power of words". The word "anilayane" means "the Supreme Personality of Godhead never dies (nilayana). He exists eternally". Here the word "bhakti-yogah" (devotional service) is modified by the adjective "ananya-nimitta", which means "free from liberation or any other material motivation". The word "laksanah" means "that is the nature of devotional service". The activities by which one attains what is described by the word "apavargah" are described in the words: "nana-gati-nimittavidya-granthi-randhana", which mean "Then one is able to cut the knot of bondage to ignorance, which bound him because of varied fruitive activities." In this way (dvarena) one attains what is called "apavarga". That is the meaning here. The word "apavarga" comes from the verb "vrij" preceded by the preposition "apa". It is derived in that way. It is said in the Padma Purana, Uttara-khanda:

vishnor anucaratvam hi
moksham ahur manishinah

"The wise say that devotional service to Lord Vishnu is true liberation."

In the same way it is said in the Skanda Purana, Reva-khanda:

nishcala tvayi bhaktir ya
saiva muktir janardane
mukta eva hi bhaktas te
tava vishno yato hareh

"O Lord Krishna, unwavering devotion to You is true liberation. O Lord Vishnu, Your devotees are already

liberated."

Reassuring Queen Rukmini, Lord Krishna said (Shrimad-Bhagavatam 10.60.50-53):

santi hy ekanta-bhaktayas tava. . .

. . .mam prapya maniny apavarga-sampadam
vanchanti ye sampada eva tat-patim

"O most beautiful Rukmini, you are My dearmost wife. I am greatly pleased to understand how much love you have for Me. Please take it for granted that no matter what ambition and desire you might have and no matter what you might expect from Me, I am always at your service. And it is a fact also that My devotees, My dearmost friends and servitors, are always free from material contamination, even though they are not inclined to ask from Me such liberation. My devotees never desire anything from Me except to be engaged in My service.

In Shrimad-Bhagavatam (2.3.12) it is said:

kaivalya-sammata-pathas tv atha bhakti-yogah

"Transcendental knowledge in relation with the Supreme Lord Hari is knowledge resulting in the complete suspension of the waves and whirlpools of the material modes. Such knowledge is self-satisfying due to its being free from material attachment, and being transcendental it is approved by authorities. Who could fail to be attracted?"*

Shrila Shridhara Svami comments:

"This verse means: `Devotional service is the true path of liberation."

The word "pathah" (path) here means "the way to attain association with the Supreme Personality of Godhead." This is described in Shrimad-Bhagavatam 5.19.20 (quoted in the beginning of this anuccheda) in the passage beginning with the words "yada hi". That verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 17

in Shrimad-Bhagavatam (2.10.1) it is said:

atra sargo visargash ca. . .

"In the Shrimad-Bhagavatam there are the divisions of statements regarding the following: the creation of the universe, subcreation, planetary systems, protection by the Lord, the creative impetus, the change of Manus, the science of God, returning home, back to Godhead, liberation, and the summum bonum."*

In the this description of the ten topic of a maha-purana, the word "mukti" (liberation) comes toward the end. Therefore, before attaining liberation one must first attain "poshana", which precedes it in this list. "Poshana" here means "mercy". The greatest mercy is the gift of pure love (priti) for the Lord. This is described in the following words of Shrimad-Bhagavatam (5.6.18):

muktim dadati karhicit sma na bhakti-yogam

"Those engaged in getting the Lord's favor attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."*

This is also confirmed by the following words, where Supreme Personality of Godhead tells King Prithu (Shrimad-Bhagavatam 4.20.16):

varam ca mat kancana manavendra
vrinishva. . .

"My dear king, I am very captivated by your elevated qualities and excellent behavior, and thus I am very favorably inclined toward you. You may therefore ask from Me any benediction you like."*

King Prithu spoke these words in reply to the Lord (Shrimad-Bhagavatam 4.20.31):

yatha cared bala-hitam pita svayam
tatha tvam evarhasi nah samihitum

"My Lord, due to Your illusory energy, all living beings in this material world have forgotten their real constitutional position, and out of ignorance they are always desirous of material happiness in the form of society, friendship, and love. Therefore please do not ask me to take some material benefits from You, but as a father, not waiting for the son's demand, does everything for the benefit of the son, please bestow upon me whatever You think best for me."*

The Supreme Lord then said to King Prithu (Shrimad-Bhagavatam 4.20.32):

tam aha rajan mayi bhaktir astu

"The Lord, the seer of the universe, after hearing Prithu Maharaja's prayer, addressed the king: 'My dear king, may you always be blessed by engaging in My devotional service'."*

The word "bhakti" here means "devotional service filled with pure love for the Lord". This last verse was spoken by Lord Vishnu.

Anuccheda 18

By hearing Shrimad-Bhagavatam one attains pure love for the Supreme Personality of Godhead, love that is the true goal of life. This has already been briefly explained in Tattva-sandarbha. This truth about pure love for the Supreme Lord was revealed to Lord Vyasadeva is a mystic trance of samadhi and it was also revealed to Shrila Shukadeva Gosvami in his heart. That one attains love for the Supreme Personality of Godhead by hearing Shrimad-Bhagavatam is confirmed by these words of Shrimad-Bhagavatam (1.7.7):

yasyam vai shruyamanayam. . .

"Simply by giving aural reception to this Vedic literature, the feeling for devotional service to Lord Krishna, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion, and fearfulness."*

It is also confirmed by these words (Shrimad-Bhagavatam 12.12.69):

svasukha-nibhrita-cetas tad-vyudastanya-bhavah. . .

"I offer my respectful obeisances unto Shrila Shukadeva Gosvami, the son of Vyasadeva. He is the destroyer of all sinful reactions and is full in self-realization and bliss. Because of this, he has no other desire. Still, he was attracted by the transcendental pastimes of the Supreme Personality of Godhead, and out of compassion for the people, he described the transcendental historical literature called Shrimad-Bhagavatam. This is compared to the light of the Absolute Truth."*

It is also confirmed by these words (Shrimad-Bhagavatam 1.1.2):

dharma-projjhita-kaitavo 'tra paramah. . .

. . . kim va parair ishvarah

sadyo hridy avarudhyate 'tra kritibhih shushrushubhis tat-kshanat

"Completely rejecting all religious activities which are materially motivated, this Bhagavata Purana propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhagavatam, compiled by the great sage Vyasadeva (in his maturity), is sufficient in itself for God-realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart."*

In the four most important verses of Shrimad-Bhagavatam (2.9.33-36) the word "rahasya" (secret) refers to this truth: that by hearing Shrimad-Bhagavatam one attains love for the Supreme Personality of Godhead. This has already been described in Bhagavat-sandarbha's explanation of the third of these four most important verses. Love for the Supreme Lord is true liberation, is the Lord's greatest mercy, and is the greatest goal of life. Simply by hearing Shrimad-Bhagavatam one attains it. As Shri Vyasa was about to write Shrimad-Bhagavatam, Shri Narada rebuked him and gave him this instruction (Shrimad-Bhagavatam 1.5.9):

yatha dharmadayash cartha
muni-varyanukirtitah
na tatha vasudevasya
mahima hy anuvarnitah

"Although, great sage, you have very broadly described the four principles beginning with religious performances, you have not described the glories of the Supreme Personality, Vasudeva."*

In this verse the word "ca" means "although". Shri Narada spoke these words because he knew that the description of the Supreme Lord's glories would awaken love for Him. This verse was spoken by Shri Narada.

Anuccheda 19

Devotional service eclipses all kinds of liberation. Opening their throats, the scriptures loudly proclaim this truth. Sometimes liberation is offered by the Supreme Lord Himself, and sometimes it is given by the Lord's personal associates. In either case liberation is eclipsed by devotional service. That liberation offered by the Supreme Lord Himself is eclipsed by devotional service is seen in these words of Shrimad-Bhagavatam (5.6.17):

yasyam eva kavaya atmanam aviratam vividha-vrijina-samsara-paritapopatapyamanam anushavanam
snapayantas tayaiva paraya nivritya hy apavargam atyantikam parama-purushartham api svayam asaditam no
evadriyante bhagavadiyatvenaiva parisamapta-sarvarthah.

"Devotees always bathe themselves in devotional service in order to be relieved of the various tribulations of material existence. By doing this, the devotees enjoy supreme bliss, and liberation personified comes to serve them. Nonetheless, they do not accept that service, even if it is offered by the Supreme Personality of Godhead Himself. For the devotees, liberation (mukti) is very unimportant because, having attained the Lord's transcendental loving service, they have attained everything desirable and have transcended all material desires."*

In this passage the word "yasyam" means "devotional service, which was described in the previous paragraph". Liberation and all other kinds of good fortune follow as by-products of devotional service. This is also confirmed by the following words of Shri Narada-pancaratra:

hari-bhakti-maha-devyah
sarva mukty-adi-siddhayah
bhuktayash cadbhutas tasyash
cetika-vad anuvratah

"Liberation and all other perfections, as well as all kinds of wonderful enjoyments are the followers and servants of the goddess of devotional service."

Still, the devotees disdain all these offered perfections and enjoyments. This is described in the following words spoken by King Indra to Shri Vritra Shrimad-Bhagavatam (6.12.22):

yasya bhaktir bhagavati
harau nihshreyaseshvare
vikridato 'mritambhodhau
kim kshudraih khatakodakaih

"A person fixed in the devotional service of the Supreme Lord, Hari, the Lord of the highest auspiciousness, swims in the ocean of nectar. For him, what is the use of water in small ditches?"*

The verse quoted in the beginning of this anuccheda was spoken by Shrila Shukadeva Gosvami.

Anuccheda 20

That devotional service eclipses the liberated attained by serving great devotees and by hearing the descriptions of the Lord's glories is described in these words of Shrimad-Bhagavatam (10.87.21):

duravagamatma-tattva-nigamaya tavatta-tanosh
carita-mahimamritabdhi-parivarta-parishramanah
na parilashanti kecid apavargam apishvara te
carana-saroja-hamsa-kula-sanga-vishrishta-grihah

"Dear Lord, it is very difficult to understand spiritual knowledge. Your appearance here, just as You are, is to explain to us this most difficult subject of knowledge of the spirit. As such, Your devotees who have left their domestic comforts to associate with the liberated acaryas (teachers) are now fully merged in the devotional service of Your Lordship, and thus they do not care for any so-called liberation."*

In this verse the words "atma-tattvam" mean "the truth of the Supreme Personality of Godhead, whose form is eternal and full of knowledge and bliss, "nigama" means "knowledge", "atta-tanoh" means "whose form is manifest", "pari" means "for renouncing", "carita-mahamritabdheh parivarta" means "by diving into the nectar of Your pastimes, they become free of all fatigue", "carana-saroja-hamsanam" means "the great souls like Shrila Shukadeva Gosvami", "kulani" means "the disciples and granddisciples", "sanga-vishrishta" means because of that association they have renounced their homes", and "apavargam na parilashanti" means "Because they are like swans at the lotus flowers of Your feet, they do not desire even liberation". What more need be said of these great souls? In this way the meaning of this verse is explained. This verse was spoken by the Personified Vedas.

Anuccheda 21

In this way devotional service eclipses even the liberation attained by serving the Lord and also the liberation attained by chanting and hearing the Lord's glories. This has already been discussed in the Bhakti-sandarbha, where Lord Kapiladeva was quoted as saying Shrimad-Bhagavatam (3.25.24):

naikatmatam me sprihayanti kecit. . .

"A pure devotee, who is attached to the activities of devotional service and who always engages in the service of My lotus feet, never desires to become one with Me. Such a devotee, who is unflinchingly engaged, always glorifies My pastimes and activities."*

In this verse the word "ekatmatam" means either "the liberation of merging into the impersonal Brahman" or "the liberation of merging into the Supreme Personality of Godhead". That devotional service eclipses even the liberation attained by serving the Lord is affirmed by Lord Vishnu Himself in these words of Shrimad-Bhagavatam (9.4.67):

mat-sevaya pratitam te. . .

"My devotees, who are always satisfied to be engaged in My loving service, are not interested even in the four principles of liberation (salokya, sarupya, samipya, and sarshti), although these are automatically achieved by their service. What then is to be said of such perishable happiness as elevation to the higher planetary systems?"*

This is also affirmed by Lord Kapiladeva in these words of Shrimad-Bhagavatam (3.29.13):

salokya-sarshti. . .

"A pure devotee does not accept any kind of liberation-salokya, sarshti, samipya, sarupya, or ekatva- even though they are offered by the Supreme Personality of Godhead."*

In this way the scriptures say that liberation is to be rejected, as the other goals of life are also. In this way it is seen that all these goals are eclipsed by devotional service. That ordinary liberation is eclipsed by devotional service is affirmed by these words previously quoted in Bhakti-sandarbhā and other places (Shrimad-Bhagavatam 11.20.34):

na kincit sadhavo dhīrah. . .

"My dear Uddhava, the devotees who have completely taken shelter of My service are so steadfast in devotional service that they have no other desire. Even if they are offered the four kinds of spiritual opulences, they will refuse to accept them. So what to speak of their desiring anything within this material world!"*

This truth is also affirmed by these words of Shrimad-Bhagavatam (12.10.6):

naiveccchaty ashishah kvapi
brahmarshir moksham apy uta
bhaktim param bhagavati
labdhavan purushe 'vyaye

"My dear Devi, this great brahmana sage Markandeya has attained unflinching faith and devotion unto the Supreme Personality of Godhead, and as such he does not aspire after any benedictions, including liberation from the material world."*

Liberation is also eclipsed by attachment to the Lord, an attachment that frees one from the material pleasures and sufferings destined by one's past karma. This is described in the following words of Shrimad-Bhagavatam (6.17.28):

narayana-parah sarve
na kutashcana bibhyati
svargapavarga-narakeshv
api tulyartha-darshinah

"Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Narayana, never fear any condition of life. For them, the heavenly planets, liberation, and the hellish planets are all the same, for such devotees are interested only in the service of the Lord."*

Because their only goal is to attain the Supreme Personality of Godhead, these devotees see every place in the material world, from Svargaloka down to the lower worlds, as equally abominable. In this way they see with equal vision. This verse was spoken by Lord Shiva to Goddess Durga.

Anuccheda 22

Liberation is also eclipsed by the intense longing to serve the feet of the Supreme Personality of Godhead. This is described in these words of Shrimad-Bhagavatam (3.4.15):

ko nv isha te pada-saroja-bhajam
sudurlabho 'rtheshu caturshv apiha
tathapi naham pravrinomi bhuman
bhavat-padambhoja-nishevanotsukah

"O Lord, devotees who engage in the transcendental loving service of Your lotus feet have no difficulty in achieving anything within the realm of the four principles of religiosity, economic development, sense gratification, and liberation. But, O great one, as far as I am concerned, I have preferred only to engage in the loving service of Your lotus feet."*

In this verse the word "isha" means "O Supreme Personality of Godhead". This verse was spoken by Shri Uddhava to the Supreme Personality of Godhead.

Anuccheda 23

Liberation is also eclipsed by the desire to worship the Lord by offering everything to Him. This is described

in these words of Shrimad-Bhagavatam (11.14.14):

na parameshthyam na mahendra-dhishnyam
na sarvabhaumam na rasadhipatyam
na yoga-siddhir apunar-bhavam va
mayy arpitatmecchatī mad vinanyat

"My dear Uddhava, a person whose consciousness is completely absorbed in My thought and activities does not aspire to occupy the post of Brahma, or the post of Indra, or the post of lordship over the planets, or the eight kinds of mystic perfections, or even liberation itself."*

Shrila Shridhara Svami comments:

"Here the word 'rasadhipatyam' means 'lordship over Patalaloka and the other lower worlds', 'apunar-bhavam' means 'liberation', 'mad-vina anyan icchati' means 'he does not desire anything but Me' The meaning here is 'I am most dear to him'. That is the meaning."

Here the word "sarvabhaumam" means "a great kingdom, like that of Maharaja Priyavrata and other great kings". In this verse the rulership of four planets, beginning with Brahmaloṁka (parameshthya) and going down from there to lesser worlds, is described. If the rulership of Brahmaloṁka is rejected here, then what need be said about the rulership of other, lesser worlds? Liberation and yogic powers are also rejected here. Devotional service is superior to them both. This verse was spoken by the Supreme Personality of Godhead.

Anuccheda 24

It is said in Shrimad-Bhagavatam (6.11.25):

na naka-prishtham na ca parameshthyam
na sarvabhaumam na rasadhipatyam
na yoga-siddhir apunar-bhavam va
samanjasa tva virahayya kankshe

"O my Lord, source of all opportunities, I do not desire to enjoy in Dhruvaloka, the heavenly planets, or the planet where Lord Brahma resides, nor do I want to be the supreme ruler of all the earthly planets or the lower planetary systems. I do not desire to be master of the powers of mystic yoga, nor do I want liberation if I have to give up Your lotus feet."*

Here the word "naka-prishtham" means "Dhruvaloka". If Dhruvaloka is rejected, then what need be said about the four other worlds described in the previous verse quoted here. Those four worlds are all inferior to Dhruvaloka. Dhruvaloka is superior because it is near the spiritual world of Lord Vishnu. This verse was spoken by Shri Vritra.

Anuccheda 25

That liberation is also eclipsed by attaining close association with the Lord is confirmed by these words of Shrimad-Bhagavatam (10.16.37):

na naka-prishtham na ca parameshthyam
na sarvabhaumam na rasadhipatyam
na yoga-siddhir apunar-bhavam va
vanchanti yat-pada-rajah-prapannah

"Dear Lord, the dust of Your lotus feet is very wonderful. Any person who is fortunate enough to achieve this dust does not care for heavenly planets, lordship over all the planetary systems, the mystic perfections of yoga, or even liberation from material existence."*

This verse says: "He does not care for heavenly planets, what to speak of lordship over Brahmaloaka, what to speak of lordship over Patalaloka." In the second half of this stanza the word "va" (or) shows the relationship of all these. There the word "pada-rajah" (the dust of Your lotus feet) indicates close devotional association with the Lord. This verse was spoken by the Nagapatnis to the Supreme Personality of Godhead.

Anuccheda 26

Liberation is also eclipsed by the activities of chanting the glories of the Supreme Personality of Godhead. This is confirmed by these words of Shrimad-Bhagavatam (7.6.25):

tushte ca tatra kim alabhyam ananta adye
kim tair guna-vyatikarad iha ye sva-siddhah
dharmadayah kim agunena ca kankshitena
saram jusham caranayor upagayatam nah

"Nothing is unobtainable for devotees who have satisfied the Supreme Personality of Godhead, who is the cause of all causes, the original source of everything. The Lord is the reservoir of unlimited spiritual qualities. For devotees, therefore, who are transcendental to the modes of material nature, what is the use of following the principles of religion, economic development, sense gratification, and liberation, which are all automatically obtainable under the influence of the modes of nature? We devotees always glorify the lotus feet of the Lord, and therefore we need not ask for anything in terms of dharma, kama, artha, and moksha."*

In this verse the word "agunena" means "by liberation", and "saram-jusham" means "of the saintly devotees who taste the sweetness of glorifying the Lord". This verse was spoken by Shri Prahlada to the sons of the demons.

Anuccheda 27

Liberation is also eclipsed by hearing the glories of the Supreme Personality of Godhead. This is confirmed by the following words of Shrimad-Bhagavatam (4.20.23-24):

varan vibho tvad varadeshvarad budhah
katham vrinite guna-vikriyatmanam
ye narakanam api santi dehinam
tan isha kaivalya-pate vrine na ca

"My dear Lord, You are the best of the demigods who can offer benedictions. Why, therefore, should any learned person ask You for benedictions meant for living entities bewildered by the modes of material nature? Such benedictions are available automatically, even in the lives of the living entities suffering in hellish conditions. My dear Lord, You can certainly bestow merging into Your existence, but I do not wish to have such a benediction.*

na kamaye natha tad apy aham kvacin
na yatra yushmac-caranambujasavah
mahattamantar-hridayan mukha-cyuto
vidhatsva karnayutam esha me varah

"My dear Lord, I therefore do not wish to have the benediction of merging into Your existence, a benediction where there is no existence of the nectarean beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees."*

In this verse the words "tad api" mean "even liberation". These verses were spoken by King Prithu to Lord Vishnu.

Anuccheda 28

Liberation is also eclipsed by the desire to become a servant of the Supreme Personality of Godhead. This is confirmed by the following words of Shrimad-Bhagavatam (5.14.44):

yo dustyajan kshiti-suta-svajanartha-daran
prarthyam shriyam sura-varaih sadayavalokam
naicchan nripas tad-ucitam mahatam madhudvit-
sevanurakta-manasam abhavo 'pi phalguh

"My dear king, the activities of Bharata Maharaja are wonderful. He gave up everything difficult for others to give up. He gave up his kingdom, his wife, and his family. His opulence was so great that even the demigods envied it, yet he gave it up. It was quite befitting a great personality like him to be a great devotee. He could renounce everything because he was so attracted to the beauty, opulence, reputation, knowledge, strength, and renunciation of the Supreme Personality of Godhead, Krishna. Krishna is so attractive that one can give up all desirable things for His sake. Indeed, even liberation is considered insignificant for those whose minds are attracted to the loving service of the Lord."*

In this verse the word "yah" (who) refers to Rishabhadeva's son Bharata. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 29

Liberation is also eclipsed by the desire to serve the Lord by becoming a demigod and ruling a planet on the Lord's behalf. This is described in the following words of Shrimad-Bhagavatam (7.8.42):

pratyanitah parama bhavata trayata nah sva-bhaga
daityakrantam hridaya-kamalam tad-griham pratyabodhi
kala-grastam kiyad idam aho natha shushrushatam te
muktis tesham na hi bahumata narasimhaparaih kim

"O Supreme Lord, You are our deliverer and protector. Our shares of sacrifice, which are actually Yours, have been recovered from the demon by You. Because the demoniac king Hiranyakashipu was most fearsome, our hearts, which are Your permanent abode, were all overtaken by him. Now, by Your presence, the gloom and darkness in our hearts have been dissipated. O Lord, for those who always engage in Your service, which is more exalted than liberation, all material opulence is insignificant. They do not even care for liberation, not to speak of the benefits of kama, artha, and dharma."*

The meaning of this verse is clear. This verse was spoken by the demigod Indra to Lord Nrsimha.

Anuccheda 30

Liberation is also eclipsed by associating with great devotees of the Lord. This is described in these words of Shrimad-Bhagavatam (4.24.57):

kshanardhenapi tulaye
na svargam napunar-bhavam
bhagavat-sangi-sangasya
martyanam kim utashishah

"If one by chance associates with a devotee, even for a fraction of a moment, he no longer is subject to attraction by the results of karma or jnana. What interest, then, can he have in the benedictions of the demigods, who are subject to the laws of birth and death?"*

Shrila Shridhara Svami comments:

"A person who has attained the feet of a great devotee becomes free of all fear. What remains to be attained by him? Association with a devotee of the Lord dances on the heads of all other goals of life."

This verse was spoken by Lord Shiva to the Pracetas.

Anuccheda 31

This is also confirmed by the following words of Shrimad-Bhagavatam (4.30.33-34):

yavat te mayaya sprishta
bhramama iha karmabhih
tavat bhavat-prasanganam
sangah syan no bhava bhava

"Dear Lord, as long as we have to remain within this material world due to our material contamination and wander from one type of body to another and from one planet to another, we pray that we may associate with those who are engaged in discussing Your pastimes. We pray for this benediction life after life, in different bodily forms and on different planets.*

tulayama lavenapi
na svargam napunar-bhavam
bhagavat-sangi. . .

"Even a moment's association with a pure devotee cannot be compared to being transferred to heavenly planets, or even merging into the Brahman effulgence in complete liberation. For living entities who are destined to give up the body and die, association with pure devotees is the highest benediction."*

Afraid that they will turn their faces away from the Lord and become non-devotees, the devotees offer this prayer, to protect themselves from becoming non-devotees. By associating with devotees, they save themselves from becoming non-devotees. In the second of these verses is described the limitless glory of the devotees. In the first of these verses the devotees say they wish to love the lotus feet of the Lord and stay near them. The devotees do not desire samipya-mukti or any other kind of liberation. These two verses were spoken by the Pracetas to the eight-armed Purusha-avatara.

Anuccheda 32

Similar verses are seen in many different places in the scriptures. That devotional service is the highest attainment is also confirmed in the following words from the Brihat-tantra, words quoted by Shrila Madhvacarya in his commentary:

yatha shrir nitya-muktapi
prapta-kamapi sarvada
upaste nityasho vishnum
evam bhakto bhaved api

"Even though she is eternally liberated, and even though her every desire is at once fulfilled, Goddess

Lakshmi still worships Lord Vishnu eternally. The devotees also act in that way."

In the Brahma-vaivarta Purana it is said:

na hraso na ca vriddhir va
muktanam vidyate kvacit
vidvat-pratyaksha-siddhatvat
karanabhavato 'numa

"For the liberated souls there is not improvement and no diminution. Because their knowledge is perfect, they are free from cause and effect.

harer upasana catra
sadaiva sukha-rupini
na ca sadhana-bhuta sa
siddhir evatra sa yatah

"In the spiritual world they have forms of bliss. There they worship Lord Hari eternally. They do not make gradual advancement in devotional service, for their devotion is always perfect."

In the Sauparna-shruti it is said:

sarvadaitam upasita, yavad vimuktir mukta hy etam upasate

"The liberated souls worship Lord Hari eternally. The goddess of liberation herself worships Lord Hari."

In his Bharata-tatparya commentary on Mahabharata, Shrila Madhvacarya quotes these words from another place in the Shruti-shastra:

muktanam pai bhaktir hi
paramananda-rupini

"The liberated souls also engage in devotional service. It brings them great bliss."

This truth is also confirmed by the following words of the Gautamiya Tantra:

evam diksham cared yas tu
purusho vita-kalmashah
sa loke vartamano 'pi
jivan-muktah pramodate

"A sinless person initiated by a bona-fide spiritual master becomes liberated. Even as he lives in the material world he is both liberated and happy.

uditakritir anandah
sarvatra sama-darshakah
purnahanta-mayi sakshad
bhaktih syat prema-lakshana

"He becomes bliss personified. He sees with equal vision. Retaining his individual identity, he serves the Lord with great love and devotion."

The equal vision mentioned here means that the devotees are equal in both loss and gain. In the Gautamiya Tantra the sages ask this question:

katham bhaktir bhavet premna
jivan-muktasya narada
jivan-mukta-shariranam
cit-satta-nihspriha yatah
virakteh karanam bhaktih
sa tu muktes tu sadhanam

"Why would a soul liberated in this life serve the Supreme Lord with love and devotion? The souls already liberated in this life have already attained eternal liberated life. Therefore they have no material desires. Devotional service is only a means to attain an end, to attain renunciation, or to attain liberation."

To this question Shri Narada gives the following answer:

bhadra-mukta bhavadbhish ca
muktis turya parat para
niraham yatra cit-satta
turya sa muktir ucyate

"You are all perfectly liberated. Liberation is beyond the material world. It is higher than the highest. Spiritual existence where individual identity no longer exists is called liberation.

purnahanta-mayi bhaktis
turyatita nigadyate
krishna-dhamamayam brahma
kvacit kutrapi bhasate

"However, individual identity continues to exist in devotional service, which is said to be above even liberation. The impersonal Brahman effulgence that is the goal of liberation is only the effulgence of Lord Krishna's limbs.

nirvijendriya-gam tat tu
atma-stham kevalam sukham
krishnas tu paripurnatma
sarvatra sukha-rupakah
bhakti-vritti-kritabhyasat
tat-kshanad gocari-kritah

"Spiritual bliss is perceived only by spiritual senses. Lord Krishna is the original form of the Supreme. He is always full of bliss. By regularly serving Him with devotion one can come to see Him directly."

Even the impersonalist philosophers accept the supreme position of the Lord's personal form. In the Nrisimha-tapani Upanishad (2.4) it is said:

yam vai sarve deva amananti mumukshavo brahma-vadinash ca

"The demigods, the brahmavadis, and the jnanis who long for liberation all bow down before the Supreme Personality of Godhead."

In his commentary on that verse Shri Shankaracarya says:

yatha mukta api lilaya vigraham kritva bhagavantam bhajante

"The liberated souls attain spiritual bodies, worship the Supreme Personality of Godhead and participate in His pastimes."

The word "brahma-vadinah" here means "liberated souls". This is supported by these words of Panini (Ashtadhyayi 7.2.7):

vada sthairye

That the impersonalist jnanis eventually become devotees is also confirmed by these words (Bhagavad-gita 7.17):

tesham jnani nitya-yukta
eka-bhaktir vishishyate

"Of these, the wise one who is in full knowledge in union with Me through pure devotional service is the best."*

That the mercy of the Supreme Personality of Godhead is the highest attainment is confirmed by the

following words of the Narada-pancaratra, Jitanta-stotra:

moksha-salokya-sarupyan
prarthaye na dharadhara
icchami hi maha-bhaga
karunyam tava suvrata

"O Lord, O maintainer of the worlds, I do not pray for liberation, or to live on Your planet, or to have a form like Your form. I wish only for Your mercy."

That devotional service eclipses all other goals of life is confirmed by these words of Shri Hayashirsha-pancaratra, Shri Narayana-vyuha-stava:

na dharmam kamam artham va
moksham va varadeshvara
prarthaye tava padabje
dasyam evabhikamaye

"O Supreme Personality of Godhead, O giver of boons, I do not pray for piety, sense pleasure, or wealth. I wish only service to Your feet."

punah punar varan ditsur
vishnur muktim na yacitah
bhaktir eva vrita yena
prahladam tam namamy aham

"I offer my respectful obeisances to Shri Prahlada. Even though Lord Vishnu again and again offered boons to him, he never asked for liberation. The boons he chose were only devotional service."

yadricchaya labdham api
vishnor dasharathes tu yah
naicchan moksam vina dasyam
tasmai hanumate namah

"I offer my respectful obeisances to Shri Hanuman. Even though Lord Ramacandra offered him liberation, he would not accept it without devotional service."

In the Jitanta-stotra it is also said:

dharmartha-kama-moksheshu
neccha mama kadacana
tvat-pada-pankajasyadho

jivitam diyatam mama

"O Lord, never I will wish for material piety, sense pleasure, or money. Please give me only a place under Your lotus feet."

It is not surprising that love for the Supreme Lord eclipses all other goals of life. In Shrimad-Bhagavatam (5.18.12) it is said:

yasyasti bhaktir bhagavaty akincana
sarvair gunais tatra samasate surah

"All the demigods and their exalted qualities, such as religion, knowledge, and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vasudeva."*

Devotional service brings the virtue of compassion. In Shrimad-Bhagavatam (9.21.12) King Rantideva says:

na kamaye 'ham gatim ishvarat param
ashtarddhi-yuktam apunar-bhavam va
artim prapadye 'khila-deha-bhajam
antah-sthito yena bhavanty aduhkhah

"I do not pray to the Supreme Personality of Godhead for the eight perfections of mystic yoga, nor for salvation from repeated birth and death. I want only to stay among all the living entities and suffer all distresses on their behalf, so that they may be freed from suffering."*

The meaning of this verse is clear. Because he was a great hero of compassion (daya-vira), King Rantideva would not abandon the people in general. Neither did he consider who was worthy and who was not worthy to receive charity from him. In the same way, persons who are heroes of charity (dana-vira), persons who, because of their earnest love for the Supreme Personality of Godhead, have renounced even liberation, have nothing to fear. Such persons, persons like Shrila Shukadeva Gosvami, persons who know the truth, persons who have faith that love for the Supreme Lord is the highest goal of life, are described in this verse. Such persons choose love for the Supreme Personality of Godhead over any kind of liberation. This verse was spoken by King Rantideva.

Anuccheda 33

Love for the Supreme Personality of Godhead is ultimate result obtained by following the spiritual practices described in the Vedas. It is said in Shrimad-Bhagavatam (3.9.41):

purtena tapasa yajnair
danair yoga-samadhina
raddham nihshreyasam pumsam

"It is the opinion of expert transcendentalists that the ultimate goal of performing all traditional good works, penances, sacrifices, charities, mystic activities, trances, etc. is to invoke My satisfaction."*

Shrila Shridhara Svami comments:

"In this verse the Supreme Personality of Godhead says: `Nothing is more important than satisfying Me.' He says: `It is the opinion of expert transcendentalists (tattvavin-matam) that the ultimate goal (raddham nihshreyasam) of performing all traditional good works (beginning with purta) is to invoke My satisfaction (mat-pritih)'."

The meaning here is that persons who are not great transcendentalists, persons who do not know the real truth, think other results are more important than satisfying the Supreme Personality of Godhead. These persons think devotional service is only a tool that one uses to perform these other activities.

Anuccheda 34

What is the opinion of the advanced transcendentalists, the persons who know the real truth? The Supreme Personality of Godhead Himself explains (Shrimad-Bhagavatam 3.9.42):

aham atmatamanam dhatah
preshthah san preyasam api
ato mayi ratim kuryad
dehadir yat-krite priyah

"I am the Supersoul of every individual. I am the supreme director and the dearest. People are wrongly attached to the gross and subtle bodies, but they should be attached to Me only."*

In this verse the Supreme Personality of Godhead says: "I (aham) am the Supersoul (atma). I am like the sun, and the of individual souls (atmanam), are like the rays of My sunlight."

This is also described in these words of Shrimad-Bhagavatam (10.14.55):

krishnam enam avehi tvam
atmanam akhilatmanam

"You should know Krishna as the original soul of all atmas (living entities)."

in Shrimad-Bhagavatam 3.9.42.the Supreme Personality of Godhead declares: "I am supremely pure. I am the dearest (preshtha) of all dear things (preyasam). People are wrongly attached to the gross and subtle bodies (krite dehadibhir priyah), but they should be attached to Me only." These words mean: "They who have the fault of not understanding Me do not do everything for Me." This verse was spoken by Shri Garbhodakashayi Vishnu to the demigod Brahma.

From this it may be understood that pure love (shuddha-priti) for the Supreme Personality of Godhead is the best of all spiritual attainments. It is said in Shrimad-Bhagavatam (6.14.3-5):

rajobhih sama-sankhyatah
parhavair iha jantavah
tesham ye kecanehante
shreyo vai manujadayah

"In this material world there are as many living entities as atoms. Among these living entities, a very few are human beings, and among them few are interested in following religious principles.*

prayo mumukshavas tesham
kecanaiva dvijottama
mumukshunam sahasreshu
kecin mucyeta sidhyati

"O best of the brahamnas, Shukadeva Gosvami, out of many persons who follow religious principles, only a few desire liberation from the material world. among many thousands who desire liberation, one may actually achieve liberation, giving up material attachment to society, friendship, love, county, home, wife, and children. And among many thousands of such liberated persons, one who can understand the true meaning of liberation is very rare.*

muktanam api siddhanam
narayana-parayanah
sudurlabhah prashantatma
kotishv api maha-mune

"O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Narayana, or Krishna. Such devotees, who are fully peaceful, are very rare."*

In these verses the word "sreyah" means "persons who are interested in following religious principles so they will be happy in the next life, are better", and "mucyeta" means "they beocme liberated even while living in the material world". If after they attain liberation, such souls do not commit offenses to the Supreme Personality of Godhead, they attain the highest, the final liberation. The liberated sousl who commit offenses to the Supreme Personality of Godhead are described in these words of Shrimad-Bhagavatam (10.2.32):

aruhy kricchrena param padam tatah
patanty adho 'nadrita-yushmad-anghrayah

"O lotus-eyed one, those who think they are liberated in this life but who are without devotional service to You are of impure intelligence. Although they accept severe austerities and penances to rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet."*

These persons were also described in these words of the scriptures quoted previously in Bhakti-sandarbha (110-120):

jivan-muktah prapadyante
punah samsara-vasanam
yady acintya-maha-shaktau
bhagavarty aparadhinah

"Even liberated souls will again take birth in the world of birth and death if they offend the Supreme Personality of Godhead, whose great powers are beyond all understanding."

nanuvrajati yo mohad
vrajantam parameshvaram
jnanagni-dagdha-karmapi
sa bhaved brahma-rakshasah

"Even if his past karma is burned to ashes by spiritual knowledge, a person who does not worship the Supreme Personality of Godhead when He arrives will take birth as a brahma-rakshasa demon."

Among many millions of liberated souls, one exalted devotee of the Lord is rare. It is said in Shrimad-Bhagavatam (10.9.21):

nayam sukhapo bhagavan. . .

"The Supreme Personality of Godhead, who is known as the son of Yashoda and Nanda Maharaja, is never so completely known to the yogis and speculators. But He is easily available to His devotees."*

It is also said in Shrimad-Bhagavatam (5.6.18):

muktim dadati karhicit sma na bhakti-yogam

"Those engaged in getting the Lord's favor attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."*

In Shrimad-Bhagavatam (10.14.5) it is said:

narayana-parayanah sudurlabhah

"O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a

Such devotees are peaceful (prashantatma) because they have full faith in the Shri Supreme Personality of Godhead.

This is confirmed in Shrimad-Bhagavatam (11.19.36), where the Supreme Lord declares:

shamo man-nishthata buddheh

"Faith in Me is peacefulness of the intelligence."

The verses quoted in the beginning of this anuccheda were spoken by King Parikshit to Shrila Shukadeva Gosvami.

Anuccheda 36

It is said in Shrimad-Bhagavatam (2.1.7):

prayena munayo rajan
nivratta vidhi-shedhatah
nairgunya-stha ramante sma
gunanukathane hareh

"O King Parikshit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord."*

In these words the devotional service performed by the great souls is described. The position of the non-devotees is criticized in these words of Shrimad-Bhagavatam (2.3.24):

tad ashma-saram hridayam batedam

"Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes, and the hairs stand on end."*

The devotees are also praised in these words of Shrimad-Bhagavatam (7.13.23):

tathapi brumahe prashnams
tava rajan yatha-shrutam
sambhashaniyo hi bhavan

atmanah shuddhim icchata

"My dear king, although you know everything, you have posed some questions, which I shall try to answer according to what I have learned by hearing from authorities. I cannot remain silent in this regard, for a personality like you is just fit to be spoken to by one who desires self-purification."*

In this verse the word "shuddhim" means "the desire to attain pure devotional service". This verse was spoken by Lord Dattatreya to Shri Prahlada.

Anuccheda 37

The devotees are also praised in these words of Shrimad-Bhagavatam (11.14.24):

vag gadagada dravate yasya cittam
rudaty abhikshnam hasati kvacic ca
vilajja udgayati nrityate ca
mad-bhakti-yukto bhuvanam punati

"A devotee whose voice becomes choked, whose heart melts, who weeps again and again, who becomes embarrassed, and who sometimes laughs, sings, and dances, purifies the whole world."

The meaning of this verse is clear.

Anuccheda 38

The Supreme Lord Himself praises the devotees in these words of Shrimad-Bhagavatam (11.14.16):

nirapeksham munim shantam
nirvairam sama-darshanam
anuvrajamy aham nityam
puyety anghri-renubhih

"I follow a devotee who is peaceful and desireless, who always thinks of Me, who sees everyone equally, and who thinks of no one as his enemy. I follow him so I may become purified by the dust of his feet."

In this verse the Supreme Lord says: "I follow a pure devotee (muni), a devotee like Shri Narada and others, a devotee who is peaceful (shantam) and desireless (nirapeksham), who does not think some things should be accepted and others should be rejected (sama-darshanam), and who thinks of no one as his enemy (nirvairam)."

In this verse the Supreme Lord says: "I am devoted to the saintly persons who have sincere devotion to Me." Why does the Lord follow such devotees. The Lord says: "I follow them so I may become absolved

(puyeya) of the debt I owe them for their devotion to Me". That is the meaning here. this verse was spoken by the Supreme Personality of Godhead.

Anuccheda 39

The devotees are again praised in these words of Shrimad-Bhagavatam (7.4.36):

gunair aham asankhyeyair
mahatmyam tasya sucyate
vasudeve bhagavati
yasya naisargiki ratih

"Who could list the innumerable transcendental qualities of Prahlada Maharaja? He had unflinching faith in Vasudeva, Lord Krishna (the son of Vasudeva), and unalloyed devotion to Him. His attachment to Lord Krishna was natural because of His previous devotional service. Although his good qualities cannot be enumerated, they prove that he was a great soul (mahatma)."*

The word "tasya" (of him) in this verse refers to Shri Prahlada. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 40

All of this proves that pure love for the Supreme Personality of Godhead is the highest goal of life. This truth is also confirmed by this prose passage of Shrimad-Bhagavatam (6.9.39):

atha ha vava tava mahimamrita-rasa-samudra-viprusha sakrid avalidhaya sva-manasi nishyandamananavarata-sukhena vismarita-drishta-shruta-vishaya-sukha-leshabhasah parama-bhagavata ekantino bhagavati sarva-bhuta-priya-suhridi sarvatmani nitaram nirantaram nirvrita-manasah katham u ha va ete madhumanthana punah svartha-kushala hy atma-priya-suhridah sadhavas tvac-caranambujanusevam vishrijati na yatra punar ayam samsara-paryavartah

"Therefore, O killer of the Madhu demon, incessant transcendental bliss flows in the minds of those who have even once tasted but a drop of the nectar from the ocean of Your glories. Such exalted devotees forget the tiny reflection of so-called material happiness produced from the material senses of sight and sound. Free from all desires, such devotees are the real friends of all living entities. Offering their minds unto You, and enjoying transcendental bliss, they are expert in achieving the real goal of life. O Lord, You are the soul and dear friend of such devotees, who never need return to this material world. How could they give up engagement in Your devotional service?"*

Liberation is described in these words of Shrimad-Bhagavatam (7.15.35):

cittam brahma-sukha-sprishtam

"When one's consciousness is uncontaminated by material lusty desires, it becomes calm and peaceful in all activities, for one is situated in eternal blissful life. Once situated on that platform, one does not return to materialistic activities."*

These words of Shrimad-Bhagavatam say: "O Lord, You are the dear friend of the individual spirit souls". The verse quoted in the beginning of this anuccheda was spoken by the demigods to the Supreme Personality of Godhead

Anuccheda 41

Liberation is again described in these words of Shrimad-Bhagavatam (1.5.18-19):

tasyaiva hetoh prayateta kovindo
na labhyate yad bhramatam upary adhah
tal labhyate duhkavad anyatah sukham
kalena sarvatra gabhira-ramhasa

"Persons who are actually intelligent and philosophically inclined should endeavor only for that purposeful end which is not obtainable even by wandering from the topmost planet (Brahmaloka) to the lowest planet (Patala). As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in the course of time we obtain miseries even though we do not desire them."*

na vai jano jatu kathanca navrajen
mukunda-sevy anyavad anga samshritim
smaran mukundanghry-upaguhnam punar
vihatum icchen na rasa-graho janah

"My dear Vyasa, even though a devotee of Lord Krishna sometimes falls down somehow or other, he certainly does not undergo material existence like others (fruitive workers, etc.) because a person who has once relished the taste of the lotus feet of the Lord can do nothing but remember that ecstasy again and again."*

The meaning of these verses is clear. These verses were spoken by Shri Narada.

Anuccheda 42

Devotional service and liberation are described in these words of Shrimad-Bhagavatam (4.20.29):

bhajanty atha tvam ata eva sadhavo

vyudasta-maya-guna-vibhramodayam
bhavat-padanusmaranad rite satam
nimittam anyad bhagavan na vidmahe

"Great saintly persons who are always liberated take to Your devotional service because only by devotional service can one be relieved from the illusions of material existence. O my Lord, there is no reason for the liberated souls to take shelter at Your lotus feet except that such souls are constantly thinking of Your feet."*

Shrila Shridhara Svami comments:

"This verse says: `O Supreme Personality of Godhead, because You are kind and affectionate to the poor and fallen, the devotees (sadhavah), who have no material desires, worship (bhajanti) You (tvam), who are attained by those who have (atha turned away from impersonal speculations.' What is the Supreme Personality of Godhead like? He is free of all bewildered material activities inspired by the mode of material nature. Why do the devotees worship the Supreme Personality of Godhead? This verse explains: `O Lord, the devotees do not know anything but Your feet' (bhavat-padanusmaranad anyan na vidmahe)."

This verse was spoken by King Prithu to Lord Vishnu.

Anuccheda 43

In this way it is seen that the devotees desire only love for the Supreme Personality of Godhead. They reject everything else. This is described in these words of Shrimad-Bhagavatam (10.39.1-2):

sukhopavishtah paryanke
rama-krishnoru-manitah
lebhe manorathan sarvan
pathi yan sa cakara ha

kim alabhyam bhagavati
prasanne shri-niketane
tathapi tat-para rajan
na hi vanchanti kincana

"Akrura was warmly received by Lord Krishna and Nanda Maharaja and offered a resting place for the night. In the meantime the two brothers Balarama and Krishna went to take Their supper. Akrura sat on his bed and began to reflect that all the desires which he had anticipated while coming from Mathura to Vrindavana had been fulfilled. Lord Krishna is the husband of the goddess of fortune. Being pleased with His pure devotee, He can offer whatever the devotee desires. But the pure devotee does not ask anything from the Lord for his personal benefit."*

The word "sah" (he) in this verse refers to Akrura. The word "yan" (them) in this verse is explained in these words spoken by Akrura Shrimad-Bhagavatam (10.38.3):

kim mayacaritam bhadram
kim taptam paramam tapah
kim vathapy arhate dattam
yad drakshyamy adya keshavam

"What pious deeds did I do? What gerat austerities did I perform? What charity did I give, that today I will see Lord Krishna?"

In these words it is seen that the devotees desire only devotional service. Here someone may object: "Why do the devotees not pray for liberation and other desirable things?" This protest is answered in this verse by the words "kim alabhyam" (What cannot be attained when when has satisfied Lord Krishna?). These verses were spoken by Shrila Shukadeva Gosvami.

Anuccheda 44

Pure love for the Supreme Personality of Godhead is again described in these words of Shrimad-Bhagavatam (1.19.16):

punash ca bhuyad bhagavaty anante
ratih prasangash ca tad-ashrayeshu
mahatsu yam yam upayami shrishtim
maitry astu sarvatra namo dvijebhyah

"Again, offering obeisances unto all you brahmanas, I pray that if I should again take my birth in the material world I will have complete attachment to the unlimited Lord Krishna, association with His devotees, and friendly relations with all living beings."*

In this verse the word "shrishtim" means "birth, and "sarvatra maitrim" means "without casting a cruel glance on anyone". Being especially respectful to the brahmanas, he says here "namah" (I offer my respectful obeisances). This verse was spojen by King Parikshit.

Anuccheda 45

That the devotees desire only to have love for the Supreme Personality of Godhead is described in these words of Shrimad-Bhagavatam (4.9.36):

na vai mukundasya padaravindayo
rajo-jushas tata bhavadrisha janah
vanchanti tad-dasyam rite 'rtham atmano
yadricchaya labdha-manah-samriddhayah

"My dear Vidura, persons like you, who are pure devotees of the lotus feet of Mukunda (the Supreme

Personality of Godhead, who can offer liberation) and who are always attached to the honey of His lotus feet, are always satisfied in serving at the lotus feet of the Lord. In any condition of life such persons remain satisfied, and thus they never ask the Lord for material prosperity."*

The words "yadrcchaya labdha-manah samrddhayah" mean "without making any effort they attain great spiritual wealth in their hearts". the briefest merciful glance of the Lord fulfills all desires. That is the power of devotional service.

That the devotees desire only to love the Supreme Personality of Godhead is also seen in these words of Shrimad-Bhagavatam (4.9.29):

naicchan mukti-pater muktim
tasmāt tapam upeyivan

"He did not demand actual liberation from the material world, but at the end of his devotional service, when the Supreme Personality of Godhead appeared before him, he was simply ashamed of the material demands he had in his mind."*

In these words spoken by Dhruva Maharaja the word "mukti" refers to devotional service. This interpretation of the word "mukti" is confirmed by these words of the scriptures:

vishnor anucaratvam hi
moksham ahur man;ishinah

"The wise philosophers affirm that devotional service to Lord Vishnu is true liberation."

The verse quoted in the beginning of this anuccheda was spoken by Shri Maitreya.

Anuccheda 46

Desires other than the desire to love the Supreme Personality of Godhead are criticized in the following two prayers of a pure devotee, prayers recorded in the following five prose paragraphs of Shrimad-Bhagavatam (5.24.23.-26):

yat tad bhagavatanadhigatanyopayena yacna-cchalenapahrīta-sva-sharīraveshita-loka-trayo varuna-pashaish
ca sampratimukto giri-daryam capaviddha iti hovaca.

"When the Supreme Personality of Godhead could see no other means of taking everything away from Bali Maharaja, He adopted the trick of begging from him and took away all the three worlds. Thus only his body was left, but the Lord was still not satisfied. He arrested Bali Maharaja, bound him with the ropes of Varuna, and threw him in a cave in a mountain. Nevertheless, although all his property was taken and he was thrown into a cave, Bali Maharaja was such a great devotee that he spoke as follows.*

nunam batayam bhagavan artheshu na nishnato yo 'sav indro yasya sacivo mantraya vrita ekantato brihaspatis tam atihaya svayam upendrenatmanam ayacatatmanash cashisho no eva tad-dasyam ati-gambhira-vayasah kalasya manvantara-parivrittam kiyal loka-trayam idam.

"Alas, how pitiable it is for Indra, the king of heaven, that although he is very learned and powerful and although he chose Brihaspati as his prime minister to instruct him, he is completely ignorant concerning spiritual advancement. Brhaspati is also unintelligent because he did not properly instruct his disciple Indra. Lord Vamanadeva was standing at Indra's door, but King Indra instead of begging Him for an opportunity to render transcendental loving service, engaged him in asking me for alms to gain the three worlds for his sense gratification. Sovereignty over the three worlds is very insignificant because whatever material opulence one may possess lasts only for an age of Manu, which is but a tiny fraction of endless time.*

yasyanudasyam evasmat-pitamahah kila vavre na tu sva-pitryam yad utakutobhayam padam diyamanam bhagavatah param iti bhagavatoparate khalu sva-pitari.

"Bali Maharaja said: My grandfather Prahlada Maharaja is the only person who understands his own self-interest. Upon the death of Prahlada's father, Hiranyakashipu, Lord Nrisimhadeva wanted to offer Prahlada his father's kingdom and even wanted to grant him liberation from material bondage, but Prahlada accepted neither. Liberation and material opulence, he thought, are obstacles to devotional service, and therefore such gifts are not His actual mercy. Consequently, instead of accepting the results of karma and jnana, Prahlada Maharaja simply begged the Lord for engagement in the service of His servant.*

tasya mahanubhavasyanupatham amrijita-kashayah ko vasmad-vidhah parihina-bhagavad-anugraha upajigamishatiti.

"Bali Maharaja said: Persons like us, who are still attached to material enjoyment, who are contaminated by the modes of material nature, and who lack the mercy of the Supreme Personality of Godhead, cannot follow the supreme path of Prahlada Maharaja, the exalted devotee of the Lord."*

Shrila Shridhara Svami comments:

"In this five paragraphs pure devotional service is described."

These words were spoken by Maharaja Bali to Lord Vamana. In these paragraphs the word "tam" (to Him_ refers to Lord Vamana. Here "atihaya" means "not desiring any other goal". Here King Bali says: "Lord Vamanadeva was standing at Indra's door, but King Indra instead of begging Him for an opportunity to render transcendental loving service, engaged him in asking me for alms to gain the three worlds for his sense gratification."*

In this passage the word "anudasyam" (serving the devotees of the Lord) is described in these words of Shrimad-Bhagavatam (7.9.24):

naya mam nija-bhritya-parshvam

"My dear Lord, I request You to place me in touch with Your pure devotee and let me serve him as a sincere servant."*

In this passage the word "sva-pitryam" (my paternal property) refers to sovereignty over the three worlds. The phrase "yad uta akutobhayam padam" (the position of fearlessness) refers to liberation. Then Bali Maharaja says: "tan na tu vavre" (he did not accept it). Why not? Because it was something other (param) than the Supreme Personality of Godhead (bhagavatah). Fearing that one might think in terms of the Supreme Lord's shadow potency or the Lord's partial expansions, King Bali here uses the word "bhagavatah" (the Supreme Personality of Godhead Himself). The passage quoted in the beginning of this anuccheda was spoken by Shrila Shukadeva Gosvami.

Anuccheda 47

The devotees are indifferent to pleasure or pain in this world. That is the proof of their purity. This is described in these words of Shrimad-Bhagavatam (6.17.28):

narayana-parah sarve. . .

"Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Narayana, never fear any condition of life. For them the heavenly planets, liberation, and the hellish planets are all the same, for such devotees are interested only in the service of the Lord."*

Out of kindness for His devotees, the Supreme Lord removes from them everything that has no relation to Him. The Lord throws these things far away. This is described in Shrimad-Bhagavatam (8.22.24), where the Supreme Personality of Godhead Himself says:

brahman yam anugrihnam
tad-visho vidhunomy aham

"My dear Lord Brahma, because of material opulence a foolish person becomes dull-witted and mad. Thus he has no respect for anyone within the three worlds and defies even My authority. To such a person I show special favor by first taking away all his possessions."*

That the Supreme Personality of Godhead forbids his devotees from struggling to attain things that have no relation to Him is described in these words of Shrimad-Bhagavatam (6.11.23):

traivargikayasa-vighatam asmat-
patir vidhatte purushasya shakra
tato 'numeyo bhagavat-prasado
yo durlabho 'kincana-gocar'o 'nyaih

"Our Lord, the Supreme Personality of Godhead, forbids His devotees to endeavor uselessly for religion,

economic development, and sense gratification. O Indra, one can thus infer how kind the Lord is. Such mercy is obtainable only by unalloyed devotees, not by persons who aspire for material gain."*

This verse means: "If an independent-minded devotee (purushasya) strives to attain some material thing in the three worlds (traivargikayasa), then the Supreme Personality of Godhead personally creates obstacles (tad-vighatam vidhatta) to prevent the devotee from attaining his desires. The word "akincana-gocara" means that if the devotee strives to attain material pleasures or non-devotional liberation, the Lord creates obstacles to stop the devotee. The word "akincana" means "pure devotee". This has already been explained in the Bhakti-sandarbha. The verse quoted in the beginning of this anuccheda was spoken by Shriman Vritra to the demigod Indra.

Anuccheda 48

If a devotee prays for material things, he wishes them only to serve the Supreme Lord. The devotee does not wish them for his own personal sense gratification. This is described in these words of Shrimad-Bhagavatam (10.70.41):

yakshyati tvam makhendrena
rajasuyena pandavah
parameshthya-kamo nripatis
tad bhavan anumodatam

"First of all I may inform You that King Yudhishtira has all material opulences which are possible to achieve in the highest planetary system, Brahmaloaka. He has no material opulence for which to aspire, and yet he wants to perform Rajasuya sacrifices only to get Your association and to please You."*

In this verse the word "parameshthya" means "Lord Krishna, the king of Dvaraka". That the word "parameshthi" refers to Lord Krishna is confirmed by the following words describing Lord Krishna's accepting the rice brought by Sudama Vipra (Shrimad-Bhagavatam 10.81.10):

tavac chrir jagrihe hastam
tat-para parameshthinah

"Rukmini-devi, who is the goddess of fortune herself, checked the Lord by catching hold of His hand."*

Because "parameshthi" refers to Lord Krishna, the word "parameshthya" may be taken to mean "the opulence of Dvaraka City". Interpreted in this way, the word "parameshthya-kamah" means "desiring opulence like that of Lord Krishna Himself". He desired opulence like that of Dvaraka so Indraprastha would be a fit place for Lord Krishna to reside. He had no other desire. This truth about Maharaja Yudhishtira is also described in these words of Shrimad-Bhagavatam (1.12.6):

kim te kamah sura-sparha
mukunda-manaso dvijah
adhijahur mudam rajnah

kshudhitasya yathetare

"O brahmanas, the opulence of the king was so enchanting that the denizens of heaven aspired for it. But because he was absorbed in the service of the Lord, nothing could satisfy him except the Lord's service."*

By Lord Krishna's mercy, Maharaja Yudhishtira attained this desire. This is described in these words of Shrimad-Bhagavatam (10.75.34-35):

sabhayam maya-klptayam
kvapi dharma-suto 'dhirat
vrito 'nugair bandhubhish ca
krishnenapi sva-cakshusha

asinah kancane sakshad
asane maghavan iva
parameshthya-shriya jushtah
stuyamanash ca vandibhih

"Once upon a time king Yudhishtira was sitting on the golden throne in the palace constructed by the demon Maya. His four brothers and other relatives, as well as his great well-wisher, the Supreme Personality of Godhead, Krishna, were present and the material opulence of King Yudhishtira seemed no less than that of Lord Brahma."*

In these verses the word "sva-caksusa" (with his own eye) is an adjective referring to Lord Krishna. A person who has eyes and can see has a possession a blind man does not have. A blind man will certainly yearn to attain such a possession, the possession of having eyes that can see. If a person loses his sight, then all his possessions become useless to him. For the devotees, devotees who consider Lord Krishna their Lord and master, Lord Krishna's is their precious eyes.

Making reference to the Pandavas, Shrila Shukadeva Gosvami spoke these words to Maharaja Parikshit (Shrimad-Bhagavatam 1.16.20):

na va. . .
. . .ye 'dhyasanam raja-kirita-jushtam
sadyo jahur bhagavat-parshva-kamah

"O chief of all the saintly kings of the Pandu dynasty who are strictly in the line of Lord Shri Krishna! It is not at all astonishing that you give up your throne, which is decorated with the helmets of many kings, to achieve eternal association with the Supreme Personality of Godhead."*

Speaking to Lord Krishna, Shri Narada said:

tad bhavan anumodatam

"May Your Lordship be pleased."

In this way it is seen that the Supreme Personality of Godhead is pleased with His pure devotees. The Supreme Personality of Godhead personally affirmed this truth by saying (Shrimad-Bhagavatam 10.60.50):

yan yan kamayase kaman
mayy akamaya bhamini
santi hy ekanta-bhaktayas
tava kalyani nityada

"O most beautiful Rukmini, You are My dearmost wife. I am greatly pleased to understand how much love you have for Me. Please take it for granted that no matter what ambition and desire you might have and no matter what you might expect from Me, I am always at your service."*

Here the word "akamah" means "devotional service where pure love for Lord Krishna is present and where there is no other desire." In this way "akamah" means "the desire for devotional service had nothing else". The word "akamah" is used in that way in these words of Shrimad-Bhagavatam (2.3.10):

akamah sarva-kamo va. . .

"A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the Supreme whole, the Personality of Godhead."*

Devotional service with pure love for the Supreme Lord is also described by Shri Prahlada in these words of Shrimad-Bhagavatam (7.10.3):

bhritya-lakshana-jijnasuh. . .

"O my worshipable Lord, because the seed of lusty desires, which is the root cause of material existence, is within the core of everyone's heart, You have sent me to this material world to exhibit the symptoms of a pure devotee.*

"Otherwise, O my Lord, O supreme instructor of the entire world, You are so kind to Your devotee that You could not induce him to do something unbeneficial for him. On the other hand, one who desires some material benefit in exchange for devotional service cannot be Your pure devotee. Indeed, he is no better than a merchant who wants profit in exchange for service."*

Therefore, in Shrimad-Bhagavatam 10.60.50 the words "akamaya yan yan kamayase kaman" mean "O Queen Rukmini, whatever you desire to attain the great treasure of loving devotional service to Me". Because Rukmini is Lord Krishna's eternal beloved, the eternal goddess Lakshmi, she is here addressed by the word "santi" (O eternal one).

Here the word "ekanta-bhaktayah" means "who do not desire anything for your own benefit", "kamini" means "O you who desire only to please Me", and "kalyani" means "O you who remove all obstacles to attaining the great good fortune that is devotional service". The verse quoted in the beginning of this anuccheda was spoken by Lord Krishna to Queen Rukmini.

The desire for samipya liberation is seen in Shrimad-Bhagavatam 1.16.20):

sadyo jahur bhagavat-parshva-kamah

"O chief of all the saintly kings of the Pandu dynasty who are strictly in the line of Lord Shri Krishna! It is not at all astonishing that you give up your throne, which is decorated with the helmets of many kings, to achieve eternal association with the Supreme Personality of Godhead."*

This is a very intense kind of love for the Supreme Personality of Godhead. In this kind of love the devotee yearns to be always near the Lord. Because residence in the world of birth of death is an obstacle to that end, these devotees pray that their stay in this world be brought to an end.

This is like the love a mother or father feel for their children. When the children are far away, the parents yearn to be with them. This desire to associate with the Lord is also seen in these words of Shrimad-Bhagavatam (7.9.16):

trasto 'smy aham kripana-vatsala duhsahogra-
samsara-cakra-kadanad grasatam pranitah
baddhah sva-karmabhir ushattama te 'nghri-mulam
prito 'pavarga-sharanam hvayase kada nu

"O most powerful, insurmountable Lord, who are kind to the fallen souls, I have been put into the association of demons as a result of my activities, and therefore I am very much afraid of my condition of life within this material world. When will that moment come when You will call me to the shelter of Your lotus feet, which are the ultimate goal from liberation from conditional life?"*

This verse means: "O Lord, because everything in this material world is turned away from You, this world is intolerable (duhsaha) Because the things of this world are all obstacles to devotional service to You, this world is a very fearful (ugram) place. Therefore I am very afraid (trasto 'smi) of the miserable conditions (kadanam) in this material world (samsara-cakram), conditions that are bring sufferings to the hearts of the living entities. In this world I have no power to serve You properly. That even an auspicious situation in the material world is inauspicious for devotional service is also described in these words of Shrimad-Bhagavatam (7.10.1-2):

shri-narada uvaca

bhakti-yogasya tat sarvam
antarayatayarbhakah
manyamano hrishikesham
smayamana uvaca ha

"The great saint Narada Muni continued: Although Prahlada Maharaja was only a boy, when he heard the benedictions offered by Lord Nrisimhadeva, he considered them impediments on the path of devotional service. Thus he smiled very mildly and spoke as follows.*

shri-prahlada uvaca

ma mam pralobhayotpattya
saktam kameshu tair varaih
tat-sanga-bhito nirvinno
mumukshus tvam upashritah

"Prahlada Maharaja said: My dear Lord, O Supreme Personality of Godhead, because I was born in an atheistic family I am naturally attached to material enjoyment. Therefore, kindly do not tempt me with these illusions. I am very much afraid of material conditions, and I desire to be liberated from materialistic life. It is for this reason that I have taken shelter of Your lotus feet."*

In Shrimad-Bhagavatam 7.9.16, Shri Prahlada says: "Although i am afraid (trasto 'smi) of this material world, I am still, because of my offenses to the Lord, placed among these many demons who are like me. Bound by my past karma (sva-karmabhir baddhah), I am thrown (pranitah) amongst them. Therefore, suffering because I am now far from You, I beg: `When (kada nu) will You, being pleased with me (pritah), call me to the shelter of Your lotus feet (anghrim), which are the ultimate goal for liberation from conditional life (apavarga-sharanam)?' " This verse was spoken by Shri Prahlada to Lord Nrisimha.

Anuccheda 50

In the account of the Vishnu Purana, Shri Prahlada, although praying to attain love for the Lord, is not averse to residing in the material world. He says (Vishnu Purana 1.20.18, 19, 26, and 27):

natha yoni-sahasreshu
yeshu yeshu vrajamy aham
teshu teshv acyuta bhaktir
acyute 'stu sada tvayi

"O Lord, I pray that I will always have unflinching devotion to You, even if I must take take birth in thousands of wombs in this world,

ya pritim avivekanam
vishayeshv anapayini
tvam anusmaratah sa me
hridayan napasrpatu

"Fools fall in love with material sense objects. As they always love senses obejts, may I always love You. I always meditate on You. I pray that You will never leave my heart."

krita-krityo 'smi bhagavan
varenanena yat tvayi
bhavitri tvat-prasadena
bhaktir avyabharini

"O Supreme Personality of Godhead, please give me the boon that by Your mercy I will always have unflinching devotion to You. With this boon my life will be successful.

dharmartha-kamaih kim tasya
muktis tasya kare sthita
samasta-jagatam mule
yasya bhaktih sthira tvayi

"What to speak of piety, economic development, sense gratification, even liberation stands in the hand of anyone who has firm devotion to You, the root from which all the worlds have grown."

To these words the Supreme Personality of Godhead gave this reply (Vishnu Purana 1.20.28):

yatha te nishcalam ceto
mayi bhakti-samanvitam
tatha tvam mat-prasadena
nirvanam param apsyasi

"Because your heart has unflinching devotion to Me, by My mercy you will attain final liberation."

This last verse means: "to the extent that you have unflinching devotion to Me, to that extent You are qualified to serve My feet." This same idea is also seen in these words of Shrimad-Bhagavatam (5.14.44):

sevanurakta-manasam abhavo 'pi phalguh

"Indeed, even liberation is considered insignificant for those whose minds are attracted to the loving service of the Lord."*

This same meaning is also hinted in these words of Shrimad-Bhagavatam (11.2.8):

aham kila puranantam
prajartho bhuvi mukti-dam
apujayam na mokshaya
mohito deva-mayaya

"Wishing a child, I long ago worshiped the limitless Supreme Lord, who can give the gift of liberation. Bewildered by the Lord's illusory potency, I did not worship Him to attain liberation."

This verse means: "Wishing a child, in my own expanded form, where I bore the name Sutapa, I long ago worshiped (apujayam) the limitless Supreme Lord, who can give the gift of liberation (muktidam). I did not worship Him to attain liberation. Bewildered (mohitah) by the Lord's (deva) merciful (mayaya) glance, I desired to have a son." Here the word "maya" means "mercy". In the Vishva-prakasha Dictionary it is said:

maya dambhe kripayam ca

"The word `maya' may mean `trickery' or `mercy'."

In Shrimad-Bhagavatam 11.2.8 the word "kila" (indeed) means "the Supreme Personality of Godhead's words in the maternity room prove all this". It is also said in Shrimad-Bhagavatam (11.2.9):

yatha vicitra-vyasanat. . .

"O saintly spiritual master, please teach me how I may become free from this fearful material world filled with dangers."

In this verse the word "vyasana" (danger) means "the dangers that come from being separated from the Supreme Lord" and the word "bhaya" (fear) means "the fears that come from being separated from the Supreme Lord". It is also said in Shrimad-Bhagavatam (11.2.33):

manye kutashcit. . .

"I think devotional service to the lotus feet of the infallible Supreme Personality of Godhead is the only way a person whose heart is always agitated, a person who thinks his external material body is his true self, can become free from all fear. When devotional service is present fears come to an end."

Shri Narada explains (Shrimad-Bhagavatam 11.5.45):

tvam apy etan. . .

"O very fortunate one, by faithfully following the path of devotional service you have now heard, you will become liberated and will attain the Supreme."

Here the word "vishva" shows that by attaining the Supreme Personality of Godhead one becomes free from both fears and dangers that come from His absence. At the end of this conversation it is said (Shrimad-Bhagavatam 11.5.54):

tvam apy etan. . .

"O fortunate one, by faithfully following this path you have heard from me, this path of worshipping the Supreme Personality of Godhead, you will become liberated and will attain the Supreme."

In this verse and the verse following it the way to attain association with Lord Krishna is described. Shrimad-Bhagavatam 11.2.8, which was quoted in this anuccheda, was spoken by Shri Vasudeva Maharaja to Shri Narada.

Anuccheda 51

In this way the devotees pray to attain loving pastimes with the Supreme Personality of Godhead. Pure (ekanti) devotees are of two kinds: 1. devotees whose love for the Lord is not yet born (ajata-priti) and 2. devotees who love for the Lord has been born (jata-priti). The jata-priti devotees are of three kinds: 1. the devotees in shanta-rasa and other devotees like them whose contact with the Lord consists mainly of seeing Him, 2. the Lord's associates in the various rasas who directly see the Lord and also serve Him, and 3. the most important associates of the Lord. The ajata-priti devotees pray that they will attain love for the Lord. It is the goal of their lives. Among the jata-priti devotees, the devotees in shanta-rasa pray to see the Lord directly, but they do not pray to serve Him. They do not desire to serve Him. They are satisfied if the Lord will even only once mercifully glance on them. This is seen in the following description of Kardama Muni Shrimad-Bhagavatam 3.21.46):

nati-kshamam bhagavatah. . .

"His body shone most brilliantly. Though he had engaged in austere penance for a long time, he was not emaciated, for the Lord had cast His affectionate sidelong glance upon him and he had also heard the nectar flowing from the moonlike words of the Lord."*

These devotees are not very eager or very determined to be always close to the Lord. However other devotees, the devotees who are the Lord's personal associates, yearn to love the Lord deeply. Yearning to serve the Lord in a particular way, they pray to stay near the Lord. Their prayer to attain loving pastimes with the Lord becomes stronger and stronger. That is the great virtue of these devotees. When, because they are very humble, they do not think they will ever become personal associates of the Lord, they still pray that their love for Him will never perish. That is their virtue. They pray that they will become free from the world of birth and death so they will attain personal association with the Lord. Still, they have not attained the stage of ecstatic love. These devotees have not yet attained the stage of ruci. That engaged in devotional service is the proper way to attain association with the Lord is confirmed by the Lord Himself in these words (Shrimad-Bhagavatam 11.20.33):

sarvam mad-bhakti-yogena. . .

"Everything is attained by serving Me with devotion. If somehow he desires them, My devotee easily attains Svargaloka, liberation, or My own spiritual abode."

Even so, it is said in Shrimad-Bhagavatam (3.29.13):

salokya-sarshti. . .

"A pure devotee does not accept any kind of liberation-salokya, sarshti, samipya, sarupya, or ekatva- even if they are offered by the Supreme Personality of Godhead."*

This means that the devotees will never accept these kinds of liberation if by accepting them they will not be able to serve the Lord. However, if these kinds of liberation help them serve the Lord, then the devotees happily accept them. That is the meaning of these words of Shrimad-Bhagavatam. Sayujya liberation, where one becomes one with the Lord, is the only liberation the devotees will not accept. Filled with desires to serve the Lord in various ways, they happily accept sarupya liberation if that liberation helps their service. The eternal servants of the Lord in Vaikuntha are all devotees like this. In this world also are seen devotees who are like the Lord in some ways, devotees who are intelligent, youthful, princes, or who have forms in some ways like the Lord's. These devotees are praised by the people. Pure devotees have the attainment of love for the Supreme Personality of Godhead is the goal of their lives. Such devotees desire only to attain love for the Supreme Personality of Godhead. They have no other desire. They are engaged in devotional service. They crush the cycle of repeated birth and death. They never act sinfully. They are described in these words of Shrimad-Bhagavatam (3.25.32-38):

animitta bhagavati
bhaktih siddher gariyasi

"When the service spirit is engaged in devotional service to the Supreme Personality of Godhead, without any motive, that is far better even than salvation.*

jarayat ashv ya kosham
nigirnam analo yatha

"Bhakti, devotional service, dissolves the subtle body of the living entity without separate effort, just as fire in the stomach digests all that we eat.*

naikatmatam me sprihayanti kecin
mat-pada-sevabhirata mad-ihah
ye 'nyonyato bhagavatah prasajya
sabhajayante mama paurushani

"A pure devotee, who is attached to the activities of devotional service and who always engages in the service of My lotus feet, never desires to become one with Me. Such a devotee, who is unflinchingly engaged, always glorifies My pastimes and activities.*

pashyanti te me rucirany amba santah
prasanna-vaktraruna-lochanani

rupani divyani vara-pradani
sakam vacam sprihaniyam vadanti

"O My mother, My devotees always see the smiling face of My form, with eyes like the rising morning sun. They like to see My various transcendental forms, which are all benevolent, and they also talk favorably with Me.*

tair darshaniyavayavair udara-
vilasa-hasekshita-vama-suktaih
hritatmano hrita-pranamsh ca bhaktir
anicchato me gatim anvim prayunkte

"Upon seeing the charming forms of the Lord, smiling and attractive, and hearing His very pleasing words, the pure devotee almost loses all other consciousness. His senses are freed from all other engagements, and he becomes absorbed in devotional service. Thus in spite of his unwillingness, he attains liberation without separate endeavor.*

atho vibhutim mama mayavinas tam
aishvaryam ashtangam anupravrittam
shriyam bhagavatim vasprihayanti bhadram
parasya me te 'shnuvate tu loke

"Thus because he is completely absorbed in thought of Me, the devotee does not desire even the highest benediction obtainable in the upper planetary systems, including Satyaloka. He does not desire the eight material perfections obtained from mystic yoga, nor does he desire to be elevated to the kingdom of God. Yet even without desiring them, the devotee enjoys, even in this life, all the offered benedictions.*

na karhicin mat-parah shanta-rupe
nankshyanti no me 'nimisho ledhi hetih
yesham aham priya atma sutash ca
sakha guruh suhrido daivam ishtam

"The Lord continued: My dear mother, devotees who receive such transcendental opulences are never bereft of them. Neither weapons nor the change of time can destroy such opulences. Because the devotees accept Me as their friend, their relative, their son, preceptor, benefactor, and Supreme Deity, they cannot be deprived of their possessions at any time.*

In these verses the word "anmvim" means "the difficult to understand attainment of being a personal associate of the Supreme Personality of Godhead". The pure devotees are like a person determined to perform a yajna (kratu-nyaya). Attainment of love for the Supreme Personality of Godhead is the only goal of their lives. This is described in the following words of the Chandogya Upanishad (3.14.1):

yatha kratu asmil loke purusho bhavati tathetah pretya bhavati

"According to the way he is determined to worship the Supreme Lord in this life, a person attains an appropriate reward after death."

Here the commentator says:

"Here the word `kratu' means `determination."

It is said in the Brihad-aranyaka Upanishad (4.4.5):

sa yatha-kamo bhavati tat-kratur bhavati. yat-kratur bhavati tat-karma kurute. yat karma kurute tad abhisampadyate.

"As a person desires, so he becomes determined to act. As he is determined, so he acts. As he acts, so he reaps the result."

It is also said in the scriptures:

yad yatha yathopasate tad eva bhavanti

"As one worships the Lord, so he attains an appropriate reward."

The Supreme Personality of Godhead promises (Bhagavad-gita 4.11):

ya yatha mam prapadyante
tams tathaiva bhajamy aham

"All of them-as they surrender unto Me-I reward accordingly."*

In the Brahma-vaivarta Purana the Supreme Personality of Godhead again promises:

yadi mam praptum icchanti
prapnuvanty eva nanyatha

"If one desires to attain Me, he will attain Me. It is not otherwise."

This spiritual goal was also attained by the gopis of Vraja. They attained personal association with the Lord. This has already been discussed in Shri Krishna-sandarbha, where these words spoken to the gopis by Lord Krishna were quoted (Shrimad-Bhagavatam (10.82.44):

mayi bhaktir hi bhutanam

amritatvaya kalpate
dishtya yad asin mat-sneho
bhavatinam mad-apanah

"The means of attaining My favor is loving service unto Me, and fortunately you are all thus engaged. Those living beings who render service unto Me are eligible to be transferred to the spiritual world and attain eternal life with knowledge and bliss."*

His opulence. Still, their awareness of His sweetness was more important. This is confirmed by Shrila Shridhara Svami, who in His commentary on Shrimad-Bhagavatam (10.45.1) explains that although Devaki and Vasudeva were certainly aware of the Lord's opulence, their love for Him as their son was a more rare and valuable attainment for them. This is also true for the gopas, as Shrimad-Bhagavatam 10.43.17 explains in the words "shri-gopanam svajanah" (the cowherd men saw Lord Krishna as their relative). The cowherd people were not like Kamsa and the other enemies of the Lord. The cowherd people were overcome with love for Lord Krishna. This is seen in the following words of Shrimad-Bhagavatam (10.16.15):

a-bala-vriddha-vanitah
sarve 'nga pashu-vrittayah
nirjagmur gokulad dinah
krishna-darshana-lalasa

"All the inhabitants of Vrindavana, including the children, women and elderly persons, thought of Krishna just as a cow thinks of her helpless young calf, and thus these poor, suffering people rushed out of the village, intent upon finding Him."***

Maharaja Nanda was situated in the most exalted eternal parental love for the Lord. The Lord personally became his son. What more need be said?

Shrimad-Bhagavatam 10.43.17 quoted in this anuccheda was spoken by Shrila Shukadeva Gosvami.

Anuccheda 100

Because they were aware of the Supreme Lord's sweetness, the cowherd people became the most wise philosophers (parama-jnani). The demigod Brahma, who had personally seen numberless four-armed forms of the Lord, specifically took shelter of the form of Lord Krishna. Brahma said in Shrimad-Bhagavatam (10.14.1):

naumidya te 'bhra-vapushe tadid-ambaraya
gunjavatamsa-paripiccha-lasan-mukhaya
vanya-sraje kavala-vetra-vishana-venu-
lakshma-shriye mridu-pade pashupangajaya

"My dear Lord, You are the only worshipful Supreme Lord, Personality of Godhead. Therefore I am offering my humble obeisances and prayers just to please You. Your bodily features are of the color of clouds filled with water. You are glittering with a silver electric aura emanating from Your yellow garments.*

"Let me offer my respectful repeated obeisances unto the son of Maharaja Nanda who is standing before

me with conchshell, earrings, and peacock feather on His head. His face is beautiful. He is wearing a helmet, garlanded with forest flowers, and He stands with a morsel of food in His hand. He is decorated with cane and bugle, and He carries a buffalo horn and flute. He stands before me with small lotus feet."*

The spiritual love the cowherd people feel for Lord Krishna is the crest jewel of all kinds of love. When opposing things suddenly appear, that love does not waver. On the contrary, that love eclipses all opposition. When obstacles arise, that love increases. In this way spiritual love is like the love hedonists feel for material sense objects. That love the hedonists feel for material senses objects, love that the scriptures and direct perception both declare to be full of faults, is indeed very passionate and strong. In that sense spiritual love is similar to that material love. This is seen in the following prayer spoken by Prahlada Maharaja to Lord Nrisimha in Vishnu Purana (1.20.19):

ya pritir avivekanam
vishayeshv anapayini
tvam anusmaratah sa me
hridayan napasrpatu

"Fools fall in love with material sense objects. As they always love senses objects, may I always love You. I always meditate on You. I pray that You will never leave my heart."

The intensity of spiritual love is also seen in these words spoken by Nanda and Yashoda to Lord Balarama in Shrimad-Bhagavatam (10.65.3):

ciram nah pahi dasharha
sanujo jagad-ishvarah
ity aropyankam alingya
netraih sishicatur jalaih

" `O descendant of Dasharha, O Lord of the universe, may You and Your younger brother Krishna ever protect us.' Saying this, they raised Shri Balarama onto their laps, embraced Him, and moistened Him with tears from their eyes."***

Even though it was very clear the Lord Balarama was Vasudeva's son, a kshatriya, and the Supreme Personality of Godhead Himself, Nanda and Yashoda still thought of Him as their own son. This is seen in these words of Shrimad-Bhagavatam (10.65.1-2):

balabhadrah kusu-shreshtha
bhagavan ratham asthitah
suhrid-didrikshur utkanthah
prayayau nanda-gokulam

"O best of the Kurus, once Lord Balarama, eager to visit His well-wishing friends, mounted His chariot and traveled to Nanda Gokula."***

parishvaktas cirotkanthair
gopair gopibhir eva ca
ramo 'bhivadya pitarav
ashirbhir abhinanditah

"Having long suffered the anxiety of separation, the cowherd men and their wives embraced Lord Balarama. The Lord then offered respects to His parents, and they joyfully greeted Him with prayers."***

When spiritual love (priti) becomes very prominent, it eclipses everything else. This occurs even amongst the devotees who are naturally attracted to the Lord in His feature of power and opulence. An example of this is seen in the following description of Shri Devahuti in Shrimad-Bhagavatam (3.33.21):

vanam pravrajite patyav
apatya-virahatura
jnata-tattvapy abhun nashte
vatse gaur iva vatsala

"Devahuti's husband had already left home and accepted the renounced order of life, and then her only son, Kapila, left home. Although she knew all the truths of life and death, and although her heart was cleansed of all dirt, she was very aggrieved at the loss of her son, just as a cow is affected when her calf dies."*

A similar situation, where spiritual love overcomes awareness of the Lord's power and opulence, is seen in these words spoken by Shri Devaki-devi in Shrimad-Bhagavatam (10.3.29):

samuvije bhavad-dhetoh
kamsad aham adhira-dhih

"O Madhusudana, because of Your appearance, I am becoming more and more anxious in fear of Kamsa."*

The same sentiment is seen in these words describing Maharaja Yudhishtira in Shrimad-Bhagavatam (1.10.32):

ajata-shatruh pritanam
gopithaya madhu-dvisah
parebhyah shankitah snehat
prayunkta catur-anginim

"Maharaja Yudhishtira, although no one's enemy, engaged four divisions of defense [horse, elephant, chariot and army] to accompany Lord Krishna, the enemy of the asuras [demons]. The Maharaja did this because of the enemy, and also out of affection for the Lord."*

This same sentiment of spiritual love eclipsing awareness of the Lord's power and opulence is again seen in these words of Shrimad-Bhagavatam (1.10.33):

atha duragatan shaurih
kauravan virahaturan
sannivartya dridham snigdhan
prayat sva-nagarim priyaih

"Out of profound affection for Lord Krishna, the Pandavas, who were of the Kuru dynasty, accompanied Him a considerable distance to see Him off. They were overwhelmed with the thought of future separation. The Lord, however, persuaded them to return home, and He proceeded towards Dvaraka with His dear companions."*

How spiritual love overwhelmed even Lord Balarama's awareness of Lord Krishna's power and opulence is seen in these words of Shrimad-Bhagavatam (10.53.20-21):

shrutvaitad bhagavan ramo
vipakshiya-nripodyamam
krishnam caikam gatam hartum
kanyam kalaha-shankitah

balena mahata sardham
bhratri-sneha-pariplutah
tvaritah kundinam pragad
gajashva-ratha-pattibhih

"When Lord Balarama heard about these preparations of the inimical kings and how Lord Krishna had set off alone to steal the bride, He feared that a fight would ensue. Immersed in affection for His brother, He hurried to Kundina with a mighty army consisting of infantry and soldiers riding on elephants, horses, and chariots."***

Here the word "bhagavan" means "all-knowing". Another example of devotees being overwhelmed by love for Lord Krishna is seen in these words of Shrimad-Bhagavatam (10.11.49):

krishnam maha-baka-grastam
drishtva ramadayo 'rbhakah. . .

"When Balarama and the other boys saw that Krishna had been devoured by the gigantic duck, they became almost unconscious, like senses without life."*

The bliss the cowherd people attain by perceiving Lord Krishna's sweetness far surpasses the bliss that comes from perceiving Brahman or perceiving the opulence and power of the Supreme Personality of Godhead. Seeing the good fortune attained by the cowherd people, Shrila Shukadeva Gosvami became filled with wonder. He said in Shrimad-Bhagavatam (10.12.11):

ittham satam brahma-sukhanubhutya. . .

"In this way, all the cowherd boys used to play with Krishna, who is the source of the Brahman effulgence for jnanis desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune?"*

He also said in Shrimad-Bhagavatam (10.9.20):

nemam virinco na bhavah. . .

"Neither Lord Brahma nor lord Shiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as was received by Mother Yashoda."*

He also said in Shrimad-Bhagavatam (10.9.21):

nayam sukhapah. . .

"The Supreme Personality of Godhead, Krishna, the son of mother Yashoda, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self."*

He also said in Shrimad-Bhagavatam (10.47.60):

nayam shriyo 'nga. . .

"When Lord Shri Krishna was dancing with the gopis in the rasa-lila, the gopis were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women who are very beautiful according to material estimation?"*

Sometimes the manifestation of the Lord's opulence increases the perception of His sweetness. This occurs when the devotee has the idea "How can this be our son (or other relation) in this wonderful situation?" An example of such a situation is seen in these words of Shrimad-Bhagavatam (10.28.18):

nandadayas tu tam drishtva
paramananda-nivritah
krishnam ca tatra cchandobhih
stuyamanam su-vismitah

"Nanda Maharaja and the other cowherd men felt the greatest happiness when they saw that transcendental abode. They were especially amazed to see Krishna Himself there, surrounded by the

personified Vedas, who were offering Him prayers."***

Because of its great purity, the love the residents of Shri Gokula feel is very glorious. It is said in Shrimad-Bhagavatam (10.14.35):

esham ghosha-nivasinam uta bhavan. . .

"My Lord, sometimes I am puzzled as to how Your Lordship will be able to repay, in gratitude, the devotional service of these residents of Vrindavana. Although I know that You are the supreme source of all benediction, I am puzzled to know how You will be able to repay all the service that You are receiving from these residents of Vrindavana. I think of how You are so kind, so magnanimous, that even Putana, who came to cheat You by dressing herself as a very affectionate mother, was awarded liberation and the actual post of a mother. And other demons belonging to the same family, such as Aghasura and Bakasura, were also favored with liberation. Under the circumstances, I am puzzled. These residents of Vrindavana have given You everything: Their bodies, their minds, their love, their homes. Everything is being utilized for Your purpose. So how will You be able to repay their debt? You have already given Yourself to Putana! I surmise that You shall ever ever remain a debtor to the residents of Vrindavana, being unable to repay their loving service.*

It is seen that even the cows love Lord Krishna very deeply. When Lord Krishna dove into the Kaliya lake, the cows were overwhelmed. This is described in the following words of Shrimad-Bhagavatam (10.16.11):

gavo vrisa vatsataryah
krandamanah su-dukhhitah
krsne nyastekshana bhita
rudantya iva tasthire

"The cows, bulls and female calves, in great distress, called out piteously to Krishna. Fixing their eyes on Him, they stood still in fear, as if ready to cry but too shocked to shed tears."***

When Lord Krishna finally emerged from the Kaliya lake, the cows were overjoyed. This is described in these words of Shrimad-Bhagavatam (10.17.16):

gavo vrisha vatsataryo
lebhire paramam mudam

"Lord Balarama embraced His infallible brother and laughed, knowing well the extent of His potency. Out of great feelings of love, He lifted Him up on His lap and repeatedly looked at Him. The cows, bulls and young female calves also achieved the highest pleasure."***

Even the unmoving living beings, like the trees and plants, became filled with joy. This is described in these words of Shrimad-Bhagavatam (10.17.15):

krishnam sametya labdheha
asan shushka naga api

"Having regained their vital functions, Yashoda, Rohini, Nanda and all the other cowherd women and men went up to Krishna. O descendant of Kuru, even the dried-up trees came back to life."***

Even the plants of Gokula were filled with love for Lord Krishna. For this reason the demigod Brahma prayed in Shrimad-Bhagavatam (10.14.34):

tad bhuri-bhagyam iha janma kim apy atavyam
yad gokule 'pi katamanghri-rajo-'bhishekam

"I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vrindavana forest so that I may be able to be favored by the dust of the feet of some of the devotees of Vrindavana. Even if I am given the chance to grow just as the humble grass in this land, that will be a glorious birth for me. But if I am not so fortunate to take birth within the forest of Vrindavana, I beg to be allowed to take birth outside the immediate area of Vrindavana so that when the devotees go out they will walk over me. Even that would be a great fortune for me. I am just aspiring for a birth in which I will be smeared by the dust of Your devotees' feet. I can see that everyone here is simply full of Krishna consciousness. They do not know anything but Mukunda. All the Vedas are indeed searching after the lotus feet of Krishna.*

The devotees in Gokula aware of the Lord's sweetness are of two kinds: 1. the followers (anugata) of the Lord, and 2. the friends and kinsmen (bandhava) of the Lord. Of these two kinds of dear devotees of the Lord, the Lord's friends and kinsmen are more exalted, for they are more firmly convinced that "the Lord is mine". Their exalted position is described in these words of Shrimad-Bhagavatam (10.14.32):

aho bhagyam aho bhagyam. . .

"How greatly fortunate are Nanda Maharaja, the cowherd men, and all the other inhabitants of Vrajabhumi! There is no limit to their good fortune because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend."*

It is said that even the least important of the residents of Gokula consider Lord Krishna their friend. In this way their friendship with Lord Krishna is glorified.

The exalted position of Lord Krishna's friends (sakha) is described in these words of Shrimad-Bhagavatam (10.12.11):

ittham satam brahma-sukhanubhutya
dasyam gatanam para-daivatena
mayashritanam nara-darakena
sakam vijahruh krita-punya-punjah

"In this way, all the cowherd boys used to play with Krishna, who is the source of the Brahman effulgence for jnanis desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with

the Supreme Personality of Godhead. How can one explain their great fortune?"*

In this verse the word "satam" means "the jnanis, before whom the Lord appears as the impersonal Brahman". The devotees of the Lord are extremely rare. The words "dasyam gatanam" mean "they who have attained service to the Lord." These persons are described in the following words of Shrimad-Bhagavatam (6.14.5):

muktanam api siddhanam
narayana-parayanah
sudurlabhah prashantatma
kotishv api maha-mune

"O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Narayana, or Krishna. Such devotees, who are fully peaceful, are extremely rare."*

Thus the devotees who worship the Supreme Personality of Godhead are extremely rare. In Shrimad-Bhagavatam 10.12.11 the word "mayashritanam" means "persons who have neither knowledge of, devotion to, nor friendship for the Supreme Personality of Godhead, and who thus do not understand Lord Krishna's spiritual form, do not understand that He is the Supreme Personality of Godhead, and do not love Him, and who are thus not qualified to directly see the Supreme Personality of Godhead standing before them. These persons think Lord Krishna is an ordinary human boy. Lord Krishna describes these persons in the following words of Bhagavad-gita (9.11):

avajananti mam mudha
manushim tanum ashritam

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be."*

Lord Krishna also says in Bhagavad-gita (7.25):

naham prakashah sarvasya
yogamaya-samavritah

"I am never manifest to the foolish and unintelligent. For them I am covered by My creative potency (yogamaya), and so the deluded world knows Me not, who am unborn and infallible."*

In these three quotes it is seen that the Supreme Lord very rarely makes Himself visible in this world. Still, even though He very rarely appears in this world, He personally enjoys pastimes (vijahruh) with His dear friends who are filled with love for Him. This truth fills Shrila Shukadeva Gosvami with wonder. Or, these words may also be interpreted to mean: "He very mercifully appears before even the ordinary persons who have taken shelter of maya (mayashritanam) and before them He manifests His all-glorious spiritual form which seems to be the form of a human being, and which is very rarely visible in this world." Still, ordinary persons cannot become the friend or kinsman of the Lord in His rare, more rare, or most rare spiritual forms. With these friends the Supreme Lord enjoys pastimes (vijahruh). Here the word "krita-punya-punjab" means

"they are the best among persons who have performed many pious deeds to please the Supreme Personality of Godhead. Their friendship with the Lord is not like the friendship of ordinary persons. Their friendship for the Lord is glorious. How can the good fortune of these loving friends of the Lord be described? Even the ordinary people of Vraja have great good fortune. Even the persons who have only seen Lord Krishna have great good fortune. The good fortune they have attained is attainable by the great sages. This truth is described in the following words of Shrimad-Bhagavatam (10.12.12):

yat-pada-pamsur bahu janma-kricchratah. . .

"Yogis may undergo severe austerities and penances for many births by practicing yama, niyama, asana and pranayama, none of which are easily performed. Yet in due course of time, when these yogis attain the perfection of controlling the mind, they will still be unable to taste even a particle of dust from the lotus feet of the Supreme Personality of Godhead. What then can we describe about the great fortune of the inhabitants of Vrajabhumi, Vrindavana, with whom the Supreme Personality of Godhead personally lived and who saw the Lord face to face?"*

These words affirm the truth that the friends of Lord Krishna were very fortunate. This truth was also confirmed by Akrura in these words of Shrimad-Bhagavatam (10.38.15):

athavarudhah. . .
. . .namasya abhyam ca sakhin vanaukasah

"Then I will at once alight from my chariot and bow down to the lotus feet of Krishna and Balarama, the Supreme Personalities of Godhead. Theirs are the same feet that great mystic yogis striving for self-realization bear within their minds. I will also offer my obeisances to the Lords' cowherd boyfriends and to all the other residents of Vrindavana."***

When Lord Brahma kidnapped Lord Krishna's friends and calves, Lord Krishna created new friends and calves. Brahma then returned the original friends and calves. Shrimad-Bhagavatam 10.12.11 quoted in this anuccheda was spoken by Shrila Shukadeva Gosvami.

Anuccheda 101

Lord Krishna parents are even more fortunate than His friends. They are described in these words of Shrimad-Bhagavatam (10.8.51):

tato bhaktir bhagavati
putri-bhute janardane
dam-patyor nitaram asid
gopa-gopishu bhārata

"Thereafter, O Maharaja Parikshit, best of the Bharatas, when the Supreme Personality of Godhead became the son of Nanda Maharaja and Yashoda, they maintained continuous, unswerving devotional love in parental affection. And in their association, all the other inhabitants of Vrindavana, the gopas and gopis, developed the culture of Krishna-bhakti."*

In this verse the word "bhaktih" means "love", nitaram" means "up to the levels of sneha and raga", "gopah" means "all the gopas", and "gopyah" means "the gopis who were not Lord Krishna's beloveds". This statement will be explained later in this book.

Ofg all thes edevotees, the gopis of Vraja, who have the most glorious prema, pranaya, mana, and raga love for the Lord, and who have the great good fortune of having anuraga and maha-bhava love for the Lord, and whose pure love brings Lord Krishna under their control, are very glorious and fortunate. Their glory and good fortune have no equal or better. The gopis are thus very exalted. Even Uddhava asked permission from them. This is seen in the following words of Shrimad-Bhagavatam (10.47.64):

atha gopir anujnapya
yashodam nandam eva ca
gopan amantrya dasharho
yasyann aruruhe ratham

"Uddhava, the descendent of Dasharha, then took permission from the gopis and from Mother Yashoda and Nanda Maharaja. He bade farewell to all the cowherd men and, about to depart, mounted his chariot."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 102

The gopis are the most exalted of all the residents of Gokula. This truth is seen in the following words of Shrimad-Bhagavatam (10.87.57-58):

drishtvaivam-adi gopinam
krishnaveshatma-viklavam
uddhavah parama-pritas
ta namasyann idam jagau

"Thus seeing how the gopis were always disturbed because of their total absorption in Krishna, Uddhava was supremely pleased. Desiring to offer themn all respect, he sang as follows."***

etah param tanu-bhrito bhuvi gopa-vadhvo
govinda eva nikhilatmani rudha-bhavah
vanchanti yad bhava-bhiyo munayo vayam ca
kim brahma-janmabhir ananta-katha-rasasya

"Among all persons on earth, these cowherd women alone have actually perfected their embodied lives, for they have achieved the perfection of unalloyed love for Lord Govinda. Their pure love is hankered after by those who fear material existence, by great sages, and by ourselves as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high-class brahmana, or even as Lord Barhma himself?"***

In the second of these two verses the word "param" means "only", "etas tanu-bhrtah" means "whose birth in this world has borne its fruit", "akhilatmani" means "in the Supreme Personality of Godhead who, although rarely seen in this world, is present as the Supersoul in all living beings", "govinde" means "the Supreme Personality of Godhead, who is directly manifest in this world as the prince of Gokula", "evam" means "with sweetness like this", and "rudha-bhavah" means "whose ecstatic maha-bhava love is manifest". The words "vanchanti yad bhava-bhiyo munayah" mean "If somehow the description of the sweetness of ecstatic love reaching up to the level of maha-bhava enters their ears, then the sages who ordinarily yearn for liberation will renounce that desire and, understanding its glories, will yearn to attain ecstatic love." The word "vayam" means "even great devotees like myself yearn to attain that love. That means we have not yet attained it. We are not qualified to feel that very sweet ecstatic love." That is the meaning. Then the speaker of this verse criticizes persons who do not yearn to attain that ecstatic love. He says: "kim brahma-janmabhir ananta-katha-rasasya", which means "What is the use of taking birth as the demigod Brahma numberless times if we cannot taste the nectar of the hearing the topics of Lord Krishna, whose pastimes have no end?" This rhetorical question implies the answer: "there is no use in taking birth as such a Lord Brahma."

Anucchedas 103 and 104

Here someone may protest: "Is it not true that the sages who yearn after liberation and who have already attained liberation are glorified in all the scriptures? How can the devotees be superior to them? Why would the sages desire anything but liberation?" To answer this protest, Uddhava speaks these words of Shrimad-Bhagavatam (10.47.59):

kvemah striyo vana-carir vyabhicara-dushtah
 krishne kva caisha paramatmani rudha-bhavah
 nanv ishvaro 'nubhajato 'vidusho 'pi sakshac
 chreyas tanoty agada-rajah ivopayuktah

"How amazing it is that these simple women who wander about the forest, seemingly spoiled by improper behavior, have achieved the perfection of unalloyed love for Krishna, the Supreme Soul! Still, it is true that the Supreme Lord Himself awards His blessings even to an ignorant worshiper, just as the best medicine works even when taken by a person ignorant of its ingredients."***

In these verses, from beginning to end, Shriman Uddhava's great devotion to the Lord is clearly seen. Here someone may protest that the gopis' relationship with Lord Krishna was adulterous and therefore immoral. This protest is answered by these words spoken at the conclusion of the description of the rasa dance (Shrimad-Bhagavatam 10.33.35):

gopinam tat-patinam ca
 sarvesham eva dehinam
 yo 'ntash carati so 'dhyakshah
 kridaneneha deha-bhak

"He who lives as the overseeing witness within the gopis and their husbands, and indeed within all embodied living beings, assumes forms in this world to enjoy transcendental pastimes."***

The idea of wicked-hearted men that the gopis acted immorally in their relationship with Lord Krishna is refuted by this verse, by the word "paramatmani" (the Supreme Personality of Godhead) in Shrimad-Bhagavatam 10.47.59, and also by these words of Shrimad-Bhagavatam (10.47.61):

arya-patham ca hitva. . .

"The gopis of Vrindavana have given up the association of their husbands, sons, and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Krishna, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vrindavana, because the gopis trample them and bless them with the dust of their feet."*

Now is not the right time to refute the mistaken idea that the gopis acted immorally. Later in this book we will prove that the gopis acted rightly. In Shrimad-Bhagavatam 10.47.58 and 59 the words "kvemah striyo vana-carih" mean "what is the status of the women who enjoyed pastimes in Vrindavana forest and took shelter of Lord Krishna?" In these verses the words "kva vyabhicara-dushtah bhava-bhiyo vayam" mean "and what is the status of us, sages who have not attained exalted spiritual love and who are not attached to Lord Krishna, are afraid of material existence?" The meaning here is: "The difference between us and the gopis is very great." Here the question may be asked: "Why does such a great difference exist?" The answer is given here in the words "esha paramatmani rudha-bhavah", which mean "In the gopis is seen great ecstatic love (maha-bhava) for the Supreme Personality of Godhead, who is worshiped by everyone and who is the abode of all desires. That same ecstatic love is not seen in us." If this is so, then the following question may be asked: If you do not directly see Lord Krishna's glorious qualities, qualities that made the gopis fall in love with Him, then how will you attain that ecstatic love even if you yearn to attain it? This question is answered in this verse in the passage beginning with the word "nanu" (the Supreme Lord Himself awards His blessings even to an ignorant worshiper, just as the best medicine works even when taken by a person ignorant of its ingredients.) Here the word "avidushah" means "the Lord Himself makes this love spontaneously manifest within me." That is the example given here. Uddhava declares in Shrimad-Bhagavatam (10.47.27):

virahena maha-bhaga
mahan me 'nugraha kritah

"You have rightfully claimed the privilege of unalloyed love for the transcendental Lord, O most glorious gopis. Indeed, by exhibiting your love for Krishna in separation from Him, you have shown me great mercy"***

Shrimad-Bhagavatam 10.47.59 may also be interpreted in a different way, in a way that sternly rebukes ladies who, although very faithful to their husbands, are averse to the rasas of devotional service. In the first interpretation of this verse the words "kvemah striyah" referred to the gopis, who enjoy pastimes in Vrindavana forest. The second interpretation of this verse is based on the assumption that an "a" was originally present before the word "vana-carih" and then elided by sandhi. Thus the word was originally "avana-carih", which would mean "women who are not like the gopis". Such materialistic women are described in these words of Shrimad-Bhagavatam (5.18.19):

striyo vratais tva. . .

"My dear Lord, You are certainly the fully independent master of all the senses. Therefore all women who worship You by strictly observing vows because they wish to acquire a husband to satisfy their senses are surely under illusion. They do not know that such a husband cannot actually give protection to them or their children. Nor can he protect their wealth or duration of life, for he himself is dependent on time, fruitive results and the modes of nature, which are all subordinate to You."*

These words were spoken by Shrimati Lakshmi--devi in the midst of Shrimad-Bhagavatam's description of Kutmala-varsha. In Shrimad-Bhagavatam 10.47.59 the words "imah striyo vyabhicara-dushtah krishne kva paramatmani" may then be interpreted to mean "What is the status of women who are averse to Krishna, the Supreme Personality of Godhead?" The meaning then would be: "There is a great difference between such women and the gopis." Then the word "rudha-bhavah" may be interpreted to mean: "Not even the smallest fragment of the exalted spiritual love that is the crest jewel of all goals of life is not seen in such women". That exalted spiritual love is present only in the devotees, who are filled with love for the Lord. Only the devotees love the Lord. This is confirmed by the passage beginning with the word "nanu" (Still, it is true that the Supreme Lord Himself awards His blessings even to an ignorant worshiper, just as the best medicine works even when taken by a person ignorant of its ingredients.) What more may be said? The next verse of Shrimad-Bhagavatam (10.47.60) declares:

nayam shriyo 'nga u nitanta-rateh prasadah
svar-yoshitam nalina-gandha-rucam kuto 'nyah
rasotasave 'sya bhuja-danda-grihita-kantha-
labdhashisham ya udagad vraja-sundarinam

"When Lord Shri Krishna was danciong with the gopis in the rasa-lila, the gopis were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women who are very beautiful according to material estimation?"*

In this verse the word "ange" means "on the graceful form of the master of Vaikuntha", "shriyah" means "of the Lord's dearmost beloved", "nitanta-rateh" means "of the love a girl feels for her beloved", "prasadah" means "happiness, and "nayam" means "is not". The verse then continued: "svar-yoshitam nalina-gandha-rucam", which means: "If even the goddess of fortune cannot attain that happiness, then the women of Svarghaloka, whose limbs are like golden lotus flowers, and who do not even reside in Vaikuntha certainly cannot attain it." Then the words "kuto 'nyah" mean "Other women, who are far away from them certainly cannot attain it." That is the meaning. Then one may ask: Are there any women who care not bereft of this happiness? The answer is given in this verse in the passage beginning with the word "rasa" (When Lord Shri Krishna was danciong with the gopis in the rasa-lila, the gopis were embraced by the arms of the Lord.) Here the word "asya" means "of the form of Lord Krishna, the prince of Vraja". That Goddess Lakshmi yearns to attain the touch of Lord Krishna is also confirmed by these words of Shrimad-Bhagavatam (10.16.36):

yad-vanchaya shrir lalanacarat tapah. . .

"O Lord, we do not know how the serpent Kaliya has attained this great opportunity of being touched by

the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows."***

Goddess Lakshmi did not only yearn to attain the love the gopis felt in separation from Lord Krishna, she also yearned to attain the love they felt when they directly enjoyed pastimes with Him. What persons like myself say to describe that love? In Shrimad-Bhagavatam 10.47.60 the words "rasotasave 'sya bhuja-danda-grihita-kantha-labdashisham ya udagad" mean "When, in the rasa dance, Lord Krishna embraced the gopis' necks, the gopis felt all their desires were fulfilled". This means the desire the gopis had long kept hidden in their hearts was now openly attained. That Goddess Lakshmi yearned to attain the gopis' good fortune is also confirmed by these words of Shrimad-Bhagavatam (10.15.8):

api yat-spriha shrih

"You have embraced the young cowherd women between Your two arms--a favor hankered after by the goddess of fortune herself."***

In Shrimad-Bhagavatam 10.47.60 the word "vraja-sundarinam (of the beautiful girls of Vraja) shows that the gopis are the most beautiful of all girls". That the devotees attain all exalted qualities is confirmed by these words of Shrimad-Bhagavatam (5.18.12):

yasyasti bhaktir bhagavaty akincana. . .

"All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vasudeva."*

Spiritual love where the devotee loves the Lord as a beloved is the crest jewel of all kinds of spiritual love. Here two levels of that love, as manifested by Goddess Lakshmi and by the gopis, are revealed. That this kind of spiritual love for the Lord is the most exalted is not refuted by the following words spoken by the Lord to Uddhava in Shrimad-Bhagavatam (11.14.15):

na ca sankarshano na shrih

"My dear Uddhava, neither Lord Brahma, Lord Shiva, Lord Sankarshana, the goddess of fortune, nor indeed My own self are as dear to Me as you are."***

These words are only intended to praise devotional service and the devotees in a general way. They do not mean that Uddhava is in a position superior to Goddess Lakshmi and the other devotees who consider the Lord their beloved. Because the gopis love Lord Krishna, the original form of the Supreme Personality of Godhead, their position is most exalted.

Anuccheda 105

Uddhava thinks: "For me to aspire to become like the gopis is like a dwarf yearning to catch the moon. Therefore my only prayer is this: (Shrimad-Bhagavatam 10.47.61):

asam aho carana-renu-jusham aham syam
vrindavane kim api gulma-lataushadhinam
ya dustyajam sva-janam arya-patham ca hitva
bhejur mukunda-padavim shrutibhir vimrigyam

"The gopis of Vrindavana have given up the association of their husbands, sons, and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Krishna, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vrindavana, because the gopis trample them and bless them with the dust of their feet."*

In this verse Uddhava says: "It is not possible for me to attain even a slight touch of the effulgent glory of the gopis' great love for Lord Krishna. Therefore my desire will be to take another, a different birth in this world. If in that birth I still cannot directly attain the touch of the gopis' feet, for what shall I pray? I will pray: Let me take birth (syam) even among the undesirable species of life, among the bushes, creepers, or herbs (kim api gulma-lataushadhinam), for then I will have the good fortune of attaining the touch of the dust of the gopis' feet (asam carana-renu)." Here the word "aho" (Oh!) shows that Uddhava's heart is agitated with this desire. Here the question may be asked: "What is the nature of these gopis?" The answer is given: "Impelled by passionate love, they have forsaken the path of chastity and rejected the moral codes taught by the Vedas and ordinary social custom" (ya dustyajam sva-janam arya-patham ca hitva). They follow the blissful path of love for Lord Krishna, a path all the Shruti-shastras have concluded is the crest jewel of all goals of life (bhejur mukunda-padavim shrutibhir vimrigyam)." The conclusion, then, of this verse is: "Let us also reject the path of conventional religion (arya-patham) and follow the footsteps of the gopis."

Anuccheda 106

Goddess Lakshmi and others find the path of directly enjoying blissful pastimes with Lord Krishna is very difficult to attain. This is revealed in the following words of Shrimad-Bhagavatam (10.47.62):

ya vai shritarcitam ajadibhir apta-kamair
yogeshvarair api sadatmani rasa-goshthyam
krishnasya tad bhagavatah caranaravindam
nyastam staneshu vijahuh parirabhya tapam

"The goddess of fortune herself, along with Lord Brahma and all the other demigods, who are masters of yogic perfection, can worship the lotus feet of Krishna only within her mind. But during the rasa dance Lord Krishna placed His feet upon these gopis' breasts, and by embracing those feet the gopis gave up all distress."***

This verse means: "In the assembly of the rasa-dance (rasa-goshthyam) embracing (parirabhya) the indescribably sweet lotus feet (padaravindam) of Lord Krishna (shri-krishnasya), the Supreme Personality of Godhead (bhagavatah), who manifests all opulences, of which sweetness is the best, the gopis became free

(jahuh) of the great anxiety they felt from not being able to associate with Lord Krishna directly. Shrila Shukadeva Gosvami and other sages expert in the yoga of devotional service (yogeshvaraih) worship in their hearts (atmani) the lotus feet of Lord Krishna."

It is said in Shrimad-Bhagavatam (10.16.36):

yad-vanchaya shrir lalanacarat tapah

"O Lord, we do not know how the serpent Kaliya has attained this great opportunity of being touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows."***

In these words it is seen that even Goddess Laksmi has to worship Lord Krishna opnly within her mind. This she always did (sad.a) from beginningless time. She was never able to approach Lord Krishna directly. That truth is confirmed by the Shruti-shastras and other scriptures.

Anuccheda 107

Humbled by seeing the gopis' glorious status, and feeling himself very unqualified, Uddhava offers respectful obeisances to the dust of the gopis' feet. He says in Shrimad-Bhagavatam (10.47.63):

vande nanda-vraja-strinam
pada-renum abhikshnashah
yasam hari-kathodgitam
punati bhuvana-trayam

"I repeatedly offer my respects to the dust from the feet of the women of Nanda Maharaja's cowherd village. When these gopis loudly chant the glories of Shri Krishna, the vibration purifies the three worlds."***

In this verse Uddhava says: "I offer my respectful obeisances (vande) to the dust of the gopis' feet (pada-renum)." Then in the second part of the verse he describes the gopis. Uddhava's meaning here is: "The good fortune we have attained today is very wonderful." Lord Krishna Himself describes the glories of His devotees in these words of Padma Purana, Karttika-mahatmya:

ete hi yadavah sarve
mad-gana eva bhavini
sarvada mat-priya devi
mat-tulya-guna-shalinah

"O glorious goddess, all the Yadavas are always very dear to Me. They have virtues like My own."

The Yadavas, who are very dear to Lord Krishna, the Supreme Personality of Godhead, is confirmed by these words of Shrimad-Bhagavatam (10.90.46):

shayyasanatanalapa. . .

"The Vrishnis were so absorbed in Krishna consciousness that they forgot their own bodies while sleeping, sitting, walking, conversing, playing, bathing, and so on."***

Devotees whose relationship is with other forms of the Lord, forms other than the form of Lord Krishna, are not as glorious as the Yadavas. That amongst the Yadavas and other devotees Uddhava is very glorious is confirmed by these words spoken by Lord Krishna Himself in Shrimad-Bhagavatam (11.16.29):

tvam tu bhagavateshv aham

"O Uddhava, amongst the devotees you are my representative."

Lord Krishna also says in Shrimad-Bhagavatam (11.11.49):

tvam me bhrityah suhrit sakha

"O Uddhava, you are My friend, servant, and well-wisher."

Lord Krishna also says in Shrimad-Bhagavatam (3.4.31):

noddhavo 'nv api man-nyunah

"Uddhava is not inferior to Me in any way."*

Lord Krishna also says in Shrimad-Bhagavatam (11.14.15):

na ca sankarshano na shrir
naivatma ca yatha bhavan

"My dear Uddhava, neither Lord Brahma, Lord Shiva, Lord Sankarshana, the goddess of fortune, nor indeed My own self are as dear to Me as you."***

In these and many other statements Lord Krishna affirms that Uddhava is exalted amongst the devotees. Still, Uddhava is very humble when he speaks about the gopis. He is not humble in the same way about the Lord's queens in Dvaraka. The queens' glory compares to the gopis' glory in the same way the eye of a person blind from birth compares to the glory of the full moon.

Anuccheda 108

That Shri Radha is more glorious than the 16,000 queens of Lord Krishna, the king of the Yadus, is confirmed by the queens themselves, who say in Shrimad-Bhagavatam (10.83.41-43):

na vayam sadhvi samrajyam
svarajyam bhaujyam apy uta
vairajyam parameshthyam ca
anantyam va hareh padam

kamayamaha etasya
shrimat-pada-rajah shriyah
kuca-kunkuma-gandhadhyam
murdhna vodhum gada-bhritah

"O saintly lady, we do not desire dominion over the earth, the sovereignty of the King of heaven, unlimited facility for enjoyment, mystic power, the position of Lord Brahma, immortality, or even attainment of the kingdom of God. We simply desire to carry on our heads the glorious dust of Lord Krishna's feet, enriched by the freagrance of kunkuma from His consort's bosom.***

vraja-striyo yad vanchanti
pulindyas trina-virudhah
gavash carayato gopah
pada-sparsham mahatmanah

"We desire the same contact with the Supreme Lord's feet that the young women of Vraja, the cowherd boys, and even the aborigine Pulinda women desire-the touch of the dust He leaves on the plants and grass as He tends His cows.****

This verse means: "O saintly lady, we do not desire dominion over the earth, or any other material benefit." Here the word "samrajyam" means "a kingdom on the earth", "svarajyam" means "the kingdom of Indra", "bhojyam" means "the pleasures available in these two kingdoms", "vairajyam" means "mystic powers", "and "parameshthyam" means "the kingdom of Lord Brahma". "Anantyam" here means "the limitless happiness one attains by realizing the Supreme Personality of Godhead". This limitless happiness is described in the Taittiriya Upanishad (2.8.2-9), where the different levels of human happiness, each level of happiness a hundred times greater than the one below is described. The highest of these levels of happiness is found in realizing the Supreme Personality of Godhead. In Taittiriya Upanishad (2.8.9) that limitless happiness is described. That is the meaning here. What more may be said? The queens say: "We do not desire (na kamayamahe) to stay near Lord Hari (shri-hareh padam)." Someone may ask: "Then what do you desire to attain?" To this question the queens answer: "We desire to carry (vodhum) on our heads (murdhna) the dust of the glorious feet (shrimat-pada-rajah) of our master, all-knowing Lord Krishna (gada-bhritah). Further, we desire to attain the great treasure present in that dust, the treasure that is the fragrance of kunkuma from the goddess of fortune's breast (shriyah kuca-kunkuma-gandhadhyam)."

Here someone may protest: "O queens, first you say you do not desire to attain Lord Hari's feet, and then you say you want to hold the dust of His feet on your heads, dust rich with the fragrance of kunkuma from the goddess of fortune's breast. Why do you contradict your own words? If Rukmini, the goddess of fortune, desires, then you will certainly attain your desire. Then you will indeed attain the dust of the Lord's feet, dust

rich with kunkuma from the most exalted goddess of fortune's breast. But first please clearly tell us what it is that you desire."

The answer to this protest is found in Shrimad-Bhagavatam 10.83.43, where the feet of Lord Krishna (not Lord Narayana) are specifically described. The dust of Lord Krishna's feet are also described in these words of Shrimad-Bhagavatam (10.21.17):

purnah pulindya urugaya. . .

"The aborigine women of the Vrindavana area become disturbed by lust when they see the grass marked with reddish kunkuma powder. Endowed with the color of Krishna's lotus feet, this powder originally decorated the breasts of His beloveds, and when the aborigine women smear it on their faces and breasts, they give up all their anxiety."***

In these quotes it is seen that the gopis of Vraja yearned to attain (yad vanchanti) the dust of Lord Krishna's feet. The present tense is used here (vanchanti) on the assumption that even today the gopis are not truly separated from Lord Krishna. By mentioning the aborigine girls, the queens hint (in Shrimad-Bhagavatam 10.83.43) that they themselves should also be qualified to attain the dust of Lord Krishna's feet. Here the words "trina-virudhah" mean the durva grass and other plants". The fragrances of the kunkuma from the goddess of fortune's breast is never absent from Lord Krishna's feet. That is the idea here. Here the word "gavah" means "cows", "carayatah" means "herding", The cowherd boys (gopah) are only briefly mentioned here. Although many cowherd boys, such as the priya-sakhas and narma-sakhas, are very close friends of Lord Krishna, because they are males an elaborate description of them here in the midst of a discussion of the gopis is not appropriate. Even famous Goddess Lakshmi cannot attain Lord Krishna's feet, although she aspires to. This is confirmed in the Naga-patnis' prayers in Shrimad-Bhagavatam 10.16.36 and also in the words of Uddhava in Shrimad-Bhagavatam 10.47.62. Not even the famous Goddess Rukmini can attain the same kind of association with Lord Krishna, for her association with Him is in a different time and place. Therefore Rukmini cannot hope to associate with Lord Krishna as the gopis of Vraja do. The superior status of the gopis is confirmed in Shrimad-Bhagavatam 10.47.60. Of Queen Rukmini it is said the Matsya Purana:

rukmini dvaravatyam tu
radha vrindavane vane

"She who is Rukmini in Dvaraka is also Radha in Vrindavana Forest."

Vedanta-sutra (1.1.30) and the Ahangrahopasana-sastras declare that the demigod Indra and Goddess Durga are in one sense not different from the Supreme Personality of Godhead. In the same way, in one sense Shri Radha is not different from Goddess Lakshmi. The difference is that Shri Radha is the original and complete form of Goddess Lakshmi. This is confirmed in the following words of the Brihad-Gautamiya Tantra:

devi krishnamayi prokta
radhika. . .

"The transcendental goddess Shrimati Radharani is the direct counterpart of Lord Shri Krishna. She is the

central figure for all the goddesses of fortune. She possesses all the attractiveness to attract the all-attractive Supreme Personality of Godhead. She is the primeval internal potency of the Lord."*

In the Bahv-rik-parishishta it is said of Shri Radha:

radhaya madhavo devo
madhavanaiva radhika

"Lord Krishna always stays with Shri Radha. Shri Radha always stays with Lord Krishna."

When she appears as Shri Radha, the goddess of fortune is most glorious. That is confirmed by these words. It is also confirmed by the following words of Shrimad-Bhagavatam (10.30.28), which refer to Shri Radha:

anayaradhito nunam
bhagavan. . .

"Certainly this particular gopi has perfectly worshiped the all-powerful Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place."***

The following words of Shrimad-Bhagavatam (10.30.11) also refer to Shri Radha:

apy ena-patny upagatah. . .

"O friend, wife of the deer, has Lord Acyuta been here with His beloved, bringing great joy to your eyes? Indeed, blowing this way is the fragrance of His garland of kunda flowers, which was smeared with the kunkuma from the breasts of His girlfriend when He embraced Her."***

In Shrimad-Bhagavatam 10.83.41-43 the Dvaraka queens say: "As the gopis yearn to touch Lord Krishna's feet, so do we." They pray: "May the fragrance of the ecstatic love the gopis' feel be manifest in us." The Dvaraka queens do not desire only to attain the dust of Lord Krishna's feet. They desire to touch His feet also. Thus the words "vayam kamayamahe" may refer to the desire expressed in Shrimad-Bhagavatam 10.83.42 or the desire expressed in Shrimad-Bhagavatam 10.83.43. Thus the Dvaraka queens' request may be either "We desire to touch Lord Krishna's feet." or "We desire to touch the dust of Lord Krishna's feet." Either way, the same result is attained. Therefore these two requests are not truly different. In Shrimad-Bhagavatam 10.83.42 the word "etasya" refers to Lord Krishna. What is Lord Krishna's nature? In Shrimad-Bhagavatam 10.83.43 it is said that Lord Krishna is "mahatmanah". In that word "maha" means "He who is naturally the greatest of all", and "atmanah" means "He whose nature is filled with handsomeness and all other virtues". Lord Krishna's handsomeness and virtues are seen in these words spoken by Shrila Shukadeva Gosvami of Shrimad-Bhagavatam (10.33.6):

tatratishushubhe tabhir
bhagavan. . .

"In the midst of the dancing gopis, Lord Krishna appeared most brilliant, like an exquisite sapphire in the midst of golden ornaments."***

The Shrimad-Bhagavatam verses 10.83.41-43 quoted in the beginning of this anucheda were spoken by the Dvaraka queens to Draupadi.

Anuccheda 109

Shri Radha-devi is described in these words of the Adi Purana:

trailokye prithivi dhanya
tatra vrindavanam punah
tatrapa gopikah partha
tatra radhabhidha mama

"O Partha, the earth planet is the most fortunate place in the three worlds, for Vrindavana forest, the gopis, and My beloved who bears the name Radha all stay there."

Shri Radha-devi is AGAIN described in these words of the Padma Purana, Karttika-mahatmya:

yatha radha priya vishnos
tasyah kundam priyam tatha
sarva-gopishu saivaika
vishnor atyanta-vallabha

"Just as Shrimati Radharani is dear to the Supreme Lord Krishna (Vishnu), so Her bathing place (Radha-kunda) is equally dear to Krishna. Among all the gopis, She alone stands supreme as the Lord's most beloved."*

Shri Radha's love is the greatest. This is confirmed in the following words of the Agni Purana, Vasana-bhashya:

gopyah papracchur ushasi
krishnanucaram uddhavam
hari-lila-viharamsh ca
tatraikam radhikam vina
radha tad-bhava-samlina
vasanaya viramita

"At dawn the gopis asked Krishna's servant Uddhava to describe how Krishna was enjoying pastimes without Shri Radha. At that moment, overcome with love and yearning to be with Krishna, Shri Radha fainted."

Here the words "vasanaya viramita" indicate that Shri Radha was in the ninth state of consciousness. In other words, She was completely overcome. She had no power to continue. That Shri Radha is the best of the gopis is seen in the following words describing the rasa-dance pastime in Shrimad-Bhagavatam (10.30.27):

kasyah padani. . .

"Here we see the footprints of some gopi who must have been walking along with the son of Nanda Maharaja. He must have put His arm on Her shoulder, just as an elephant rests His trunk on the shoulder of an accompanying she-elephant."***

These words describe Shri Radha's supreme good fortune. Shri Radha's name is indirectly uttered in these words of Shrimad-Bhagavatam (10.30.28):

anayaradhito nunam
bhagavan harir ishvarah
yan no vihaya govindah
prito yam anayad rahah

"Certainly this particular gopi has perfectly worshiped (aradhita) the all-powerful Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place."***

Here the words "anaya bhagavan radhitah" mean "Shri Radha brought the Supreme Personality of Godhead under Her control". The word "nunam" here is used in the sense of making a guess. Within the word "aradhitah" (worshiped) in this verse the name Radha is hidden. The result of Radha's worshiping Krishna is given in the words beginning with "yan na", the words that say: "He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place." Here the word "govindah" refers to Lord Krishna, the king of Gokula. This verse was spoken by the vraja-gopis.

Anuccheda 110

The different levels of gopis who love the Supreme Lord in the mood of sweetness, levels that culminate in the love felt by Shri Radha, who has no equal or superior, will be described in this anuccheda. Considering its causes and effects, scholars learned in ordinary material poetry call this kind of love "sthaiy-bhava" (continuous ecstatic love). The causes of sthaiy-bhava are vibhava, anubhava, and vyabhicari-bhava. These bhavas are all part of priti (ecstatic love). Sthayi-bhava is described in these words of the rasa-shastra:

viruddhair aviruddhair va
bhavair vicchidyate na yah
atma-bhavam nayaty anyan
sa sthayi lavanakah

"Ecstatic love that is not diminished by favorable or unfavorable situations is called sthayi-bhava, which is

love deep like an ocean."

Vibhava and the other parts of love will be discussed later in this book. When sthayi-bhava and its causes are manifest in the context of ecstatic love for the Supreme Personality of Godhead (bhagavat-priiti), then they are called "bhagavat-priitimaya-rasa", or "bhakti-rasa" (the mellows of devotional service). That the bhavas thus become the rasas is described in the following words of the rasa-shastra:

bhava evabhisampannah
prayanti rasa-rupatam

"The bhavas become the rasas."

Because they do not have the ingredients (samagri) of the true rasas, the poets who relish the material rasas (prakrita-rasikas) do not desire to taste the rasas of devotional service (bhakti-rasa). Their sphere of tasting the rasas is limited to the material demigods or other material persons. The samagris (ingredients of the rasas) are of three kinds: 1. svarupa-yuogyata samagri, 2. parikara-yogyata samagri, and 3. purusha-yogyata samagri. The svarupa-yuogyata samagris are the ingredients of sthayi-bhava, rati and other sentiments when they are manifest in the material rasas. These sentiments are based on the individual soul's desire to attain happiness for the Supreme Personality of Godhead, that love brings happiness much greater than the waves of happiness attained by realizing the impersonal Brahman. Persons in material consciousness cannot understand those sentiments, which are called yogyata samagri. Only spiritual poets and philosophers can understand those spiritual sentiments. These sentiments are very beautiful and wonderful. The spiritual sentiments felt by Shri Prahlada and the other great devotees are called purusha-yogyata samagri. Material poets and philosophers who are not qualified like the great devotees cannot understand these sentiments. This is described in the following words of Sahitya-darpana (3.2):

punyavantah pamanvanti
yogi-vad rasa-santatim

"Only saintly devotees can understand the spiritual rasas."

It is also said in Sahitya-darpana (3.8):

na jayate tad-asvado
vina rati-adi-vasanam

"Without rati (attraction) and the other sentiments, the taste of the rasas is not manifest."

In the material rasas one tastes the pleasure of one's own happiness. This is described in the following words of Sahitya-darpana (3.2):

sattvodrekad akhanda-sva-
prakashananda-cin-mayah
vedyantara-sparsha-shunyo

"When the mode of goodness becomes very strong, then limitless spiritual bliss becomes manifest. When one tastes the bliss of the Supreme, then even the touch of knowledge of anything else becomes absent. Knowledge of the Supreme and unawareness of anything else are like two brothers.

lokottara-camatkara-
pranah kaishcit pramatribhih
sakaravad abhinnatven-
ayam asvadyate rasah

"Some great souls know the spiritual wonders beyond the reach of this world. They taste the rasas of love for the Supreme Personality of Godhead, whose form is spiritual."

Pure spiritual goodness (aprakrita-vishuddha-sattva) enables one to taste the spiritual rasas. This is described in the following words of Shrimad-Bhagavatam (4.3.23):

sattvam vishuddham vasudeva-shabditam. . .

"I am always engaged in offering obeisances to Lord Vasudeva in pure Krishna consciousness. Krishna consciousness is always pure consciousness (vishuddha-sattva), in which the Supreme Personality of Godhead, known as Vasudeva, is revealed without any covering."*

Spiritual pure goodness has already been described in the Bhagavat-sandarbha. That the taste of rasas of love for the Supreme Personality of Godhead is sweeter than the taste of realizing the impersonal Brahman is confirmed in these words of Shrimad-Bhagavatam (4.9.10):

ya nirvrittis tanu-bhritam. . .

"My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of brahmananda, wherein one thinks oneself merged in the impersonal Brahman as one with the Supreme."*

This truth is also confirmed by the following words of Shrimad-Bhagavatam (3.15.48):

natyantikam viganayanty api te prasadam. . .

"Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of less important other benedictions like the material happiness of the heavenly kingdom."*

That the rasas of perceiving the Supreme Personality of Godhead are very wonderful is confirmed by these words of Shrimad-Bhagavatam (3.2.12):

vismapanam svasya ca saubhagarddheh. . .

"The Lord appeared in the mortal world by His internal potency, yogamaya. He came in His eternal form, which is just suitable for His pastimes. These pastimes were wonderful for everyone, even for those proud of their own opulence, including the Lord Himself in His form as the Lord of Vaikuntha. Thus His (Shri Krishna's) transcendental body is the ornament of all ornaments."*

The great authors of the past, who knew everything about the spiritual and material rasas, have thoroughly explained this topic of rasa. Rasa was also described in a general way by the author of Shri Bhagavan-nama-kaumudi. The five rasas were explicitly described by Shrila Shridhara Svami in his commentary on Shrimad-Bhagavatam (10.43.17). There he said the word "strinam" referred to shringara-rasa, "gopanam" referred to the sakha, priya-sakha, and narma-sakha friends of the Lord, among whom Shridama and many others are prominent, "pitroh" referred to the kind devotees in vatsalya-rasa, "yoginam" referred to the jnani-bhaktas in shanta-rasa, "vrishninam" referred to the devoteed Vrishnis, and "nrinam" referred to the people in general who loved the Lord. In this description all the rasas, beginning with shanta-rasa, are wonderfully described. The rasas are also explained by Dharma-datta in these words of Sahitya-darpana (3.2):

rase sarash camatkarah
saratrapy anubhuyate
tac-camatkara-saratve
saratrapy adbhuto rasah
tasmad adbhutam evaha
kriti narayano rasam

"Wonder is present everywhere in the rasas. The rasas are wonderful everywhere. Therefore, saintly Narayana dasa says: the rasas are wonderful."

Shrila Shridhara Svami does not show honor to the rasas like raudra-rasa (anger) felt by the wrestlers and others, for the persons in these rasas act like enemies of the Lord. The philosophers who know the truths of the spiritual rasas agree with this view. Some philosophers learned in the material rasas especially honor sakhya-rasa and vatsalya-rasa. Of this view it is said:

sneha-sthayi-bhava preyan

"The ecstasy of sthayi-bhava is manifest in sakhya-rasa."

Shringara-rasa is described in these words:

yad eva rocate mahyam
tad eva kurute priya
iti veti na janati

tat priyam yat karoti sa

"Whatever pleases me, my beloved does. I may be aware of her actions or not, but she always acts to please me."

Those words described the relationship of husband and wife. The following words describe sakhya-rasa:

sphutam camatkaritataya
vatsalam ca rasam viduh
sthayi vatsalatasyeha
putrady-alambanam matam

"The sages know that vatsala-rasa is wonderful. In vatsala-rasa sthayi-bhava is manifest. Vatsala-rasa is the love one feels for children and others in a like position."

The sage Sudeva and others acknowledge vatsala-rasa as one of the bhakti-rasas. Furthermore, material rati (attraction) and the material rasas may bring pleasure in the beginning, but in the end they bring suffering. This the Supreme Personality of Godhead Himself confirmed in these words of Shrimad-Bhagavatam (11.19.41):

. . .sukham duhkha-sukhatyayah
duhkham kama-sukhapeksha

"Real happiness is to transcend material happiness and unhappiness, and real misery is to be implicated in searching for sex pleasure."***

The Supreme (ord describes true peace in these words of Shrimad-Bhagavatam (11.19.36):

shamo man-nishthata buddheh

"True peace is attained when one faithfully rests his intelligence in Me."

In these words the Supreme Lord criticizes material pleasures, which bring horrible results. Even the ordinary people of this world eventually come to hate material pleasures. Criticizing material so-called pleasures and praising the rasas of love for the Supreme Personality of Godhead, Shri Narada explains in Shrimad-Bhagavatam (1.5.10-11):

na yad-vacash citra-padam harer yasho
jagat-pavitram pragrinita karhicit
tad vayasam tirtham ushanti manasa
na yatra hamsa niramanty ushik-kshayah

"Those words which do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there.*

tad-vag-visargo janatagha-viplavo
yasmin prati-shloka abaddhavaty api
namany anantasya yasho 'nkitani yat
shrinvanti gayanti grinanti sadhavah

"On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc. of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung, and accepted by purified men who are thoroughly honest."*

The material rasas are also rejected by Queen rukmini, who says in Shrimad-Bhagavatam (10.60.45):

tvak-shmashru-roma-nakha-kesha-pinaddham antar
mamsasthi-rakta-kriimi-vit-kapha-pitta-vatam
jivac-chavam bhajati kanta-matir vimudha
ya te padabja-makarandam ajighrati stri

"A woman who fails to relish the fragrance of the honey of Your lotus feet becomes totally befuddled, and thus she accepts as her husband or lover a living corpse covered with skin, whiskers, nails, head-hair, and body hair, and filled with flesh, bones, blood, parasites, feces, mucus, bile, and air."*

Therefore one should not place his faith in the material rasas, for the material rasas always lead to a situation filled with horrors. The rasas of love for the Supreme Personality of Godhead, on the other hand, lead to liberation from the material world. If the material rasas lead only to distress and the spiritual rasas lead to liberation, why then do the foolish people not relish the spiritual rasas? The answer is given in these words of Shrimad-Bhagavatam (10.1.4):

nivritta-tarshair upagiyamanat. . .

"Glorification of the Supreme Personality of Godhead is performed in the parampara system. That is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?*"*

The sweetness of the spiritual rasas is described in these words of Shrimad-Bhagavatam (10.21.19):

aspadanam gati-matam pulakas tarunam. . .

"When Lord Krishna plays on His flute, the sweet music causes the moving living entities to become stunned and the nonmoving trees to tremble in ecstasy. These things are certainly very wonderful."***

The spiritual rasas of association with Lord Krishna brought the devotees back to life. This is described in the following words of Shrimad-Bhagavatam (10.17.15):

krishnam sametya labdheha
asan shushka naga api

"Having regained their vital functions, Yashoda, Rohini, Nanda and all the other cowherd women and men went up to Krishna. O descendant of Kuru, even the dried-up trees came back to life."***

The Purana Shrimad-Bhagavatam teaches the rasas of love for the Supreme Personality of Godhead. This is confirmed by the following words (Shrimad-Bhagavatam 1.1.3):

nigama-kalpa-taroh. . .

"O expert and thoughtful men, relish Shrimad-Bhagavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Shri Shukadeva Gosvami. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."*

This verse means: "O auspicious souls learned in the rasas of love for the Supreme Personality of Godhead, in your hearts please relish the Supreme Personality of Godhead, which is the sweet fruit of desire tree of the Vedas, a tree with many branches and sub-branches that bear all fruits, a tree that has come to this earth from the spiritual world of Vaikuntha." Here the word "aho" is used to hint that Shrimad-Bhagavatam enables one to attain what is otherwise unattainable. The scripture Shrimad-Bhagavatam is described here with the word "rasa" because it is sweet with the spiritual rasas. It is called Bhagavatam because it describes the rasas of love for Bhagavan (the Supreme Personality of Godhead). That Shrimad-Bhagavatam is filled with the rasas of love for the Supreme Personality of Godhead is described in these words (Shrimad-Bhagavatam 1.7.7):

yasyam vai shruyamanayam. . .

"Simply by giving aural reception to this Vedic literature (Shrimad-Bhagavatam), the feeling for loving devotional service to Lord Krishna, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion and fearfulness."*

The word "rasa" is used in relation to the Supreme Personality of Godhead in these words of Taittiriya Upanisad (2.7.1):

raso vai sah. rasam hy evayam labdhvanandi-bhavati.

"When one understands the Supreme Personality of Godhead, the reservoir of pleasure (rasa), Krishna, he actually becomes transcendently blissful."*

In Shrimad-Bhagavatam 1.1.3 the word "rasikah" shows that the sages who attained perfection in ancient times as well as the sages who attained perfection in recent times knew the truth of the rasas. The word "galitam" shows that the fruit here is perfectly ripe and sweet. Here it is seen that because it has come from the tree of the scriptures, this fruit is very sweet and delicious. "Rasam" here shows that this fruit has neither skin nor pit. It has no defect in any way. The words "bhagavatam nigamasya" here show that Shrimad-Bhagavatam is the best of all the sacred fruits of the tree of the scriptures. This is so because it teaches the highest goal of life. Even though the nectar of the Supreme Personality of Godhead is naturally very excellent, it is made even more excellent in Shrimad-Bhagavatam. This is shown here by the word "shuka". Although the fruit of Shrimad-Bhagavatam is very wonderful because it has fallen from the kalpa-vriksha tree of the scriptures, it is made even more sweet and nectarean because it is touched by the mouth of Shrila Shukadeva Gosvami. When it touches Shrila Shukadeva Gosvami's mouth, that fruit becomes sweeter. When they come from the mouth of a great devotee, descriptions of the Supreme Personality of Godhead become sweeter. How much more is this true when such descriptions come from the mouth of Shrila Shukadeva Gosvami, the king of all great devotees? By tasting the nectar of Shrimad-Bhagavatam one will never become satiated. His desire to taste it will never become diminished. Therefore, even after attaining liberation (alayam), one should drink (pibata) the nectar of Shrimad-Bhagavatam. That even liberated souls are attracted to Shrimad-Bhagavatam is confirmed by Shrila Shukadeva Gosvami in the following words (Shrimad-Bhagavatam 2.1.9):

parinishthito 'pi. . .

"O saintly king, I was perfectly situated in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."*

The sweetness of other things fades in the course of time. The sweetness of Shrimad-Bhagavatam is not like that. It does not fade. The reasons of love for the Supreme Personality of Godhead are of two kinds: 1. priti-upayukta and 2. priti-parinama. These are described in these words of Shrimad-Bhagavatam (12.3.14-15):

katha imas te kathita mahiyasam
vitatya lokeshu yashah pareyusham
vijnana-vairagya-vivakshaya vibho
vaco-vibhutih na tu paramarthiyam

"O mighty Pariksit, I have related to you the narrations of all these great kings, who spread their fame throughout the world and then departed. My real purpose was to teach transcendental knowledge and renunciation. Stories of kings lend power and opulence to these narrations but do not in themselves constitute the ultimate aspect of knowledge."**

yas tutlama-shloka-gunanuvadah
sangiyate 'bhikshnam amangala-ghnah
tam eva nityam shrinuyad abhikshnam
krishne 'malam bhaktim abhiksamanah

"The person who desires pure devotional service to Lord Krishna should hear the narrations of Lord Uttamashloka's glorious qualities, the constant chanting of which destroys everything inauspicious. The devotee should engage in such listening in regular daily assemblies and should also continue his hearing throughout the day."***

After describing the rasas in a general way, Shrila Shukadeva Gosvami describes them in more detail in the word "amrita". "Amrita" here refers to the nectar of the Lord's pastimes, nectar described in these words of Shrimad-Bhagavatam (12.13.11):

hari-lila-katha-vrata-
mritanandita-sat-suram

"Shrimad-Bhagavatam is full of nectarean accounts of Lord Krishna's pastimes, which give ecstasy to the saintly devotees and demigods."

That narrations of Lord's pastimes are sweet is confirmed by these words of Shrimad-Bhagavatam (12.4.40):

lila-katha-rasa-nishevanam. . .

"Narrations of Lord Krishna's pastimes are sweet like nectar."

In the word "sat-suram" from Shrimad-Bhagavatam 12.13.11, the word "sat" refers to the atmarama transcendentalists situated in Brahman realization, who are referred to by the word "satam" in Shrimad-Bhagavatam 10.12.11, and the word "suram" refers to the devotees who taste only the nectar of devotional service to the Lord. In Shrimad-Bhagavatam 1.1.3 the word "amṛta-drava" means "the sweetest nectar of the Lord's pastimes". The following explanation may be given: Although the nectar of love (prītimaya-rasa) for the Supreme Personality of Godhead is the sweetest of all nectars (śreyah), various levels of that nectar can certainly be distinguished. The taste of the nectar of the rasas, as described in the word "pibata" is of two kinds, the first of which is the rasas tasted by the Lord's personal associates who personally participate in the Supreme Lord's pastimes. This perception of the rasas is the best, because it is direct and confidential (antarāṅga). The other perception of the rasas is tasted by all others. It is indirect and not confidential (bahirāṅga). These two levels of the perception of the nectar of the rasas are both described here by the single word "pibata". This nectar is like a river flowing from the mouth of Shrila Shukadeva Gosvami. That Shrimad-Bhagavatam describes the sweetest nectar of love for the Supreme Personality of Godhead is confirmed by these words (Shrimad-Bhagavatam 12.13.15):

sarva-vedanta-saram hi. . .
. . . tad-rasamṛita-triptasya. . .

"Shrimad-Bhagavatam is declared to be the essence of all Vedānta philosophy. One who has felt satisfaction from its nectarean mellows will never be attracted by any other literature."***

In His commentary Shrila Shridhara Svami defines the word "bhavukah" in this way:

" `Bhavukah' here means `they who are expert at meditating on the nectar rasas'."

This meditation is described in these words of Shrimad-Bhagavatam (1.5.19):

smaran mukundanghry-upaguhnam punar
vidhatum icchen na rasa-graho janah

"A person who has once relished the taste of the lotus feet of the Lord can do nothing but remember that ecstasy again and again."*

Shrimad-Bhagavatam 1.1.3 quoted in this anuccheda was spoken by Shrila Vedavyasa.

Anuccheda 111

Thus joined with vibhava and its other components, the rasac of love for the Supreme Personality of Godhead is manifest. They who are learned in the material rasas shown in dramas describe four kinds of characters. First is the hero who is primarily served by the rasa. He is the first character in the drama. Then there is the person who because of being limited, or because of fear or some other impediment, becomes a follower or servant of the hero. That person, the follower or servant, is the second kind of character. Then there is a person who, an ordinary person among the people in general who, because he is unintelligent and needs to accept instructions and orders, becomes a follower or servant of the hero. That follower or servant is the third kind of character. Can the follower or servant who is the second character not be intelligent? If he is he becomes the fourth kind of character. The devotees of the Lord taste the rasas of love for the Supreme Personality of Godhead. In this way the rasas they taste are not material in nature. In this way the rasas of love present in the hearts of this hero and His servants and followers are eternal. They are perfect and complete. In this way it is demonstrated that the rasas of love for the Supreme Personality of Godhead are limitless and spiritual in nature. They are not like the material rasas described in material poems. That is their nature. For example, it is seen that Shri Prahlada, the vraja-gopis, and many other devotees were completely unaffected by fear, and Shri Vrtra, Shri Gajendra, Shri Bharata, and other devotees were completely unaffected by the actions of their previous births. What more need be said? Shri Shukadeva Gosvami and other devotees were completely unaffected by the bliss of impersonal Brahman realization. In these ways it should be known that the love they felt for the Supreme Personality of Godhead was certainly spiritual in nature. It was not material. Here the alambana (main cause of feeling the rasa of love) is the Supreme Lord's opulences, glories, and virtues, which have no equal or superior. The personal associates of the Lord have spiritual qualities like the Lord's. This truth is proclaimed by the great dundubhi drums that are the Vedas, Puranas, and other scriptures. The uddipanas (secondary causes of feeling the rasa of love) are the things in relation to the Lord. These secondary causes of rasa are described in these words of Shrimad-Bhagavatam (3.15.43):

tasyaravinda-nayanasya . .
. . .cakara tesham
sankshobham akshara-jusham api citta-tanvoh

"When the breeze carrying the aroma of tulasi leaves from the toes of the lotus feet of the Supreme

Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding."*

The Supreme Lord's handsomeness as a cause of rasa is seen in these words of Shrimad-Bhagavatam (10.44.14):

gopyas tapah kim acarān. . .

"What austerities must the gopis have performed! With their eyes they always drink the nectar of Lord Krishna's form, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame, and opulence. It is self-perfect, ever fresh and extremely rare.*

The causes of rasa are also seen in these words of Shrimad-Bhagavatam (10.29.40):

ka śtry anga. . .
. . .yad go-dvija-druma-mrigaḥ pulakany abibhran

"Dear Krishna, what woman in all the three worlds wouldn't deviate from religious behavior when bewildered by the sweet, drawn-out melody of Your flute? Your beauty makes all three worlds auspicious. Indeed, even the cows, birds, trees and deer manifest the ecstatic symptom of bodily hair standing on end when they see Your beautiful form."***

Lord Krishna's flute-music as a cause of rasa is seen in these words of Shrimad-Bhagavatam (10.35.14-15):

vividha-gopa-carāneshu vidagdhaḥ. . .

. . .savanashas tad upadharya sureshaḥ
śakra-sarva-paramēśthi-purogaḥ
kavaya anata-kandhara-cittāḥ
kaśmalaṁ yayur anishcita-tattvaḥ

"O pious mother Yashoda, your son, who is expert in all the arts of herding cows, has invented many new styles of flute-playing. When He takes His flute to His bimba-red lips and sends forth the tones of the harmonic scale in variegated melodies, Brahma, Siva, Indra and other chief demigods become confused upon hearing the sound. Although they are the most learned authorities, they cannot ascertain the essence of that music, and thus they bow down their heads and hearts."****

That the accidental manifestation of one of the Lord's potencies can become a cause of spiritual rasa is seen in the following words of Shrimad-Bhagavatam (10.20.31):

pravrit-śhriyam ca tam vikshya
sarva-kala-sukhavaham
bhagavan puṣyam cakre
atma-śhakti-upabrimhitam

"Observing the beauty and opulence of Vrindavana's rainy season, a perennial source of great happiness, the Lord offered all respect to that season, which was expanded from His own internal potency."***

Here the clouds and other features of the rainy season bring ecstatis symptoms, like standing up of the body's hairs.

It is said in Shrimad-Bhagavatam (10.21.19):

aspendanam gati-matam pulakas tarunam

"When Lord Krishna plays on His flute, the sweet music causes the moving living entities to become stunned and the nonmoving trees to tremble with ecstasy. These things are certainly very wonderful."***

Here even the trees and other like living entities wonderfully become like human beings. Even grief and other like emotions can help one taste the spiritual rasas. In that greif it is said there may come madness or other like conditions caused by sorrow and by separation from the Lord. These emotions can certainly be manifest on the spiritual platform. The spiritual world is described in these words of Brahma-samhita (5.56-57):

shriyah kantah kantah parama-purushah kalpa-taravo
druma bhumish cintamani-gana-mayi toyam amritam
katha ganam natyam gamanam api vamshi priya-sakhi
cid-anandam jyotih param api tad asvadyam api ca

sa yatra kshirabdhiih sravati surabhibhyash ca su-mahan
nimeshardhakhyo va vrajati na hi yatrapam samayah
bhaje shvetadvipam tam aham iha golokam iti yam
vidantas te santah kshiti-virala-carah katipaye

"I worship thyat transcendental seat, known as Shvetadvipa, where as loving consorts the Lakshmis in their unalloyed spiritual essence practice the amorous service of the Supreme Lord Krishna as their only lover, where every tree is a transcendental purpose tree, where the sopil is the purpose gem, all water is nectar, every word is a song, every gait is a dance, the flute is the favorite attendant, effulgence is full of transcendental bliss, and the supreme spiritual entities are all enjoyable and tasty, where numberless milk cows always emit transcendental oceans of milk, where there is eternal existence of transcendental time, who is ever-present and without past or future and hence is nto subject to the quality of passing away even for the space of half a moment. That realm is known nas Goloka only to a very few self-realized souls in this world."**

Here the words "ganam natyam" refer to the rasas. The causes that create the rasas of love for the supreme hero, Lord Krishna, rasas that are spiritual and have many spiritual qualiaities, are called vibhavas. The vibhavas are described in these words of Sahitya-darpana (3.13):

vibhavanam raty-ader visheshenasvadankura-yogyatanayanam. anubhavanam evam-bhutasya raty-adeh samantaram eva rasadi-rupataya bhavanam. sancaranam tatha-bhutasya tasyaiva samyak caranam.

"Vibhava makes rati and the other aspects of rasas first appear as a new sprout. Coming after vibhava, anubhava enables one to directly perceive the nature of rasa. Then sancari-bhava makes the rasas become active."

Even material poets who know the material rasas say that happiness can arise out of sorrow. We also say that spiritual bliss can arise even out of separation from the Lord. Externally the devotee separated from the Lord may seem to be sorrowful. However, during the anguish of separation the supremely blissful Lord is always manifest in the devotee's thoughts. Therefore the devotee is also filled with intense spiritual bliss. In such a situation it is not possible for the devotee to avoid those two emotions of anguish and bliss. These two emotions do not contradict each other. Rather they are like sweetened hot milk placed before a hungry person. The two features of sweetness and heat do not negate each other. Rather they compliment each other. In this way the anguish of separation from the Lord is actually the cause of intense spiritual bliss, just as the shining of the moon and stars is a source of pleasure. Because it is nourished by the memory of the bliss of directly associating with the Supreme Lord, the anguish of separation brings bliss with it. In that state of separation the karuna-rasa (the rasa of a pitiable condition) is manifest. At that time the devotee yearns to be with the Lord. In this way the manifestation of the rasas of love for their supreme hero, Lord Krishna, is described. The rasas arise in two primary ways: 1. the love (anuraga) created by hearing, and 2. the love created by seeing. These are both described in the following words of Shrimad-Bhagavatam (10.90.26):

shruta-matro 'pi yah strinam
prasahyakarshate manah
uru-gayoru-gito va
pashyantnam ca kim punah

"The Lord, whom countless songs glorify in countless ways, forcibly attracts the minds of all women who simply hear about Him. What to speak, then, of those women who see Him directly?"***

The arising of the rasa of love for the Lord is described by Uddhava in the following two verses of Shrimad-Bhagavatam 11.6.44-45):

tava vikriditam brahman. . .

"My dear Krishna, Your pastimes are supremely auspicious for mankind and are an intoxicating beverage for the ears. Tasting such pastimes, people forget their desires for other things.***

"My dear Lord, You are the Supreme Soul, and thus You are most dear to us. We are Your devotees, and how can we possibly reject You or live without You for even a moment? Whether we are lying down, sitting, walking, standing, bathing, enjoying recreation, eating, or doing anything else, we are constantly engaged in Your service."***

The anukarta, or follower or servant of the Lord is thus a devotee of the Lord. Non-devotees cannot become followers or servants of the Lord. The rasas of love for the Lord arise amongst the devotees. Here the word "anukarta" should not be interpreted to mean "imitator". It is not possible for the individual spirit souls to imitate the actions of the Lord. The attempt to imitate the Lord is against the principles of devotional service. The devotees associate with the Lord and directly perceive Him, but they never become one with Him. In this way the uddipanas of the rasas, which arouse the devotees' love, enhance the Lord's pastimes. If the pure

devotees sometimes imitate the Lord, the devotees always think, "the Lord is mine". They never think, "I have become the Lord. I am the Lord." That kind of imitation is seen in Vasudeva's son Gada and the Lord's other brothers, who think themselves the Lord's equal. Their sentiments are not against the principles of devotional service. The ordinary (samajika) devotees yearn to attain such a glorious position. In drishya-kavyas (staged dramas), the audience sees with their eyes and meditates on the rasas. In shravya-kavyas (recited narrative poems), the audience hears the descriptions of the Lord. In this way the audience meditates on the Lord. The sprout of rati (attraction to the Lord) arises within them. They attain great love (prema) for the Lord. Melodies in the sixth note may also be a cause (uddipana) of rasa. This is described in the following words of Shrimad-Bhagavatam (6.5.22):

svara-brahmani nirbhata-
hrishikesha-padambuje
akhandam cittam aveshya
lokan anucaran munih

"The seven musical notes-sa, ri, ga, ma, pa, dha, and ni-are used in musical instruments, but originally they come from the Sama Veda. The great sage Narada vibrates sounds describing the pastimes of the Supreme Lord. By such transcendental vibrations such as Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare,, he fixes his mind at the lotus feet of the Lord. Thus he directly perceives Hrishikesha, the master of the senses. After delivering the Haryashvas, Narada Muni continued traveling throughout the planetary systems, His mind always fixed at the lotus feet of the Lord."*

Prema and the other kinds of ecstatic love (bhavas) create the samagris (ingredients of rasa). This is described in the following words of Shrimad-Bhagavatam (7.4.39-41):

kvacid rudati vaikuntha-
cinta-shabala-cetasah. . .

. . .kvacid utpulkas tushnim
aste samsparsha-nirvritah
aspanda-pranayananda-
salilamilitekshanah

"Because of advancement in Krishna consciousness, he sometimes cried, sometimes laughed, sometimes expressed jubilation, and sometimes sang loudly.*

"Sometimes, upon seeing the Supreme Personality of Godhead, Prahlada Maharaja would loudly call in full anxiety. He sometimes lost his shyness in jubilation and began dancing in ecstasy, and sometimes, being fully absorbed in thoughts of Krishna, he felt oneness and imitated the pastimes of the Lord.*

"Sometimes, feeling the touch of the Lord's lotus hands, he became spiritually jubilant and remained silent, his hairs standing on end and tears gliding down from his half-closed eyes because of his love for the Lord."*

Materialists who relish the material rasas are attracted by something that is imperfect and incomplete. Persons who taste the rasas of love for the Supreme Personality of Godhead (bhagavat-priiti-rasika) are of two kinds: 1. the devotees who directly participate in the Lord's pastimes (tadiya-lilantah-pati), and 2. the devotees who aspire to participate in the Lord's pastimes (tadiya-lilantah-patitabhimana). Because of their past devotional activities, the devotees in the first group attained the Lord's direct association. The devotees in the second group are of two kinds: 1. the devotees who hear description of the Lord's pastimes with His personal

associates, and 2. the devotees who hear descriptions of the Lord's sweetness and other transcendental qualities. If a devotee in the first of these two groups desires in the same way the personal associates of the Lord desire, then that devotee eventually becomes the Lord's personal associate. Then that devotee attains the vibhavas and other elements of rasas manifest in a personal associate of the Lord. How the gopis think is seen in the following words of Sahitya-darpana (3.12):

parasya na parasyeti
na mameti mameti ca
tad-asvade vibhavadeh
paricchedo na vidyate

"My beloved may be another's husband, or He may not be another's husband. He may be my husband, or he may not be my husband. When I taste the vibhavas and other elements of the rasas of love for Him, it makes no difference to me if He is my husband or not."

If a devotee desires in a way different from the way the Lord's personal associates desire, then that devotee attains vibhava, anubhava, and sancari-bhava that are generally ordinary in nature. Even when the uddipanas (which arouse the feelings of rasa) are present, that devotee does not perceive the sweetness of rasa. If a devotee desires in a way that opposes the way the Lord's personal associates desire, then, even if the uddipanas of vatsalya-rasa and the other rasas are present, that devotee will not perceive the different bhavas (ecstasies of love), nor will he perceive the sweetness of rasa. Now we will discuss the devotees who hear descriptions of the Lord's sweetness and other transcendental qualities. These devotees are independent like the Lord's personal associates who participate in the Lord's pastimes. These devotees have the power to perceive the sweetness of rasa. Now the perfection of the rasas of love for the Supreme Personality of Godhead will be considered. When love for the Supreme Personality of Godhead (bhagavat-priti) is mixed with the vibhavas and other elements of rasa, the result is the rasas of love for the Supreme Personality of Godhead (bhagavat-pritimaya-rasa). This is described in the following words of Sahitya-darpana (3.15):

yatha khanda-maricadinam sammelanad apurva iva kashcid asvadah prapanaka-rase sanjayate. vibhavadi-sammelanad ihapi tatha.

"As sugar, black pepper, and other ingredients make a drink delightful for the tongue, so the vibhavas and other elements of rasa make the rasas delightful to taste."

The sweetness of the Lord is counted among the uddipanas, the secondary elements that help one to taste the spiritual rasas. The Supreme Lord Himself is the alambana, the primary element that enables one to taste the spiritual rasas. The alambanas and uddipanas are described in these words of Agni Purana:

vibhavyate hi rati-ader
yatra yena vibhavyate
vibhavo nama sa devdha-
lambanoddipanatmakah

"Vibhava enables one to perceive rati and the other elements of rasa. Vibhava is of two kinds: 1.

alambana, and 2. uddipana."

The alambana may be of two kinds: 1. Lord Krishna, the Supreme Personality of Godhead, who is dearly loved by the devotees, and 2. the Lord's devotees, who are filled with love for Him. These two kinds of alambanas are indicated in Sanskrit by use of the locative case. Lord Krishna as the alambana is described in these words of Shrimad-Bhagavatam (9.24.65):

yasyananam makara-kundala. . .

"Krishna's face is decorated with ornaments, such as earrings resembling sharks. His ears are beautiful, His cheeks brilliant, and His smiling attractive to everyone. Whoever sees Lord Krishna sees a festival. His face and body are fully satisfying for everyone to see."*

Lord Krishna as the alambana is also described in these words of Shrimad-Bhagavatam (10.44.14):

gopyas tapah kim acaran yad amushya rupam

"What austerities must the gopis have performed! With their eyes they always drink the nectar of Lord Krishna's form, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame, and opulence. It is self-perfect, ever fresh and extremely rare."*

As long as Lord Krishna's sweetness is not manifest, the individual soul will see his own self as the most dear and lovable being in the whole world. This is described in the following words of Shrimad-Bhagavatam (10.23.27):

prana-buddhi-manah-svatma-
darapatya-dhanadayah
yat-samparkat priya asams
tatah ko nv aparah priyah

"It is only by contact with the self that one's vital breath, intelligence, mind, friends, body, wife, children, wealth and so on are dear. Therefore what object can possibly be more dear than one's own self?"***

In this verse the word "sva" means "the pure soul", "atma" means "the material body", and "yat-samparkat" means "because of my contact with that". This verse implies: "As a spirit soul I am full of spiritual bliss. Therefore I am dear to myself." This verse also implies: "Because I am His part-and-parcel, the Supreme Personality of Godhead, the Supersoul in my heart, is also dear to me." This verse also implies: "The things in relation to me are also dear to me." Thus the vital breath and other things are dear because of their relation to the soul. Even when He appears in many different forms, the Supreme Personality of Godhead is always dear to the individual soul. This is seen in the following words spoken by Lord Balarama in Shrimad-Bhagavatam (10.13.36):

kim etad adbhutam iva
vasudeve'khilatmani

vrajasya satmanas tokeshv
apurvam prema vardhate

"What is this wonderful phenomenon? The affection of all the inhabitants of Vraja, including Me, toward these boys and calves is increasing as never before, just like our affection for Lord Krishna, the Supersoul of all living entities."*

Lord Krishna's own form is described in these words of Shrimad-Bhagavatam (10.23.22):

shyamam hiranya-paridhim vanamalya-barha-
dhatu-pravala-nata-vesham anuvratamse
vinyasta-hastam itarena dhunanam abjam
karnotpala-laka-kapola-mukhabja-hasam

"His complexion was dark blue and His garment golden. Wearing a peacock feather, colored minerals, sprigs of flower buds, and a garland of forest flowers and leaves, He was dressed just like a dramatic dancer. He rested one hand upon the shoulder of a friend and the with the other twirled a lotus. Lilies graced His ears, His hair hung down over His cheeks, and His lotuslike face was smiling."***

The words of this verse imply: "Will you not become wonderfully attracted to these features of Lord Krishna?" Shrimad-Bhagavatam 10.23.27, quoted in this anuccheda, was spoken by Lord Krishna to the yajna-patnis.

Anuccheda 112

The devotees dear to the Lord are described in these words of Shrimad-Bhagavatam (1.18.13):

tulayama lavenapi. . .

"The value of a moment's association with the devotee of the Lord cannot be compared to the attainment of heavenly planets or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which are for those who are meant for death."*

In this way it is seen that the Supreme Personality of Godhead is the object of love (vishaya) and He is also the primary cause (alambana) that makes the devotees fall in love with Him. By following the path that begins with hearing about the Lord, the devotees attain love (priti) for Him. The word "vishaya" may mean either the person who loves or the person who is loved. It is said in Shrimad-Bhagavatam (1.16.5-6):

tat kathyatam maha-bhaga
yadi krishna-kathashrayam
athavasya padambhoja-
makaranda-liham satam

"Please describe all these incidents if they relate to the topics of Lord Krishna. The devotees of the Lord are accustomed to licking up the honey available from the lotus feet of the Lord."*

By associating with the Supreme Lord, one falls in love with Him. In this way the Supreme Personality of Godhead is the primary cause (alambana) of ecstatic love for Him. The secondary causes (uddipana) of ecstatic love are different. The Lord's dear devotees, who are of two kinds, namely the devotees who have the same desire (savasana) and the devotees who have different desires (bhinna-vasana), are also objects (vishaya) of ecstatic love. The devotees are also the reservoirs of love (adhara) for the Lord. However, one's material friends and kinsmen are not the causes of attaining love of Lord Krishna. Indeed, the devotees do not pray to attain love for their friends and kinsmen. Rather they pray only to love the Supreme Lord. That they do not pray to attain love for their friends and kinsmen is seen in these words of Queen Kunti in Shrimad-Bhagavatam (1.8.41):

atha vishvesha vishvatman
vishva-murte sva-kesu me
sneha-pasham imam chindhi
dridham pandusu vrisnisu

"O Lord of the universe, soul of the universe, O personality of the form of the universe, please, therefore, sever my tie of affection for my kinsmen, the Pandavas and the Vrishnis."*

Anuccheda 113

The love the devotees pray to attain is described in these words of Queen Kunti in Shrimad-Bhagavatam (1.8.42):

tvayi me 'nanya-vishaya
matir madhu-pate'sakrt
ratim udvahatad addha
gangevaugham udanvati

"O Lord of Madhu, as the Ganges forever flows to the sea without hindrance, let my attraction be constantly drawn unto You without being diverted to anyone else."*

Anuccheda 114

The love the devotees accept (angikara) is described in these words of Queen Kunti in Shrimad-Bhagavatam (1.8.43):

shri-krisna krisna-sakha vrishny-rsabhavani-dhrug-

rajanya-vamsha-dahananapavarga-virya
govinda go-dvija-surarti- haravatara
yogeshvarakhila-guro bhagavan namas te

"O Krishna, O friend of Arjuna, O chief amongst the descendants of Vrishni, You are the destroyer of those political parties which are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental abode, and You descend to relieve the distresses of the cows, the brahmanas and the devotees. You possess all mystic powers, and You are the preceptor of the entire universe. You are the almighty God, and I offer You my respectful obeisances."***

Here Kunti calls out to Krishna, addressing Him with names such as "O friend of Arjuna (Krishna-sakha). In this context Queen Kunti accepts a loving relationship with Arjuna and others because they are all filled with love for the Supreme Lord. These verses were spoken by Queen Kunti to the Supreme Personality of Godhead, Lord Krishna.

Anuccheda 115

Now we may consider these words spoken by Uddhava in Shrimad-Bhagavatam (11.29.39-40):

vriknash ca me su-dridhah sneha-pasho
dasharha-vrishny-andhaka-satvateshu
prasaritah shrishti-vivridhaye tvaya
sva-mayaya hy atma-subodha-hetina

"The firmly binding rope of my affection for the families of the Dasharhas, Vrishnis, Andhakas, and Satvatas-a rope You originally cast over me by Your illusory energy for the purpose of developing Your creation-is now cut off by the weapon of transcendental knowledge of the self."***

namo 'stu te maha-yogin
prapannam anushadhi mam
yatha tvac-caranambhoje
ratih syad anapayini

"Obeisances unto You, O greatest of yogis. Please instruct me, who am surrendered unto You, how I may have undeviating attachment to Your lotus feet."***

Here Uddhava says: "The rope of my affection for others in a bodily relationship with me, a rope You originally cast over me by Your illusory energy for the purpose of developing Your creation-is now cut off." How was that rope cut off? The answer is given in the words: "by the weapon of transcendental knowledge of the self." This means "by the weapon of knowledge of Your glory and attractiveness, which make the devotee fall in love (prity-utpada) with You". Uddhava's statement here that His affection for the Dasharhas, Vrishnis, Andhakas, and Satvatas is maya and his prayer that this affection be removed is a kind of self-delusion on Uddhava's part, for these kinsmen of his are all perfect liberated souls.

In the words of Shrimad-Bhagavatam 0 1.8.41 quoted here, Queen Kunti thinks: "If Lord Krishna departs

from Hastinapura, that will be inauspicious for the Pandavas, and if He does not depart from Hastinapura and return to Dvaraka that will be inauspicious for the Vrishnis. Her heart thus agitated by competing affections for these two sides of her family, Queen Kunti here prays that the affection she bears for her kinsmen be destroyed. The truth is that when she sees how the two sides of her family dearly love Lord Krishna, her own love for Lord Krishna increases. Therefore, the pretext of saying "Please destroy my affection for my kinsmen", Queen Kunti really prays: "Please do not leave the association of either of the two sides of my family." After Queen Kunti offered her prayers, Lord Krishna still prepared to depart. Shrila Suta Gosvami explains in Shrimad-Bhagavatam (1.8.45):

tam badham ity upamantrya. . .

"Thus accepting the prayers of Shrimati Kuntidevi, the Lord subsequently informed other ladies of His departure by entering the palace of Hastinapura. But upon preparing to leave, He was stopped by King Yudhishtim, who implored Him lovingly."*

In Shrimad-Bhagavatam 11.29.39 Uddhava also prayed to attain Lord Krishna's association. Shrimad-Bhagavatam 11.29.39-40 was spoken by Uddhava.

Anuccheda 116

In the same way it is seen that Shri Devaki was affectionate to her six sons. Because of her affection for them, Lord Krishna kindly delivered them. It is said in Shrimad-Bhagavatam (10.85.54-56):

apayayat stanam prita
suta-sparsha-parisnutam
mohita mayaya vishnor
yaya shrishtih pravartate

"Lovingly she let her sons drink from her breast, which became wet with milk just by their touch. She was entranced by the same illusory energy of Lord Vishnu that initiates the creation of the universe."***

pitvamritam payas tasyah
pita-shesham gada-bhritah. . .
. . .yayur dhama divaukasam

"By drinking her nectarean milk, the remnants of what Krishna Himself had previously drunk, the six sons touched the transcendental body of Lord Narayana, and this contact awakened them to their original identities. They bowed down to Govinda, Devaki, their father, and Balarama, and then, as everyone looked on, they left for the abode of the demigods."***

Here the words "mohita mayaya" mean that Devaki was bewildered into thinking her other six sons were in truth Lord Krishna's brothers. Now we will consider Rukmini's affection for Rukmi. For Rukmini's sake Lord Krishna, who wanted to see Rukmi mocked and humiliated, spared Rukmi. These activities were manifested by

the Lord's pastime potency. Rukmini trembled with devotion. Still, the devotion in her heart was mixed with knowledge of the Lord's supreme power and opulence. That is why she addressed Him: "You are the supreme controller, and he is very lowly and fallen. Therefore, please do not mock and humiliate him. Therefore please be compassionate. O Lord, I take shelter of Your feet. I have a relationship with Your body. Please be merciful and give fearlessness to him." Aware of Lord Krishna's power and opulence, Rukmini spoke these words of Shrimad-Bhagavatam (10.54.33):

yogeshvaraprameyatman. . .

"O controller of all mystic power, immeasurable one, Lord of lords, master of the universe! O all-potential and mighty-armed one, please do not kill my brother!"***

In the same way Lord Balarama became a partisan of His student Duryodhana. When Duryodhana was attacked, Lord Balarama became angry. A similar situation occurred during the kidnapping of Lakshmana. The Lord's pastime potency created these situations to increase the wonder and glory of the Lord's pastimes. Now the uddipanas will be considered. As Lord Krishna Himself, who is the alambana (the primary cause of relishing the rasas) is the cause of bhava and vibhava, so the uddipanas (secondary causes of relishing the rasas) are also the causes of bhava and vibhava. Included among the uddipanas are Lord Krishna's qualities, family, activities, paraphernalia, age, and form. The Supreme Lord's qualities are of three kinds: those in relation to His 1. body, 2. words, and 3. mind. None of the Lord's qualities are material. Lord Krishna Himself affirms this in the following words of Shrimad-Bhagavatam (11.13.40):

mam bhajanti gunah sarve
nirgunam nirapekshakam
suhridam priyam atmanam
samyasangadayo 'gunah

" All superior transcendental qualities, such as being beyond the modes of nature, detached, the well-wisher, the most dear, the Supersoul, equally situated everywhere, and free from material entanglement-all such qualities, free from the transformations of material qualities, find their shelter and worshipable object in Me."***

The qualities of Lord Krishna, who is the alambana (primary impetus for ecstatic love), are described in these words of Shrimad-Bhagavatam (1.16.27-30):

satyam shaucam daya kshantis
tyagah santosha arjavam
shamo damas tapah samyam
titikshoparatih shrutam

jnanam viraktir aishvaryam
shauryam tejo balam smrtih
svatantryam kaushalam kantir
dhairyam mardavam eva ca

pragalbhyam prashrayah shilam

saha ojo balam bhagah
gambhiryam sthairyam astikyam
kirtir mano'nahankrtih

ete canye ca bhagavan
nitya yatra maha-gunah
prarthya mahattvam icchadbhir
na viyanti sma karhicit

"In Him (Lord Krishna) reside (1) truthfulness, (2) cleanliness, (3) intolerance of another's unhappiness, (4) the power to control anger, (5) self-satisfaction, (6) straightforwardness, (7) steadiness of mind, (8) control of the sense organs, (9) responsibility, (10) equality, (11) tolerance, (12) equanimity, (13) faithfulness, (14) knowledge, (15) absence of sense enjoyment, (16) leadership, (17) chivalry, (18) influence, (19) the power to make everything possible, (20) the discharge of proper duty, (21) complete independence, (22) dexterity, (23) fullness of all beauty, (24) serenity, (25) kindheartedness, (26) ingenuity, (27) gentility, (28) magnanimity, (29) determination, (30) perfection in all knowledge, (31) proper execution, (32) possession of all objects of enjoyment, (33) joyfulness, (34) immovability, (35) fidelity, (36) fame, (37) worship, (38) pridelessness, (39) being (as the Personality of Godhead), (40) eternity, and many other transcendental qualities which are eternally present and never to be separated from Him."*

In these verses the word "satyam" means "truthfulness", "shaucam" means "cleanliness", and "daya" means "intolerance of another's unhappiness". This means the Lord protects His devotees. He is the friend and well-wisher of His devotees. "Kshanti" means "power to control anger", "tyaga" means "generosity", "santosha" means "self-satisfaction", "arjavam" means "being without crookedness", and "shama" means "steadiness of mind". By this last quality the Lord is firm in vow. "Dama" means "being unaffected by the external senses", "tapah" means "in His lila-avatara as a kshatriya performing the appropriate religious duties", "samyam" means "not thinking one person is a friend and another person is an enemy", "titiksha" means "tolerance of others' offenses", "uparati" means "indifference to personal gain", "shrutam" means "being learned in the scriptures", "jnanam" means "the five kinds of knowledge: which are: 1. intelligence, 2. gratefulness, 3. being an appropriate judge of time and place, 4. being all-knowing, and 5. spiritual knowledge of the self", "virakti" means "not having a thirst to enjoy wicked pleasures", "aishvaryam" means "being a controller", "shauryam" means "ability to fight in battle", "tejah" means "power", and "balam" means "expertness". This last quality means the power to perform difficult deeds quickly. In some texts the word here is "dhrutih", which means "to remain unagitated even in distressing conditions". "Smriti" means "the power to know what should be done", "svatantryam" means "not being dependent on others", "kaushalam" means "three kinds of expertise: 1. expertise in performing activities, 2. expertise in performing two or more actions simultaneously, and 3. expertise in arts and playful activities", "kanti" means "handsomeness, which is of four kinds: 1. handsomeness of the various parts of the body, including the hands and other parts of the body, 2. handsomeness of color, taste, fragrance, touch, and sound, which means whatever touches His lips or feet becomes sweet like nectar, 3. handsomeness of the prime of youth, and 4. handsomeness that charms the hearts of beautiful women", "dhairyam" means "not becoming agitated", "mardavam" means "having a heart that melts with love", "pragalbhyam" means "brilliant genius, which brings eloquent speech", "prashraya" means "humbleness, which brings shyness, appropriate respect for all others, and speaking affectionate words", "shilam" means "good character, which makes one inclined to take shelter of a saintly devotee", "sahah" means "sharpness of intellect", "ojah" means "expert skill of the knowledge-acquiring senses", "balam" means "expert skill of the working senses", "bhaga" means "good fortune, which is of three kinds: 1. good fortune in enjoying sense objects, 2. good fortune in being happy, and 3. good fortune in possessing all wealth and opulence", "gambhiryam" means "being the reservoir of unknowable secrets", "sthairyam" means "being not fickle", "astikyam" means "seeing through the eyes of the scriptures", "kirti" means "being famous for one's virtues", "mana" means "being worshipable, and "anahankriti" means "freedom from pride". Here the

word "ca" (and) hints that the Lord also has the qualities of being the well-wisher of the brahmanas, being served by all perfections, and having an eternal form filled with transcendental bliss. In this way the Supreme Lord has many glorious qualities (maha-gunah prarthya mahattvam icchadbhih). Lord Krishna has all other good qualities in the highest degree. All other persons have these good qualities only slightly and for a brief time. However Lord Krishna has them in fullness eternally. This is confirmed by the following words of Shrila Suta Gosvami in Shrimad-Bhagavatam (1.11.26:

nityam nirikshamananam
yad api dvarakaukasam
na vitriypanti hi drishah
shriyo dhamangam acyutam

"The inhabitants of Dvaraka were regularly accustomed to look upon the reservoir of all beauty, the infallible Lord, yet they were never satiated."*

In this way the Supreme Lord's transcendental qualities are eternal (nityah). They never become diminished (na viyanti). The Lord's qualities are eternally present in His transcendental form. Some other (anye ca) qualities of the Lord, qualities the individual souls cannot attain include: 1. the power to attain anything simply by desiring it, 2. complete control over a host of inconceivable potencies, 3. being the sole resting place of perfect goodness, 4. being the protector of the worlds, 5. giving residence in the spiritual world to the enemies He kills, 6. being attractive to all liberated souls, 7. being served by Brahma, Shiva, and all the demigods and sages, 8. having a spiritual form in which inconceivable transcendental potencies reside, 9. having handsomeness and other glorious virtues that are limitless and eternally new and fresh, 10. in His forms as the purusha-avatars controlling the world of maya, 11. being the creator, maintainer, and destroyer of the material worlds, 12. being the seed from which the guna-avatars and other avatars have come, 13. the pores of whose body are the resting place of numberless material universes, 14. whose original form as the Supreme Personality of Godhead (bhagavan) has all inconceivable potencies and all the transcendental qualities of Vasudeva, Narayana, and His other expansions, 15. in His original form as Lord Krishna He gives liberation and devotional service to the enemies He kills, 16. whose form and other features have a wonderful sweetness, 17. association with Him brings perfect bliss, a bliss beyond anything the material senses or mind can know.

Shrimad-Bhagavatam 1.16.27-30 quoted in this anuccheda was spoken by the earth-goddess to Dharma.

Anuccheda 117

That the Supreme Lord's transcendental qualities are limitless is described in these words of Shrimad-Bhagavatam (10.14.7):

gunatmanas te 'pi gunan vimatum
hitavatirnasya ka ishire 'sya. . .

"In time, great scientists may be able to count all the atoms of the universe, all the stars and planets in the sky, and all the particles of snow, but who among them can count the unlimited transcendental qualities of the Supreme Personality of Godhead?"*

The meaning of this verse is clear. This verse was spoken by the demigod Brahma to the Supreme Personality of Godhead.

Anuccheda 118

By the Lord's inconceivable potency even mutually contradictory qualities reside within Him. This is known on the authority of scripture. In Vedanta-sutra (2.1.27) it is said:

shrutes tui shabda-mulativat

"The nature of the Supreme is known only by the revelation of scripture."

Some of these mutually contradictory features of the Lord are seen in the words of Shrimad-Bhagavatam (10.43.17):

mallanam ashanih. . .

"The various groups of people in the arena regarded Krishna in different ways when He entered it with His elder brother. The wrestlers saw Krishna as a lightning bolt, the men of Mathura as the best of males, the women as Cupid in person, the cowherd men as their relative, the impious rulers as a chastiser, His parents as their child, the King of the Bhojas as death, the unintelligent as the Supreme Lord's universal form, the yogis as the Absolute Truth, and the Vrishnis as their supreme worshipable Deity."***

The inconceivable power of the Lord is seen in these words of Shrimad-Bhagavatam (10.7.7):

shishor analpaka-pravala-mridv-anghri-hatam vyavartata. . .

"Lord Shri Krishna was lying down underneath the handcart in one corner of the courtyard, and although His little legs were as soft as leaves, when He struck the cart with His legs, it turned over violently and collapsed. The wheels separated from the axle, the hubs and spokes fell apart, and the pole of the handcart broke. On the cart there were many little utensils made of various metals, and all of them scattered hither and thither."*

Lord Krishna's transcendental gentleness is described in these words of Shrimad-Bhagavatam (10.15.16):

kvacit pallava-talpesu
niyuddha-shrama-karshitah. . .

"Sometimes Lord Krishna grew tired from fighting and lay down at the base of a tree, resting upon a bed made of soft twigs and buds and using the lap of a cowherd friend as His pillow."***

The Supreme Lord's gentleness is also seen in the pastime where Goddess Lakshmi stopped Him from eating the inferior rice Sudama Vipra brought. Lord Krishna's transcendental gentleness is also seen in these words of Shrimad-Bhagavatam (10.60.7):

vala-vyajanam adaya
ratna-dandam sakhi-karat

"From her maidservant's hand Goddess Rukmini took a yak-hair fan with a jeweled handle, and then she began to worship her master by fanning Him."***

The pastime where Goddess Lakshmi stopped Lord Krishna from eating Sudama Vipra's rice is described in these words of Shrimad-Bhagavatam (10.81.10):

iti mushtim. . . tat-para

"After saying this, the Supreme Lord ate one plamful and was about to eat a second when the devoted goddess Rukmini took hold of His hand."***

In this pastime Lord Krishna thought: "By My mercy I have already given a little of My opulences to this devotee. Why should I continue to eat this inferior rice?" Even if He breaks the rules of religion, the Supreme Lord is never sinful or impious. This is seen in the following words of Chandogya Upanishad (8.1.5):

ayam atmapahata-papma

"The Supreme Personality of Godhead is always free from sin."

This truth is also confirmed by the following words of Kurma Purana:

aishvarya-yogad bhagavan
viruddhartho 'bhidhiyate
tathapi doshah parame
naivaharyah samantatah

"Even if He breaks the rules of religion, the Supreme Personality of Godhead is always sinless, for He is the all-opulent supreme master."

The idea that among the Supreme lord's qualities there are some faults is refuted in the following passage of Shrimad-Bhagavatam (8.8.18-19):

tatas tato nupura-valgu-shinjitair
visarpati hema-lateva sa babhau

"As she (the goddess of fortune) walked here and there, her ankle-bells jingling softly, she appeared like a creeper of gold.*

vilokayanti niravadyam atmanah
padam dhruvam cavyabhicari-sad-gunam
gandharva-siddhasura-yaksha-carana-
traipishta-peyadishu nanvavindata

"While walking among the Gandharvas, Yakshas, asuras, Siddhas, Caranas, and denizens of heaven, Lakshmi-devi, the goddess of fortune, was scrutinizingly examining them, but could not find anyone naturally endowed with all good qualities. None of them was devoid of faults, and therefore she could not take shelter of any of them."*

In this passage the word "sa" (she) refers to Goddess Lakshmi, "padam" means "shelter", "dhruvam" means "eternal", and "avyabhicari-sad-gunam" means "the person who has eternal good qualities".

Anuccheda 119

The passage continues in the next three verses of Shrimad-Bhagavatam (8.8.20-22):

nunam tapo yasya na manyu-nirjayo
jnanam kvacit tac ca na sanga-varjitam
kashcin mahams tasya na kama-nirjayah
sa ishvarah kim parato vyapashrayah

"The goddess of fortune, examining the assembly, thought in this way: Someone who has undergone great austerity has not yet conquered anger. Someone possesses knowledge, but he has not conquered material desires. Someone is a very great personality, but he cannot conquer lusty desires. Even a great personality depends on something else. How, then, can he be the supreme controller?*

dharmah kvacit tatra na bhuta-sauhridam
tyagah kvacit tatra na mukti-karanam
viryam na pumso 'sty aja-vega-nishkritam
na hi dvitiyo guna-sanga-varjitah

"Someone may possess full knowledge of religion but still not be kind to all living entities. In someone, whether human or demigod, there may be renunciation, but that is not the cause of liberation. Someone may possess great power and yet be unable to check the power of eternal time. Someone else may have renounced attachment to the material world, yet he cannot compare to the Supreme Personality of Godhead. Therefore no one is completely freed from the influence of the material modes of nature.*

kvacic cirayur na hi shila-mangalam
kvacit tad apy asti na vedyam ayushah
yatrobhayam kutra ca so 'py amangalah
sumangalah kashca na kankshate hi mam

"Someone may have longevity but not have auspiciousness or good behavior. Someone may have both auspiciousness and good behavior, but the duration of his life is not fixed. Although such demigods as Lord Shiva have eternal life, they have inauspicious habits like living in crematoriums. And even if others are well qualified in all respects, they are not devotees of the Supreme Personality of Godhead."*

In this passage it is seen that no one possesses austerity or any other virtue in the same degree as the Supreme Personality of Godhead possesses them. This is seen in the words of Shrimad-Bhagavatam (1.16.30) quoted above. The saintly devotees may possess austerity and the other virtues, but they possess them only imperfectly and in relatively small quantities. Thus they are not equal to the Supreme Personality of Godhead. In Shrimad-Bhagavatam 8.8.20-22 the word "yasya" refers to Durvasa and the sages, "kashcid" refers to Shukra and his followers and also to Brahma, Soma, and their followers, "parato vyapashrayah" refers to Indra and his followers, "sa kim ishvarah kvacit na bhuta-sauhrdam" refers to Parashurama and other sages like Him, "na mukti-karanam tyagah" refers to Maharaja Shibi and others like him, and "pumsah viryam asti" refers to Karttavirya and others like him. The words "aja-vega-nishkritam" mean "not free of the power of time", "na hi dvitiyo guna-sanga-varjitah" mean "aside from Lord Krishna, no one, not even the four Kumaras and the great atmarama sages, is completely freed from the influence of the material modes of nature, for their peacefulness, self-control, and other virtues are all made of the illusory potency maya". Even Lord Shiva is not free of the material modes of nature. This is described in the following words of Shrimad-Bhagavatam (10.88.3):

shivah shakti-yutah shashvat
tri-lingo guna-samvritah
vaikarikas taijasash ca
tamasash cety aham tridha

"Lord Shiva is always united with his personal energy, the material nature. Manifesting himself in three features in response to the entreaties of nature's three modes, he thus embodies the threefold principle of material ego in goodness, passion, and ignorance."***

Only Lord Vishnu is free of the material modes. This is described in these words of Shrimad-Bhagavatam (10.88.5):

harir hi nirgunah sakshat
purushah prakriteh parah
sa sarva-drig upadrashta
tam bhajan nirguno bhavet

"Lord Hari, however, has no connection with the material modes. He is the Supreme Personality of Godhead, the all-seeing eternal witness, who is transcendental to material nature. One who worships Him becomes similarly free from the material modes."***

In Shrimad-Bhagavatam 8.8.20-22 Goddess Lakshmi rejects even Lord Shiva. The words "kvacin cirayuh" mean "Markandeya and other sages may live a long life". The words "shila-mangala" are explained by Shrila Shridhara Svami in these words of his commentary: "Good character means sense-control". However, even if a person controls his senses, if he is not auspicious (mangala) he is not honored in the world. Some persons like Maya Danava and others may live long lives, but they have neither good character nor auspiciousness. This is because they are demons. Others, like Bali Maharaja, may have both good character and auspiciousness, but they do not have long lives, for they are subject to death. Lord Shiva is auspicious by nature, and He also lives eternally. Still, His activities seem externally to be inauspicious, for He lives in a cemetery and engages in seemingly inauspicious activities. However, Lord Vishnu has limitless good qualities. He is very auspicious. Indeed, His form is a great treasure-house of all that is auspicious. In this passage Goddess Lakshmi laments: "Because His form is filled with all virtues and opulences, Lord Vishnu does not desire me, even though my form is filled with transcendental bliss and I am the giver of all wealth and opulences. How can He not desire me, even though I love Him so dearly? Even though He is supremely auspicious, He does not desire me."

Anuccheda 120

The supremely blissful Supreme Personality of Godhead has two kinds of internal potency: 1. the potency of His limitless qualities and opulences, and 2. the internal potency that is His own body. This second potency is manifest only in His own transcendental body. The first potency is manifest outside His body and is known by the name Goddess Lakshmi. The form of Goddess Lakshmi is thus the origin of all qualities and opulences. Because He is always perfect and complete, the blissful Supreme Personality of Godhead is not different from His qualities and opulences, and therefore these two opulences are not separate from each other. Also, the Lord is controlled by the love His devotees bear for Him. This is certainly true in relation to Goddess Lakshmi, who loves Him dearly. It is said in Shrimad-Bhagavatam (8.8.23):

evam vimrishyavyabhicari-sad-gunair
varam nijaikashrayatayagunashrayam
vavre varam sarva-gunair apekshitam
rama mukundam nirapeksham ipsitam

"In this way, after full deliberation, the goddess of fortune accepted Mukunda as her husband because although He is independent and not in want of her, He possesses all transcendental qualities and mystic powers and is therefore the most desirable."*

In this verse the words "avyabhicari-sad-gunaih" mean "supreme with qualities that have no defect", "nijaikashrayataya" means "without being dependent on anyone", and "gunashrayam" means "He whose qualities are perfect". In this way the Lord's qualities are described. The words "sarva-gunair apekshitam nirapeksham ipsitam" mean "because His nature is full of transcendental bliss, the Supreme Personality of Godhead has all good qualities. Therefore Goddess Lakshmi chose Him." This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 121

No fault or defect is present in any of the Supreme Lord's qualities, for their presence would contradict

what was previously said of the Lord's qualities. Compassion is different from the other opulences of the Lord, for compassion means contact with the sufferings present in the material world, as for example the sufferings the non-devotees feel in the hellish worlds. This is so because material sufferings can never touch the Supreme Lord's heart, as has already been explained in the Paramatma-sandarbha. The sufferings the Pandavas and others feel because of separation from Lord Krishna are not material sufferings. Those sufferings are part of sancari-bhava in the reasas of devotional service. In them devotee humbly thinks he is not worthy of the Lord's mercy. This kind of sancari-bhava increases the devotees' love for the Lord. An example of this kind of humbleness is seen in these words spoken by Queen Kunti in Shrimad-Bhagavatam (1.8.20):

bhakti-yoga-vidhanartham
katham pashyema hi striyah

"You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and mental speculators, who are purified by being able to discriminate between matter and spirit. How, then, can we women know You perfectly?"*

Sometimes the Lord personally acts to create humbleness in His devotee. This is seen in the following words spoken by the Supreme Lord in Shrimad-Bhagavatam (8.22.24):

brahman yam anugrihnam
tad-visho vidhunomy aham

"My dear lord Brahma, because of material opulence a foolish person becomes dull-witted and mad. Thus he has no respect for anyone within the three worlds and defies even My authority. To such a person I show special favor by first taking away all his possessions."*

An example of a prayer spoken by such humble devotees is seen in these words of Shrimad-Bhagavatam (10.17.24):

su-dustaran nah svan pahi. . . na shaknumas tvac-caranam santyaktum. . .

"O Lord, we are Your true friends and devotees. Please protect us from this insurmountable fire of death. We can never give up Your lotus feet, which drive away all fear."***

Another example is seen in these words spoken by Queen Kunti in Shrimad-Bhagavatam (1.8.25):

vipadah santu tah shashvat. . .

"I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths."*

That the Lord deliberately puts the devotee in distress to increase the devotee's devotion is seen in these

words spoken by Lord Krishna Himself in Shrimad-Bhagavatam (10.32.20):

naham tu sakhyo bhajato 'pi. . .

"But the reason I do not immediately reciprocate the affection of living beings even when they worship Me, O gopis, is that I want to intensify their loving devotion. They then become like a poor man who has gained some wealth and then lost it, and who thus becomes so anxious about it that he can think of nothing else."***

In these ways the the scriptures explain that the devotees' humbleness and distress increases their devotion for the Lord.

The demigod Brahma once kidnapped the cowherd boys of Vraja and made them unconscious. After one year of unconsciousness the cowherd boys awakened and saw Lord Krishna reeturning from looking for the calves. Seeing Lord Krishna, their loev (prema-rasa) for Him increased. At that time they spoke these words recorded in Shrimad-Bhagavatam (10.14.45):

ucush ca suhridah krishnam
sv-agatam te 'ti-ramhasa
naiko 'py abhoji kavala
ehiitah sadhu bhujiyatam

"They began to laugh, thinking that Krishna was not willing to leave their lunchtime company. They were very jubilant and invited Him, 'Dear friend Krishna, You have come back so quickly! All right, we have not as yet begun our lunch, not even taken one morsel of food. So please come and join us and let us eat together.'
"*

In the description of the pastime of accepting food from the yajna-patnis it is said that Lord Krishna attracts and delights the devotees. It is said in that passage of Shrimad-Bhagavatam (10.33.36):

bhajate tadrishih krida
yah shrutva tat-paro bhavet

"When the Lord assumes a humanlike body to show mercy to His devotees, He engages in such pastimes as will attract those who hear about them to become dedicated to Him."***

The all-powerful Supreme Personality of Godhead is always faultless, regardless of what action He performs. This is not so for others. For example, the sages said to the dmeigod Brahma in Shrimad-Bhagavatam (3.12.30-31):

naitat purvaih kritam tvad ye
na karishyanti capare
yas tvam duhitaram gaccher
anigrihyangajam prabhuh

tejiyasam api hy etan

na sushlokyam jagad-guro

"O father, this performance in which you are endeavoring to complicate yourself was never attempted by any other Brahma, nor by anyone else, nor by you in previous kalpas, nor will anyone dare to attempt in the future. You are the supreme being in the universe, so how is it that you want to have sex with your daughter and cannot control your desire?*

"Even though you are the most powerful being, this act does not suit you because your character is followed for spiritual improvement by the people in general."*

Here the words "tejiyasam api" mean "it is not right, even for very powerful persons".

Lord Krishna gave the following advice to the yajna-patnis in Shrimad-Bhagavatam (10.23.32):

na pritaye 'nuragaya
hy anga-sango nrinam iha
tan mano mayi yunjana
aciran mam avapsyatha

"For you to remain in My bodily association would certainly not please people in this world, nor would it be the best way for you to increase your love for Me. Rather, you should fix your minds on Me, and very soon you will achieve Me."***

Here Lord Krishna says: "If you stayed in this birth in brahmana families and personally associated with Me and served Me directly, then the people of this world who saw or heard of your activities would not be pleased. Therefore you should not associate with Me directly. However, very soon, in your next birth, you will attain My association." These words were spoken by the Supreme Personality of Godhead to the yajna-patnis.

Anuccheda 122

In this way is manifest the superficial appearance that the Supreme Lord is not the friend and well-wisher of His devotee. The Lord's devotees are of two kinds: 1. the devotees who are not intimate associates of the Lord (durastha), and 2. the Lord's personal associates (parikara). To benefit the durastha devotees, the Supreme Lord manifests His feature as their friend and well-wisher. In this way He is known as brahmanya (the friend of the brahmanas) and many other like names also. This feature of the Lord is seen in His pastime of protecting Maharaja Ambarisa and in many other pastimes also. However, this feature of being the devotee's friend and well-wisher is not always seen in the Lord's dealings with His personal associates. This is seen in the pastime of the curse placed on Jaya and Vijaya and in many other pastimes also. It is also seen in the mischievous activities of Durvasa Muni described in the Skanda Purana, Dvaraka-mahatmya. However, in both situations, whether the Lord seems to be the devotee's friend or seems not to be the devotee's friend, the Lord is in truth always the devotee's friend and well-wisher. The Supreme Lord considers the devotees who are not His personal associates to be like His friends or kinsmen. However, the devotees who are His personal associates the Lord considers to be like His own self. This is described by the Supreme Lord in these words of Shrimad-Bhagavatam (9.4.63):

aham bhakta-paradhinah. . .

"I am completely under the control of my devotees. Indeed, I am not at all independent. Because my devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me."*

The Supreme Lord again says His personal associates are like Himself in these words of Shrimad-Bhagavatam (3.16.4):

tad dhity atma-kritam manye
yat sva-pumbhir asat-kritah

"The disrespect shown by My attendants has actually been displayed by Me because the doormen are My servitors. I take this to be an offense by Myself. Therefore I seek your forgiveness for the incident that has arisen."*

In this way the Supreme Lord is the friend and well-wisher of His devotee. The Lord melts with love for His devotee. Indeed, He is controlled by His devotee's love. In this way the nature of the Lord's love for His devotees is revealed. The Lord's love is prominent amongst the uddipanas (impetuses to the rasas of ecstatic love). His love is a source of great wonder. The Lord melts with love (premardra) for His devotees. Melting with love is included among the anubhavas known as udbhasvaras. Melting with love is described in these words of Shrimad-Bhagavatam (4.20.19-21):

bhagavan atha vishvatma
prithunopahritarhanah
samujjihanaya bhaktya
grihita-czranambujah

"King Prithu abundantly worshiped the lotus feet of the Supreme Personality of Godhead, who was so merciful to him. While worshiping the lotus feet of the Lord, Prithu Maharaja gradually increased his ecstasy in devotional service.*

prasthanabhimukho 'py enam
anugraha-vilambitah
pashyan padma-palashaksho
na pratathe suhrit satam

"The Lord was just about to leave, but because He was so greatly inclined toward the behavior of King Prithu, He did not depart. Seeing the behavior of Maharaja Prithu with His lotus eyes, He was detained because He is always the well-wisher of His devotees.*

sa adi-rajo racitanjalir harim
vilokitam nashakad ashru-locanah. . .

"The original king, Maharaja Prithu, his eyes full of tears and his voice faltering and choked up, could not see the Lord very distinctly nor speak to address the Lord in any way. He simply embraced the Lord within his heart and remained standing in that way with folded hands."*

The meaning of these verses is clear. These verses were spoken by Shrila Shukadeva Gosvami.

Anuccheda 123

Impelled by sattvika-bhava, the Supreme Personality of Godhead also melts with devotion. This is described in the following words of Shrimad-Bhagavatam (3.21.38-39):

yasmin bhagavato netran
nyapatann ashru-bindavah
kripaya samparitasya
prapanne 'rpitaya bhrisham

tad vai bindusaro nama. . .

"The holy lake Bindu-sarovara, flooded by the waters of the River Sarasvati, was resorted to by hosts of eminent sages. Its holy water was not only auspicious but as sweet as nectar. It was called Bindu-sarovara because drops of tears had fallen there from the eyes of the Lord, who was overwhelmed by extreme compassion for the sage who had sought His protection."*

In these verses the word "bhagavatah" means "of the Supreme Personality of Godhead in His incarnation named Shukla", and "prapanne" means "for the devotee named Shri Kardama Muni". This verse was spoken by Shri Maitreya.

Anuccheda 124

The Supreme Lord melting in ecstatic love for His parents is described in these words of Shrimad-Bhagavatam (10.82.34):

krishna-ramau parishvajya
pitarav abhivadya ca
na kincanocatuh premna
sashru-kanthau kurudvaha

"O hero of the Kurus, Krishna and Balarama embraced Their foster parents and bowed down to them, but Their throats were so choked up with tears of love that the two Lords could say nothing."***

In this verse the word "pitarau" means, "the Lord's parents Nanda and Yashoda who had come to meet Him at Kurukshetra. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 125

The Supreme Lord's melting weith love for His friends is described in these words of Shrimad-Bhagavatam (10.80.18-19 narrating the story of the brahmana Sudama):

tam vilokyacyuto durat
priya-paryankam asthitah
sahasotthaya cabhyetya
dorbhyam paryagrahin muda

"At that time Lord Acyuta was seated on His consort's bed. Spotting the brahmana at some distance, the Lord immediately stood up, went forward to meet him, and with great pleasure embraced Him.***

sakhyuh priyasya viprarshe
anga-sangati-nirvritah
prito vyamuncad ab-bindun
netrabhyam pushkarekshanah

"The lotus-eyed Supreme Lord felt intense ecstasy upon touching the body of His dear friend, the wise brahmana, and thus He shed tears of love."***

In these verses the word "tam" (him) refers to the brahmana Sudama. These verses were spoken by Shrila Shukadeva Gosvami.

Anuccheda 126

The Supreme Lord's melting weith love for His gopi beloveds is described in these words of Shrimad-Bhagavatam (10.33.20):

tasam rati-viharena
shrantanam vadanani sah
pramrijat karunah premna
shantamenanga panina

"Seeing that the gopis were fatigued from conjugal enjoyment, my dear King, merciful Krishna lovingly wiped their faces with His comforting hand."***

In this verse the word "tasam" means "of the gopis", and "premnah karunah" means "with tears in His eyes". These loving feelings of sattvika-bhava are also described in these words of Vishnu Purana (5.13.54):

gopi-kapola-samshlesham

abhipatya harer bhuja
pulaṅgamāśāyā
śvedambu-ghanatam gatau

"With His two hands Lord Krishna wiped the perspiration from the gopis' cheeks. The hairs of His arms stood erect with ecstasy. His hairs were like many plants growing luxuriantly in the monsoon rains of the gopis' perspiration."

Shrimad-Bhagavatam 10.33.20 quoted here was spoken by Shrila Shukadeva Gosvami.

Anuccheda 127

As He is controlled by His devotees' love, so the Supreme Personality of Godhead is also controlled by His devotees' pure devotion. This is described in the following prose passage of Shrimad-Bhagavatam (5.24.27):

yasya bhagavan svayam akhila-jagad-gurur narayano dvari gada-panir avatishthate nija-jananukampita-hridayah. . .

"My dear King, how shall I glorify the character of Bali Maharaja? The Supreme Personality of Godhead, the master of the three worlds, who is most compassionate to His own devotee, stands with club in hand at Bali Maharaja's door."*

Here the word "yasya" (of whom) refers to Bali Maharaja. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 128

That the Supreme Personality of Godhead is controlled by the love of the devotees in vatsalya-rasa is described in these words of Shrimad-Bhagavatam (10.11.7):

gopibhih stobhito 'nrityad
bhagavan balavat kvacit
udgayati kvacin mugdhas
tad-vasho daru-yantravat

"The gopis would say, 'If You dance, my dear Krishna, you are half a sweetmeat.' By saying these words or by clapping their hands, all the gopis encouraged Krishna in different ways. At such times, although He was the supremely powerful Personality of Godhead, He would smile and dance according to their desire, as if He were a wooden doll in their hands. Sometimes He would sing very loudly, at their bidding. In this way Krishna came completely under the control of the gopis."*

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 129

That the Supreme Personality of Godhead is controlled by the love of the devotees in sakhya-rasa is described in these words of Shrimad-Bhagavatam (1.16.16):

sarathya-parashada-sevana-sakhya-dautya-
virasananugamana-stavana-pranaman
snigdheshu pandushu jagat-pranatim ca vishnor
bhaktim karoti nri-patish caranaravinde

"Maharaja Parikshit heard that out of His causeless mercy Lord Krishna (Vishnu), who is universally obeyed, rendered all kinds of service to the malleable sons of Pandu by accepting posts ranging from chariot driver to president to messenger, friend, night watchman, etc., according to the will of the Pandavas, obeying them like a servant and offering obeisances like one younger in years. When he heard this, Maharaja Parikshit became overwhelmed with devotion to the lotus feet of the Lord."*

This verse means: "Hearing that Lord Vishnu, who is universally obeyed, had rendered all kinds of service to the malleable sons of Pandu, service beginning with becoming their chariot driver, Maharaja Parikshit became overwhelmed with devotion to the lotus feet of the Lord." Here "parashadam" means "acceptance of presidency in the assembly", "sevana" means "obeying the desires in the heart", and "virasana" means "staying awake at night and standing guard with a sword in one's hand". This verse was spoken by Shrila Suta Gosvami.

Anuccheda 130

That the Supreme Personality of Godhead is controlled by the love of the devotees in shringara-rasa is described in these words of Shrimad-Bhagavatam (10.32.22):

na paraye 'ham niravadya-samyujam
sva-sadhu-kriyam vibudhayushapi vah
ya mabhajan durjara-geha-shrinkhalah
samvrishcya tad vah pratiyatu sadhuna

"I am not able to repay My debt for your spotless service, even within a lifetime of Brahma. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation."*

In the verse the word "niravadya" means "pure because their nature and actions are both opure", "samyujam" means "contact with them", "vah sva-sadhu-kriyam" means "supremely blissful devotional service to Me", and "na paraye" means "I have not power to repay". Someone may ask: "Why does the Lord have not power to repay the gopis?" The answer is given in the words "I could not repay you even within a lifetime of

Brahma." The Lord says: "Your love for Me is so great that for My sake you disobeyed even the rules of custom and religion." This the Lord said in the third and fourth lines of this verse. There the Lord said: "Please let your own glorious deeds be your compensation. I am always in debt to you." This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 131

Melting with love for His devotee, to please His devotee the Supreme Lord sometimes acts in a way contrary to ordinary good behavior. In this way the Lord becomes glorious, decorated with the crest jewel of all transcendental virtues. An example of such contrary behavior by the Lord is seen in the following words of Shrimad-Bhagavatam (1.9.37):

sva-nigamam apahaya mat-pratijnam ritam adhikartum. . .

"Fulfilling my desire and sacrificing His own promise, He got down from the chariot, took up its wheel, and ran towards me hurriedly, just as a lion goes to kill an elephant. He even dropped His outer garment on the way."*

The meaning of this verse is clear. These words were spoken by Shri Bhishma.

Anuccheda 132

Sometimes the Lord acts in a way contrary to ordinary cleanliness and purity. An example of this is seen in the following words of Shrimad-Bhagavatam (10.43.15):

amsa-nyasta-vishano 'shrin-
mada-bindubhir ankitah. . .

"Leaving the dead elephant aside, Lord Krishna held onto the tusk and entered the wrestling arena. With the tusk resting on His shoulder, drops of the elephant's blood and sweat sprinkled all over Him, and His lotus face covered with fine drops of His own perspiration, the Lord shone with great beauty."***

The meaning of this verse is clear. These words were spoken by Shrila Shukadeva Gosvami.

Anuccheda 133

Sometimes the Supreme Lord acts in a way contrary to the virtue of forgiveness. For example, in the Mahabharata, Lord Krishna declares:

yas tan dveshti sa mam dveshti
yas tan anu sa mam anu

"He who hates My devotees hates Me. He who loves My devotees loves Me."

Another example is seen in these words of Shrimad-Bhagavatam (10.44.32-34):

dhanam harata gopanam. . .
. . .evam vikatthamane vai
kamse prakupito 'vyayah

"Kamsa said: Drive the two wicked sons of Vasudeva out of the city! Confiscate the cowherds' property and arrest that fool Nanda! ***

"Kill that most evil fool Vasudeva! And also kill my father, Ugrasena, along with his followers, who have all sided with our enemies! ***

"As Kamsa thus raved so audaciously, the infallible Lord Krishna became intensely angry."

The meaning of these verses is clear. These Shrimad-Bhagavatam verses were spoken by Shrila Shukadeva Gosvami.

Anuccheda 134

Sometimes the Supreme Lord acts in a way contrary to the virtue of being always satisfied. For example, in the Hari-bhakti-sudhodaya (14.28) Lord Krishna declares:

api me purna-kamasya. . .

"With great love My devotees see Me and talk with Me. The happiness I feel by associating with My devotees is newer and newer at every moment. Although My desires are always fulfilled, My desire to associate with My devotees never ends."

Another example of the Supreme Lord's not being satisfied is seen in these words of Shrimad-Bhagavatam (10.9.5-6):

tam ankam arudham apayayat stanam
sneha-snutam sa-smitam ikshati mukham
atriptam utshrijya. . .jaghasa haiyangavam antaram gatah

"Mother Yashoda then embraced Krishna, allowed Him to sit down on her lap, and began to look upon the face of the Lord with great love and affection. Because of her intense affection, milk was flowing from her breast. But when she saw that the milk pan on the oven was boiling over, she immediately left her son to take care of the overflowing milk, although the child was not yet fully satisfied with drinking the milk of His mother's breast."*

"Being very angry and biting His reddish lips with His teeth, Krishna, with false tears in His eyes, broke the container of yogurt with a piece of stone. Then He entered a room and began to eat the freshly churned butter in a solitary place."*

In these verses the word "raha" means "in these confidential pastimes". These Shrimad-Bhagavatam verses were spoken by Shrila Shukadeva Gosvami.

Anuccheda 135

Sometimes the Supreme Lord acts in a way contrary to the virtue of being honest and straightforward. For example, He befriends allies with Hanuman, Sugriva, and others, though the Lord was not straightforward in His dealings with Vali and others. In these situations the Lord's dishonesty is all-auspicious. This is seen in the following example:

krodho 'pi devasya varena tulyah

"The Supreme Lord's anger is as auspicious as His blessing."

The Supreme Lord may sometimes seem to be lusty in His dealings with His consorts. However, what seems to be lust on His part is actually the purest love. This is seen in the following explanation of Shrimad-Bhagavatam (1.11.35):

sa esha nara-loke 'sminn
 avatirnah sva-mayaya
reme stri-ratna-kutastho
 bhagavan prakrito yatha

"That Supreme Personality of Godhead Shri Krishna, out of His causeless mercy, appeared on this planet by His internal potency and enjoyed Himself amongst competent women as if He were engaging in mundane affairs."*

In this verse the word "sva-mayaya" means "with mercy to His devotees, mercy that means love, the love that makes Him wish to please them", "avatirnah" means "all the incarnations of the Lord descend to the material world because They are impelled by that mercy and love", "stri-ratna-kutasthah" means "women who with their great love bring the Lord under their control", "reme" means "because of that love the Lord enjoys pastimes with them. He does not enjoy pastimes with them because of the lust that is so well-known in the material world. Here the word "ratna" indicates that these women are very qualified to associate with the Lord. It indicates that they have great love for Him. Although the Lord's pastimes with these women is very different from anything in the material world, these pastimes superficially seem to be like the activities of the material world. This is described here by the words "prakrito yatha". Thus, although the Lord's pastimes may seem to be like ordinary activities of the material world, the idea that He is impelled by lust is here refuted.

Anuccheda 136

That the Supreme Lord's pastimes with His affectionate consorts are completely different from the activities of material lust is again confirmed in these words of Shrimad-Bhagavatam (1.11.36):

uddama-bhava-pishunamala-valgu-hasa-
vridavaloka-nihato madano 'pi yasam
sammuhya capam ajahat pramadottamas ta
yasyendriyam vimathitum kuhakair na shekuh

"Although the queens' beautiful smiles and furtive glances were all spotless and exciting, and although they could conquer Cupid himself by making him give up his bow in frustration, and although even the tolerant Shiva could fall victim to them, still, despite all their magical feats and attractions, they could not agitate the senses of the Lord."*

Here the word "madanah" means "the material demigod Cupid", "hasa-vridavaloka" means "with affectionate, pure, and charming glances", and "-nihatah" means "conquered by the power of the weapon that is the glory of those glances". The words "sammuhya capam ajahat" are explained by these words:

bhru-pallavam dhanur apanga-tarangitani banah

"A beautiful girl's eyebrows are like a vine or like an archer's bow. Her sidelong glances are like waves, or like arrows shot from the bow of her eyebrows."

All of this means that the demigod Cupid has no power to use his weapons against the Supreme Lord's consorts. The word "pramadottamah" here means "women filled with the bliss of the most exalted spiritual love". If some women, not possessing this exalted spiritual love, try to agitate the Supreme Lord's senses with sidelong glances or other kinds of trickery used in this world, these women will certainly fail. This is described here in the words "yasyendriyam vimathitum kuhakair na shekuh". This means that the Lord's desires become awakened only by pure spiritual love, and the Lord's activities are very different from those of an ordinary lusty man of this world.

Anuccheda 137

Materialistic persons cannot understand this truth of the Lord. This is described in these words of Shrimad-Bhagavatam (1.11.37):

tam ayam manyate loko
hy asangam api sanginam
atmaupamyena manujam
vyaprinvanam yato 'budhah

"The common materialistic conditioned souls speculate that the Lord is one of them. Out of their ignorance they think that the Lord is affected by matter, although He is unattached."*

Here the word "ayam lokah" means: "the people in general", "asaktam api" means "although not attached to the material modes of nature", "atmaupamyena manujam vyaprinvanam manyate" means "they think the Lord is a lusty material man like themselves", and "yato 'budhah" means "they think in this way because they are not intelligent".

Anuccheda 138

The reason why the Supreme Personality of Godhead is not attached to the material modes is given in these words of Shrimad-Bhagavatam (1.11.38):

etad ishanam ishasya
prakriti-stho 'pi tad-gunaih
na yujyate sadatma-sthair
yatha buddhis tad-ashraya

"This is the divinity of the Personality of Godhead: He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord do not become influenced by the material qualities."*

Here the words "prakriti-stho 'pi tad-gunaih na yujyate sada" mean "even when He descends to the material world the Supreme Personality of Godhead is never affected by the material modes", and "etad ishanam ishasya" means "that is the opulence of the Supreme Lord". In the last line of this verse an example is given. There the words "na yujyate yatha buddhis tad-ashraya" mean "The Supreme Lord's consciousness is not like the consciousness of the conditioned souls who have taken shelter of the material nature." These words may also be interpreted to mean: "the great devotees who have taken shelter of the Supreme Lord have a consciousness like Lords. Thus, even though they reside in the material world they are not influenced by the modes of material nature".

That the Supreme Personality of Godhead is always detached from matter is confirmed by Uddhava in these words of Shrimad-Bhagavatam (3.3.19):

bhagavan api vishvatma
loka-veda-pathanugah
kaman sisheve dvarvatyam
asaktah sankhyam asthitah

"Simultaneously, the Personality of Godhead enjoyed life in the city of Dvaraka, strictly in conformity with the Vedic customs of society. He was situated in detachment and knowledge, as enunciated by the Sankhya system of philosophy."*

Anuccheda 139

Here someone may ask: "Do the Lord's consorts know the Lord possesses this great opulence of detachment? If they know, then their love for Him in their confidential pastimes with Him would certainly be broken into pieces." Fearing that someone might speak these words, the author of Shrimad-Bhagavatam explains (Shrimad-Bhagavatam 1.11.39):

tam menire 'bala maudhyat
strainam canuvratam rahah
apramana-vido bhartur
ishvaram matayo yatha

"The simple and delicate women truly thought that Lord Shri Krishna, their beloved husband, followed them and was dominated by them. They were unaware of the extent of the glories of their husband, as the atheists are unaware of Him as the supreme controller."*

Here the word "ishvaram" means "even though He is the Supreme Personality of Godhead", "rahah" means "in confidential pastimes", "maudhyat" means "bewildered by love for Him", "apramana-vido bhartuh" means "unaware of their husband's true opulences and powers", "strainam canuvratam menire" means "they thought He was controlled by women, a follower of women". This idea they have is not the truth. Here the words "matayo yatha" mean "this idea was created by the desire born of their love for Him". The Supreme Lord appears before His devotees in the way they desire Him to appear. This is confirmed by the Lord Himself in these words of Bhagavad-gita (4.11):

ye yatha mam. . .

"All of them, as they surrender unto Me, I reward accordingly."*

This is also confirmed by the following words of Shrimad-Bhagavatam (10.14.2):

sveccha-mayasya. . .

"O Lord, Your appearance as a cowherd child is for the benefit of the devotees, to fulfill their desires."

Shrimad-Bhagavatam 1.11.39 quoted in this anuccheda was spoken by Shrila Suta Gosvami.

Anuccheda 140

That the Lord's consorts did not understand the truth about their husband is confirmed by the following words of Shrimad-Bhagavatam (10.61.2):

grihad anapagam vikshya
raja-putryo 'cyutam sthitam
preshtam nyamamsata svam svam

na tat-tattva-vidah striyah

"Because each of these princesses saw that Lord Acyuta never left her palace, each thought herself the Lord's favorite. These women did not understand the truth about Him."***

Here the words "preshtham nyamamsata svam svam" mean "each one thought herself the most dear", and "na tat-tattva-vidah" means "each one thinking herself the most dear, they did not understand the truth."

Anuccheda 141

Here someone may ask: "If He is always spiritually satisfied in Himself, why does the Supreme Personality of Godhead love His wives?" To this question the answer is given: The Lord does not love like an ordinary husband or lover in the material world. His love is completely pure. This truth is described in the following words of Shrimad-Bhagavatam (10.61.3):

carv-abja-kosha-vadanayata-bahu-netra-
sa-prema-hasa-rasa-vikshita-valgu-jalpaih
sammohita bhagavato na mano vijetum
svair vibhramaih samashakan vanita vibhumnah

"The Supreme Lord's wives were fully enchanted by His lovely, lotuslike face, His long arms, and large eyes, His loving glances imbued with laughter, and His charming talks with them. But with all their charms these ladies could not conquer the mind of the all-powerful Lord."***

In this verse the word "sa-prema" means "with Lord Krishna's love for His wives". One of the many definitions of the word "vanitah" is given in the following words:

vanita janitatyartha-
nuragayam ca yoshiti

"The word `vanita' means `a very affectionate woman'."

In this verse the Lord's love for His queens is revealed. Still, the Lord's wives did not have the power to conquer the Lord with their charms.

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Anuccheda 142

The charms of the Lord's wives are described in these words of Shrimad-Bhagavatam (10.61.4):

smayavaloka-lava-darshita-bhava-hari-
bhru-mandala-prahita-saurata-mantra-shaundaih
patnyas tu shodasha-sahasram ananga-banair
yasyendriyam vimathitum karanair na shekuh

"The arched eyebrows of these sixteen-thousand queens enchantingly expressed those ladies' secret intentions through coyly smiling sidelong glances. Thus their eyebrows boldly set forth conjugal messages. Yet even with these arrows of Cupid, and with other means as well, they could not agitate Lord Krishna's senses."***

Even with flirting arrows of Cupid they could not agitate the Lord. Here the word "smaya" means "smiling", "bhava" means "intention", "bhru-mandala-prahita" means "sent from the eyebrows", "saurata-mantra" means "mantras of love", and "shaundaih" means "bold". This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 143

Describing Lord Ramacandra's pastimes, Shrimad-Bhagavatam (9.10.11) explains:

stri-sanginam gatim iti prathayamsh cakara

"Lord Ramacandra showed by His personal example the condition of a person attached to women."*

These words mean: "He showed by His personal example the condition of a person attached to women." It is also said in that chapter of Shrimad-Bhagavatam (9.10.55):

premanuvrittya shilena
prashrayavanata sati
bhiya hriya ca bhava-jna
bhartuh sitaharan manah

"Mother Sita was very submissive, faithful, shy, and chaste, always understanding the attitude of her husband. Thus by her character and her love and service she completely attracted the mind of the Lord."*

It is said in the following chapter of Shrimad-Bhagavatam (9.11.16):

tac chrutva bhagavan ramo
rundhann api dhiya shucah
smarams tasya gunams tams tan
nashaknod roddhum ishvarah

"After hearing the news of Mother Sita's entering the earth, the Supreme Personality of Godhead was certainly aggrieved. Although He is the Supreme Personality of Godhead, upon remembering the exalted qualities of Mother Sita, He could not check His grief in transcendental love."*

The truth is that Lord Rama was actually controlled by Mother Sita's pure spiritual love and devotion. However, He externally acted in the way a lusty conditioned soul acts. He acted in that way to teach renunciation to the people in general. The need for renunciation is described in the next verse of Shrimad-Bhagavatam (9.11.17):

stri-pum-prasanga etadrik
sarvatra trasam-avahah

"The attraction between man and woman, or male and female, always exists everywhere, making everyone always fearful. Such feelings are present even among the controllers like Brahma and Lord Shiva and is the cause of fear for them, what to speak of others who are attached to household life in this material world."*

Thus Lord Rama's pastimes have two purposes (1. to show His love to His devotees and 2. to teach the people in general the path of renunciation). In this way the Lord's pastimes bring auspiciousness to all kinds of people. What seems on the surface to be material lust is in truth spiritual love for His devotee. Thus there is no defect in the Lord's actions. That the Supreme Lord is motivated by spiritual love and not by material lust is described in this verse of (Shrimad-Bhagavatam (10.59.43):

reme ramabhir nija-kama-samplutah. . .

"Although fully satisfied within Himself, Lord Krishna enjoyed with His pleasing wives, and like an ordinary husband He carried out His household duties."**

This truth is also described in these words of Shrimad-Bhagavatam (10.33.25):

sa satya-kamo 'nuratabala-ganah. . .

"Although the gopis were firmly attached to Lord Krishna, whose desires are always fulfilled, the Lord was not internally affected by any mundane sex desire. Still, to perform His pastimes the Lord took advantage of all

those moonlit autumn nights, which inspire poetic descriptions of transcendental affairs."***

Although He is equal to everyone, the Lord especially loves His devotees. Lord Krishna Himself confirms these in these words of Bhagavad-gita (9.29):

samo 'ham sarva-bhuteshu
na me dveshyo 'sti na priyah
ye bhajanti tu mam bhaktya
mayi te teshu capy aham

"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am a friend to Him."*

When, in His humanlike form, the Supreme Personality of Godhead enjoys loving pastimes with His devotees, it is sometimes seen that He becomes bewildered, that He is no longer all-knowing. That bewilderment is a virtue on His part. That bewilderment makes His pastimes more sweet. Therefore, because that bewilderment brings to the wise devotees the bliss of spiritual love, that bewilderment is not a fault. Indeed, the Lord voluntarily accepts that bewilderment for that purpose. An example of the Lord being all-knowing is given in these words of Shrimad-Bhagavatam (10.12.25-26):

raksho viditvakhila-bhuta-hrit-sthitah
svanam niroddhum bhagavan mano dadhe

tavat pravishtas tv asurodarantaram

"The Supreme Personality of Godhead, Shri Krishna, who is situated as antaryami, the Supersoul, in the core of everyone's heart, heard the boys talking among themselves about the artificial python. Unknown to them, it was actually Aghasura, a demon who had appeared as a python. Krishna, knowing this, wanted to forbid His associates to enter the demon's mouth.*

"In the meantime, while Krishna was considering how to stop them, all the cowherd boys entered the mouth of the demon. The demon, however, did not swallow them, for he was thinking of his own relatives who had been killed by Krishna and was just waiting for Krishna to enter his mouth."*

An example of the Lord voluntarily accepting bewilderment is seen in these words of Shrimad-Bhagavatam (10.13.16):

tato vatsan adristvaitya. . .

"Thereafter, when Krishna was unable to find the calves, He returned to the bank of the river, but there He was also unable to see the cowherd boys. Thus He began to search for both the calves and the boys, as if He could not understand what had happened."*

This verse was spoken by Shrila Shukadeva Gosvami.

If He does not wish to be bewildered, the Supreme Personality of Godhead will not be bewildered. This is seen in the description of the magical powers of the demon Shalva in these words of Shrimad-Bhagavatam (10.77.30-31):

evam vadanti rajarshe
rishayah ke ca nanvitah

kva shoka-mohau sneho va
bhayam va ye 'jna-sambhavah
kva cakhandita-vijnana-
jnanaishvaryash tv akhanditah. . .

"Such is the account given by some sages, O wise king, but those who speak in this illogical way are contradicting themselves, having forgotten their own previous statements.***

"How can lamentations, bewilderment, material affection, or fear, all born out of ignorance, be ascribed to the infinite Supreme Lord, whose perception, knowledge, and power are all similarly infinite?" ***

This verse asks: "How can lamentation and other like qualities, which are all born from ignorance, be manifest in the Supreme Lord?". This verse was spoken by Shrila Shukadeva Gosvami.

When the Lord does manifest lamentation or other like emotions it is because He is controlled by the love of His devotee. An example is seen in this description of Lord Ramacandra's pastimes in Shrimad-Bhagavatam (9.11.16):

tac chrutva bhagavan ramah. . .

"After hearing the news of Mother Sita's entering the earth, the Supreme Personality of Godhead was certainly aggrieved. Although He is the Supreme Personality of Godhead, upon remembering the exalted qualities of Mother Sita, He could not check His grief in transcendental love."*

Another example is seen in this description of the Lord's pastimes with Sudama brahmana in Shrimad-Bhagavatam (10.80.19):

sakhyuh priyasya viprarsheh. . .

"The lotus-eyed Supreme Lord felt intense ecstasy upon touching the body of His dear friend, the wise brahmana, and thus He shed tears of love."***

Another example is seen in these words of Shrimad-Bhagavatam (1.8.31):

gopy adade tvayi krtagasi dama tavad
ya te dashashru-kalilanjana-sambhramaksham
vaktram niniya bhaya-bhavanaya sthitasya
sa mam vimohayati bhir api yad bibheti

"My dear Krishna, Yashoda took up a rope to bind You when You committed an offense, and Your perturbed eyes overflowed with tears, which washed the mascara from Your eyes. And You were afraid, though fear personified is afraid of You. This sight is bewildering to me."*

Here it is said that fear personified is afraid of the Lord. In this way the Lord has all glory, power, opulence, and knowledge. He is never truly afraid. In the same way He is never truly bewildered. Even so, in this pastime fear entered His heart (bhaya-bhavanaya sthitasya). This verse was spoken by Queren Kunti to the Supreme Personality of Godhead.

Anuccheda 146

The Supreme Lord is independent only when He is away from His devotees. He Himself affirms in Shrimad-Bhagavatam (9.4.63):

aham bhakta-paradhinah. . .

"I am completely under the control of My devotees. Indeed, i am not at all independent."*

The Supreme Personality of Godhead enjoys great pleasure in His pastime of herding the cows and in other like pastimes. On the pretext of herding the cows He enjoys many blissful pastimes. Something of these pastimes is described in these words of Shrimad-Bhagavatam (10.18.2-3):

vraje vikridator evam
gopala-cchadma-mayaya
grishmo namartur abhavan
nati-preyan charirinam

"While Krishna and Balarama were thus enjoying life in Vrindavana in the guise of ordinary cowherd boys, the summer season gradually appeared. This season is not very pleasing to embodied souls."***

sa ca vrindavana-gunair
vasnta iva lakshitah

"Nevertheless, because the Supreme Personality of Godhead was personally staying in Vrindavana along with Balarama, summer manifested the qualities of spring. Such are the features of the land of

These two verses affirm that in the Supreme Personality of Godhead's pastimes there is no suffering. In these verses the word "chadma" means "pretext", "maya" means "cheating", "Thus, on the pretext of protecting the cows, Krishna and Balarama enjoyed many pastimes. In the morning they left Vraja village and went to the forest on the pretext of herding the cows. In this way they cheated the people of Vraja, for actually They went to the forest of Their own will to enjoy pastimes as They liked. That is the meaning here. When They returned home in the evening They enjoyed still other pastimes. In the second of these verses it is affirmed that time never brings unhappiness to the Supreme Personality of Godhead. Neither does any place bring unhappiness to Him. These verses were spoken by Shrila Shukadeva Gosvami.

Anuccheda 147

In His childhood pastimes the Supreme Lord abandons His gravity and calmness and becomes restless and mischievous. As was previously described in relation to bewilderment and other like things, this is not a defect for the Lord. The Lord's childhood restlessness and mischief are described in these words of Shrimad-Bhagavatam (10.8.29):

vatsan muncan kvacid asamaye. . .

"Our dear friend Yashoda, your son sometimes comes to our houses before the milking of the cows and releases the calves, and when the master of the house becomes angry, your son merely smiles. Sometimes He devises some process by which He steals palatable curd, butter, and milk, which He then eats and drinks. When the monkeys assemble, He divides it with them, and when the monkeys have their bellies so full that they won't take any more, He breaks the pots. Sometimes, if He gets no opportunity to steal butter and milk from a house, He will be angry at the householders, and for His revenge He will agitate the small children by pinching them. Then, when they begin crying, Krishna will go away."*

The Supreme Personality of Godhead delights His devotees and the people of the world. This is described in these words of Shrimad-Bhagavatam (3.3.20-21):

snigdha-smitavalokena
vaca piyusha-kalpaya
ca ritre nanavadyena
shri-niketena catmana

"He was there in His transcendental body, the residence of the goddess of fortune, with His usual gentle and sweetly smiling face, His nectarean words and His flawless character.

imam lokam amum caiva
ramayan sutaram yadun
reme kshanadaya datta-
kshana-stri-kshana-sauhridah

"The Lord enjoyed His pastimes, both in this world and in other worlds [higher planets], specifically in the association of the Yadu dynasty. At leisure hours offered by night, He enjoyed the friendship of conjugal love with women."*

Here the words "datta-kshana-stri-kshana-sauhridah" mean "At leisure hours offered by night, He enjoyed a festival of the friendship of conjugal love with women." This verse was spoken by Shriman uddhava.

Anuccheda 148

That the Supreme Personality of Godhead delights His devotees is also described in these words of Shrimad-Bhagavatam (10.23.37):

evam lila-nara-vapuh. . .

"Thus the Supreme Lord, appearing like a human being to perform His pastimes, imitated the ways of human society. He enjoyed pleasing His cows, cowherd boyfriends, and cowherd girlfriends with His beauty, words, and actions."***

What more need be said of how the Lord delights His devotees? However, the demons are not delighted by the Lord or the devotees. The reason why is given in these words of Shrimad-Bhagavatam (4.3.21):

papacyamanena hridaturendriyah
samriddhibhih purusha-buddhi-sakshinam
akalpa esham adhirodhum anjasa
param padam dveshti yathasura harim

"One who is conducted by false ego and thus always distressed, both mentally and sensually. cannot tolerate the opulence of self-realized persons. Being unable to rise to the standard of self-realization, he envies such persons as much as demons envy the Supreme Personality of Godhead."*

The meaning of this verse is clear. This verse was spoken by Lord Shiva.

Anuccheda 149

Although all transcendental virtues are eternally present in the Supreme Personality of Godhead, to make the Lord's pastimes completely perfect those qualities are sometimes outwardly manifest and sometimes not outwardly manifest. This is described in the following words of Shrimad-Bhagavatam (1.10.19):

ashruyantashishah satyas
tatra tatra dvijeritah
nanurupanurupash ca

"It was being heard here and there that the benedictions being paid to Krishna were neither befitting nor unbefitting because they were all for the Absolute, who was now playing the part of a human being."*

Here the word "nirgunasya" is originally "nirgata-gunasya" (from whom qualities have gone), but the middle word (gata) is elided. The benedictions here were not befitting because the Supreme Lord, being eternally perfect and complete, never needs to attain anything. However, because the Lord does is playing the part of a human being (gunatmanah) and because He is the ultimate creator and remover of all qualities, He voluntarily accepted the benedictions, and therefore the benedictions were befitting. Therefore, because the benedictions were true, the Lord accepted them. The Lord sometimes manifests His qualities and sometimes does not manifest them. He is more effulgent than many billions of moons, but to manifest the sweetness of His pastimes, He sometimes appears to be like a great darkness. This verse was spoken by Shrila Suta Gosvami.

Anuccheda 150

In different situations the Lord manifests different features of His character. He has four primary features, beginning with Dhirodatta. Dhirodatta is described in the following words of Bhakti-rasamrita-sindhu (2.1.226):

gambhiro vinayi kshanta
karunah sudridha-vratah
akatthano gudha-garvo
dhirodattah su-sattva-bhrit

"A Dhirodatta is a person who is naturally very grave, gentle, forgiving, merciful, determined, humble, highly qualified, chivalrous, and physically attractive."*

Lord Krishna manifested these qualities when He lifted Govardhana Hill, conversed with Indra, and enjoyed other like pastimes.

The Lord's feature of dhira-lalita is described in the following words of Bhakti-rasamrita-sindhu (2.1.226):

vidagdho nava-tarunyah
parihasa-visharadah
nishcinto dhira-lalitah
syat prayah preyasi-vashah

"A person is called dhira-lalita if he is naturally very funny, always in full youthfulness, expert in joking and free from all anxieties. Such a dhira-lalita personality is generally found to be domesticated and very submissive to his lover."*

Lord Krishna manifested these qualities when He enjoyed pastimes with the goddesslike vraja-gopis.

The Lord's feature of dhira-prashanta is described in the following words of Bhakti-rasamrita-sindhu (2.1.226):

shama-prakritikah klesha-
sahanash ca vivecakah
vinayadi-gunopeto
dhira-shanta udiryate

"A person who is very peaceful, forbearing, considerate, and obliging is called dhira-prashanta."*

Lord Krishna manifested these qualities when He enjoyed pastimes of associating with and protecting Maharaja Yudhishtira and other devotees.

The Lord's feature of dhiroddhata is described in the following words of Bhakti-rasamrita-sindhu (2.1.226):

matsaryavan ahankari
mayavi roshanash calah
vikatthanash ca vidvadbhir
dhiroddhata udahritah

"A person who is very envious, prud, easily angered, restless, and complacent is called dhiroddhata by learned schoalrs."*

Lord Krishna manifested these qualities when He approached the demons. These qualities are manifest to punish the demons. All these different features are counted among the uddipanas (secondary causes of ecstatic love).

Lord Krishna has two castes: 1. gopa, and 2. kshatriya. His complexion is dark. He is youthful. He has a host of transcendental qualities poets may describe in many metaphors and similies. His associates are gopas and members of other castes also. His pastimes are also counted among the uddipanas (causes of ecstatic love). His pastimes are of two kinds: 1. the pastimes of creation, maintenance, and destruction of the material worlds, pastimes manifested by the maya potency, and 2. His pastimes that are the activities He performs with His own graceful transcendental form, pastimes like smiling, playing, dancing, and fighting, pastimes manifest by His internal potency (svarupa-shakti). His internal potency is so called because it is manifested from the bliss of His own transcendental form. The Lord's internal potency is described in these words of Shrimad-Bhagavatam (3.9.23):

ramayatma-shaktya yad yat karishyati

"The Supreme Lord's activities are always enacted through His internal potency, Rama, or the goddess of fortune."*

Because He is the supreme controller, the Lord may act in any way He pleases. His pastimes are described in these words of Vedanta-sutra (2.1.33):

lokavat tu lila-kaivalyam

"Although they seem to be the actions of an ordinary person in the material world, the Lord's pastimes are all transcendental."

To enjoy pastimes the lord sometimes acts as if He were not all-powerful. This is seen in the following words of Shrimad-Bhagavatam (8.6.17):

eka evashvaras tasmin
sura-karye sureshvarah
vihartu-kamas tan aha
samudronmathanadibhih

"Although the Supreme Personality of Godhead, the master of the demigods, was capable of performing the activities of the demigods by Himself, He wanted to enjoy pastimes in churning the ocean. Therefore He spoke as follows."*

Shrila Shridhara Svami comments:

"Here the words 'eka evashvarah' mean 'although He was capable of performing these activities by Himself'."

The Lord's different pastimes and pastimes are described in these words of Vishnu-dharmottaraPurana:

yasyam yasyam yada yonau
pradurbhavati karanat
tad-yoni-sadrisham vatsa
tada loke viceshtate

"O child, in whatever species of life He incarnates, the Supreme Personality of Godhead acts as a member of that species would act.

samhartum jagad-ishanah
samartho 'pi tada nripa
tad-yoni-sadrishopayair
vadhyam himsati yadava

"O king, O descendent of Maharaja Yadu, although He is always the master of all the worlds, and although He has the power to destroy all the worlds, He acts as a member of that species would act. In those incarnations the Lord acts to kill the demons, demons that deserve death."

Shrimad-Bhagavatam 8.6.17, quoted in this anuccheda, was spoken by Shrila Shukadeva Gosvami.

The activities the Supreme Personality of Godhead performs in His transcendental form are of two kinds: 1. activities of power and opulence (aishvarya-ceshta), and 2. activities of charming sweetness (madhurya-ceshta). Because His devotees love Him so much, the Lord manifests His great sweetness before them. Filled with wonder and bliss, Shrila Shukadeva Gosvami explains in Shrimad-Bhagavatam (10.15.19):

evam nigudhatma-gatih sva-mayaya
gopatmajatvam caritair vidambayan
reme rama-lalita-pada-pallavo
gramyaih samam gramya-vad isha-ceshtitah

"In this way the Supreme Lord, whose soft lotus feet are personally attended by the goddess of fortune, concealed His transcendental opulences by His internal potency and acted like the son of a cowherd. Yet even while enjoying like a village boy in the company of other village residents, He often exhibited feats only God could perform."*

This verse means: "The Supreme Lord, whose soft lotus feet are personally attended by the goddess of fortune when He manifests His form as Lord Narayana, stayed amongst the people of Vraja."

It is said in Shrimad-Bhagavatam (10.18.27):

nirikshya tad-vapur alam ambare carat. . haladhara ishad atrasat

"When Lord Balarama, who carries the plow weapon, saw the gigantic body of the demon as he moved swiftly in the sky-with his blazing eyes, fiery hair, terrible teeth reaching toward his scowling brows, and an amazing effulgence generated by his armlets, crown and earrings-the Lord seemed to become a little frightened."***

In this pastime the Lord's sweetness is manifest because He pretends to be an ordinary human beings. In Shrimad-Bhagavatam 10.15.19 the word "mayaya" means "by My mercy". The Lord acts like an ordinary human beings so the people of Vraja will think He is one of them. The Lord acts in this way because He loves His devotees, as He has declared in Shrimad-Bhagavatam (9.4.68):

sadhavo hridayam mahyam. . .

"The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them."*

In Shrimad-Bhagavatam 10.15.19 the word "nigudhatma-gatih" means "concealing His supreme opulence and acting like an ordinary human being of this world", "gopatmajatvam" means "like the son of an ordinary cowherd man", "caritair vidambayan reme" means "imitating an ordinary gopa's activities, He enjoyed pastimes". The word "rama-lalita-pada-pallavah" indicates that the Lord does not desire to enjoy the pastime where the goddess of fortune serves His feet as much as He desires to enjoy His pastimes with the people of Vraja. The pastimes with Vraja's peoples are described here in the words "gramyaih samam" which mean

"pastimes with village boys". The Lord's pastimes with the people of Vraja are His most important pastimes. The pastimes where He displays His power and opulence are not His most important pastimes. An example of these pastimes is seen in the following words of Shrimad-Bhagavatam (10.9.6):

sanjata-kopah sphuritarunadharam. . .

"Being very angry and biting His reddish lips with His teeth, Krishna, with false tears in His eyes, broke the container of yogurt with a piece of stone. Then He entered a room and began to eat the freshly churned butter in a solitary place."*

Even though He was in a solitary place, Lord Krishna still acted like an ordinary child. Another example of Lord Krishna acting as if He were an ordinary human beings is seen in these words of Shrimad-Bhagavatam (10.12.27):

tan vikshya krishnah. . .

"Krishna saw that all the cowherd boys, who did not know anyone but Him as their Lord, had now gone out of His hand and were helpless, having entered like straws into the fire of the abdomen of Aghasura, who was death personified. It was intolerable for Krishna to be separated from His friends the cowherd boys. Therefore, as if seeing that this had been arranged by His internal potency, Krishna was momentarily struck with wonder and unsure of what to do."*

In this pastime Lord Krishna became distressed, thinking that the cowherd boys were now under the control of fate. In this pastime the Lord thought and acted as if He were an ordinary human being. When they describe these activities of the Lord, the great sages become filled with wonder. In describing the battle with Jarasandha, Shrila Shukadeva Gosvami says in Shrimad-Bhagavatam (10.50.29):

sthity-udbhavantam bhuvana-trayasya yah
samihite 'nanta-gunah sva-lilaya
na tasya citram para-paksha-nigrahas
tathapi martyanuvidhasya varnyate

"For Him who orchestrates the creation, maintenance, and destruction of the three worlds, and who possesses unlimited spiritual qualities, it is hardly amazing that He subdues an opposing party. Still, when the Lord does so, imitating human behavior, sages glorify His acts."***

In Shrimad-Bhagavatam 10.15.19 quoted above, the word "isha" means "the Lord's pastime potency, which with its own perfect power establishes the extraordinary transcendental pastimes of the Lord, who yearns to taste the nectar of pastimes", and the word "ceshtitam" means "the Lord's pastimes, which sometimes seem to be ordinary activities and sometimes are wonderful activities impossible for others to perform". An example of the extraordinary and ordinary nature of the Lord's pastimes is seen in these words of Shrimad-Bhagavatam (10.69.37):

athovaca hrishikesham

naradah prahasann iva
yoga-mayodayam vikshya
manushim iyusho gatim

"Thus having seen this display (where Lord Krishna was present in 16,000 palaces simultaneously) of the Lord's Yogamaya, Narada mildly laughed and then addressed Lord Hrishikesha, who was adopting the behavior of a human beings."***

The extraordinary and ordinary nature of the Lord's pastimes is also seen in these words of Shrimad-Bhagavatam (10.8.36-37):

yady evam tarhi vyadehity
uktah sa bhagavan harih
vyadattavyahataishvaryah
krida-manuja-balakah

sa tatra dadrishe vishvam

"Mother Yashoda challenged Krishna, 'If You have not eaten earth, then open Your mouth wide.' When challenged by His mother in this way, Krishna, the son of Nanda Maharaja and Yashoda, to exhibit pastimes like a human child, opened His mouth. Although the Supreme Personality of Godhead, Krishna, who is full of all opulences, did not disturb His mother's parental affection, His opulence was automatically displayed, for Krishna's opulence is never lost at any stage, but is manifest at the proper time.*

"When Krishna opened His mouth wide by the order of Mother Yashoda, she saw within His mouth all moving and nonmoving entities, outer space, and all directions, along with mountains, islands, oceans, the surface of the earth, the blowing wind, fire, the moon, and stars. She saw the planetary systems, water, light, air, sky, and creation by transformation of akankara. She also saw the senses, the mind, sense perception, and the three qualities goodness, passion, and ignorance. She saw the time allotted for the living entities, she saw natural instinct and the reactions of karma, and she saw desires and different varieties of bodies, moving and nonmoving. Seeing all these aspects of the cosmic manifestation, along with herself and Vrindavana-dhama, she became doubtful and fearful of her son's nature."*

The Supreme Lord's sweetness, as was previously described in these pages, is seen in these words of Shrimad-Bhagavatam (10.8.35):

naham bhakshitavan amba
sarve mithyabhishamsinah
yadi satya-giras tarhi
samaksham pashya me mukham

"Lord Shri Krishna replied: My dear mother, I have never eaten dirt. All My friends complaining against Me are liars. If You think they are being truthful, you can directly look in My mouth and examine it."*

In Shrimad-Bhagavatam 10.8.36 quoted above the word "avyahataishvaryah" shows that the Supreme Lord's pastimes are arranged by His pastime potency (lila-shakti). It is His pastime potency that increases Yasaoda's motherly affection for Krishna and fills her with awe and wonder. It is the lord's pastime potency

that turns the Lord's anxious lie "I have never eaten dirt" into the truth. In His Damodara pastime as long as the Lord to not agree to be bound with rope, the rope to bind Him was always too short by the measurement of two fingers. This is described in the following words of Shrimad-Bhagavatam (10.9.15):

tad dama. . .

"When mother Yashoda was trying to bind the offending child, she saw that the binding rope was short by a distance the width of two fingers. Thus she brought another rope to join to it."*

However, when Mother Yashoda became exhausted, Lord Krishna agreed to be bound. Then the rope was not longer two fingers short. This is described in these words of Shrimad-Bhagavatam (10.9.18):

sva-matuh svinna-gatraya. . .

"Because of mother Yashoda's hard labor, her whole body became covered with perspiration, and the flowers and comb were falling from her hair. When child Krishna saw His mother thus fatigued, He became merciful to her and agreed to be bound."*

In the same way with His merciful glance Lord Krishna revived His gopa friends after they fainted by drinking the poisoned water of Kaliya Lake, and in the same way He swallowed a forest fire and performed many other extraordinary activities. The words "krida-manuja-balakah" (who enjoyed pastimes as if He were a human child) is echoed in these words of Shrimad-Bhagavatam (10.16.68):

krida-manusha-rupinah

"The Supreme Personality of Godhead was manifesting a humanlike form to enjoy His pastimes."***

It is also said in Shrimad-Bhagavatam (10.16.60):

karya-manushah. . .

"The Supreme Personality of Godhead was acting the role of a human being."***

In this way Shrimad-Bhagavatam 10.15.19 is explained. That verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 152

These truths of the Supreme Lord's pastimes, truths discussed in the previous explanations given here, are confirmed by these words of Shrimad-Bhagavatam (10.33.19):

kritva tavantam atmanam
yavatir gopa-yoshitah
reme sa bhagavams tabhir
atmaramo 'pi lilaya

"Expanding Himself as many times as there were cowherd women to associate with, the Supreme Lord, though self-satisfied, playfully enjoyed their company."***

Here the words "rarama abhih" mean "the Lord enjoyed pastimes with the gopis". It is said in Shrimad-Bhagavatam (3.15.43):

tasyaravinda-nayanasya. . . cakara tesham sankshobham akshara jusham api citta-tanvoh

"When the breeze carrying the aroma of tulasi leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding."*

Shrimad-Bhagavatam 10.33.19 means: "When the Lord desired to enjoy pastimes with all the the gopis simultaneously, His pastime potency arranged that the Lord be manifested in this way." The word "lilaya" in this verse indicates that this pastimes was arranged by the Lord's pastime potency. The Lord did not make these arrangements Himself. Here the words "kritva tavantam atmanam" indicate that the Lord manifested His own form as many times as there were gopis. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 153

The Lord's pastimes of sweetness are the most exalted of His pastimes. To increase His enjoyment, the Lord enjoys these wonderful pastimes with many gopis simultaneously. Shrila Sukadeva Gosvami, Lord Siva, Lord Brahma, and the sages and demigods know these pastimes of the Lord are the most sweet. Lord Krishna's pastimes are also described in these words of Shrimad-Bhagavatam (10.12.11):

ittham satam brahma-sukhanubhutya. . .

"In this way, all the cowherd boys used to play with Krishna, who is the source of the Brahman effulgence for jnanis desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune?"*

The Lord's pastimes are again described in these words of Shrimad-Bhagavatam (10.35.15):

shakra-sharva-parameshthi-purogah. . . kashmalam yayuh. . .

"When Krishna takes His flute to His bimba-red lips and sends forth the tones of the harmonic scale in variegated melodies, Brahma, Shiva, Indra, and other chief demigods become confused upon hearing the sound. Although they are the most learned authorities, they cannot ascertain the essence of that music, and thus they bow down their heads and hearts."***

In this way the demigods become bewildered by hearing Lord Krishna's flute music.

The devotees attracted to the principles of religion appreciate the sweetness of the Lord enjoying pastimes of preaching the rules of religion in His humanlike (krida-manusha-rupinah) pastimes. These pastimes of preaching are seen in the following words spoken by Lord Krishna in Shrimad-Bhagavatam (10.69.40):

brahman dharmasya vaktaham
karta tad-anumodita
tac chikshayan lokam imam
asthitah putra ma khidah

"O brahmana, I am the speaker of religion, its performer and sanctioner. I observe religious principles to teach them to the world, My child, so do not be disturbed."***

After seeing many of Lord Krishna's pastimees, Narada Muni became filled with bliss. Still, thinking of the duty of preaching the principles of religion, he became worried. Lord Krishna spoke this verse to him.

Anuccheda 154

The Lord's pastimes of detachment from the material world are considered sweet by the neophyte devotees. These pastimes are described in these words of Shrimad-Bhagavatam (3.3.22):

tasyaivam ramamanasya
samvatsara-ganan bahun
grihamedheshu yogeshu
viragah samajayata

"The Lord was thus engaged in household life for many, many years, but at last His detachment from ephemeral sex life was fully manifested."*

Here the word "grihamedheshu" means in the religious duties of pious household life, and "viragah" means "detachment". This verse was spoken by Shriman Uddhava to Vidura.

Anuccheda 155

Now will be considered the various objects (dravya) included amongst the uddipanas (impetuses for ecstatic love). Included amongst these objects are the Lord's ornaments, musical instruments, places,

markings, personal associates, devotees, tulasi, remnants, and many other things. The Lord's ornaments include His garments, ornaments, flower-ornaments, and many other things. All these are manifested on the Lord transcendental form. They were described in the Bhagavat-sandarbha, Anuccheda 61. They are described in these words of Shrimad-Bhagavatam (3.2.12):

bhushana-bhushanangam

"His (Shri Krishna's) transcendental body is the ornament of all ornaments."*

This is means that is because they come into contact with Lord Krishna's handsomeness, bodily fragrance, and other glorious features that the Lord's ornaments have the power to decorate the Lord's transcendental body. On their own the ornaments have no power to decorate the Lord's body. Because they are in contact with the Lord's form, potencies, pastimes, and qualities, the Lord's ornaments become glorious. They are described in these words of Shrimad-Bhagavatam (10.32.2):

pitambara-dharah sragvi
sakshan manmatha-manmathah

"Then Lord Krishna, a smile on His lotus face, appeared before the gopis. Wearing a garland and a yellow garment, He directly appeared as one who can bewilder the mind of Cupid, who himself bewilders the minds of ordinary people."***

In this way it is said that the flower-garland and yellow garments decorate the the Supreme Lord, whose glorious handsomeness has no equal or superior. It is also said in Shrimad-Bhagavatam (10.41.35):

idrishany eva vasamsi
nityam giri-vane-carah

"You impudent boys! You're accustomed to roaming the mountains and forests, and yet You would dare put on such clothes as these! These are the king's possessions You're asking for!"***

These words were spoken by a demonic washerman. He saw the lord's clothing and ornaments in that way. The way the people in general saw the Lord's clothing and ornaments is described in these words of Vishnu Purana:

suvarnanjana-curnabhyam
tau tada bhushitambarau

"Krishna and Balarama were decorated with fragrant ointments and powders, with splendid garments, and with golden ornaments."

The Lord's ornaments are also described in these words of Shrimad-Bhagavatam (10.23.22):

shyamam hiranya-paridhim. . .

"His complexion was dark blue and His garment golden. Wearing a peacock feather, colored minerals, sprigs of flower buds, and a garland of forest flowers and leaves, he was dressed just like a dramatic dancer. He rested one hand upon the shoulder of a friend and with the other twirled a lotus. Liles graced His ears, His hair hung down over His cheeks, and His lotuslike face was smiling."***

Kaliya-, Varuna, and Indra who offered abhisheka to the Lord, all presented to the Lord gifts of glorious garments and ornaments. By the arrangement of the Lord's internal potency Lord Krishna accepted the garments that had belonged to Kamsa. Also by the arrangement of the Lord's internal potency Lord Krishna accepted the many wives of Narakasura. The Lord's weapons include His club and cakra. His musical instruments include His flute and conchshell. His places include Vrindavana and Mathura. His auspicious markings include the markings on the soles of His feet. His personal associates include the cowherd people and the Yadavas. The remnants of things He has used include gopi-candana. Amongst the uddipanas are also the times sacred to the Lord, times such as Janmashtami. All these are uddipanas that arouse the devotees' love for the Supreme Personality of Godhead. An example of the uddipanas arousing a devotee's attraction for the Lord is seen in these words of Shrimad-Bhagavatam (10.42.9):

tato rupa-gunaudarya-
sannamna praha keshavam
uttariyanta akrishya
smayanti jata-hrid-chaya

"Now endowed with beauty, character, and generosity, Trivakra began to feel lusty desires for Lord Keshava. Taking hold of the upper end of His cloth, she smiled and addressed Him as follows."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 156

In the different rasas different limbs and features of the Lord become uddipanas to arouse the devotees' love. This is described in the following words of Shrimad-Bhagavatam (1.11.27):

shriyo nivaso yasyorah
pana-patram mukham drisham
bahavo loka-palanam
saranam padambujam

"The Lord's chest is the abode of the goddess of fortune. His moonlike face is the drinking vessel for eyes which hanker after all that is beautiful. His arms are the resting places for the administrative demigods. And His lotus feet are the refuge of pure devotees who never talk or sing of any subject except His Lordship."*

Here the word "shriyah" means "of the Lord's beloved", "drisham" means "of the eyes of all the dear

devotees", "loka-palanam" means "of they who should be protected", "saranganam" means "of all the devotees", and "nivasah" means "shelter". These features are described in this way because they are all uddipanas (impetuses for ecstatic love). This verse was spoken by Shrila Suta Gosvami.

Anuccheda 157

Sometimes great obstacles also become uddipanas. The following wexample is seen in Shrimad-Bhagavatam (10.53.20-21):

shrutvaitad bhagavan ramo
vipakshiya-nripodyamam
krishnam caikam gatam hartum
kanyam kalaha-shankitah

balena mahata sardham
bhratri-sneha-pariplutah

"When Lord Balarama heard about these preparations of the inimical kings and how Lord Krishna had set off alone to steal the bride, He feared that a fight would ensue. Immersed in affection for His brother, He hurried to Kundina with a mighty army."***

The Lord's body being anointed with dust and mud in His pastimes act as uddipanas in the same way for the devotees in vatsalya-rasa. The obstacles presented by elder relatives and others also act as uddipanas for the devotees in shringara-rasa. In the same way various kinds of obstacles act as uddipanas in the five primary and seven secondary rasas. The vyabharis (disturbing symptoms of ecstatic love) are also manifest in the various rasas, as described in the following words of Bhakti-rasamrita-sindhu (4.7.14):

ami pancaiva shantadya
harer bhakti-rasa matah
eshu hasadayah prayo
bibhrati vyabharitam

"The five primary bhakti-rasas beginning with shanta-rasa, and the seven secondary bhakti-rasas beginning with hasa-rasa all manifest the vyabharis (disturbing symptoms of ecstatic love)."

Shrimad-Bhagavatam 10.53.20-21) quoted in this anuccheda was spoken by Shrila Shukadeva Gosvami.

Anuccheda 158

In this way the uddipanas were described. Among the uddipanas those manifested in Vrindavana are the most exalted. This is so because in Vrindavana Lord Krishna is the sole object of the highest spiritual love. This is described in the following words of Shrimad-Bhagavatam (10.11.36):

vrindavanam govardhanam. . .

"O King Parikshit, when Rama and Krishna saw Vrindavana, Govardhana, and the banks of the River Yamuna, They both enjoyed great pleasure."*

Speaking to Lord Balarama, Lord Krishna described the glories of Vrindavana in these words of Shrimad-Bhagavatam (10.15.5):

aho ami deva-varamararcitam. . .

"O greatest of Lords, just see how these trees are bowing their heads at Your lotus feet, which are worshipable by the immortal demigods. The trees are offering You their fruits and flowers to eradicate the dark ignorance that has caused their birth as trees."***

The great devotees who reside in Vrindavana are praised in these words of Shrimad-Bhagavatam (10.14.34):

tad bhuri-bhagyam iha janma. . .

"I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vrindavana forest so that I may be able to be favored by the dust of the feet of some of the devotees of Vrindavana. Even if I am given the chance to grow just as the humble grass in this land, that will be a glorious birth for me. But if I am not so fortunate to take birth within the forest of Vrindavana, I beg to be allowed to take birth outside the immediate area of Vrindavana so that when the devotees go out they will walk over me. Even that would be a great fortune for me. I am just aspiring for a birth in which I will be smeared by the dust of Your devotees' feet. I can see that everyone here is simply full of Krishna consciousness. They do not know anything but Mukunda. All the Vedas are indeed searching after the lotus feet of Krishna."*

The great devotees who reside in Vrindavana are also praised in these words of Shrimad-Bhagavatam (10.47.61):

asam aho carana-renu-jusham. . .

"The gopis of Vrindavana have given up the association of their husbands, sons, and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Krishna, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vrindavana, because the gopis trample them and bless them with the dust of their feet."*

The great devotees who reside in Vrindavana are also praised in these words of Shrimad-Bhagavatam (10.21.10):

vrndavanam sakhi bhuvo vitanoti kirtim. . .

"O friend, Vrindavana is spreading the glory of the earth, having obtained the treasure of the lotus feet of Krishna, the son of Devaki. The peacocks dance madly when they hear Govinda's flute, and when other creatures see them from the hilltops, they all become stunned."***

The pastimes Lord Krishna enjoys in Vrindavana are the best of all His pastimes. This is described in the following words of the Trailokya-sammohana Tantra, Shrimad-ashtadashakshara-prastava:

santi tasya maha-bhaga
avatarah sahasrashah
tesham madhye 'vataranam
balatvam ati-durlabham

"The Supreme Personality of Godhead has thousands and thousands of glorious incarnations. Amongst them all His incarnation as a child is the most glorious and the most rare."

Here the word "bala" (child) means "until the age of sixteen". In the Hari-lila-tika-smriti it is said:

garbhastha-sadrisho jneya
ashtamad vatasrac chishuh
balash cashodashad varshat
paugandash ceti procyate

"From the time of living in the womb until the age of age a child is called `shishu'. Up to thw age of sixteen a child is called `bala' or `pauganda'."

The childhood of the Supreme Personality of Godhead is glorified in these words of Shrimad-Bhagavatam (10.8.46-47):

nandah kim akarod brahman
shreya evam mahodayam
yashoda ca maha-bhaga
papau yasyah stanam harih

"Having heard of the great fortune of Mother Yashoda, Parikshit Maharaja inquired from Shukadeva Gosvami: O learned brahmana, mother Yashoda's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Maharaja perform to achieve such perfection in ecstatic love?*

pitarau nanvavindetam
krishnodararbhakehitam

gayanty adyapi kavayo
yal loka-shamalapaham

"Although Krishna was so pleased with Vasudeva and Devaki that He descended as their son, they could not enjoy Krishna's magnanimous childhood pastimes, which are so great that simply chanting about them vanquishes the contamination of the material world. Nanda Maharaja and Yashoda, however, enjoyed these pastimes fully, and therefore their position is always better than that of Vasudeva and Devaki."*

In Shrimad-Bhagavatam's Eleventh Canto, after describing Lord Krishna's pastimes in a general way, and after explaining that Lord Krishna's pastimes arouse devotion (bhakty-uddipana) in the hearers, it is said that Lord Krishna's childhood pastimes are the best of His pastimes. There it is said (Shrimad-Bhagavatam 11.31.28):

ittham harer bhagavato ruciravatara-
viryani bala-caritani ca shantamani
anyatra ceha ca shrutani grinan manushyo
bhaktim param paramahamsa-gatau labheta

"The all-auspicious exploits of the all-attractive incarnations of Lord Shri Krishna, the Supreme Personality of Godhead, and also the pastimes He performed as a child, are described in this Shrimad-Bhagavatam and in other scriptures. Anyone who clearly chants these descriptions of His pastimes will attain transcendental loving service unto Lord Krishna, who is the goal of all perfect sages."***

Lord Krishna's exalted Vrindavana pastimes are of many kinds. For example, there are the pastimes where He reveals His power and opulence (aishvarya), such as the pastime where He shows that many millions of universes are present in His eternal spiritual form full of knowledge and limitless bliss. There are also his pastimes of compassion (karunya), such as His pastime of showing compassion to Putana and allowing her to become like His own mother. Then there are also His pastimes of sweetness (madhurya), which are described in these words of Shrimad-Bhagavatam (10.8.22):

tav anghri-yugmam anukrishya sarishripantau. . .

"When Krishna and Balarama, with the strength of Their legs, crawled in the muddy places created in Vraja by cow dung and cow urines, Their crawling resembled the crawling of serpents, and the sound of Their ankle bells was very charming. Very much pleased by the sound of other people's ankle bells, They used to follow these people as if going to Their mothers, but when They saw that these were other people, They became afraid and returned to Their real mothers, Yashoda and Rohini."*

Lord Krishna's sweetness is also seen in these words of Shrimad-Bhagavatam (10.8.29):

vatsan muncan kvacid asamaye. . .

"Our dear friend Yashoda, your son sometimes comes to our houses before the milking of the cows and releases the calves, and when the master of the house becomes angry, your son merely smiles. Sometimes He

devises some process by which He steals palatable curd, butter, and milk, which He then eats and drinks. When the monkeys assemble, He divides it with them, and when the monkeys have their bellies so full that they won't take any more, He breaks the pots. Sometimes, if He gets no opportunity to steal butter and milk from a house, He will be angry at the householders, and for His revenge He will agitate the small children by pinching them. Then, when they begin crying, Krishna will go away."*

Lord Krishna's sweetness is also seen in these words of Shrimad-Bhagavatam (10.11.7):

gopibhih stobhito 'nrityat. . .

"The gopis would say: 'If You dance, my dear Krishna, then I shall give You half a sweetmeat.' By saying these words or by clapping their hands, all the gopis encouraged Krishna in different ways. At such times, although He was the supremely powerful Personality of Godhead, He would smile and dance according to their desire, as if He were a wooden doll in their hands. Sometimes He would sing very loudly, at their bidding. In this way, Krishna came completely under the control of the gopis."*

Lord Krishna's sweetness is also seen in these words of Shrimad-Bhagavatam (10.11.39-40):

kvacid vadayato venum. . .

"Sometimes Krishna and Balarama would play on Their flutes, sometimes They would throw ropes and stones devised for getting fruits from the trees, sometimes They would throw only stones, and sometimes, Their ankle-bells tinkling, They would play football with fruits like bael and amalaki. Sometimes They would cover Themselves with blankets and imitate cows and bulls and fight with one another, orating loudly, and sometimes They would imitate the voices of the animals. In this way They enjoyed sporting, exactly like two ordinary human children."*

Lord Krishna's sweetness is also seen in these words of Shrimad-Bhagavatam (10.12.1):

kvacid vanashaya mano dadhad vrajat. . .

"O King, one day Krishna decided to take His breakfast as a picnic in the forest. Having risen early in the morning, He blew His bugle made of horn and woke all the cowherd boys and calves with its beautiful sound. Then Krishna and the boys, keeping their respective groups of calves before them, proceeded from Vrajabhumi to the forest."*

Lord Krishna's sweetness is also seen in these words of Shrimad-Bhagavatam (10.15.10-12):

kvacid gayati gayatsu. . .

"Sometimes the honeybees in Vrindavana became so mad with ecstasy that they closed their eyes and began to sing. Lord Krishna, moving along the forest Path with His cowherd boyfriends and Baladeva, would then respond to the bees by imitating their singing while His friends sang about His pastimes. Sometimes Lord

Krishna would imitate the chattering of a parrot, sometimes, with a sweet voice, the call of a cuckoo, and sometimes the cooing of swans. Sometimes He vigorously imitated the dancing of a peacock, making His cowherd boyfriends laugh. Sometimes, with a voice as deep as the rumbling of clouds, He would call out with great affection the names of the animals who had wandered far from the herd, thus enchanting the cows and the cowherd boys."*

Lord Krishna's sweetness is also seen in these words of Shrimad-Bhagavatam (10.15.42):

tam gorajas-churita-kuntala-baddha-barha. . .

"Lord Krishna's hair, powdered with the dust raised by the cows, was decorated with a peacock feather and forest flowers. The Lord glanced charmingly and smiled beautifully, playing upon His flute while His companions chanted His glories. The gopis, all together, came forward to meet Him, their eyes very eager to see Him."*

Lord Krishna's sweetness is also seen in these words of Shrimad-Bhagavatam (10.18.10):

krishnasya nrityatah kecit. . .

"As Krishna danced, some of the boys accompanied Him by singing, and others by playing flutes, hand cymbals and buffalo horns, while still others praised His dancing."***

Lord Krishna's sweetness is also seen in these words of Shrimad-Bhagavatam (10.20.26):

dhenavo manda-gaminya. . .

"The cows had to move slowly because of their weighty milk bags, but they quickly ran to the Supreme Personality of Godhead as soon as He called them, their affection for Him causing their udders to become wet."*

Lord Krishna's sweetness is also seen in these words of Shrimad-Bhagavatam (10.21.7):

akshanvatam phalam. . .

"The cowherd girls said: O friends, those eyes that see the beautiful faces of the sons of Maharaja Nanda are certainly fortunate. As these two sons enter the forest, surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vrindavana. For those who have eyes, we think there is no greater object of vision."*

Lord Krishna's sweetness is also seen in these words of Shrimad-Bhagavatam (10.23.22):

shyamam hiranya-paridhim. . .

"His complexion was dark blue and His garment golden. Wearing a peacock feather, colored minerals, sprigs of flower buds, and a garland of forest flowers and leaves, He was dressed just like a dramatic dancer. He rested one hand upon the shoulder of a friend and with the other twirled a lotus. Lilies graced His ears, His hair hung down over His cheeks, and His lotuslike face was smiling."***

Lord Krishna's sweetness is also seen in these words of Shrimad-Bhagavatam (10.29.1):

bhagavan api ta ratrih

"Shri Badarayani said: Shri Krishna is the Supreme Personality of Godhead, full in all opulences, yet upon seeing those autumn nights scented with blossoming jasmine flowers, He turned His mind toward loving affairs. To fulfill His purposes He employed His internal potency."***

Lord Krishna's sweetness is also seen in these words of Shrimad-Bhagavatam (10.35.2):

vama-bahu-krita-vama-kapolah. . .

"When Mukunda vibrates the flute He has placed to His lips, stopping its holes with His tender fingers, He rests His left cheek on His left arm and makes His eyebrows dance. At that time the demigoddesses traveling in the sky with their husbands, the Siddhas, become amazed. As those ladies listen, they are embarrassed to find their minds yielding to the pursuit of lusty desires, and in their distress they are unaware that the belts of their garments are loosening."***

What more need be said? Devotees who in their hearts love the Lord will easily understand all these descriptions.

Amongst the bhavas manifest in the heart are the anubhavas, which will now be discussed. The anubhavas are of two kinds: 1. udbhasvara-anubhavaa, and 2. sattvika-anubhavas. The udbhasvaras are anubhavas manifest as external activities. They are described in these words of Bhakti-rasamrita-sindhu (2.2.2):

nrityam viluthitam ganam
kroshanam anumotanam
hunkaro jrimbhanam shvasa-
bhuma lokanupekshita
lala-sravo 'töa-hasash ca
ghurna-hikkadayo 'pi ca

"The udbhasvaras are dancing, rolling on the ground, singing very loudly, stretching the body, crying loudly, yawning, breathing very heavily, neglecting the presence of others, drooling, laughing like a madman, wheeling the head, and belching."*

The sattvika-anubhavas are ecstatic symptoms that come from the heart. They are described in these words of Bhakti-rasamrita-sindhu (2.3.16):

te stambha-sveda-romancah
svara-bhedo 'tha vepathuh
vaivarnyam ashru pralaya
ity ashöau sattvikah smritah

"The eight sattvika-bhavas are becoming stunned, perspiring, standing of the hairs on the body, faltering of the voice, trembling of the body, changing of bodily colors, shedding of tears, and devastation."*

In this verse the word "pralaya" (devastation) means "when all activities are lost". This means "when, for the sake of love for the Supreme Personality of Godhead, all external material activities are lost". In this state internal spiritual activities for the sake of the Supreme Personality of Godhead are not lost. These internal devotional activities are described in these words of Shrimad-Bhagavatam (3.2.4-6):

sa muhurtam abhut tushnim
krishnanghri-sudhaya bhrisham
tivrena bhakti-yogena
nimagnah sadhu nirvritah

shanakair bhagaval-lokan
nrilokam punar agatah

"For a moment he remained dead silent, and his body did not move. He became absorbed in the nectar of remembering the Lord's lotus feet in devotional ecstasy, and he appeared to be going increasingly deeper into that ecstasy.*

"It was so observed by Vidura that Uddhava had all the transcendental bodily changes due to total ecstasy, and he was trying to wipe away tears of separation from his eyes. Thus Vidura could understand that Uddhava had completely assimilated extensive love for the Lord.*

"The great devotee Uddhava soon came back from the abode of the Lord to the human plane."*

These internal devotional activities are also described in these words of the Garuda Purana:

jagrat-svapna-sushupteshu
yoga-sthasya ca yoginah
ya kacin manaso vrittih
sa bhaved acyutashraya

"During wakefulness, dream, and dreamless sleep a yogi situated in yoga keeps the activities of his mind fixed always on the infallible Supreme Personality of Godhead."

In that condition of rapt meditation on the Lord one can understand the different tastes of the different rasas.

Now the sancari-bhavas, which are also called vyabhicari-bhavas will be discussed. The 33 vyabhicaris are described in these words of Bhakti-rasamrita-sindhu (2.4.1-2, and 4-6):

sancarayanti bhavasya gatim. . .
. . .visheshenabhimukhyena
caranti sthayinam prati. . .

nirvedo 'tha vishado
dainyam glani-shramo ca mada-garvau
shanka-trasavega
unmadapasmriti tatha vyadhih

moho mritir alasyam
jadyam vridavahittha ca
smritir atha vitarka-cinta-
mati-dhritayo harisa utsukatvam ca

augryamarshasuyash
capalyam caiva nidra ca
suptir bodha itime
bhava vyabhicarinah samakhyatah

"There are some bodily symptoms which express overwhelming ecstatic love (vyabhicari-bhava). They are counted at 33 as follows: disappointment, lamentation, humility, guilt, fatigue, intoxication, pride, doubt, apprehension, intense emotion, madness, forgetfulness, disease, confusion, death, laziness, inertness, bashfulness, concealment, remembrance argumentativeness, anxiety, thoughtfulness, endurance, happiness, eagerness, violence, haughtiness, envy, impudence, dizziness, sleepiness, and alertness."*

To understand the characteristics of all these one may look in the Ujjvala-nilamani. Here the word "trasa" (apprehension) means "when the devotees in vatsalya-rasa and the other rasas become apprehensive that their association with Krishna will become broken". "Nidra" (sleepiness) here means "with a heart free of cares, in a dream the devotee meets Krishna". "Shrama" (fatigue) here means "fatigue attained by engaging in blissful activities for Krishna's sake". "Alasyam" (laziness) here means "unwillingness to perform actions that have no relation to Lord Krishna". "Bodha" (alertness) here means "alert to see Lord Krishna". These 33 vyabhicaris are not material, for they are beyond the modes of material nature. This is so because they bring love for the Supreme Personality of Godhead (bhagavat-priiti). Together these anubhavas are part of the rasas of love for the Supreme Personality of Godhead. They are described in these words of Shrimad-Bhagavatam (11.3.31-32):

smarantah smarayantash ca
mitho 'ghaughaharam harim
bhaktya sanjataya bhaktya
bibhraty utpulkam tanum

"The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of bhakti-yoga, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualized bodies exhibit symptoms of transcendental

ecstasy, such as standing of the bodily hairs on end.***

kvacid rudanty acyuta-cintaya kvacid
dhasanti nandanti vadanty alaukikah
nrityanti gayanty anushilayanty ajam
bhavanti tushnim param etya nirvritah

"Having achieved love of Godhead, the devotees sometimes cry out loud, absorbed in thought of the infallible Lord. Sometimes they laugh, feel great pleasure, speak out loud to the Lord, dance, or sing. Such devotees, havign transcended material, conditional life, sometimes imitate the unborn Supreme by acting out His pastimes. And sometimes, achieving His personal audience, they remain peaceful and silent."***

In these two verses Lord Hari is the alambana (primary impetus for ecstatic love, remembering Lord Hari is the uddipana (secondary impetus for ecstatic love), reminding one another of Lord Hari and other like devotional activities are the udbhasvaras (external activities of ecstatic love), the standing up of the body's hairs is one of the sattvika-bhavas, and the activities beginning with being rapt in thought of the Lord are the sancari-bhavas. When devotion is awakened in this way sthayi-bhava (continuous ecstasy) is manifest. The words "And sometimes, achieving His personal audience, they (the devotees) remain peaceful and silent" describe samvalana (the situation when all the elements of rasa are joined together). Here the word "param" means "the supreme object of rasa". The rasas of love for the Supreme Personality of Godhead are five. These five are shanta-rasa (neutrality), dasya-rasa (servitorship), sakhya-rasa (friendship), vatsalya-rasa (paternal love), and shringara-rasa (conjugal love). Because they manifest sthayi-bhava and because they are eternal and unchanging, always manifest, these five rasas are said to be the primary rasas. Sometimes amnifest among these fiver primary rasas are other rasas, rasas that begin with adbhuta (wonder). Because they are not always manifest, these rasas are said to be secondary rasas. The primary rasas are described in these words:

madhurena samapayet

"The five rasas culminating in shringara-rasa are the primary rasas."

Certain combinations of the secondary rasas are considered rasabhāsa (incompatible mixtures of rasa).

Now the secondary rasas will be discussed. The secondary rasas, which begin with adbhuta (wonder) increase the devotees' love for the Supreme Personality of Godhead. They are described in these words:

adbhuto hasya-virau ca
raudro bhishana ity api
bibhatsah karunash ceti
gaunah sapta rasah smritah

"The seven kinds of indirect ecstasies of devotional service are known as laughing, astonishment, chivalry, compassion, anger, dread, and ghastliness."*

The adbhuta-rasa (wonder) here is wonder that is full of love for the Supreme Personality of Godhead.

Here the alambanas are the extraordinary and unexpected activities of the Lord, the visaya (object of perception) is Lord Krishna, adhara (person who loves) is the devotee, the uddipanas (secondary impetuses for ecstatic love) are the Lord's activities, the anubhavas (bodily manifestations of rasa) are glances and other like things, the vyabhicaris (external manifestations of ecstatic love) are agitation, joy, becoming stunned, and other like ecstatic symptoms, the sthayi-bhava (continuous ecstasy) is the rasa of wonder filled with love for the Supreme Personality of Godhead. The rasa of wonder is described in these words of Shrimad-Bhagavatam (10.69.2):

citram bataitad ekena
vapusha yugapat prithak
griheshu dvy-ashöa-sahasram
striya eka udavahat

"It is astounding that Lord Shri Krishna, who is one without a second, expanded Himself in sixteen-thousand similar forms to marry sixteen-thousand queens in their respective homes."*

Now the rasa of laughter and comedy (hasya-rasa) filled with love for the Supreme Personality of Godhead will be discussed. In hasya-rasa the alambanas are various activities, garments, and joking words, the vishaya (source of comedy) is Lord Krishna, and the adhara is the devotee. If pleasant and unpleasant things bring the rasa of comedy then that rasa increases the devotee's love for Lord Krishna. This rasa is also manifest in dana-rasa (the rasa of giving charity), yuddha-rasa (the rasa of conflict), and vira-rasa (the rasa of chivalry). The uddipanas here are the actions, words, garments, and other things that create laughter. The anubhavas are the trembling of the nostrils and lips and other like symptoms. The vyabhicaris are joy, laziness, dissimulation, and other like things. The sthayi-bhava is comedy based on love for the Supreme Personality of Godhead. The jokes in this rasa bring pleasure to the heart. An example of this rasa of joking and laughter is given in these words of Shrimad-Bhagavatam (10.8.29):

vatsan muncan kvacid asamaye krosha-sanjata-hasah. . .

"Our dear friend Yashoda, your son sometimes comes to our houses before the milking of the cows and releases the calves, and when the master of the house becomes angry, your son merely smiles. Sometimes He devises some process by which He steals palatable curd, butter, and milk, which He then eats and drinks. When the monkeys assemble, He divides it with them, and when the monkeys have their bellies so full that they won't take any more, He breaks the pots. Sometimes, if He gets no opportunity to steal butter and milk from a house, He will be angry at the householders, and for His revenge He will agitate the small children by pinching them. Then, when they begin crying, Krishna will go away."*

Another example is seen in these words of Shrimad-Bhagavatam (10.8.30):

hastagrahye racayati vidhim. . .

"When the milk and curd are kept high on a swing hanging from a ceiling and Krishna and Balarama cannot reach it, They arrange to reach it by piling up various planks and turning upside down the mortar for grinding spices. Being quite aware of the contents of a pot, They pick holes in it. While the elderly gopis go about their affairs, Krishna and Balarama sometimes go into a dark room, brightening the place with the

valuable jewels and ornaments on Their bodies and taking advantage of this light by stealing."*

Another example is seen in these words of Shrimad-Bhagavatam (10.8.31):

evam dharshöyany ushati kurute. . .

. . . ittham stribhih sa-bhaya-nayana-shri-mukhalokinibhir
vyakhyatartha prahasita-mukhi na hy upalabdhum aicchat

"When Krishna is caught in His naughty activities, the master of the house will say to Him: 'Oh, You are a thief,' and artificially express anger at Krishna. Krishna will then reply, 'I am not a thief. You are a thief.' Sometimes, being angry, Krishna passes urine and stool in a neat, clean place in our houses. But now, our dear friend Yashoda, this expert thief is sitting before you like a very good boy..'. Sometimes all the gopis would look at Krishna sitting there, His eyes fearful so His mother would not chastise Him, and when they saw Krishna's beautiful face, instead of chastising Him they would simply look upon His face and enjoy transcendental bliss. Mother Yashoda would mildly smile at all this fun, and she would not want to chastise her blessed transcendental child."*

In this verse the word "vyakhyatarthah" means "while complaining about Krishna's mischievous activities".

Anuccheda 159

An example of utprasa (mocking and satire) is seen in these words of Shrimad-Bhagavatam (10.22.9):

tasam vasamsy upadaya
nipam aruhya satvarah
hasadbhih prahasan balaih
parihasam uvaca ha

"Taking the girls' garments, He quickly climbed to the top of a kadamba tree. Then, as He laughed loudly and His companions also laughed, He addressed the girls jokingly."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 160

Another example of utprasa is seen in these words of Shrimad-Bhagavatam (10.66.7):

katthanam tad upakarnya
paundrakasyalpa-medhasah
ugrasenadayah sabhya
uccakair jahasus tada

"King Ugrasena and the other members of the assembly laughed loudly when they heard this vain boasting of unintelligent Paundraka."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 161

Now the rasa of chivalry (vira-rasa) filled with love for the Supreme Personality of Godhead will be described. Vira-rasa is of four kinds: 1. dharma-vira (munificent in executing religious rites), 2. daya-vira (showing extraordinary mercy), 3. dana-vira (charitable activities), and 4. yuddha-vira (chivalrous activities in fighting). Now dharma-vira will be considered. In that rasa the alambana is the intense desire to perform religious rites. The vishaya (object of love) is Lord Krishna. The adhara (lover) is the devotee. The uddipanas are the instructions of the scriptures and other like things. The anubhavas are humility, faith, and other like virtues. The vyabhicaris are thoughtfulness, memory, and other like things. The sthayi-bhava is the eagerness to perform religious rites, an eagerness born of love for the Supreme Personality of Godhead. An example of dharma-vira is seen in these words spoken by Maharaja Yudhishthira in Shrimad-Bhagavatam (10.72.3):

kratu-rajena gpvinda
rajasuyena pavanih
yakshye vibhutir bhavatas
tat sampadaya nah prabho

"O Govinda, I desire to worship Your auspicious, opulent expansions by the Rajasuya sacrifice, the king of Vedic ceremonies. Please make our endeavor a success, my Lord."***

Now the daya-vira rasa of love for the Supreme Personality of Godhead will be considered. In this rasa the alambana is overwhelming compassion for all living entities, seeing everyone as originally devotees of the Supreme Lord. In this way the devotee satisfied Lord Krishna, who is seen as the vishaya (object of love). The adhara (lover) here is the devotee. This rasa is also seen in Lord Krishna's parents and many others who show compassion to Lord Krishna Himself. The uddipanas here are the perception of others' sufferings. The anubhavas are speaking words of consolation and other like activities. The vyabhicaris are eagerness, thoughtfulness, joy, and other like emotions. The sthayi-bhava is eagerness to be compassionate. An example of daya-rasa is given in these words of Shrimad-Bhagavatam (9.21.5-15):

kricchra-prapta-kuumbasya
kshut-tridbhyam jata-vepathoh
atithir brahmanah kale
bhoktu-kamasya cagamat

tasmai samvyabhajat so 'nnam
adritya shraddhayanvitah
harim sarvatra sampashyan. . .

. . .iti prabhashya paniyam
mriyamanah pipasaya

pulkasayadadad dhiro
nisarga-karuno nripah

tasya tribhuvanadhishah
phaladah phalam icchatam
atmanam darshayam cakrur
maya vishnu-vinirmitah

"Rantideva never endeavored to earn anything. He would enjoy whatever he got by the arrangement of Providence, but when guests came he would give them everything. Thus he underwent considerable suffering, along with the members of his family. Indeed, he and his family members shivered for want of food and water. Yet Rantideva always remained sober. Once, after fasting for forty-eight days, in the morning Rantideva received some water and some foodstuffs made with milk and ghee, but when he and his family were about to eat, a brahmana guest arrived.*

"Because Rantideva perceived the presence of the Supreme Godhead everywhere and in every living entity, he received the guest with faith and respect and gave him a share of the food. The brahmana guest ate his share and then went away.*

"Thereafter, having divided the remaining food with his relatives, Rantideva was just about to eat his own share when a shudra guest arrived. Seeing the shudra in relationship with the Supreme Personality of Godhead, King Rantideva gave him also a share of the food.*

"When the shudra went away, another guest arrived, surrounded by dogs, and said: 'O king, I and my company of dogs are very hungry. Please give us something to eat.'*

"With great respect King Rantideva offered the balance of food to the dogs and the master of the dogs, who had come as guests. The king offered them all respects and obeisances.*

"Thereafter only the drinking water remained, and there was only enough to satisfy one person, but when the king was just about to drink it a candala appeared and said: 'O king, although I am lowborn, kindly give me some drinking water.*

"Aggrieved at hearing the pitiable words of the poor aggrieved candala, Maharaja Rantideva spoke the following nectarean words.*

"I do not pray to the Supreme Personality of Godhead for the eight perfections of mystic yoga, nor for salvation from repeated birth and death. I want only to stay among all the living entities and suffer all distresses on their behalf, so that they may be freed from all suffering.*

"By offering my water to maintain the life of this poor candala, who is struggling to live, I have been freed from all hunger, thirst, fatigue, trembling of the body, moroseness, distress, lamentation, and illusion.*

"Having spoken thus, King Rantideva, although on the verge of death because of thirst, gave his own portion of water to the candala without hesitation, for the king was naturally very kind and sober.*

"Demigods like Lord Brahma and Lord Shiva, who can satisfy all materially ambitious men by giving them the rewards they desire, then manifested their own identities before King Rantideva, for it was they who had presented themselves as the brahmana, shudra, candala, and so on."*

The meaning of these verses is clear. These verses were spoken by Shrila Shukadeva Gosvami.

Anuccheda 162

Now the dana-vira rasa (rasa of giving charity) in relation to love for the Supreme Personality of Godhead will be considered. This rasa is of two kinds: 1. giving charity very liberally (bahu-pradatva) and 2. giving away in charity one's own valuable possessions, possessions attained with great difficulty (samuthita-duraparthyaga). Now the first of these, the bahu-pradatva dana-vira rasa will be considered. In this rasa the alambana

is the conclusion that great satisfaction comes from giving charity. For the person very eager thus to give charity, the vishaya (object of love) is Lord Krishna. Here the adhara (lover) is the devotee. Other persons who give charity, persons who are not devotees, give charity only externally (bahiranga). Here the uddipanas are seeing charity and other like things. The anubhavas are the smile that comes from giving in charity more than the recipient could have desired. Other like responses are also included here amongst the anubhavas. The vyabhicaris are thoughtfulness, eagerness, joy, and other like emotions. The sthayi-bhava is eagerness to give charity, eagerness impelled by love for the Supreme Personality of Godhead. An example of this kind of charity is given in these words of Shrimad-Bhagavatam (10.5.1):

nandas tv atmaja utpanne
jatahlado maha-manah. . .

"Delighted at the birth of His son, Maharaja Nanda gave abundant charity."

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 163

Giving abundant charity is also described in these words of Shrimad-Bhagavatam (8.20.16):

evam shaptah sva-guruna
satyan na calito mahan
vamanaya dadav enam
arcitvodaka-purvakam

"Even after being cursed in this way by his own spiritual master, Bali Maharaja, being a great personality, never deviated from his determination. Therefore, according to custom, he first offered water to Vamadeva and then offered Him the gift of land he promised."*

In this verse the word "etam" (this) refers to the land. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 164

Now the second kind of dana-vira, namely giving away in charity one's own valuable possessions, possessions attained with great difficulty (samuthita-durapartha-tyaga), will be considered. In this second kind of dana-vira great enthusiasm is manifest in the same way enthusiasm is manifest in dharma-vira. In dana-vira the vishaya is Lord Krishna, the adhara is the devotee, the uddipanas are Lord Krishna's smiles, talks, and other things, the anubhavas are the earnest description of Lord Krishna's glories, the sancari-bhava is great determination, the sthayi-bhava is eagerness to renounce possessions, an eagerness impelled by spiritual love for Lord Krishna. An example of this second kind of dana-vira is seen in these words of Shrimad-Bhagavatam (3.29.13):

salokya-sarshöi-samipya-sarupya. . .

"A pure devotee does not accept any kind of liberation-salokya, sarshöi, samipya, sarupya, or ekatva-even though they are offered by the Supreme Personality of Godhead."*

Now yuddha-vira-rasa (chivalrous activities in fighting) in relation to the Supreme Personality of Godhead will be discussed. In this rasa the person who fights Krishna is full of love. Impelled by love for Krishna, he is eager to fight Him. Here the opponent may be an enemy fighting Krishna in a pastime-battle, or the opponent may be a friend standing before Krishna. The first kind of opponent takes Krishna as his enemy and, impelled by spiritual love, is eager to fight with Him. The second kind of opponent is a friend and his battle with Krishna is like a joke or a game. In this sense the yuddha-rasa becomes like hasya-rasa (the rasa of comedy or laughter). Here love for Krishna is the alambana. The alambana here is not the desire to fight. Here the two fighters, Krishna and the devotee, are two friends. Each thinks of the other as a friend. Their friendship is the alambana. In this rasa the uddipanas are the smiles and other like gestures manifest in battle. The anubhavas are the boasts, insults and other like words hurled in the heat of battle. The vyabhicaris are pride, agitation and other like sentiments. The styhayi-bhava is eagerness to fight, an eagerness born of friendship. Thus there are three kinds of opponents (Lord Krishna, Krishna's friend, and Krishna's enemy). Yuddha-vira rasa is described in these words of Shrimad-Bhagavatam (10.18.12):

bhramanair langhanaih kshepair
asphoöana-vikarshanaih
cikridatur niyuddhena
kaka-paksha-dharau kvacit

"Krishna and Balarama played with Their cowherd boyfriends by whirling about, leaping, hurling, slapping and fighting. Sometimes Krishna and Balarama would pull the hair on the boys' heads."***

Here the word "kaka-paksha-dharau" means "Krishna and Balarama would pull the hair in the boys' topknots, and "niyuddhena" means "they would whirl about and fight in many ways". This kind of friendly fighting is described in these words of Hari-vamsha:

tatha gandiva-dhanvanam
vikridan madhusudanah
jigaya bharata-shreshöham
kuntyah pramukhato vibhuh

"Playing, Krishna and Arjuna fought. As Kunti watched, Lord Krishna defeated Arjuna."

Shrimad-Bhagavatam 10.18.12 quoted above was spoken by Shrila Shukadeva Gosvami.

Anuccheda 165

Yuddha-vira rasa is also described in these words of Shrimad-Bhagavatam (10.18.9):

rama-krishnadayo gopa
nanritur yuyudhur jaguh

"Balarama, Krishna and Their cowherd friends danced, wrestled and sang."***

This verse means, "The cowherd boys fought with Krishna. In this way they pleased Him." This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 166

Yuddha-vira rasa is also seen in this description of the killing of Jaraasanda in Shrimad-Bhagavatam (10.72.41-42):

sancintyari-vadhopayam
bhimasyamogha-darshanah
darshayam asa viöapam
patayann iva samjaya

"Having determined how to kill the enemy, that Lord of infallible vision made a sign to Bhima by tearing in half a branch of a tree."***

tad vijnaya maha-sattvo
bhimah praharatam varah
grihitva padayoh shatrum
patayam asa bhu-tale

"Understanding this sign, mighty Bhima, the best of fighters, seized his opponent by the feet and threw him to the ground."***

The meaning of these verses is clear. These verses were spoken by Shrila Shukadeva Gosvami.

Anuccheda 167

Now raudra-rasa (anger) will be considered. Here the object (vishaya) of loving anger is Lord Krishna and the person who feels the anger (adhara) is the dear devotee. When Lord Krishna is the object of anger the anger is either favorable, unfavorable, or unfavorable for the angry person. As before in the situation when Lord Krishna was the object of love, Lord Krishna is here the primary (mula) alambana. When the anger is directed to someone other than Lord Krishna, then that person is a secondary (bahiranga) alambana. There may be the following kinds of raudra-rasa: 1. When a gopi, because of bewilderment or some other cause, is very angry at Lord Krishna, 2. when the family elders or other persons become angry to learn that the young

gopis or other persons are meeting with Krishna, 3. when a devotee concerned for Lord Krishna's welfare is angry at another person for not properly protecting or caring for or dealing with Krishna, 4. the demons or others who try to harm Lord Krishna, and 5. a person who, angry at Lord Krishna, harms himself by preventing himself from associating with Lord Krishna. Here the uddipanas are insults hurled in anger and other like things. The anubhavas are striking blows with one's hand and other like actions. The vyabhicaris are becoming agitated and manifesting other like emotions. The sthayi-bhava is loving anger. The anger the elder gopis feel toward Lord Krishna is also loving anger. Because they are residents of Vraja, the elder gopis are by nature filled with love toward Lord Krishna. They certainly desire His welfare. Of these five kinds of raudra-rasa the first three will be discussed in another place. The last two are described in these words of Shrimad-Bhagavatam (10.74.41):

tatah pandu-sutah kruddha
matsya-kaikaya-shrinjayah
udayudhah samuttasthuh
shishupala-jighamsavah

"Then the sons of Pandu became furious, and together with the warriors of the Matsya, Kaikaya, and Shrinjaya clans, they rose up from their seats with weapons poised, ready to kill Shishupala."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 168

Raudra-rasa is also seen in these words of Shrimad-Bhagavatam (10.39.26):

maitad-vidhasyakarunasya nama bhud
akrura ity etad ativa darunah
yo 'sav anashvasya su-dukhitam janam
priyat priyam neshyati param adhvanah

"He who is doing this merciless deed should not be called Akrura. He is so extremely cruel that without even trying to console the sorrowful residents of Vraja, he is taking away Krishna, who is more dear to us than life itself."***

The meaning of this verse is clear. This verse was spoken by the gopis.

Anuccheda 169

Now bhayanaka-rasa (fear) will be considered. Here the alambana is fear of pain or injury. The vishaya (object) is Lord Krishna. The adhara is the devotee. In addition to feeling fear for Lord Krishna's well-being, sometime this rasa is manifest as the fear that one may be separated from Lord Krishna. Thus one may fear for Lord Krishna's sake or one may fear what will happen to one's own self because of his offenses to Lord Krishna. Thus Lord Krishna may be the root (mula) alambana, or the devotee himself may be the root

alambana. The uddipanas here are the causes of fear. This is described in Bhakti-rasamrita-sindhu (2.1.15). There the word "vibhave" is in the locative case, and the word "yena" is in the instrumental case. Thus the vishaya (object) may be either Lord Krishna or the devotee. When the devotee is the vishaya and He fears separation from Lord Krishna, then the devotee is the secondary (bahiranga) alambana. When the devotee is the adhara (the person who fears for Lord Krishna's welfare, then Lord Krishna is the primary (antaranga) alambana.

Here the uddipanas are fearful knitting of the eyebrows and other like actions. The anubhavas are withering of the face and other like actions. The vyabhicaris are restlessness and other like responses. The sthayi-bhava is fear impelled by love. The following example is seen in Shrimad-Bhagavatam (10.3.29):

janma te mayy asau papo
ma vidyan madhusudana
samudvije bhaved dhetoh
kamsad aham adhira-dhih

"O Lord Krishna, You have now taken birth as my son. For this reason my mind is now restless with fear of Kamsa."

Here Lord Krishna is Himself the vishaya. There is no other cause for fear. This verse was spoken by Devaki to the Supreme Personality of Godhead.

Anuccheda 170

Bhayanaka-rasa is also seen in thsi description of Shankhacuda's wickedness (Shrimad-Bhagavatam 10.34.28):

kroshantam krishna rameti
vilokya sva-parigraham

"Hearing Their devotees crying out `Krishna! Rama!' and seeing that they were just like cows being stolen by a thief, Krishna and Balarama began to run after the demon."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 171

Another example of bhayanaka-rasa is seen in these words of Shrimad-Bhagavatam (10.14.10):

atah kshamasvacyuta me rajo-bhuvo
hy ajanatas tvat-prithag-isha-maninah
ajavalepandha-tamo-'ndha-cakshusha
esho 'nukampyo mayi nathavan iti

"O infallible Lord, because I was born from the mode of passion, I was foolish, and because my eyes were blinded by the darkness of Your illusory potency, I foolishly thought I was a great controller independent of You. Please think of me in this way: `He is my servant. I should forgive him.' "**

The meaning of this verse is clear. This verse was spoken by the demigod Brahma to the Supreme Personality of Godhead.

Anuccheda 172

Now bhibhatsa-rasa (horror) in relation to the Supreme Personality of Godhead will be considered. In this rasa of horror, Lord Krishna is, as in the previous rasas, themula (root) alambana because He is the object of the devotee's love. The adhara is the devotee. When the horror has someone else, and not Lord Krishna, as the object, the alambana is a bahiranga (external) alambana. Here the uddipanas are a series of horrible, unclean, and abominable things. The anubhavas are spitting and other like activities. The vyabhicaris are moroseness and other like emotions. The sthayi-bhava is horror impelled by love for Lord Krishna. An example of bhayanaka-rasa is seen in the following words spoken by Queen Rukmini to Lord Krishna in Shrimad-Bhagavatam (10.60.45):

tvak-shmashru-roma-nakha-kesha-pinaddham. . .

"A woman who fails to relish the fragrance of the honty of Your lotus feet becomes totally befooled, and thus she accepts as her husband or lover a living corpse covered with skin, whiskers, nails, head-hair, and body-hair and filled with flesh, bones, blood, parasites, feces, mucus, bile, and air."***

Now karuna-rasa (anguish) in relation to the Supreme Personality of Godhead will be considered. In this karuna-rasa, which is born from the idea that something inauspicious is happening one's dear friend or kinsman, the vishaya is Lord Krishna. The adhara is the devotee. The uddipanas are Lord Krishna's form, qualities, and activities, and other things in relation to Him. The anubhavas are withering of the face, lamentation, and other like things. The vyabhicaris are becoming stunned, grieving, and other like things. The sthayi-bhava is grief impelled by love for Lord Krishna. The following example is seen in Shrimad-Bhagavatam (10.16.19):

antar hrade bhujaga-bhoga-paritam arat
krishnam niriham upalabhya jalashayante
gopamsh ca mudha-dhishanan paritah pashumsh ca
sankrandatah parama-kashmalam apur artah

"As they hurried along the path to the bank of the Yamuna River, they saw from a distance that Krishna was in the lake, motionless within the coils of the black serpent. They further saw that the cowherd boys had fallen unconscious and that the animals were standing on all sides, crying out for Krishna. Seeing all this, the residents of Vrindavana were overwhelmed with anguish and confusion."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

When the devotees, who dearly love Lord Krishna, feel compassion and lament for the non-devotees who have not yet attained Lord Krishna's mercy, that is also karuna-rasa. The following example is seen in Shrimad-Bhagavatam (7.5.31):

na te viduh svaritha-gatim hi vishnum
durashaya ye bahirartha-maninah
andha yathandhair upaniyamanas
te 'pisha-tantryam uru-dhamni baddhah

"Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Vishnu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labor, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."*

The meaning of this verse is clear. This verse was spoken by Shri Prahlada to a fellow student.

If adbhuta-rasa (wonder) and the other secondary rasas are felt by Lord Krishna and the object of His feelings is the devotees, then adbhuta-rasa and other rasas are manifest with the devotees as their object. An example of this is seen in these words spoken by Lord Krishna to Lord Balarama in Shrimad-Bhagavatam (10.15.5):

aho ami deva-vararcitam. . .

"O greatest of Lords, just see how these trees are bowing down their heads at Your lotus feet, which are worshipable by the immortal demigods. The trees are offering You their fruits and flowers to eradicate the dark ignorance that has caused their birth as trees."***

In this way adbhuta-rasa and the other secondary rasas may be manifest even in relation to living entities who have not yet developed ecstatic love for the Lord. In this verse the trees' activities are an imitation of human activities.

Now rasabhasa (incompatible mixing of rasas), which should be avoided, will be considered. Rasabhasa is the rasas relating to Lord % should also be avoided. As rasabhasa should be avoided in the material vatsalya-rasa and other material rasas, so it should also be avoided in the five primary spiritual rasas. This wise and respectable people all accept. Mixtures of rasas that should be rejected in the material rasas should also be rejected in the spiritual rasas. What should not be accepted in the material rasas should not be accepted in the spiritual rasas. Mixtures of rasa that are good and should be accepted in the material rasas are also good and should be accepted in the spiritual rasas. In this way the mixtures in shringara-rasa, vatsalya-rasa, and

the other rasas should be considered.

Now what is good, neutral, and to be avoided in the five primary and seven secondary rasas will be considered. In hasya-rasa (laughter) the four devotional rasas in relation to separation are incompatible, santa-rasa is neutral, and the other rasas are compatible.

In relation to each other the secondary rasas are thus grouped into enemies, neutral parties, and friends. To hasya-rasa (laughing), karuna (anguish) and bhayanaka (fear) are enemies, adbhuta (wonder) is a friend, and the others are neutral. In this way amongst the twelve rasas the various sthayi-bhavas, sancari-bhavas, anubhavas, vibhavas, vishayas, and other bhavas are all grouped into compatible, incompatible, and neutral. In this way in people and poems that have a relationship with Lord Krishna the taste of rasabhasa (incompatible rasas) should be avoided. When the rasas are compatible, that is good. That is glorious. In certain special cases rasabhasa is also good and glorious. An example of good and acceptable rasabhasa is seen in these words of Shrimad-Bhagavatam (1.10.21 and 28):

sa vai kilayam purushah puratano
ya eka asid avishesha atmani

"They said: Here He is, the original Personality of Godhead as we definitely remember Him. He alone existed before the manifested creation of the modes of nature, and in Him only, because He is the Supreme Lord, all living beings merge, as if sleeping at night, their energy suspended."*

nunam vrata-snana-hutadineshvarah
samarcito hy asya grihita-panibhih
pibanti yah sakhy adharamritam muhur
vraja-striyah sammumuhur yad-ashayah

"O friends, just think of His wives, whose hands He has accepted. How they must have undergone vows, baths, fire sacrifices and perfect worship of the Lord of the universe to constantly relish now the nectar from His lips [by kissing]. The damsels of Vrajabhumi would often faint just by expecting such favors."*

This passage begins with a philosophical reflection in shanta-rasa and concludes with a description of shringara-rasa. This is incompatible in the same way a mixture of vatsalya-rasa and shanta-rasa is incompatible. However, in these two verses there is no true rasabhasa. That is because they are spoken by different groups of speakers. Shrimad-Bhagavatam 1.10.21 is spoken by one group of speakers, and Shrimad-Bhagavatam 1.10.28 is spoken by another group of speakers. That this is so and there was no rasabhasa in these speakers' words is confirmed by these words immediately following that passage (Shrimad-Bhagavatam 1.10.31):

evam-vidha gadantinam. . .

"While the ladies of the capital of Hastinapura were greeting Him and talking in this way, the Lord, smiling, accepted their good greetings, and casting the grace of His glance over them, He departed from the city."*

These words spoken by Shрила Suta Gosvami are glorious and blissful. Shrimad-Bhagavatam 1.10.21 and 28 were spoken by the ladies in the capital city of the Kauravas.

It is said in Shrimad-Bhagavatam (4.20.27-28):

athabhaje tvakhila-purushottamam
gunalayam padma-karena lalasa
apy avayor eka-pati-spridhoh kalir
na syat krita-tvac-caranaika-tanayoh

"Now I wish to engage in the service of the lotus feet of the Supreme Personality of Godhead and serve just like the goddess of fortune, who carries a lotus flower in her hand, because His Lordship, the Supreme Personality of Godhead, is the reservoir of all transcendental qualities. I am afraid that the goddess of fortune and I would quarrel because both of us would be attentively engaged in the same service.*

jagaj-jananyam jagad-isha vaishasam syat

"My dear Lord of the universe, the goddess of fortune, Lakshmi, is the mother of the universe, and yet I think she may be angry with me because of my intruding upon her service and acting on the very platform to which she is so much attached. Yet I am hopeful that even though there is some misunderstanding, You will take my part, for You are very much inclined to the poor and You always magnify even insignificant service unto You. Therefore even though she becomes angry, I think there is no harm for You, because You are so self-sufficient that You can do without her."*

Here it is seen that Maharaja Prithu's true rasa is dasya-rasa. Because his rasa is clearly not shringara-rasa, these words seem to be rasabhasa. Maharaja Prithu's rasa is dasya-rasa and Goddess Lakshmi's (padma-kerva lalasa) rasa is shringara-rasa. Here is the explanation: Maharaja Prithu's desire is not at all based on srngara-rasa. It is based only on dasya-rasa. The examples he gives are examples only of devotional service in dasya-rasa. His perception of rivalry with Goddess Lakshmi are not inappropriate for a devotee situated in vira-dasya-rasa (heroic servitorship), a devotee who has attained great mercy from the Supreme Personality of Godhead. Others may say Maharaja Prithu's words show only his great love for the Supreme Personality of Godhead, who is so merciful to the poor and fallen, and these words do not at all show any true rivalry with goddess Lakshmi. This kind of appreciation for the Lord's great mercy, thinking the Lord is more merciful to the devotee than He is even to Goddess Lakshmi, is seen in these words of Shrimad-Bhagavatam (8.23.6), where Prahlada Maharaja describes Lord Vamana's pastime of stepping on Bali Maharaja's head:

nemam virinco labhate prasadam. . .

"O Supreme Personality of Godhead, You are universally worshiped. Even Lord Brahma and Lord Siva worship Your lotus feet. Yet although You are such a great personality, You have kindly promised to protect us, the demons. I think that such kindness never has been achieved even by Lord Brahma, Lord Siva, or the Goddess of fortune, Lakshmi, what to speak of other demigods or common people."*

That the Supreme Personality of Godhead is more merciful to the devotee than He is even to Goddess

Lakshmi is seen in this prayer, where Prahlada Maharaja glorifies Lord Nrsimhadeva's mercy to him (Shrimad-Bhagavatam 7.9.26):

kvaham rajah-prabhava isha tamo 'dhike 'smin
jatah suretara-kule kva tavanukampa
na brahmano na tu bhavasya na vai ramaya
yan me 'rpitah shirasi padma-karah prasadah

"O my Lord, O Supreme, because I was born in a family full of the hellish material qualities of passion and ignorance, what is my position? And what is to be said of your causeless mercy, which was never offered even to Lord Brahma, Lord Shiva, or the goddess of fortune, Lakshmi? You never put Your lotus hand upon their heads, but You have put it upon mine."*

Here Prahlada Maharaja says: "In the presence of Brahma and the demigods You placed Your hand on my head". He says: "Never was such mercy ever given in any of Your other avatars." Shrimad-Bhagavatam 4.20.27-28 quoted in this anuccheda was spoken by Maharaja Prithu to Lord Shri Vishnu.

Anuccheda 176

Now we will consider the vatsalya-rasa enjoyed by the Lord's father, Maharaja Vasudeva, and by others also, and which is sometimes properly manifested, and sometimes improperly manifested in the form of rasabhasa. Vatsalya-rasa is seen in these words spoken by Maharaja Nanda (Shrimad-Bhagavatam 10.47.66):

manaso vrittayo nah syuh. . .

"May our thoughts always take shelter of Krishna's lotus feet, may our words always chant His names, and may our bodies always bow down to Him and serve Him."*

Lord Krishna's spiritual master also has a relationship in vatsalya-rasa. This is seen in these words spoken by Sudama brahmana in Shrimad-Bhagavatam (10.80.44):

kim asmabhir anirvritam
deva-deva jagad-guro
bhavata satya-kamena
yesham vaso guror abhut

"What could I possibly have failed to achieve, O Lord of lords, O universal teacher, since I was able to personally live with You, whose every desire is fulfilled, at the home of our spiritual master?"***

Vatsalya-rasa is also seen in these words of Shrimad-Bhagavatam (10.80.6 and 27):

krishnasyasit sakha kashcit. . .

"Lord Krishna had a certain brahmana friend (named Sudama) who was most learned in Vedic knowledge and detached from all sense enjoyment. Furthermore, his mind was peaceful and his senses subdued."***

kathayam cakratuh. . .karau grihya parasparam

"Taking each other's hands, O King, Krishna and Sudama talked pleasantly about how they once lived together in the school of their guru."***

In this way vatsalya-rasa is described. Shrimad-Bhagavatam 10.80.44 quoted in this anuccheda was spoken by Shrila Shukadeva Gosvami.

Anuccheda 177

Shringara-rasa is seen in the following words spoken by Queen Rukmini in Shrimad-Bhagavatam (10.60.39):

tvam nyasta-danda-munibhir gaditanubhava
atmatma-dash ca jagatam iti me vrito 'si. . .

"Knowing that the great sages who have renounced the sannyasi's danda proclaim Your glories, that You are the Supreme Soul of all the worlds, and that You are so gracious that You give away even Your own self, I chose You as my husband, rejecting Lord Brahma, Lord Shiva, and the rulers of heaven, whose aspirations are all frustrated by the force of time, which is born from Your eyebrows. What interest, then, could I have in any other suitors?"***

In this verse the word "atma" means "paramatma", and "atma-dah" means "who reveals Himself to the liberated souls". Someone may say that in this verse the mixture of shringara-rasa and shanta-rasa creates rasabhasa. This is not so. What seems to be santa-rasa here is simply devotional service, is Queen Rukmini's declaration that she is the maidservant of her dear husband. Her words are appropriate because they show that she is the crest jewel of all faithful wives devoted to their husbands. Although they each had hundreds of maidservants, Lord Krishna's queens considered themselves the maidservants of Lord Krishna. This is described in these words of Shrimad-Bhagavatam (10.59.45):

dasi-shata api vibhor vidadhuh sma dasyam

"Although the Supreme Lord's queens each had hundreds of maidservants, they chose to personally serve the Lord.. "***

Queen Rukmini is Goddess Lakshmi herself. Her devotion to the Lord is mixed with knowledge of the Lord's supreme power and opulence. Therefore there is no rasabhasa in her prayers describing that opulence. Shrimad-Bhagavatam 10.6.39 quoted in this anuccheda was spoken by Queen Rukmini.

Even the vraja-gopis, who think only of Lord Krishna's sweetness, are sometimes aware of His power and opulence. This is seen in the following words spoken by the gopiws in Shrimad-Bhagavatam (10.31.4):

na khalu gopika-nandano bhavan. . .

"You are not actually the son of the gopi Yashoda, O friend, but rather the indwelling witness in the hearts of all embodied souls. Because Lord Brahma prayed for You to come and protect the universe, You have now appeared in the Satvata dynasty."***

What here seems to be shringara-rasa mixed with shanta-rasa is in truth only joking words spoken by the gopis. This will be explained later in this book. Therefore everything in this verse is proper and there is no rasabhasa. It is also said in Shrimad-Bhagavatam (10.30.23):

baddhanyaya sraja kacit. . .

"One gopi tied up her slender companion with a flower garland and said, ``Now I will bind this boy who has broken the butter pots and stolen the butter." The second gopi then covered her face and beautiful eyes, pretending to be afraid."***

These words seem to be a mixture of vatsalya-rasa and shringara-rasa . In truth there is no mixture, nor any rasabhasa in these words. This will be explained later. An example of natural shringara-rasa is seen in these words describing the rasa-dance pastime (Shrimad-Bhagavatam 10.29.10):

duhsaha-preshöha-viraha. . .

"For those gopis who could not go to see Krishna, intolerable separation from their beloved caused an intense agony that burned away all impious karma. By meditating upon Him they realized His embrace, and the ecstasy they then felt exhausted their material piety. Although Lord Krishna is the Supreme Soul, these girls simply thought of Him as their male lover and associated with Him in that intimate mood. Thus their karmic bondage was nullified and they abandoned their gross material bodies."***

These words were spoken by Shrila Shukadeva Gosvami, the king of sages. Then it is said in Shrimad-Bhagavatam (10.29.12):

krishnam viduh param kantam. . .

"O sage, the gopis knew Krishna only as their lover, not as the Supreme Absolute Truth. So how could these girls, their minds caught up in the waves of the modes of nature, free themselves from material

attachment?"***

These words are a question posed by Maharaja Parikshit. In Shrila Shukadeva Gosvami's answer to this question may seem to be based on a description of liberation, a description of santa-rasa, a description that may seem to be rasabhasa in the context of srngara-rasa. Actually there is no rasabhasa here. This is explained in Krishna-sandarbha. What is seen as liberation (moksha) here is in truth merely the gopis' overcoming the obstacles that prevent them from meeting Lord Krishna. This is not a description of anything else. It is not a description of impersonal liberation (moksha). It is said in Shrimad-Bhagavatam (10.32.8):

tam kacin netra-randhrena. . .yogivananda-sampluta

"One gopi took the Lord through the aperture of her eyes and placed Him within her heart. Then, with her eyes closed and her bodily hairs standing on end, she continuously embraced Him within. Thus immersed in transcendental ecstasy, she resembled a yogi meditating upon the Lord."***

In this verse the word "yogi" is in the neuter gender. Although they shyly embrace Lord Krishna in their hearts, the gopis in truth embraced Him very earnestly. In this way they attained His association (yogi). Thus there is no rasabhasa here. In whatever passages of Shrimad-Bhagavatam there may seem to be rasabhasa, there is no rasabhasa in truth. Everything in Shrimad-Bhagavatam is proper and right.

Now seeming contradictions in relation to Lord Balarama and others will be considered. Many contradictions may seem to be manifest in Lord Krishna's many blissful pastimes with His devotees. None of these are contradictions in truth. This is so because of the action of the Lord's inconceivable spiritual potency (acintya-shakti). This is true for all the devotees qualified to participate in the Lord's pastimes. Because He is Lord Krishna's elder brother, Lord Balarama is situated in vatsalya-rasa. Because He is identical with Lord Krishna and because from childhood He enjoys pastimes with Lord Krishna, Lord Balarama is situated in sakhya-rasa. Because He is aware of Lord Krishna's supreme power and opulence (aishvarya), Lord Balarama is a devotee of Lord Krishna. All these features are manifest at the time of Lord Krishna's pastimes with Lord Balarama. The two of Them acting together, Krishna and Balarama attacked Shankhacuda, enjoyed the holi-lila, sang, and enjoyed many pastimes. From Dvaraka Lord Balarama carried Lord Krishna's message to the gopis. There is nothing wrong in any of these activities. This truth is confirmed by the words of Shriman Uddhava and many others also.

Now will be considered the rasabhasa present when a primary rasa is incompatible with a secondary rasa. It is said in Shrimad-Bhagavatam (10.44.51):

devaki vasudevash ca
vijnaya jagad-ishvarau
krita-samvandanau putrau
sasvajate na shankitau

"Devaki and Vasudeva, now knowing Krishna and Balarama to be the Lords of the universe, simply stood with joined palms. Being apprehensive, they did not embrace their sons."***

Here someone may say that the combination of vatsalya-rasa and bhayanaka-rasa (fear) in this verse is rasabhasa. The previous explanations have already shown that in this situation there is no rasabhasa.

Now will be considered the rasabhasa present when two secondary rasas are incompatible. In the pastime when Lord Krishna entered Kaliya Lake it is said in Shrimad-Bhagavatam (10.16.16):

tams tatha kataran vikshya
bhagavan madhavo balah
prahasya kincin novaca
prabhava jno 'nujasya sah

"The Supreme Lord Balarama, the master of all transcendental knowledge, smiled and said nothing when He saw the residents of Vrindavana in such distress, since He understood the extraordinary power of His younger brother."***

Here Lord Balarama is fully aware of Lord Krishna's power and opulence, and the people of Vraja are plunged in karuna-rasa (grief). In this situation grief is appropriate, but someone may say that Lord Balarama's manifestation of hasya-rasa (smiling) is not appropriate, and therefore rasabhasa is present in this verse. The truth is that Lord Balarama manifests many different natures according to His different pastimes. This has already been explained. In this way He enjoys different pastimes. Here the cause of His smiling is His knowledge of Lord Krishna's supreme power. The people of Vraja, eager to protect Lord Krishna, are situated in a different mood in this situation. If they had known the secret truth of their dear Krishna, they would have smiled also. They would not have worried or lamented. An activity of Lord Balarama performed to benefit the people of Vraja is seen in these words of Shrimad-Bhagavatam (10.16.22):

krishna-pranan nirvisato
nandadin vikshya tam hradam
pratyashedhat sa bhagavan
ramah krishnanubhava-vit

"Lord Balarama then saw that Nanda Maharaja and the other cowherd men, who had dedicated their very lives to Krishna, were beginning to enter the serpent's lake. As the Supreme Personality of Godhead, Lord Balarama fully knew Lord Krishna's actual power, and therefore He restrained them."***

At the end of this pastime the people of Vraja regained their Lord Krishna. This is described in these words of Shrimad-Bhagavatam (10.17.16):

ramash caCyutam alingya
jahasyanubhava-vit

"Lord Balarama embraced His infallible brother and laughed, knowing well the extent of His potency. Out of great feelings of love, He lifted Him up on His lap and repeatedly looked at Him. The cows, bulls and young female calves also achieved the highest pleasure."***

In this verse Lord Balarama smiled because he regained Lord Krishna. In the pastime of the kidnapping of Rukimini and in many other pastimes also, Lord Balarama's nature of being flooded with love for His brother Krishna is described. In all these pastimes nothing is inappropriate. Therefore Lord Balarama's smiling here is not rasabhasa. Shrimad-Bhagavatam 10.16.16 quoted here was spoken by Shrila Shukadeva Gosvami.

Incompatible mixtures of sthayi-bhava in ecstatic love of the Supreme Personality of Godhead are called "prity-abhasa". Prity-abhasa is included within rasabhasa. Incompatible mixtures of sancari-bhava are also a kind of rasabhasa. It is said in Shrimad-Bhagavatam (10.86.32):

sva-vacas tad ritam kartum
 asmad-drig-gocarō bhavan
 yad atthaikanta-bhaktan me
 nanantah shrir ajah priyah

"You have said: 'Neither Ananta, Goddess Shri, nor unborn Brahma is dearer to Me than My unalloyed devotee.' To prove Your own words true, You have now revealed Yourself to our eyes."***

This verse may seem to be an incompatible mixture (abhasa) of devotion (bhakti) and pride (garva). In truth there is nothing incompatible in this verse. This verse means: "Because I am Your unalloyed devotee, I am very dear to You. You said: 'Lord Ananta is not dear to Me merely because He is the abode where I rest. Goddess Shri is not dear to Me merely because she is My wife. Unborn Brahma is not dear to Me merely because he is My son. However, he who is the best of My unalloyed devotees is most dear to Me.' To show that the words You spoke are the truth You have now appeared before my eyes. By coming before me You have given Your mercy to me." These words were spoken by the King of Mithila to the Supreme Personality of Godhead.

It is said in Shrimad-Bhagavatam (10.46.29):

tayor ittham bhagavati
 krishne nanda-yashodayoh
 vikshyanuragam paramam
 nandam ahoddhavo muda

"Uddhava then joyfully addressed Nanda Maharaja, having clearly seen the supreme loving attraction he and Yashoda felt for Krishna, the Supreme Personality of Godhead."***

In this verse is seen the grief Nanda and Yashoda felt in separation from Lord Krishna. It would seem that their grief in separation and Uddhava's joy are incompatible. The truth is that they are not incompatible. Here the situation is like the previously described situation where Lord Balarama smiled as the people of Vraja grieved. Uddhava had come to console the people of Vraja. Therefore it would not have been appropriate for him to be morose in their presence. Therefore Uddhava's joy here is filled with a great wonder of the glories of appropriate ecstatic spiritual love. Uddhava did succeed in consoling the people of Vraja. This verse was spoken by Shрила Shukadeva Gosvami.

It is said in Shrimad-Bhagavatam (10.42.10):

ehi vira griham yamo
na tvam tyaktum ihotsahe
tvayonmathita-cittayah
prasida purusarshabha

"Come, O hero. Let us go to my house. I cannot bear to leave You here. O best of males, please take pity on me, since You ahve agitated my mind."***

Someone may say that it is not appropriate for a heroine to be very agitated, and therefore this verse presents an abhasa in shringara-rasa. The truth is there is nothing incmpatible in this verse, for even in ordinary affairs this kind of agitation is not inappropriate. This verse was spoken by Kubja to the Supreme Personality of Godhead.

It is said in Shrimad-Bhagavatam (10.35.14):

tava sutah sati yadadhara-bimbe. . .

"O pious mother Yashoda, your son, who is expert in all the arts of herding cows, has invented many new styles of flute-playing. When He takes His flute to His bimba-red lips and sends forth the tones of the harmonic scale in variegated melodies, Brahma, Shiva, Indra and other chief demigods become confused upon hearing the sound. Although they are the most learned authorities, they cannot ascertain the essence of that music, and thus they bow down their heads and hearts."***

The restlessness here is not like the restlessness felt by Kubja. In Shrimad-Bhagavatam is a passage where in groups of doble stanzas the gopis describe the sweetness of Lord Krishna's flute. The gopis, however, do not become bewildered by the sound of Lord Krishna's flute as the demigods do. The gopis say in that passage of Shrimad-Bhagavatam (10.35.17):

vrajati tena vayam. . .

"As Krishna strolls through Vraja with His lotus-petal-like feet, marking the ground with the distinctive embIems of flag, thunderbolt, lotus and elephant goad, He relieves the distress the ground feels from the cows' hooves. As He plays His renowned flute, His body moves with the grace of an elephant. Thus we gopis, who become agitated by Cupid when Krishna playfully glances at us, stand as still as trees, unaware that our hair and garments are slackening."***

There the gopis also say (Shrimad-Bhagavatam 10.35.3):

vyoma-yana-vanitah. . .

"When Mukunda vibrates the flute He has placed to His lips, stopping its holes with His tender fingers, He rests His left cheek on His left arm and makes His eyebrows dance. At that time the demigoddesses traveling in the sky with their husbands, the Siddhas, become amazed. As those ladies listen, they are embarrassed to find their minds yielding to the pursuit of lusty desires, and in their distress they are unaware that the belts of their garments are loosening."***

These words describe the expression of natural ecstatic love. The gopis say in Shrimad-Bhagavatam (10.35.20):

kunda-dama. . .

"O sinless Yashoda, your darling child, the son of Maharaja Nanda, has festively enhanced His attire with a jasmine garland, and He is now playing along the Yamuna in the company of the cows and cowherd boys, amusing His dear companions. The gentle breeze honors Him with its soothing fragrance of sandalwood, while the various Upadevas, standing on all sides like panegyrists, offer their music, singing and gifts of tribute."***

The gopis also say in Shrimad-Bhagavatam (10.29.31):

maivam vibho 'rhati bhavan. . .

"O all-powerful one, You should not speak in this cruel way. Do not reject us, who have renounced all material enjoyment to render devotional service to Your lotus feet. Reciprocate with us, O stubborn one, just as the primeval Lord, Shri Narayana, reciprocates with His devotees in their endeavors for liberation."***

Someone may say that the gopis' humble appeal for Lord Krishna's association in this verse is inappropriate, an example of rasabhasa. It is not rasabhasa. In truth these words spoken by the gopis may be interpreted to be a series of puns that show a meaning very different from what seems to be an impassioned appeal. This will be explained later. In this way the sublime sweetness of the Lord's pastimes is established.

Someone may say that rasabhasa is present in the following statement of Bali Maharaja in Shrimad-Bhagavatam (8.20.12-13):

yadyapy asav adharmena
mam badhniyad anagasam
tathapy enam na himsishye
bhitam brahma-tanum ripum. . .

"Although He is Vishnu Himself, out of fear He has covered Himself in the form of a brahmana to come to me begging. Under the circumstances, because He has assumed the form of a brahmana, even if He irreligiously arrests me or even kills me, I shall not retaliate, although He is my enemy.*

"If this brahmana really is Lord Vishnu, who is worshiped by Vedic hymns, He would never give up His widespread reputation. Either He would lie down having been killed by me, or He would kill me in a fight."*

Someone may say that these impious words inspired by Shukracarya's trickery are improper and therefore bhakty-abhasa (incompatible with devotional service). However, because with His feet Lord Vamana directly touched Bali Maharaja and gave him devotion, these words are not truly bhakty-abhasa. These two verses were spoken by Bali Maharaja to Shukracarya.

Anuccheda 183

It is said in Shrimad-Bhagavatam (10.71.10):

jarasandha-vadhah krishna
bhury-arthayopakalpate

"O Krishna, the killing of Jarasandha, which is certainly a reaction of his past sins, will bring immense benefit. Indeed, it will make possible the scarificial ceremony You desire."***

Here someone may say that because in this verse Uddhava directly addresses Lord Krishna by His name, these words are an example of dasyabhasa (incompatible with Uddhava's mellow of daysa-rasa). In truth there is no dasyabhasa in these words. Because Lord Krishna's names are filled with descriptions of His glories, it is not improper for the Lord's servants to speak His names directly. That the Supreme Lord's names are filled with His glories is described in these words of Shvetashvatara Upanishad (4.19):

yasya nama mahad-yashah

"The Supreme Lord's names are filled with descriptions of His glories."

Shrimad-Bhagavatam 10.71.10 quoted here was spoken by Uddhava to the Supreme Personality of Godhead.

Anuccheda 184

It is said in Shrimad-Bhagavatam (10.75.5):

satam shushrushane jishnuh
krishnah padavanejane

"Arjuna attended the respectable elders, and Krishna washed everyone's feet."***

Here someone may say: "It is not right that Maharaja Yudhishöhira engaged Lord Krishna in washing

everyone's feet. This is an example of bhakty-abhasa (incompatible with devotional service)." In truth there is no bhakty-abhasa in this verse. It is said in Shrimad-Bhagavatam (10.75.3):

bandhavah paricaryayam
tasyasan prema-bandhanah

"At the Rajasuya sacrifice of your saintly grandfather his family members, bound by their love for him, engaged themselves in humble services on his behalf."***

Here the family members were not assigned to various services by Maharaja Yudhisthira. Rather, but their own desire they performed these services. Therefore by His own desire Lord Krishna washed everyone's feet. It was not otherwise. In this situation Lord Krishna thought, "My kinsmen still have some past karmic reactions present in their bodies. I should remove all those karmic reactions." Thus, by the power of Lord Krishna's unstoppable desire, He acted in that way. Lord Krishna also desired to show devotion to Narada Muni and the other brahmanas present there. Therefore He washed their feet to show the respect that should be offered to a brahmana. Lord Krishna Himself said in Shrimad-Bhagavatam (10.69.40):

putra ma khidah

"O brahmana, I am the speaker of religion, its performer and sanctioner. I observe religious principles to teach them to the world, My child, so do not be disturbed."***

Shrimad-Bhagavatam 10.75.5 quoted here was spoken by Shrila Shukadeva Gosvami.

Anuccheda 185

It is said in Shrimad-Bhagavatam (10.15.20-21):

shridama nama gopalo
rama-keshavayoh sakha
subala-stokakrishnadya
gopah premnedam abruvan

"Once, some of the cowherd boys-Shridama, the very close friend of Rama and Krishna, along with Subala, Stokakrishna and others-lovingly spoke the following words."***

rama rama maha-sattva
krishna dushöa-nibarhana
ito 'vidure su-mahad
vanam talali-sankulam

"(The cowherd boys said:) Rama, Rama, O mighty-armed one! O Krishna, destroyer of the miscreants! Not far from here is a very great forest filled with rows of palm trees."***

Someone may say that because the cowherd boys approached Krishna and Balarama with awe and veneration, this passage is inappropriate for sakhya-rasa (sakhyabhāsa). However, this passage is in truth not at all inappropriate, for although they were aware that Krishna and Balarama were both very powerful and heroic, the boys still thought Krishna and Balarama were still their equals and not their superiors at all. Their awareness of the great power and heroism of Krishna and Balarama, only increased the boys' affection for Them in sakhya-rasa. It is said in Shrimad-Bhagavatam (10.58.14):

salam krishnena sannaddho
vihartum vipinam mahat
bahu-vyala-mrigakirnam
pravishat para-vira-ha

"Once Arjuna, the slayer of powerful enemies, donned his armor, mounted his chariot flying the flag of Hanuman, took up his bow and his two inexhaustible quivers, and went to sport with Lord Krishna in a large forest filled with fierce animals."***

As it was shown in Shrimad-Bhagavatam 10.15.20-21, the knowledge of Lord Krishna's heroic power enhanced Arjuna's affection for Him in sakhya-rasa. The same kind of situation, where the knowledge of Lord Krishna's heroic power enhances the love His friends feel for Him is also seen in these words of Shrimad-Bhagavatam (10.12.24):

asman kim atra grasita nivistan
ayam tatha ced bakavad vinankshyati

"Then the boys said, 'Has this living creature come to swallow us? If he does so, he will immediately be killed like Bakasura, without delay.' Thus they looked at the beautiful face of Krishna, the enemy of Bakasura, and, laughing loudly and clapping their hands, they entered the mouth of the python."***

Shrimad-Bhagavatam 10.10.15.20-21 quoted here was spoken by Shrila Shukadeva Gosvami.

Anuccheda 186

In the description of Lord Krishna's water-pastimes at Dvaraka it is said in Shrimad-Bhagavatam (10.90.22):

na calasi. . . vasudeva-nandananghrim

"O magnanimous mountain, you neither move nor speak. You must be pondering some matter of great importance. Or do you, like us, desire to hold on your breasts the feet of Vasudeva's darling son?"***

Here someone may protest that the queens' mention of their father-in-law's name in addressing their husband in the words "vasudeva-nandananghrim" (the feet of Vasudeva's son) is improper. It is kanta-bhavabhasa (improper in relation to the husband). This protest is without merit. In truth the word "vasudeva" here does not refer to Lord Krishna's father. Rather it means: "the worshipable Lord (deva) who is the great wealth (vasu) of the heart. Even if one argues that still, even if only by coincidence, the word "vasudeva-nandana" certainly does mean "the son of Vasudeva" and is still improper, then the answer is given that the queens spoke these words in the impulse of wild ecstatic love and they should not be criticized for any fault they may commit by accident. This verse was spoken by Lord Krishna's queens.

Anuccheda 187

It is also said in Shrimad-Bhagavatam (1.11.33):

tam atmajair drishtibhir antaratmana
duranta-bhavah parirebhire patim
niruddham apy asravat ambu netrayor
vilajjatinam bhrigu-varya vaiklavat

"The insuperable ecstasy was so strong that the queens, who were shy, first embraced the Lord in the innermost recesses of their hearts. Then they embraced Him visually, and then they sent their sons to embrace Him [which is equal to personal embracing]. But, O chief amongst the Bhrigus, though they tried to restrain their feelings, they inadvertently shed tears."*

Here it is said that, filled with great love (duranta-bhavah), the queens wept (niruddham apy asravat). Here someone may claim that the queens' becoming filled with love for their husband as they watched Him embrace their sons is an improper response on their part. It is kanta-bhavabhasa (improper in relation to the husband). This is so because their making an connection between their sons' embracing their husband with the pleasures they enjoy in private with their husband is improper. This claim of impropriety has no basis. Their feeling their love for their husband increase as they watch Him embrace their sons is an increase of love only in a general sense. It has no relation to the private pleasures of husbands and wives. Therefore there is nothing improper with the queens' glances in this situation. This verse was spoken by Shrila Suta Gosvami.

Anuccheda 188

Now the abhasas in relation to the vibhavas will be discussed. In relation to the uddipanabhasas (improper manifestation of the uddipanas) it is said in Shrimad-Bhagavatam (10.38.8):

yad arcitam. . . yad gopikanam kuca-kunkumankitam

"Those lotus feet are worshiped by Brahma, Shiva and all the other demigods, by the goddess of fortune, and also by the great sages and Vaishnavas. Upon those lotus feet the Lord walks about the forest while herding the cows with His companions, and those feet are smeared with the kunkuma from the gopis' breasts."***

Here someone may complain that these signs indicating the Lord's confidential pastimes are not appropriate for a devotee who seeks to associate with the Lord in the mood of dasya-rasa, and therefore this verse is an example of dasya-bhavabhasa (incompatible with dasya-rasa). In truth there is fault in this verse. The speaker of this verse (Akrura) is thinking only that the Supreme Lord is easily attained by devotional service. The speaker of this verse does not desire to participate in the gopis' confidential pastimes with Lord Krishna. In his commentary on this verse Shrila Shridhara Svami says: "Here the words `yad-gopikanam' indicate that by serving Him with devotion the gopis easily attained association with Lord Krishna." Because the speaker in this verse aspired only to attain devotion to Lord Krishna in general way, there is no fault in this verse. In the same way there is no fault in these words (also spoken by Akrura) in Shrimad-Bhagavatam (10.38.17):

samarhanam yatra. . .

"By offering charity to that lotus hand, Purandara and Bali earned the status of Indra, King of heaven, and during the pleasure pastimes of the rasa dance, when the Lord wiped away the gopis perspiration and removed their fatigue, the touch of their faces made that hand as fragrant as a sweet flower."***

Shrimad-Bhagavatam 10.38.8 quoted in this anuccheda was spoken by Akrura.

Anuccheda 189

It is said in Shrimad-Bhagavatam (10.55.40):

yam vai muhuh. . .

"It is not astonishing that the palace women, who should have felt maternal affection for Pradyumna, privately felt ecstatic attraction for him as if he were their own lord. After all, the son exactly resembled his father. Indeed, Pradyumna was a perfect reflection of the beauty of Lord Krishna, the shelter of the goddess of fortune, and appeared before their eyes as Cupid himself. Since even those on the level of his mother felt conjugal attraction for him, then what to speak of how other women felt when they saw him?"***

Here the truth that the palace women were agitated by feelings of amorous love for Pradyumna seems to be inappropriate. What seems here to be inappropriate is actually appropriate, as has already been explained in a previous passage of this book.

Someone may say that inappropriate alambanas or inappropriate lovers (prity-adhara) bring rasabhasa situations in the descriptions of the yajna--patnis, pulinda girls, does, and others in Shrimad-Bhagavatam. This assertion will be refuted later in this book.

Someone may claim that an inappropriateness in relation to the object of love (priti-vishaya) is seen in these words of Shrimad-Bhagavatam (10.21.7):

akshanvatam. . .vaktram vrajesha-sutayoh

"The cowherd girls said: O friends, those eyes that see the beautiful faces of the sons of Maharaja Nanda are certainly fortunate. As these two sons enter the forest, surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vrindavana. For those who have eyes, we think there is no greater object of vision."***

Here someone may say that although Lord Krishna and Lord Balarama , still the form of Lord Balarama is not the same as the form of Lord Krishna, and therefore it is not appropriate for Lord's girlfriends to have feelings of amorous love for Lord Balarama, and therefore this verse has a rasabhasa of shringara-rasa. The truth, however, is that in this verse the gopis are hiding their amorous feelings for Lord Krishna. They are pretending that they have no amorous feelings for Lord Krishna. Therefore their praising Lord Krishna and Lord Balarama equally is in now way a statement of their amorous feelings for Lord Balarama. Therefore there is no rasabhasa in this verse. In his commentary on Shrimad-Bhagavatam (10.65.17) Shrila Shridhara Svami states: "The gopis who enjoyed amorous pastimes with Lord Balarama were different from the gopis who enjoyed pastimes with Lord Krishna." Shrimad-Bhagavatam 10.21.7 quoted in this anuccheda was spoken by the goddesslike gopis of Vraja.

Anuccheda 190

Here someone may say that in Shrimad-Bhagavatam there are descriptions of love where the object of love is a person other than lord Krishna. This, they say, is sangaty-abhasa (improper object of love). They quote this verse describing Shrimati Devahuti in Shrimad-Bhagavatam (3.22.16):

kamah sa bhuyat. . .kshipatim iva shriyam

"Let your daughter's desire for marriage, which is recognized in the Vedic scriptures, be fulfilled. Who would not accept her hand? She is so beautiful that by her bodily luster alone she excels the beauty of her ornaments."*

Someone may say that Devahuti's devotion to Kardama Muni is bhakty-abhasa (devotion directed to the wrong person). This criticism is not valid. Her union with Kardama Muni brought great glory and good fortune to the world. Therefore no one should find fault with it. This verse was spoken by Shri Kardama Muni.

Anuccheda 191

It is said in Shrimad-Bhagavatam (10.57.26):

uvasa tasyam katicin
mithilayam sama vibhuh
manitah priti-yuktena
janakena mahatmana
tato 'shikshad gadam kale
dhartarashörah suyodhanah

"The almighty Lord Balarama stayed in Mithila for several years, honored by His affectionate devotee Janaka Maharaja. During that time Dhritarashöra's son Duryodhana learned from Balarama the art of fighting with a club."****

In this verse the word "vibhuh" (almighty) refers to Lord Balarama. The word "manitah" (honored) and other words like it are adjectives modifying Lord Balarama. Any claim that rasabhasa is present in this verse is not justified. There is no rasabhasa here.

Anuccheda 192

These and other seeming examples of rasabhasa in Shrimad-Bhagavatam are thus shown to be free of any true rasabhasa. It is said: "Even if there is some seeming rasabhasa, if the sthayi-bhava is very exalted and powerful, then there is no rasabhasa. Then the rasas are properly manifest. An example of a very exalted and powerful primary rasa negating the possibility of rasabhasa is seen in these words of Shrimad-Bhagavatam (10.14.32):

aho bhagyam aho bhagyam
nanda-gopa-vrajaukasam
yan-mitram paramanandam
purnam brahma sanatanam

"How greatly fortunate are Nanda Maharaja, the cowherd men, and all the other inhabitants of Vrajabhumi! There is no limit to their good fortune because the Absolute Truth (Brahman), the source of transcendental bliss, the eternal Supreme Brahman, has become their friend."*

In this verse spoken by the demigod Brahma to describe the people of Vreja there is a mixture of jnana-bhakti (the santa-rasa mixture of devotion and philosophical speculation present here by the description of the Brahman feature of the Lord) and bandhu-bhava (love for Lord Krishna as one's friend or kinsman). This mixture is not rasabhasa because the taste of the sentiment of thinking of the Lord is one's friend is so sweet and exalted that its glory eclipses the dry mellow of santa-rasa here. The description here of jnana-bhakti is done in the mood of wonder felt within the heart, in the mood of praising the glorious good fortune of Vraja's people. Therefore there is no rasabhasa and the rasas are properly manifest (rasollasa) in this description. A similar situation is seen in these words of Shrimad-Bhagavatam 10.21.11

ittham satam brahma-sukhanubhutya

"All the cowherd boys used to play with Krishna, who is the source of the Brahman effulgence "*

A similar situation is also seen in these words of Shrimad-Bhagavatam (10.49.9):

bhratreya bhagavan krishnah
sharanyo bhakta-vatsalah
paitri-shvasreya smareati
ramash camburuhekshanah

"Does my nephew Krishna, the Supreme Personality and the compassionate shelter of His devotees, still remember His aunt's sons? And does lotus-eyed Rama remember them also?"***

For Lord Krishna's paternal aunt devotion mixed with knowledge of Lord Krishna's supreme power and opulence (aishvarya-jnana-mayi bhakti) is not appropriate. For her vatsalya-rasa is proper and appropriate. Here the knowledge that Lord Krishna is the Supreme Personality of Godhead is eclipsed by overwhelming feelings of vatsalya-rasa, feelings seen here in the words "bhratreya", "paitri-shvasreya", and "amburuhekshanah" Because vatsalya-rasa is so glorious and prominent in this verse there is no rasabhasa. All is proper with the rasas (rasollasa). This verse was spoken by Queen Kunti.

Anucchedas 193 and 194

In Lord Ramacandra's sweet pastimes Hanuman has pure dasya-rasa, a rasa still mixed with the knowledge that his master is the Supreme Personality of Godhead. Although initially it may seem that this is not an appropriate mixture, the sweetness of Hanuman's dasya-rasa eclipses his knowledge that his master is the Supreme Personality of Godhead. Thus there is not rasabhasa and everything in these rasas is proper (rasollasa). The glory of this kind of mixture of madhurya (perception of the Lord's sweetness) and aishvarya (knowledge of the Lord's power and opulence) is seen in these words of Shrimad-Bhagavatam (5.19.3):

om namo bhagavate uttamashlokaya. . .

"Let me please Your Lordship by chanting the bija-mantra omkara. I wish to offer my respectful obeisances unto the Personality of Godhead, who is the best among the most highly elevated personalities. Your Lordship is the reservoir of all the good qualities of Aryans, people who are advanced. Your character and behavior are always consistent, and You always control Your senses and mind. Acting just like an ordinary human being, You exhibit exemplary character to teach others how to behave. There is a touchstone that can be used to examine the quality of gold, but You are like a touchstone that can verify all good qualities. You are worshiped by brahmanas who are the foremost of all devotees. You, the Supreme Person, are the King of kings, and therefore I offer my respectful obeisances unto You."*

In this verse the word "bhagavatah" shows the Lord's feature of aishvarya and the word "uttama-shlokaya" shows the Lord's feature of madhurya. The Lord's true nature is described in these words of Shrimad-Bhagavatam (5.19.4):

yat tad vishuddhanubhava-matram ekam. . .

"The Lord, whose pure form [sac-cid-ananda-vigraha] is uncontaminated by the modes of material nature, can be perceived by pure consciousness. In the Vedanta He is described as being one without a second. Because of His spiritual potency, He is un- touched by the contamination of material nature, and because He is not subjected to material vision, He is known as transcendental. He has no material activities, nor has He a material form or name. Only in pure consciousness, Krishna consciousness, can one perceive the transcendental form of the Lord. Let us be firmly fixed at the lotus feet of Lord Ramacandra, and let us offer our respectful obeisances unto those transcendental lotus feet."*

In this verse the words "yat-tat" refer to Lord Ramacandra's celebrated form dark like durva grass. The word "matram" describes the Lord's wualities and form, a form manifest sometimes in a white color and sometimes in other colors, a form more effulgent and glorious than the sun and other luminaries. The Lord's nature and His internal potency have already been described in the Bhagavat-sandarbha and other books. Here the Lord's nature is described by the word "ekam". Here the words "sva-tejasa dhvasta-guna-vyavastham" mean "His internal potency throws far away the external potency consisting of three modes". Here the word "prasantam" means "he is never stopped by any obstacle", and "pratyak" means "He is seen only by spiritual eyes". This is described in the following words of Kaõha Upanishad (2.3.9 and 1.2.23):

na cakshusha pashyati rupam asya

"With material eyes no one can see the Supreme Lord's form."

yam evaisha vrinute tena labhyas
tasyaisha atma vivrinute tanum svam

"The Lord is obtained only by one whom He Hismelf chooses. To such a person He manifests His own form."*

What is the nature of the Supreme Lord's form? Shrimad-Bhagavatam declares: "anama-rupam" (His name and form are not material). Material names and forms are described in these words of Chandogya Upanishad 6.3.2):

etas tisro devata anena jivenatmananupravishya nama-rupe vyakaravani

"In this way the individual spirit souls entered three kinds of material bodies and obtained various material names."

The Supreme Personality of Godhead does not have material names and forms like those of the conditioned spirit souls. The reason the Lord has no material names or forms is given here in the word "niraham" (He is free of material false-ego). In the passage from Chandogya Upanisad the word "atma" refers to the individual spirit soul, who is part and parcel of the Supreme Personality of Godhead (paramatma). The word "anena" (by him) here indicates that the individual soul is different from the Supreme Lord. That individual spirit soul then enters a material body The word "devata" here refers to the various kinds of material bodies made of the elements fire, water, and earth. Because of material false-ego the individual soul enters a material body. Although He is present within thr material body as the Supersoul, the Supreme Personality of Godhead is not affected by material false ego and thus remains always free from possessing a material name or material body. Free from material false ego, He does not accept a material name or material body. Here someone may ask: "Why does not everyone accept this idea that Lord Ramacandra's form is spiritual in nature?" To this Shrimad-Bhagavatam gives the answer: "sudhiyopalambhanam" (Only in pure consciousness, Krishna consciousness can one perceive the transcendental form of the Lord). The spiritual nature of the Supreme Lortd's form is also described by Lord Brahma in these words of Shrimad-Bhagavatam (3.9.3):

natah param parama yad bhavatah svarupam. . .

"O my Lord, I do not see a form superior to Your present form of eternal bliss and knowledge."*

Anuccheeda 195

Here someone may ask: "If the Supreme Personality of Godhead has a spiritual form as you say, then why does He come and stay amongst the conditioned souls?" To this the answer is given: There are many secondary reasons, but the primary reason the Supreme Personality of Godhead comes to the material world is to show to His devotees the sweetness of His pastimes. It is said in Shrimad-Bhagavatam (5.19.5):

martyavataras tv iha

"It was ordained that Ravana, chief of the Rakshasas, could not be killed by anyone but a man, and for this reason Lord Ramacandra, the Supreme Personality of Godhead, appeared in the form of a human being. Lord Ramacandra's mission, however, was not only to kill Ravana but also to teach mortal beings that material happiness centered around sex life or centered around one's wife is the cause of many miseries. He is the self-sufficient Supreme Personality of Godhead, and nothing is lamentable for Him. Therefore why else could He be subjected to tribulations by the kidnapping of mother Sita?"*

In this verse the word "tu" (but) is used to dispel doubt. Here "martyavataarah" means "He who incarnates in the world of mortals". Then the verse explains: "He does not come to the world of mortals only to kill the demons who trouble the saintly devotees, He comes also to teach the conditioned souls. He reveals to them the true goal of life." But these are only the external secondary reasons He appears in the world of mortals. He also comes to reveal the great sweetness of His pastimes to the devotees, devotees whose desire of the heart is to engage in devotional service, devotees whose heart melt in anguish in separation from the Lord. If the Lord had desired only to kill the demons, He could very easily have killed them by His expansion as the all-pervading Supersoul, and He Himself, in His original form, could have remained in the spiritual world enjoying His pastimes. Why did He come, then, to this world? His main purpose was not to kill the demons. His main purpose was to reveal the sweetness of His pastimes. That is the meaning here.

Anuccheda 196

In this way the Supreme Lord's pastimes are filled with mercy and sublime sweetness. Lord Rama's distress at His separation from Goddess Sita, a distress found within the sweetness of His pastimes, is not a defect in any way. Within His pastimes there is no attachment to lust or other faulty emotions, as there is in ordinary material activities. The Lord manifests these pastimes to give mercy to His devotees. This is seen in the following explanation in Shrimad-Bhagavatam (5.19.6):

na vai sa atmatmavatam. . .

"Since Lord Shri Ramacandra is the Supreme Personality of Godhead, Vasudeva, He is not attached to anything in this material world. He is the most beloved Supersoul of all self-realized souls, and He is their very intimate friend. He is full of all opulences. Therefore He could not possibly have suffered because of separation from His wife, nor could He have given up His wife and Lakshmana, His younger brother. To give up either would have been absolutely impossible."*

Here it is said that the Personality of Godhead, Vasudeva, is not attached to anything in this material world. The reason why He is not attached is given here in the word "atma", which means "the Supersoul", and the word "bhagavan", which means "He who is full of all powers and opulences", and the word "vasudeva", which means "the shelter of all". Furthermore, it is said here that He is the dearest friend (suhrittamah) of the devotees, who consider Him their master, and who think "the Lord is mine" (atmavatam). It is also said here that the Lord does not truly feel anguished (kaslamam) on separation from His wife. He only manifests this anguish to show His great love. Also, at the time of the devaduta Lord Ramacandra did not in truth abandon Lakshmana. He had not power truly to abandon Him. At the time when He ascended to His own abode in the spiritual world, Lord Ramacandra was reunited with His associates, who had all been waiting for Him. Even today Lord Rama, Sita-devi, and Their associates may be seen on Kimpurusha-varsa. Therefore those pastimes of Lord Rama were only an imitation of the activities natural to human society. That is the meaning here.

Anuccheda 197

To confirm what was said before, the following two verses of Shrimad-Bhagavatam declare that devotion to the Lord is the only way one can attain the Lord's mercy, mercy that is the sweetest of the Lord's virtues. This is confirmed by the following words of Shrimad-Bhagavatam (5.19.7):

na janma nunam mahato na saubhagam
na van na buddhir nakritis tosha-hetuh
tair yad vishrishöan api no vanaukasash
cakara sakhye bata lakshmanagrajah

"One cannot establish a friendship with the Supreme Lord Ramacandra on the basis of material qualities such as one's birth in an aristocratic family, one's personal beauty, one's eloquence, one's sharp intelligence or one's superior race or nation. None of these qualifications is actually a prerequisite for friendship with Lord Shri Ramacandra. Otherwise how is it possible that although we uncivilized inhabitants of the forest have not taken noble births, although we have no physical beauty and although we cannot speak like gentlemen, Lord Ramacandra has nevertheless accepted us as friends?"*

In this verse the word "janma mahatah" means "birth from the Supreme Personality of Godhead", "saubhagam" means "beauty", "akritih" means "birth", "yat" means "from which", "taih" means "birth and other like things", "vishrishöan" means "rejected", "nah" means "we who pleased the Lord with our devotional service of searching for Sita-devi and engaging in other kinds of devotional service also", "bata" means "indeed", "lakshmanagrajah" the elder brother of Lakshmana, who is endowed with all virtues and who is Sumitra's son, "sakhye" means "made friendship, for in these pastimes friendship and not servitude was the appropriate rasa". This verse describes Sugriva.

Anuccheda 198

The next verse declares (Shrimad-Bhagavatam 5.19.8):

suro 'suro vapy atha vanaro narah
sarovatmana yah sukritajnam uttamam
bhajeta ramam manujakritim harim
ya uttaran anayat kosalan divam iti

"Therefore, whether one is a demigod or a demon, a man or a creature other than man, such as a beast or bird, everyone should worship Lord Ramacandra, the Supreme Personality of Godhead, who appears on this earth just like a human being. There is no need of great austerities or penances to worship the Lord, for He accepts even a small service offered by His devotee. Thus He is satisfied, and as soon as He is satisfied, the devotee is successful. Indeed, Lord Shri Ramacandra brought all the devotees of Ayodhya back home, back to Godhead [Vaikunöha]."*

The previous verse described devotion to the Lord's humanlike transcendental form, devotion based on knowledge of the Lord's true nature and status. This verse describes devotion based on perception of the Lord's sweetness. In that situation the devotee worships the humanlike form of the Lord (manujakritim harim). Here the word "ramam" means "the form of Lord Rama, not the form of Kapila or any other form of the Lord". Here "uttamam" means "whose transcendental qualities have no equal or superior", and "sukritajnam" means "He who is pleased by even a small quantity of devotional service". This verse was spoken by Shri Hanuman.

Anuccheda 199

It is said in Shrimad-Bhagavatam (10.23.29-32):

maivam vibho 'rhati. . .

"The wives of the brahmanas replied: O almighty one, please do not speak such cruel words. Rather, You should fulfill Your promise that You always reciprocate with Your devotees in kind. Now that we have attained Your lotus feet, we simply wish to remain here in the forest so we may carry upon our heads the garlands of tulasi leaves You may neglectfully kick away with Your lotus feet. We are ready to give up all material relationships."*

It is again said in Shrimad-Bhagavatam (10.29.30):

presöhö bhavams tanu-bhritam kila bandhur atma

"Our dear Krishna, as an expert in religion You have advised us that the proper religious duty for women is to faithfully serve their husbands, children and other relatives. We agree that this principle is valid, but actually this service should be rendered to You. After all, O Lord, You are the dearest friend of all embodied souls. You are their most intimate relative and indeed their very Self."***

Because they are filled with jokes and puns, these verses are very glorious and show perfectly compatible combinations of the rasas.

Sometimes in a secondary way the rasas may be incompatible and in the primary way the rasas are compatible. This is seen in the following words of Shrimad-Bhagavatam (10.60.45):

tvak-shmashru-roma-nakha-kesha. . .

"A woman who fails to relish the fragrance of the honey of Your lotus feet becomes totally befooled, and thus she accepts as her husband or lover a living corpse covered with skin, whiskers, nails, head-hair, and body hair and filled with flesh, bones, blood, parasites, feces, mucus, bile, and air."***

These words were spoken by Shri Rukmini. Here, although the presence of bibhatsa-reasa (horror) is incompatible, that incompatibility is eclipsed by Rukimini-devi's praise of her beloved husband, Lord Krishna. Therefore the result is glorious and in the final result the rasas are considered compatible. It is also said in Shrimad-Bhagavatam (1.10.30):

etah param stritvam apastapeshalam
nirasta-shaucam bata sadhu kurvate
yasam grihat pushkara-locanah patir
na jatv apaity ahritibhir hridi sprishan

"All these women auspiciously glorified their lives despite their being without individuality and without purity. Their husband, the lotus-eyed Personality of Godhead, never left them alone at home. He always pleased their hearts by making valuable presentations."*

In this verse the word "stritvam" means "birth as a woman". Shri Rukmini and the other queens came from different classes of society. The word "apastapeshalam" here describes their situation. These words do not describe Shri Rukimini and the other queens born in higher classes. The other queens, born as lower-class women, may have had some faults, but by glorifying Lord Krishna they all became supremely purified. That is the way they became saintly, free of faults, and decorated with all virtues. Then this verses explains that Lord Krishna, giving appropriate gifts to His beloved queens, touched their hearts. At heart attached to them, Lord Krishna did not leave their homes. As in a previous example the presence of bibhatsa-rasas gave a superficial appearance of rasabhasa that in the end was not at all present, so in this verse any appearance of rasabhasa is not real. There is no rasabhasa in this verse. This verse was spoken by the ladies in Hastinapura, the city of the Kauravas.

Anuccheda 200

As before, an example of what seems to be rasabhasa of a primary and secondary rasa, but in the end is understood to be a compatible mixture of rasas is seen in these words of Shrimad-Bhagavatam (10.16.20):

gopyo 'nurakta-manaso bhagavaty anante
tat-sauhrida-smita-viloka-girah smarantyah

graste 'hina priyatame bhrisha-duhkha-taptah
shunyam priya-vyatihritam dadrishus tri-lokam

"When the young gopis, whose minds were constantly attached to Krishna, the unlimited Supreme Lord, saw that He was now within the grips of the serpent, they remembered His loving friendship, His smiling glances and His talks with them. Burning with great sorrow, they saw the entire universe as void."***

Here the secondary rasa, karuna-rasa (lamentation), is compatible, and the primary rasa, shringara-rasa, seems to be incompatible. However, in this situation the gopis' remembrance of Lord Krishna's smiling glances acts to make their sorrow glorious. For this reason the mixture of these rasas is compatible, and there is no rasabhasa. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 201

An example of what seems to be a sancari-bhava incompatible with a primary rasa is seen in these words of Shrimad-Bhagavatam (10.29.8):

ta varyamanah patibhih. . .

"Their husbands, fathers, brothers and other relatives tried to stop them, but Krishna had already stolen their hearts. Enchanted by the sound of His flute, they refused to turn back."***

Here it may at first seem that the gopis' restlessness (capalya) is incompatible with their being completely enchanted (moha) by Lord Krishna. Both, however, combine to nourish the gopis' exalted, guileless ecstatic love for Lord Krishna. Therefore the rasas here are compatible, and there is no rasabhasa. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 202

Now some other similar examples will be given. Sometimes what at first seems to be rasabhasa in the end is found to be a perfectly compatible mixture of rasas. An example of this may be seen in these words of Shrimad-Bhagavatam (10.85.18):

yuvam na nah sutau sakshat
pradhana-purusheshvarau

"You are not our sons but the very Lords of both material nature and its creator (Maha-Vishnu). As You Yourself have told us, You have descended to rid the earth of the rulers who are a heavy burden upon her."***

Someone may claim that in this verse Vasudeva's paternal vatsalya-rasa is incompatible with his devotion in awe and reverence. In truth these two sentiments are not incompatible here. This has already been

described in our discussion of another verse, a verse describing Lord Balarama. In this way it is seen that the rasas are compatible in this verse. There is no rasabhasa here.

Anuccheda 203

In this way the rasas of love for the Supreme Personality of Godhead are described. The rasa of devotional service mixed with knowledge (jnana-bhaktimaya-rasa) is also called by the name shanta-rasa. In this rasa of devotion mixed with knowledge the alambana (prime impetus of ecstatic love) and the vishaya (object of love) are both the transcendental form of the Supreme Personality of Godhead (bhagavan) manifest as the Supreme Brahman (para-brahma). Here the adhara (lovers) are the great jnani-bhaktas who personally participate in the Supreme Lord's pastimes. The Supreme Personality of Godhead as He manifests in this rasa is described in these words of Shrimad-Bhagavatam (3.15.37):

evam tadaiva bhagavan aravinda-nabhah

"At that very moment, the Lord, who is called Padmanabha because of the lotus grown from His navel and who is the delight of the righteous, learned about the insult offered by His own servants to the saints. Accompanied by His spouse, the goddess of fortune, He went to the spot on those very feet sought for by recluses and great sages."*

When they arrived in Vaikunöha, the four Kumaras saw this form of the Supreme Personality of Godhead. The jnani-bhaktas are described in these words of Shrimad-Bhagavatam (1.7.10):

atmaramash ca munayo

"All different varieties of atmaramas [those who take pleasure in atma, or spirit self], especially those established on the path of seff-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls."*

The four Kumaras and many others are atmaramas are described in this verse. Shrila Shukadeva Gosvami, who was attracted by the nectar sweetness of the rasas in the Supreme Lord's pastimes and who was rapt in reciting Shrimad-Bhagavatam, is also described in that verse.

In shanta-rasa the uddipanas (secondary impetuses for ecstatic love) are primarily the Supreme Lord's qualities, activities, and paraphernalia. Here the Lord's qualities include His eternal form of knowledge and bliss, His form always being manifest, His being the master of all opulences, His being the all-pervading Supersoul, His being the master of the knowledge-potency, His being all-powerful, His giving liberation to the enemies He kills, His being dear to the devotees in shanta-rasa, His being equal to all, His being self-controlled, His being peaceful, His purity, and His manifesting wonderful forms. The Lord's activities being with His acting to protect His devotees and include a host of other activities also. His paraphenralia include His great Upanishads, the dust of the jnani-bhaktas' feet, His Tulasi-devi, His transcendental abodes, and many other things also.

Now the anubhavas (activities of ecstatic love) will be described. Here the anubhavas include: praising the Supreme Lord's transcendental qualities and other features, chanting the holy names of the Lord in His forms as Brahman, Paramatma, and other forms, tasting the bliss of seeing the Lord in His Brahman feature, and

yearning to see the Lord in His original feature as Bhagavan (the Supreme Personality of Godhead). Here the sattvika-bhavas include: staring at the tip of the nose, performing the actions of an avadhuta, assuming the jnana-mudra posture, yawning, observing silence, bowing down before the Supreme Personality of Godhead, and offering prayers to the Supreme Personality of Godhead. Most of these activities are material in nature. In this rasa the sancari-bhavas (symptoms of ecstatic love) include: being detached from material things, steadiness, joyfulness, thoughtfulness, meditation, gravity, eagerness, earnestness, and the philosophical search for the truth.

The sthayi-bhava (continuous ecstasy) of the jnani-bhaktas is described in these words of Shrimad-Bhagavatam (3.15.46):

yo 'ntarhito hridi gato 'pi duratmanam tvam
so 'dyaiva no nayana-mulam ananta raddhah

"Our dear Lord, You are not manifested to rascals, even though You are seated within the heart of everyone. But as far as we are concerned, we see You face to face, although You are unlimited. The statements we have heard about You from our father, Brahma, through the ears have now been actually realized by Your kind appearance."*

The attainment of shanta-rasa is described in these words of Shrimad-Bhagavatam (3.15.43):

tasyaravinda-nayanasya padaravinda-
kinjalka-mishra-tulasi-makaranda-vayuh
antar-gatah sva-vivarena cakara tesam
sankshobham akshara jusham api citta-tanvoh

"When the breeze carrying the aroma of tulasi leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding."*

In this verse the lotus-eyed Lord (aravinda-nayanasya) is the alambana, the breeze is the uddipana, the change in body is the udbhasvara, sattvika-bhava, and anubhava, and the change in mind is the sancari-bhava, which consists of spiritual happiness. Even though they were situated in impersonal Brahman understanding, the sages attained devotional service mixed with knowledge (jnana-bhakti). That kind of devotional service was the sthayi-bhava (continuous ecstasy) they felt. All these together culminate in jnana-bhakti (devotional service mixed with knowledge). That was the rasa they experienced.

Now we will discuss the bhakti-rasa known as ashraya-rasa (the rasa of taking shelter of Lord Krishna). In this rasa Lord Krishna is the object of love and certain devotees who participate in Lord Krishna's pastimes are the lovers. In different situations sometimes Lord Krishna manifests His humanlike form and sometimes He manifests His form as the supreme controller. In the presence of the residents of Vraja He manifests His supremely sweet and glorious humanlike form.

The devotees are of two kinds: 1. the external devotees who serve the Lord by performing specific duties in the material world, and 2. the confidential devotees for whom the shade of Lord Krishna's feet is their very life. In the first group the demigods Brahma, Shiva, and some others are considered confidential devotees because of their great devotion to the Lord. The second group is divided into three parts: 1. the devotees in general, 2. the residents of the cities of the Yadus (like Mathura and Dvaraka), and 3. the residents of Vraja. In the first of these groups are included the kings imprisoned by Jarasandha, the great sages, and many others, and in the second and third groups are included Janaka Maharaja (the king of Mithila) and many other

devotees.

Included among the uddipanas in this rasa are Lord Krishna's qualities. Included among His qualities are the following: 1. being the master of all opulences (bhagavattvam) in His relationship with the devotees who take shelter of Him as the supreme controller, 2. being the seed of all avatars (avataravali-bijatvam), 3. being the attractor of the self-satisfied sages (atmaramakarshitvam), 4. being the giver of ecstatic devotional service to Putana and others who only pretend to engage in devotional service, 5. manifesting numberless material universes from the pores of His skin, 6. being an ocean of mercy to the devotees who take shelter of Him as He is manifest in His humanlike form, 7. being the protector of anyone who takes shelter of Him, 8. possessing inconceivable potencies, 9. being the supreme object of worship, 10. being all-knowing, 11. being firm in vow, 12. possessing all wealth and all good fortune, 13. being naturally patient and tolerant, 14. being righteous, 15. being truthful, 16. being expert, 17. being all-auspicious, 18. being supremely powerful and glorious, 19. being the best follower of religion, 20. seeing through the eyes of the scriptures, 21. being the devotee's friend and well-wisher, 22. generosity, 23. power, 24. fame, 25. strength, 26. tolerance, 27. ability, 28. being controlled by love, and many other transcendental qualities also.

Now we will consider Lord Krishna's castes. The first group of devotees (the devotees in general) accept that Lord Krishna is a cowherd boy or a member of another caste (as a ksatriya in Dvaraka). This acceptance of caste by the Lord is only an imitation. Lord Krishna's dark complexion and many other things remind (smaraka) the devotees of Him. The devotees in the second group (the residents of Vraja, Mathura, and Dvaraka) think that Lord Krishna is the best of all gopas or the best of all ksatriyas. Now Lord Krishna's activities will be considered. For the first group of devotees (the devotees in general) Lord Krishna's creation and maintenance of the material worlds and His revelation of His universal form are prominent. For the second group of devotees (the residents of Vraja, Mathura, and Dvaraka) Lord Krishna's killing the demons, protecting His devotees, and casting His glance of mercy are prominent. Now Lord Krishna's paraphernalia will be considered. Lord Krishna's weapons, musical instruments, ornaments, abodes, footprints, and devotees are prominent among His paraphernalia. For the first group of devotees these are all clearly transcendental. For the second group of devotees these seem to be material even though they certainly are transcendental in fact. Now the time sequence of Lord Krishna will be considered. For both the first and second groups of devotees these begin with Lord Krishna's birth in this world and end with His departure for the spiritual world.

Now the anubhavas in this rasa will be considered. The anubhavas include residing in places sacred to Lord Krishna, chanting the glories of Lord Krishna's holy names and qualities, and performing other like devotional activities.

Now the sancari-bhavas in this rasa will be discussed. When the devotees associate with Lord Krishna the sancari-bhavas are joy, pride, and steadiness. When the devotees are separated from Lord Krishna the sancari-bhavas are sickness and exhaustion. In both association with and separation from the Lord are manifest the sancari-bhavas detachment, anxiety, moroseness, humbleness, worry, meditation, embarrassment, thoughtfulness, and death. An example of meditation on the Lord even when the Lord is present before the devotee is seen in this description of Bhishmadeva's actions in Shrimad-Bhagavatam (1.9.31):

vishuddhaya dharanaya. . .

"By pure meditation, looking at Lord Shri Krishna, he at once was freed from all material inauspiciousness and was relieved of all bodily pains caused by the arrow wounds. Thus all the external activities of his senses at once stopped, and he prayed transcendently to the controller of all living beings while quitting his material body."*

Unhappy that he may have offended Lord Krishna by attacking Him in battle, Bhishmadeva prays in Shrimad-Bhagavatam (1.9.34):

yudhi turaga-rajah. . .mama nishita-sharair vibhidyamana-tvaci

"On the battlefield [where Shri Krishna attended Arjuna out of friendship], the flowing hair of Lord Krishna turned ashen due to the dust raised by the hoofs of the horses. And because of His labor, beads of sweat wetted His face. All these decorations, intensified by the wounds dealt by my sharp arrows, were enjoyed by Him. Let my mind thus go unto Shri Krishna."*

Bhishmadeva again prays in Shrimad-Bhagavatam (1.9.38):

shita-vishikha-hatah. . .

"May He, Lord Shri Krishna, the Personality of Godhead, who awards salvation, be my ultimate destination. On the battlefield He charged me, as if angry because of the wounds dealt by my sharp arrows. His shield was scattered, and His body was smeared with blood due to the wounds."*

Shrimad-Bhagavatam 1.9.31 quoted here was spoken by Shrila Suta Gosvami.

Anuccheda 204

Sthayi-bhava (continuous ecstasy) as manifested in ashraya-rasa is described in these words of Shrimad-Bhagavatam (1.11.7):

bhavaya nas tvam bhava vishva-bhavana
tvam eva ma-tatha suhrit-patih pita
tvam sad-gurur nah paramam ca daivatam
yasyanuvrittya kritino babhuvima

"O creator of the universe, You are our mother, well-wisher, Lord, father, spiritual master and worshipable Deity. By following in Your footsteps we have become successful in every respect. We pray, therefore, that You continue to bless us with Your mercy."*

In this verse the vibhavas, udbhasvaras, anubhavas, sattvika-bhavas, and other kinds of ecstasy combine to make a wonderfully sweet rasa. It is said:

sad-bhavash ced vibhavader
dvayor ekasya va bhavet
jhaõity anya-samakshepat
tada dosho na vidyate

"If the transcendental bhavas and vibhavas meet together and nothing incompatible arises, then there is no fault in the rasas."

Here the word "anya-samakshepat" means "incompatible in that situation". Shrimad-Bhagavatam 1.11.7 quoted here was spoken by the citizens of Dvaraka to the Supreme Personality of Godhead.

Anuccheda 205

Ashraya-rasa is of two kinds: 1. ashraya-rasa in separation from the Lord, and 2. ashraya-rasa in direct association with the Lord. Ashraya-rasa in separation from the Lord is again of two kinds: 1. initial separation, before meeting the Lord, and 2. separation when the Lord is far away. Ashraya-rasa in direct association with the Lord is also of two kinds: 1. eventually meeting the Lord again after one of the two kinds of separation, and 2. the regular direct association called by the names "siddhi" (perfection) and "tushöi" (happiness). Initial separation, before meeting the Lord, is described in these words of Shrimad-Bhagavatam (10.70.31):

iti magadha-samruddha
bhavad-darshana-kankshinah
prapannah pada-mulam te
dinanam sham vidhiyatam

"This is the message of the kings imprisoned by Jarasandha, who all hanker for Your audience, having surrendered to Your feet. Please bestow good fortune on these poor souls."***

Here the words "bhavad-darshana-kankshinah" indicate that the kings yearned to become free of their imprisonment in order to see Lord Krishna. In this is seen the sthayi-bhava. Here the soles of the Lord's feet (pada-mulam) are the alambana, the kings' imprisonment is the uddipana, their surrender to the Lord is the udbhasvara, their eagerness and humility are the sancari-bhavas. From this the sattvika-bhavas and other bhavas are known. This verse was spoken by the kings' messenger to the Supreme Personality of Godhead.

Anuccheda 206

The "siddhi" kind of direct association with the Lord is described in these words of Shrimad-Bhagavatam (10.73.2-7):

dadrishus te ghana-shyamam
pita-kausheya-vasasam
shrivatsankam catur-bahum. . .

. . .pibanta iva cakshurbhyam
lihanta iva jihvaya

jighranta iva nasabhyam
rambhanta iva bahubhih
pranemur hata-papmano
murdhabhih padayor hareh

krishna-sandarshanahlada-
dhvasta-samrodhana-klamah
prashashamsur hrishikesham
girbhih pranjalayo nripah

"The kings then beheld the Lord before them. His complexion was dark blue like the color of a cloud, and Hewore a yellow silk garment. He was distinguished by the Shrivatsa mark on His chest, His four mighty arms, the pinkish hue of His eyes, which resembled the whorl of a lotus, His lovely, cheerful face, His gleaming makara earrings, and the lotus, club, conchshell, and disc in His hands. A helem, a jeweled necklace, a golden belt, and golden bracelets and armlets decorated His form, and on His neck He wore both the brilliant precious Kaustubha gem and a garland of forest flowers. The kings seemed to drink His beauty with their eyes, lick Him with their tongues, relish His fragrance with their nostrils, and embrace Him with their arms. Their past sins now eradicated, the kings all bowed down to Lord Hari, placing their heads at His feet.***

"The ecstasy of beholding Lord Krishna having dispelled the weariness of their imprisonment, the kings stood with joined palms and offered words of praise to that supreme master of the senses.***

These verses are an example of utpreksha, the fanciful kind of metaphor where one thing is imagined to have become another. Here wide-opened eyes are imagined to be drinking, wide-opened mouths are imagined to be licking Lord Krishna's fragrant lotus feet, and blossomed-wide nostrils are imagined to be smelling the fragrance of all of Lord Krishna's limbs. In this way, because of their great devotion, the kings are attracted to Lord Krishna's feet. Overcome with ecstatic love, it is as if they embraced the lord's feet. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 207

Separation when the Lord is in a distant place is described in these words of Shrimad-Bhagavatam (1.11.9):

yarhy ambujakshapasasara. . .

"O lotus-eyed Lord, whenever You go away to Mathura-Vrindavana or Hastinapura to meet Your friends and relatives, every moment of Your absence seems like a million years. O infallible one, at that time our eyes become useless, as if bereft of sun."*

This verse describes the separation felt by the citizens of Dvaraka. The separation felt by the people of Vraja is described in these words of Shrimad-Bhagavatam (10.35.25):

yadu-patir dvirada-raja-viharah. . .

"With His cheerful face resembling the moon, lord of the night, the Lord of the Yadus moves with the grace of a regal elephant. Thus He returns in the evening, delivering the cows of Vraja from the heat of the day.***

Here it is said that Lord Krishna delighted the young and old cows. How much more did He give delight to the human beings? The "tushöi" kind of association with the Lord is described in these words of Shrimad-

Bhagavatam (1.11.1):

anartan sa upavrajya
svrddhan jana-padan svakan
dadhmau daravaram tesam
vishadam shamayann iva

"Upon reaching the border of His most prosperous metropolis, known as the country of the Anartas [Dvaraka], the Lord sounded His auspicious conchshell, heralding His arrival and apparently pacifying the dejection of the inhabitants."*

The word "iva" (as if) used here is a rhetorical ornament. This verse was spoken by Shrila Suta Gosvami.

Anuccheda 208

In Shrimad-Bhagavatam 10.35.25 quoted above it was said that Lord Krishna delighted the people of Vraja and delivered them from their sufferings. This is confirmed by the following words spoken by the goddesslike gopis of Vraja in Shrimad-Bhagavatam (10.21.10):

vrndavanam sakhi bhuvo vitanoti kirtim. . .

"O friend, Vrindavana is spreading the glory of the earth, having obtained the treasure of the lotus feet of Krishna, the son of Devaki. The peacocks dance madly when they hear Govinda's flute, and when other creatures see them from the hilltops, they all become stunned."***

The gopis also say in Shrimad-Bhagavatam (10.35.4):

hanta citram abalah shrinutedam. . .

"O girls! This son of Nanda, who gives joy to the distressed, bears steady lightning on His chest and has a smile like a jeweled necklace. Now please hear something wonderful. When He vibrates His flute, Vraja's bulls, deer and cows, standing in groups at a great distance, are all captivated by the sound, and they stop chewing the food in their mouths and cock their ears. Stunned, they appear as if asleep, or like figures in a painting."***

Now the devotional dasya-rasa (servitorship) will be considered. In this rasa the alambana is Lord Krishna in His feature as a master. The object of service is Lord Krishna, and the servitors are the glorious servants who directly participate in Lord Krishna's pastimes. As in the previous rasa, in this rasa Lord Krishna manifests two kinds of forms: 1. the form of the opulent supreme controller (parameshvara-akara), and 2. a glorious humanlike form (nara-akara). Some servants serve the first of these forms, and other servants serve the other. Thus there are two kinds of servants. Again there are three kinds of servants: 1. servants who serve the Lord's body (anga-sevaka), 2. servants who act as the Lord's associates (parshada), and 3. servants the Lord sends on specific missions (preshya). The anga-sevaka servants anoint the Lord's body with fragrant

ointments, offer the Lord betelnuts and fragrant scents, dress the Lord in exquisite garments, and serve Him in many other ways. The parshada servants become the Lord's advisor, chariot-driver, a general of His army, a judge in His judicial system, an administrator of parts of His kingdom, and they also assume many other like duties. With their great learning and expertise they delight the Lord's royal conclave. Because of his exalted position the Lord's priest is counted among His gurus. Thus the Lord's priest is amongst His associates (parshada). The preshyas include the Lord's chariot-driver, footsoldiers, artisans, and others. As were the previously mentioned servants, these servants are all very dear to the Lord. Shri Uddhava, Daruka, and others who very closely serve the Lord are the most dear of the Lord's servitors. Lord Krishna said to Uddhava in Shrimad-Bhagavatam (11.11.49):

tvam me bhrityah suhrit sakha

"O Uddhava, you are my servant, well-wisher, and friend."

In this rasa the uddipanas are the same as were previously described. For the anga-sevaka servants the Lord's qualities include His handsomeness, delicateness, and other qualities, the Lord's activities include His eating, sleeping, and other like activities, and the Lord's paraphernalia include the articles used to serve the Lord and the remnants of what has been enjoyed by the Lord. For the parshada servants the Lord's qualities include His status as the supreme master, and many other qualities. For the preshya servants the Lord's qualities include His power, glory, and other qualities. Here the anubhavas are primarily as were described before. Directly associating with the Lord, the servants perform their respective duties. If trembling, becoming stunned, or other ecstatic symptoms become manifest in them when they perform their duties of serving the Lord, the servants lament. The Lord's servants are very extraordinary. For them ecstatic symptoms are both common and powerful. Even when the Lord is not present dasya-rasa is very powerful and exalted. When the Lord is not present His servants continue to perform their duties of serving Him. Here the sancari-bhavas are as previously were described. The sthayi-bhava is service with devotion. For Akrura and others like him knowledge of the Lord's power and opulence is prominent. For Uddhava and others like him knowledge of the Lord's sweetness is prominent. The Lord's servants in Vraja know only the Lord's sweetness and nothing else. Their devotion is very great. They worship Lord Krishna because He is Vraja's prince, because He has a host of transcendental qualities, and because He is supremely glorious. About Akrura it is said in Shrimad-Bhagavatam (10.38.28):

dadarsha krishnam ramam ca
vraje go-dohanam gatau. . .

"Akrura then saw Krishna and Balarama in the village of Vraja, going to milk the cows. Krishna wore yellow garments, Balarama blue, and Their eyes resembled autumnal lotuses. One of those two mighty-armed youths, the shelters of the goddess of fortune, had a dark-blue complexion, and the other's was white. With Their fine-featured faces They were the most beautiful of all persons. As they walked with the gait of young elephants, glancing about with compassionate smiles, those two exalted personalities beautified the cow pasture with the impressions of Their feet, which bore the marks of the flag, lightning bolt, elephant goad and lotus. The two Lords, whose pastimes are most magnanimous and attractive, were ornamented with jeweled necklaces and flower garlands, anointed with auspicious, fragrant substances, freshly bathed, and dressed in spotless raiment. They were the primeval Supreme Personalities, the masters and original causes of the universes, who had for the welfare of the earth now descended in Their distinct forms of Keshava and Balarama. O King Parikshit, They resembled two gold-bedecked mountains, one of emerald and the other of silver, as with Their effulgence They dispelled the sky's darkness in all directions."***

In this part of the Lord's pastimes Akrura saw the Lord's sweetness. Later Akrura saw the Lord's power and opulence manifest in a lake of the Yamuna. For Akrura seeing the Lord's wonderful power and opulence was more important than seeing His sweetness. For Shri Uddhava Lord Krishna's sweetness was most important. This is clearly seen in the words Uddhava spoke glorifying the good fortune of Gokula's residents. When the Lord was absent, Uddhava meditated on the sweetness of Lord Krishna's humanlike pastimes. Thus he felt the pangs of separation from the Lord. Uddhava said in Shrimad-Bhagavatam (3.2.16):

mam khedayaty etad ajasya janma-
vidambanam yad vasudeva-gehe
vraje ca vaso'ri-bhayad iva svayam
purad vyavatsid yad-ananta-viryah

"When I think of Lord Krishna-how He was born in the prison house of Vasudeva although He is unborn, how He went away from His father's protection to Vraja and lived there incognito out of fear of the enemy, and how, although unlimitedly powerful, He fled from Mathura in fear-all these bewildering incidents give me distress."*

Anuccheda 209

Lord Krishna's glories are described in these words of Shrimad-Bhagavatam (3.2.12):

yan martya-lilaupayikam. . .

"The Lord appeared in the mortal world by His internal potency, yoga-maya. He came in His eternal form, which is just suitable for His pastimes. These pastimes were wonderful for everyone, even for those proud of their own opulence, including the Lord Himself in His form as the Lord of Vaikunöha. Thus His (Shri Krishna's) transcendental body is the ornament of all ornaments."*

Lord Krishna's supremely sweet pastimes are described in these words of Shrimad-Bhagavatam (3.2.25-28):

vasudevasya devakyam
jato bhojendra-bandhane
cikirshur bhagavan asyah
sham ajenabhiyacitah

"The Personality of Godhead, Lord Shri Krishna, being prayed to by Brahma to bring welfare to the earth, was begotten by Vasudeva in the womb of his wife Devaki in the prison of the King of Bhoja."*

tato nanda-vrajam itah
pitra kamsad vibibhyata

ekadasha samas tatra
gudharcih sa-balo 'vasat

"Thereafter, His father, being afraid of Kamsa, brought Him to the cow pastures of Mabaraja Nanda, and there He lived for eleven years like a covered flame with His elder brother, Baladeva."*

parito vatsapair vatsamsh
carayan vyaharad vibhuh
yamunopavane kujad-
dvija-sankulitanghripe

"In His childhood, the Almighty Lord was surrounded by cowherd boys and calves, and thus He traveled on the shore of the Yamuna River, through gardens densely covered with trees and filled with vibrations of chirping birds."*

kaumarim darshayamsh ceshöam
prekshaniyam vrajaukasam
rudann iva hasan mugdha-
bala-simhavaloka nah

"When the Lord displayed His activities just suitable for childhood, He was visible only to the residents of Vrindavana. Sometimes He would cry and sometimes laugh, just like a child, and while so doing He would appear like a lion cub."*

Here the words "Sometimes He would cry and sometimes laugh" mean that in the presence of Mother Yashoda and others Lord Krishna acted like an ordinary child. These verses were spoken by Shriman Uddhava.

Anuccheda 210

The residents of Vraja knew only the Lord's sweetness. This is described in these words of Shrimad-Bhagavatam (10.15.17):

pada-samvahanam cakruh
kecit tasya mahatmanah
apare hata-papmano
vyajanaih samavijayan

"Some of the cowherd boys, who were all great souls, would then massage His lotus feet, and others, qualified by being free of all sin, would expertly fan the Supreme Lord."***

Here the word "mahatmanah" means "endowed with great virtues" and the word "hata-papmanah" means "free of any sins that might stop their good fortune". Speaking these humble words, Shrila Shukadeva

Gosvami yearns to become like these cowherd boys. These words were spoken by Shrila Shukadeva Gosvami.

Anuccheda 211

Dasya-rasa is also described in these words of Shrimad-Bhagavatam (10.21.18):

hantayam adrir abala hari-dasa-varyah. . .

"Of all the devotees, this Govardhana Hill is the best! O my friends, this hill supplies Krishna and Balarama, along with Their calves, cows and cowherd friends, with all kinds of necessities-water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respects to the Lord. Being touched by the lotus feet of Krishna and Balarama, Govardhana Hill appears very jubilant."***

The menaing of this verse is clear. This verse was spoken by the gopis.

Anuccheda 212

Beginning with the vibhavas and culminating in sthayi-bhava, this rasa is filled with wonder. An example of a devotee at the time before His first meeting Lord Krishna is seen in these words of Shrimad-Bhagavatam (10.38.10):

apy adya vishnor manujatvam iyusho
bharavataraya bhuvo nijecchaya
lavanya-dhamno bhavitopalambhanam
mahyam na na syat phalam anjasa drishah

"I am going to see the Supreme Lord Vishnu, the reservoir of all beauty, who by His own sweet will has now assumed a humanlike form to relieve the earth of her burden. Thus there is no denying that my eyes will achieve the perfection of their existence."***

The meaning of this verse is clear. This verse was spoken by Akrura.

Anuccheda 213

An example of a devotee seeing Lord Krishna for the first time is seen in these words of Shrimad-Bhagavatam (10.38.35):

bhagavad-darshanahlada-
baspaparyakulekshanah
pulaakacitanga autkanöhyat

svakhyane nashakan nripa

"The joy of seeing the Supreme Lord flooded Akrura's eyes with tears and decorated his limbs with eruptions of ecstasy. He felt such eagerness that he could not speak to present himself, O King."***

The words "he could not speak to present himself" mean "He could not say: I am Akrura. I offer my respectful obeisances to You." This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 214

An example of a devotee feels separation in Lord Krishna's absence is seen in these words of Shrimad-Bhagavatam (3.2.1-3):

iti bhagavatah prishtah
kshattra vartam priyashrayam
prativaktum na cotseha
autkanöhyat smariteshvarah

"When the great devotee Uddhava was asked by Vidura to speak on the messages of the dearest Lord Krishna, Uddhava was unable to answer immediately due to excessive anxiety at the remembrance of the Lord.*

yah panca-hayano matra
pratar-ashaya yacitah
tan naicchad racayan yasya
saparyam bala-lilaya

"He was one who even in his childhood, at the age of five years, was so absorbed in the service of Lord Krishna that when he was called by his mother for morning breakfast, he did not wish to have it.*

sa katham sevaya tasya
kalena jarasam gatah
prishto vartam pratibruyad
bhartuh padav anusmaran

"Uddhava thus served the Lord continually from childhood, and in his old age that attitude of service never slackened. As soon as he was asked about the message of the Lord, he at once remembered all about Him."*

In these verses the word "Bhagavatah" refers to Shriman Uddhava and ksattra" refers to Vidura. The word "jarasam" means "twenty-five years old". This word does not mean that he had become old. True, he was of approximately the same age as Lord Krishna. Still, as Lord Krishna never became old and infirm, so Uddhava also never became old. This is described in Shri Krishna-sandarbha (Anuccheda 117). Lord Krishna personally

glorified Uddhava in these words of Shrimad-Bhagavatam (3.4.31):

noddhavo 'nv api man-nyunah. . .

"Uddhava is not inferior to Me in any way because he is never affected by the modes of material nature. Therefore he may remain in this world in order to disseminate specific knowledge of the Personality of Godhead."*

It is also said in Shrimad-Bhagavatam (10.45.19):

tatra pravasayo 'py asan
yuvano 'ti-balaujasah. . .

"Even the most elderly inhabitants of the city appeared youthful, full of strength and vitality."***

If the residents of Mathura were eternally youthful, then how much more so was Uddhava eternally youthful? Shrimad-Bhagavatam 3.2.1-3 was spoken by Shrila Shukadeva Gosvami.

Anuccheda 215

It is said in Shrimad-Bhagavatam (3.2.7):

krishna-dyumani nimloce. . .durbhago bata loko 'yam

"My dear Vidura, the sun of the world, Lord Krishna, has set, and our house has now been swallowed by the great snake of time. What can I say to you about our welfare? The universe with all its planets is most unfortunate."*

In these words Uddhava lamented his separation from Lord Krishna. However, after feeling distress in separation from Lord Krishna, Uddhava perceived Lord Krishna direct presence and became joyful. It was as if Lord Krishna directly came before him. This is described in these words of Shrimad-Bhagavatam (3.2.4):

sa muhurtam abhut tasmim
krishna-nghri-sudhaya bhrsham
tivreṇa bhakti-yogena
nimagnah sadhu nirvritah

"For a moment he remained dead silent, and his body did not move. He became absorbed in the nectar of remembering the Lord's lotus feet in devotional ecstasy, and he appeared to be going increasingly deeper into that ecstasy."*

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 216

To save the lives of the people of Vraja, who were plunged in despair because Lord Krishna was no longer amongst them, Lord Krishna sent Uddhava with a message. When he entered there, Uddhava saw that Vraja was filled with spiritual bliss. This is described in the following words of Shrimad-Bhagavatam (10.46.9):

vasitarthe 'bhiyudhyadbhih. . .

"Gokula resounded on all sides with the sounds of bulls in rut fighting with one another for fertile cows, with the mooing of cows, burdened with their udders, chasing after their calves, with the noise of milking and of the white calves jumping here and there, with the loud reverberation of flute-playing, and with the singing of the all-auspicious deeds of Krishna and Balarama by the cowherd men and women, who made the village resplendent with their wonderfully ornamented attire. The cowherds' homes in Gokula appeared most charming with their abundant paraphernalia for worship of the sacrificial fire, the sun, unexpected guests, the cows, the brahmanas, the forefathers, and the demigods. On all sides lay the flowering forest, echoing with flocks of birds and swarms of bees and beautified by its lakes crowded with swans, Karandava ducks, and bowers of lotuses."***

It is also said in that chapter of Shrimad-Bhagavatam (10.46.45):

ta dipa-diptair manibhir virejuh. . .

"As they pulled on the churning ropes with their bangled arms, the women of Vraja shone with the splendor of their jewels, which reflected the lamps' light. Their hips, breasts, and necklaces moved about, and their faces, anointed with reddish kunkuma, glowed radiantly with the luster of their earrings reflecting from their cheeks."***

Concerned for the welfare of His parents and His gopi-beloveds, Lord Krishna said to Uddhava in Shrimad-Bhagavatam (10.46.3):

gacchoddhava vrajam saumya. . .

"Dear gentle Uddhava, go to Vraja and give pleasure to Our parents. And also relieve the gopis, suffering in separation from Me, by giving them My message."***

Lord Krishna's parents and the other residents of Vraja felt only unhappiness. Without Lord Krishna present before them they found no happiness in anything. They said to Uddhava in Shrimad-Bhagavatam (10.46.18):

api smareti nah krishno
mataram suhridah sakhin

gopan vrajam catma-natham
gavo vrindavanam girim

"Does Krishna remember us? Does He remember His mother and His friends and well-wishers? Does He remember the cowherds and their village of Vraja, of which He is the master? Does He remember the cows, Vrindavana forest, and Govardhana Hill?"***

These words were spoken by Nanda Maharaja. Uddhava's visit to Vraja is described in these words of Shrimad-Bhagavatam (10.47.54-56):

uvasa katicin masan
gopinam vinudan shucah
krishna-lila-katham gayan
ramayam asa gokulam

"Uddhava remained there for several months, dispelling the gopis' sorrow by chanting the topics of Lord Krishna's pastimes. Thus he brought joy to all the people of Gokula.

yavanty ahani nandasya
vraje 'vatsit sa uddhavah
vrajaukasam kshana-prayany
asan krishnasya vartaya

"All the days that Uddhava dwelled in Nanda's cowherd village seemed like a single moment to the residents of Vraja, for Uddhava was always discussing Krishna.

sarid-vana-giri-dronir
vikshan kusumitan druman
krishnam samsmarayan reme
hari-daso vrajaukasam

"The servant of Lord Hari, seeing the rivers, forests, mountains, valleys, and flowering trees of Vraja, enjoyed inspiring the inhabitants of Vrindavana by reminding them of Lord Krishna."***

In this verse the word "samsmarayan" means "reminding". Reminding them of Lord Krishna, Uddhava dispelled the sadness the people of Vraja felt. Shrimad-Bhagavatam 10.47.54-56 was spoken by Shrila Shukadeva Gosvami.

Anuccheda 217

The joy that comes from directly seeing Lord Krishna is described in these words spoken by Uddhava in Shrimad-Bhagavatam (11.29.47):

tatas tam antar hridi sanniveshya
gato maha-bhagavato vishalam
yathopadishöam jagad-eka-bandhuna
tapah samasthaya harer agad gatim

"Thereupon, placing the Lord deeply within his heart, the great devotee Uddhava went to Badarikashrama. By engaging there in austerities, he attained the Lord's personal abode, which had been described to him by the only friend of the universe, Lord Krishna Himself."***

Here the words "yathopadishöam gatim" refer to the Third Canto of Shrimad-Bhagavatam, where Lord Krishna said to Uddhava (Shrimad-Bhagavatam 3.4.11):

vedaham antar manasipsitam te
dadami yat tad duravapam anyaih

"O Vasu, I know from within your mind what you desired in the days of yore when the Vasus and other demigods responsible for expanding the universal affairs performed sacrifices. You particularly desired to achieve My association. This is very difficult to obtain for others, but I award it unto you."*

Here Lord Krishna says to Uddhava: "You particularly desired to achieve My association. This is very difficult to obtain for others, but I award it unto you." Then Lord Krishna said to Uddhava in Shrimad-Bhagavatam (3.4.13):

pura maya proktam ajaya nabhye

"O Uddhava, in the lotus millennium in the days of yore, at the beginning of the creation, I spoke unto Brahma, who is situated on the lotus that grows out of My navel, about My transcendental glories, which the great sages describe as Shrimad-Bhagavatam."*

In these words Lord Krishna describes the gist of Shrimad-Bhagavatam. Uddhava describes his eagerness to hear Shrimad-Bhagavatam by speaking these words (Shrimad-Bhagavatam 3.4.15):

ko nv isha te pada-saroja-bhajam
sudurlabho 'rtheshu caturshv apiha
tathapi naham pravrinomi bh uman
bhavat-padambhoja-nisevanotsukah

"O my Lord, devotees who engage in the transcendental loving service of Your lotus feet have no difficulty in achieving anything within the realm of the four principles of religiosity, economic development, sense gratification and liberation. But, O great one, as far as I am concerned, I have preferred only to engage in the loving service of Your lotus feet."*

Uddhava then suddenly expresses his bewilderment. He tells Lord Krishna in Shrimad-Bhagavatam (3.4.16-17):

karmany anihasya bhavo 'bhavasya. . .

"My Lord, even the learned sages become disturbed in their intelligence when they see that Your Greatness engages in fruitive work although You are free from all desires, that You take birth although You are unborn, that You flee out of fear of the enemy and take shelter in a fort although You are the controller of invincible time, and that You enjoy householder life surrounded by many women although You enjoy in Your Self.*

"O my Lord, Your eternal self is never divided by the influence of time, and there is no limitation to Your perfect knowledge. Thus You were sufficiently able to consult with Yourself, yet You called upon me for consultation, as if bewildered, although You are never bewildered. And this act of Yours bewilders me."*

Later Lord Krishna would reassure Uddhava with these words of Shrimad-Bhagavatam (3.4.31):

noddhavo 'nv api man-nyunah. . .

"Uddhava is not inferior to Me in any way because he is never affected by the modes of material nature. Therefore he may remain in this world in order to disseminate specific knowledge of the Personality of Godhead."*

Wishing to hear Lord Krishna's explanation of many topics, Uddhava spoke to Him these words of Shrimad-Bhagavatam (3.4.18):

jnanam param svatma-rahah-prakasham provaca kasmai. . .

"My Lord, kindly explain to us, if You think us competent to receive it, the transcendental knowledge which gives enlightenment about Yourself and which You explained before to Brahmaji."*

In the phrase "yad vrijinam tarema" (may cross over all difficulties) the word "vrijinam" may mean "the unhappiness of being separated from My direct service" or it may mean "the distress and bewilderment of residing in the material world". It is by confidential transcendental knowledge that once crosses over this difficulty. Then Uddhava said: "Lord Krishna then fulfilled my desire." Uddhava said to Shri Vidura (Shrimad-Bhagavatam 3.4.19):

itya vedita-hardaya
mahyam sa bhagavan parah
adidesharavindaksha
atmanah paramam sthitim

"When I thus expressed my heartfelt desires unto the Supreme Personality of Godhead, the lotus-eyed Lord instructed me about His transcendental situation."*

In this verse the words "transcendental situation" refers to the spiritual world of Vaikuntha, which the Lord revealed to the demigod Brahma in the Second Canto of Shrimad-Bhagavatam. These words also refer to the transcendental realm of Dvaraka, as has been described in Shri Bhagavat-sandarbha, Anuccheda 7. This spiritual world is described in the four nutshell verses of Shrimad-Bhagavatam (2.9.33-36). In wonderful pastimes like these, the Supreme Personality of Godhead reveals the truth that He is controlled by His devotees' love. By understanding these truths, Uddhava became again peaceful and composed. Then he himself entered that spiritual abode the Lord had described to him. Lord Krishna gives this same instruction in these words of Shrimad-Bhagavatam (11.29.33):

jnane karmani yoge ca
 vartayam danda-dharane
yavan artho nrinam tata
 tavams te 'ham catur-vidhah

"Through analytic knowledge, ritualistic work, mystic yoga, mundane business, and political rule, people seek to advance in religiosity, economic development, sense gratification, and liberation. But because you are My devotee, whatever men can accomplish in these multifarious ways you will very easily find within Me."***

For Uddhava Lord Krishna was the supreme goal of life. This Shrila Shukadeva Gosvami had previously explained in Shrimad-Bhagavatam. Lord Krishna kept Uddhava on the earth so he could preach the science of devotional service. Later, when Shrila Shukadeva Gosvami was preaching the glories of the Lord's pastimes, there was no longer any need for Uddhava to stay on the earth. Then, in his original spiritual form, Uddhava attained the glorious spiritual land of Vraja. This was Uddhava's earnest desire, as he himself had said in Shrimad-Bhagavatam (10.47.61):

asam aho carana-renu-jusham aham syam. . .

"The gopis of Vrindavana have given up the association of their husbands, sons, and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Krishna, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vrindavana, because the gopis trample them and bless them with the dust of their feet."*

Shrimad-Bhagavatam 11.29.47 quoted in this anuccheda was spoken by Shrila Shukadeva Gosvami.

Anucchedas 218 and 219

Now the devotional mellow of prashraya-rasa (filial love) will be considered. In this rasa the alambana and visaya are Lord Krishna, the doting parent. The adhara (lovers) are Lord Krishna's children and other like kinsmen who are the objects of His parental affections. As before, in this rasa also Lord Krishna manifests two forms: 1. the form of the supreme controller, and 2. a humanlike form. The devotees who are thus the objects of Lord Krishna's parental affection are of three kinds: 1. the devotees who have a relationship with the Lord in His feature as the supreme controller, 2. the devotees who have a relationship with the Lord in His humanlike feature, and 3. the devotees who have a relationship with the Lord in both these two features. The demigod Brahma and other demigods have a relationship with the Lord in His feature as the supreme

controller. The children in Gokula, which is revealed in the twelve-syllable mantra, have a relationship with the Lord in His humanlike feature. The Lord's children born to Him at Dvaraka have a relationship with the Lord in both these features. This filial relationship includes Lord Krishna's own children, nephews, nieces, followers, and other like persons. Some of Lord's Krishnas children have qualities like their father, and others have forms like their father. The Lord's children who have qualities like those of their father are described in these words of Shrimad-Bhagavatam (10.61.1):

ekaikashas tah krishnasya
putran dasha-dashabalah
ajijanann anavaman
pituh sarvatma-sampada

"Each of Lord Krishna's wives gave birth to ten sons, who were not less than their father, having all His personal opulence."***

Samba and others like him had glorious transcendental qualities like those of their father. This is described in the following words of Shrimad-Bhagavatam (10.61.2):

jambavatyah suta hy ete
sambadyah pitri-sammatah

"Samba and the other sons of Jambavati were just like their father."

Anuccheda 220

In the Eleventh Canto is a description of Samba's acting in an improper way (by teasing Narada Muni). It should be understood that those actions were instigated by Lord Krishna Himself by His own wish to arrange for certain pastimes. Amongst all of Lord Krishna's sons, Shri Rukmini's sons were the best. This is described in these words of Shrimad-Bhagavatam (10.61.9):

pradyumna-pramukha jata
rukminyam navamah pituh

"Rukmini's sons, headed by Pradyumna, were not less than their father."

Again and again the superiority of those sons is described. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 221

The great glory of Shri Pradyumna is described in these words of Shrimad-Bhagavatam (10.55.33):

katham tv anena sampraptam
sarupyam sharnga-dhanvanah
akrityavayavair gatya
svara-hasavalokanaih

"But how is it that this young man so much resembles my own Lord, Krishna, the wielder of Sharnga, in his bodily form and His limbs, in His gait and the tone of His voice, and in His smiling glance?"***

The meaning of these words is clear. This verse was spoken by Shri Rukmini.

Anuccheda 222

Pradyumna's glory is also described in these words of Shrimad-Bhagavatam (10.55.40):

yam vai muhuh pitri-svarupa-nijesha-bhavas
tan-mataro yad abhajan raha-rudha-bhavah
citram na tat khalu ramaspada-bimba-bimbe
kame smare 'ksha-vishaye kim utanya-naryah

"It is not astonishing that the palace women, who should have felt maternal affection for Pradyumna, privately felt ecstatic attraction for Him as if He were their own Lord. After all, the son exactly resembled His father. Indeed, Pradyumna was a perfect reflection of the beauty of Lord Krishna, the shelter of the goddess of fortune, and appeared before their eyes as Cupid himself. Since even those on the level of His mother felt conjugal attraction for Him, then what to speak of how other women felt when they saw Him?"***

In this verse the word "yam" refers to Pradyumna. The words "tan-mataro yad abhajan rahah" mean "His mothers came to see Him. Shyly taking Him to a secluded place, they worshiped Him." The words "tat khalu ramaspada-bimba-bimbe" mean "He was like a picture of Lord Krishna, the place where the goddess of fortune enjoys pastimes". "Na citram" means "It was not surprising that the mothers felt maternal love for Him, for He was exactly like His father." The words "pitri-svarupa-nijesha-bhavah" mean "This was also not surprising because Pradyumna's body closely resembled that of His father, and therefore the queens thought Pradyumna was their master, Lord Krishna." Still, they did not think of Him as their husband, and therefore it was proper for them to take Him to a secluded place. The same explanation was already given previously in that chapter where it was said (Shrimad-Bhagavatam 10.55.27-28):

tam drishöva jalada-shyamam. . .

. . .krishnam matva striyo hrita
nililyus tatra tatra ha

"The women of the palace thought he was Lord Krishna when they saw His dark-blue complexion the color of a rain-cloud, His yellow silk garments, his long arms, and red-tinged eyes, his charming lotus face adorned

with a pleasing smile, His fine ornaments, and His thick, curly black hair. Thus the women became bashful and hid themselves here and there."***

In Shrimad-Bhagavatam 10.55.40 the words "rudha-bhavah" indicate that the queens thought Pradyumna was Lord Krishna, who is very dear to them. Because He very closely resembled His father, they thought He was their master, Lord Krishna. Still, they did not think of Him as their husband. Shri Rukmini thought of Him as her son. She did not think He was her master, Lord Krishna. Because He so closely resembled Lord Krishna, Rukmini thought He must be her own son. This is seen in the following words spoken by Shri Rukmini in Shrimad-Bhagavatam (10.55.33-34):

katham tv anena sampraptam. . .

. . .sa eva va bhaven nunam
yo me garbhe dhrito 'rbhakah
amusmin priti adhika
vama sphurati me bhujah

"But how is it that this young man so much resembles my own Lord, Krishna, the wielder of Sharnga, in his bodily form and His limbs, in His gait and the tone of His voice, and in His smiling glance?***

"Yes, He must be the same child I bore in my womb, since I feel great affection for Him and my left arm is quivering."***

In Shrimad-Bhagavatam 10.55.40 the words "ramaspada-bimba-bimbe kame smare" mean the queens were bewildered into thinking Pradyumna was the spiritual Kamadeva who had now incarnated in the material world. The words "aksha-vishaye kim utanya-naryah" mean, if the queens saw Him in that way, then how enchanted must other women have become by seeing Him?" Shrimad-Bhagavatam 10.55.40 quoted in this anuccheda was spoken by Shrila Shukadeva Gosvami.

Anuccheda 223

In prashraya-rasa the uddipanas are Lord Krishna's transcendental qualities, beginning with His smiling glance filled with paternal love. Also included among the uddipanas are the glories of Lord Krishna's fame, intelligence, strength, and other attributes. Also included are Lord Krishna's noble birth, activities, and many other like things.

The anubhavas are as follows. In childhood the anubhavas include: 1. again and again asking questions in a sweet voice, 2. grasping the arm and the fingers, 3. sitting on the lap, and 4. accepting the betelnuts chewed by the Lord. After childhood the anubhavas include: 1. following the commands, 2. imitating the activities, and 3. renouncing all independence. In both childhood and after the sons are followers of their father. All the sattvika-bhavas are manifest here. The vyabhicaris are also as before described. The sthayi-bhava is prashraya-rasa. In childhood hugging and dealing with great affection are the seed of prashraya-rasa. Those are the activities in childhood. The activities after childhood are described in these words of Shrimad-Bhagavatam (1.11.17-18):

nishamya presatham ayantam. . .

. . .pradyumnash carudeshnash ca

sambo jambavatt-sutah
praharsha-vegocchashita-
shayanasana-bhojanah

"On hearing that the most dear Krishna was approaching Dvaraka-dhama, magnanimous Vasudeva, Akrura, Ugrasena, Balarama (the superhumanly powerful), Pradyumna, Carudeshna and Samba the son of Jambavati, all extremely happy, abandoned resting, sitting and dining.*

varanendram puraskritya
brahmanaih sasumangalaih
shankha-turya-ninadena
brahma-ghoshena cadrtah
pratyujjagmu rathair hrishtah
pranayagata-sadhvasah

"They hastened toward the Lord on chariots with brahmanas bearing flowers. Before them were elephants, emblems of good fortune. Conchshells and bugles were sounded, and Vedic hymns were chanted. Thus they offered their respects, which were saturated with affection."*

In this verse the word "pranayah" means "great devotion". This verse was spoken by Shrila Suta Gosvami.

Anuccheda 224

In prashraya-rasa the vibhavas and other conditions are as previously described. In this rasa there is great devotion for the Lord.

Now will be considered vatsalya-rasa, the rasa of parental love. In that rasa the alambana is Lord Krishna, who is the object of His parents affection. The vishaya is Lord Krishna. the adhara (lovers) are Lord Krishna's parents and other superiors. In this reasa Lord Krishna manifests only His humanlike form. In this reas Lord Krishna's superiors are Shri Vasudeva, Devaki, Kunti, and others. Their devotion for the Lord is mixed (mishra-bhakti). Also included in this rasa are Shri Yashoda, Nanda, and their contemporary gopas and gopis, and others also. Their devotion for Lord Krishna is pure (shuddha). The devotees in vatsalya-rasa are expert in performing their parental duties in relation to Lord Krishna. This expertise is seen in the following words of Shrimad-Bhagavatam (10.6.21):

gopyah samsprishöa-salila
angeshu karayoh prithak
nyasyatmany atha balasya
bija-nyasam akurvata

"The gopis first executed the process of acamana, drinking a sip of water from the right hand. They purified their bodies and hands with the nyasa-mantra and then applied the same mantra upon the body of the child."*

The meaning of this verse is clear. Included among the uddipanas are Lord Krishna's qualities. The first of these is His quality of being an adorable child (lalya-bhava). This quality is seen in the following words of Shrimad-Bhagavatam (10.9.4):

tam stanya-kama asadya
mathnantim jananim harih
grihitva dadhi-manthanam
nyashedhat pritim avahan

"While mother Yashoda was churning butter, Lord Krishna, desiring to drink the milk of her breast, appeared before her, and in order to increase her transcendental pleasure, He caught hold of the churning rod and began to prevent her from churning."*

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 225

Vatsalya-rasa is also seen in these words of Shrimad-Bhagavatam (10.45.2-10):

uvaca pitarav etya
sagrajah satvatarshabhah
prashrayavanatah prinann
amba tateti sadaram. . .

. . .iti maya-maushyasya

"Lord Krishna, the greatest of the Satvatas, approached His parents with His elder brother. Humbly bowing His head and gratifying them by respectfully addressing them as 'My dear mother' and 'My dear father', Krishna spoke as follows.***

" `Dear father, because of Us, your two sons, you and mother Devaki always remained in anxiety and could never enjoy Our childhood, boyhood, or youth.***

" `Deprived by fate, We could not live with you and enjoy the pampered happiness most children enjoy in their parents' home.***

" `With one's body one can acquire all goals of life, and it is one's parents who give the body birth and sustenance. Therefore no mortal man can repay his debt to his parents, even if he serves them for a full lifetime of a hundred years.***

" `A son who, though able to do so, fails to provide for his parents with his physical resources and wealth is forced after his death to eat his own flesh.***

" `A man who, though able to do so, fails to support his elderly parents, chaste wife, young child, or spiritual master, or who neglects a brahmana or anyone who comes to him for shelter, is considered dead, though breathing.***

"Thus We have wasted all these days, unable as We were to properly honor you because Our minds were always disturbed by fear of Kamsa.***

" `Dear father and mother, please forgive Us for not serving you. We are not independent and have been greatly frustrated by cruel Kamsa.'***

"Thus beguiled by the words of Lord Hari, the Supreme Soul of the universe, who by his internal illusory potency appeared to be a human, His parents joyfully raised Him up on their laps and embraced Him."***

In these verses the word "pitarau" (parents) refers to Shri Devaki and Vasdueva, and the word "prinan" means "delighting". These verses were spoken by Shri la Shukadeva Gosvami.

Anucchadas 226-229

Lord Krishna's childhood restlessness is seen in these words of Shrimad-Bhagavatam (10.8.25):

shringy-angi-damshöry-asi-jala-dvija-kanöakebhyah
krida-parav ati-calau sva-sutau nisheddhum
grihyani kartum api yatra na taj-jananyau
sekata apatur alam manaso 'navastham

"When Mother Yashoda and Rohini were unable to protect the babies from calamities threatened by horned cows, by fire, by animals with claws and teeth such as monkeys, dogs, and cats, and by thorns, swords, and other weapons on the ground, they were always in anxiety, and their household engagements were disturbed. At that time they were fully equipoised in the transcendental ecstasy known as the distress of material affection, for this was aroused within their minds."*

Lord Krishna's childhood restlessness is also seen in these words of Shrimad-Bhagavatam (10.8.28-29):

krishnasya gopyo ruciram
vikshya kaumara-capalam
shrinvantyah kila tan-matur
iti hocuh samagatah

"Observing the very attractive childish restlessness of Krishna, all the gopise in the neighborhood, to hear about Krishna's activities again and again, would approach Mother Yashoda and speak to her as follows."*

vatsan muncan kvacid asamaye. . .

"`Our dear friend Yashoda, your son sometimes comes to our houses before the milking of the cows and releases the calves, and when the master of the house becomes angry, your son merely smiles. Sometimes He devises some process by which He steals palatable curd, butter, and milk, which He then eats and drinks. When the monkeys assemble, He divides it with them, and when the monkeys have their bellies so full that they won't take any more, He breaks the pots. Sometimes, if He gets no opportunity to steal butter and milk from a house, He will be angry at the householders, and for His revenge He will agitate the small children by pinching them. Then, when they begin crying, Krishna will go away.'"*

The word "gopyah" (gopis) here refers to Mother Yashoda's friends and Lord Krishna's aunts. In other situations in this rasa Lord Krishna manifests humility, shyness, speaking sweet words, honesty, generosity

and other virtues. These virtues are seen in the following description of Lord Krishna's pastimes at the pilgrimage to Kurukshetra in Shrimad-Bhagavatam (10.82.34):

krishna-ramau parishvajya
pitarav abhivadya ca. . .

"O hero of the Kurus, Krishna and Balarama embraced Their foster parents and bowed down to them, but Their throats were so choked up with tears of love that the two Lords could say nothing."***

In His childhood Lord Krishna was very forceful and arrogant when He stopped the Indra-yajna. Still, His actions delighted His parents and superiors. Lord Krishna's handsomeness and auspicious features gradually increased until they reached their apex in His full-blown youth (purna-kaishora). The growing-up of Lord Krishna is described in these words of Shrimad-Bhagavatam (10.8.21 and 26):

kalena vrajatalpena
gokule rama-keshavau
janubhyam saha panibhyam
ri\ngamanau vijahratuh

"After a short time passed, both brothers, Rama and Krishna, began to crawl on the ground of Vraja with the strength of Their hands and knees and thus enjoy Their childhood play."*

kalenalpena rajarshe
ramah krishnash ca gokule
aghrishöa-janubhih padbhir
vicakramatur anjasa

"O King Parikshit, within a very short time both Rama and Krishna began to walk very easily in Gokula on Their legs, by Their own strength, without the need to crawl."*

The meaning of these verses is clear. These verses were spoken by Shrila Shukadeva Gosvami.

Anuccheda 230

Lord Krishna's gradually growing-up is also described in these words of Shrimad-Bhagavatam (10.15.1):

tatash ca pauganda-vayah-shritau vraje
babhuvatus tau pashu-pala-sammatau

"When Lord Rama and Lord Krishna attained the age of pauganda [six to ten] while living in Vrindavana, the cowherd men allowed Them to take up the task of tending the cows. Engaging thus in the company of

Their friends, the two boys rendered the land of Vrindavana most auspicious by imprinting upon it the marks of Their lotus feet."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 231

Lord Krishna's birth was already described. Lord Krishna's activities include His birth pastimes and His childhood pastimes. Lord Krishna's birth pastimes are described in these words of Shrimad-Bhagavatam (10.5.1):

nandas tv atmaja utpanne. . .

"Nanda Maharaja was naturally very magnanimous, and when Lord Shri Krishna appeared as his son, he was overwhelmed with jubilation."*

Lord Krishna's childhood pastimes are described in these words of Shrimad-Bhagavatam (10.8.22-24):

tav anghri-yugmam anukrishya sarishripantau
ghosha-praghosha-ruciram vraja-kardameshu
tan-nada-hrishöa-manasav anushritya lokam
mugdha-prabhitavad upeyatur anti matroh. . .

"When Krishna and Balarama, with the strength of Their legs, crawled in the muddy places created in Vraja by cow dung and cow urines, Their crawling resembled the crawling of serpents, and the sound of Their ankle bells was very charming. Very much pleased by the spound of other people's ankle bells, They used to follow these people as if going to Their mothers, but when They saw that these were other people, They became afraid and returned to Their real mothers, Yashoda and Rohini.*

"Dressed with muddy earth mixed with cow dung and cow urine, the babies looked very beautiful, and when They went to Their mothers, both Yashoda and Rohini picked Them up with great affection, embraced Them, and allowed Them to suck the milk flowing from their breasts. While sucking the breast, the babies smiled, and Their small teeth were visible. Their mothers, upon seeing those beautiful teeth, enjoyed great transcendental bliss.*

yarhy angana-darshaniya-kumara-lilav
antar-vraje tad abala pragrihita-pucchaih
vatsair itas tata ubhav anukrishyamanau
pekshantya ujjhita-ghra jahrishur hasantyah

"Within the house of Nanda Maharaja the cowherd ladies would enjoy seeing the pastimes of the babies Rama and Krishna. The babies would catch the ends of the calves' tails, and the calves would drag Them here and there. When the ladies saw these pastimes, they certainly stopped their household activities and laughed and enjoyed the incidents."*

The meaning of these verses is clear. These verses were spoken by Shrila Shukadeva Gosvami.

Anuccheda 232

In this context the word "adi" (beginning with) means "beginning with the pauganda years (six until ten). Here the paraphernalia of the Lord's pastimes include his garments, clay pots, and other things. Different specific times include Lord Krishna's birthday and other like times. Lord Krishna's birthday celebration is described in these words of Shrimad-Bhagavatam (10.7.4):

kadacid autthanika-kautukaplave
janmarksha-yoge samaveta-yoshitam
vaditra-gita-dvija-mantra-vacakaish
cakara sunor abhishecanam sati

"When Mother Yashoda's baby was slanting His body to attempt to rise and turn around, this attempt was observed by a Vedic ceremony. In such a ceremony, called utthana, which is performed when a child is due to leave the house for the first time, the child is properly bathed. Just after Krishna turned three months old, mother Yashoda celebrated this ceremony with other women of the neighborhood. On that day there was a conjunction of the moon with the constellation Rohini. As the brahmanas joined by chanting Vedic hymns and professional musicians also took part, this great ceremony was observed by mother Yashoda."*

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 233

Among the anubhavas are the udbhasvaras. Among the udbhasvaras is lalana (doting parental love), which is described in these words of Shrimad-Bhagavatam (10.15.44-46):

tayor yashoda-rohinyau
putrayoh putra-vatsale
yatha-kamam yatha-kalam
vyadhattam paramashishah

"Mother Yashoda and mother Rohini, acting most affectionately toward their two sons, offered all the best things to Them in response to Their every desire and at the various appropriate.***

gatadhvana-shramau tatra
majjanonmardanadibhih
nivim vasitva ruciram
divya-srag-gandha-manditau

"By being bathed and massaged, the two young Lords were relieved of the weariness caused by walking on the country roads. Then They were dressed in attractive robes and decorated with transcendental garlands and fragrances.***

janany-upahritam prashya
svadv annam upalatitau
samvishya vara-shayyayam
sukham sushupatur vraje

"After dining sumptuously on the delicious food given Them by Their mothers and being pampered in various ways, the two brothers lay down upon Their excellent beds and happily went to sleep in the village of Vraja."***

The meaning of these verses is clear. These verses were spoken by Shrila Shukadeva Gosvami.

Anuccheda 234

The udbhasvara of shiro-ghrana (smelling the head) is described in these words of Shrimad-Bhagavatam (10.6.43):

nandah sva-putram adaya
pretyagatam udara-dhih
murdhny upaghraya paramam
mudam lebhe kurudvaha

"O Maharaja Parikshit, best of the Kurus, Nanda Maharaja was very liberal and simple. He immediately took his son Krishna on his lap as if Krishna had returned from death, and by formally smelling his son's head, Nanda Maharaja undoubtedly enjoyed transcendental bliss."*

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 235

The udbhasvara of ashirvada (speaking blessings) is described in these words of Shrimad-Bhagavatam (10.5.12):

ta ashishah prayunjanash
ciram pahiti balake
haridra-curna-tailadbhih
sincantyo 'janam ujjaguh

"Offering blessings to the newborn child, Krishna, the wives and daughters of the cowherd men said, 'May you become the king of Vraja and long maintain all its inhabitants.' They sprinkled a mixture of turmeric powder, oil, and water upon the birthless Supreme Lord and offered prayers."*

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 236

The udbhasvara of hitopadesha-dana (giving auspicious advice) is described in these words of Shrimad-Bhagavatam (10.11.15):

krishna krishnaravindaksha
tata ehi stanam piba
alam viharaih kshut-kshantah
krida-shranto 'si putraka

"Mogher Yasoda said: My dear son Krishna, lotus-eyed Krishna, come here and drink the milk of my breast. My dear darling, You must be very tired because of hunger and the fatigue of playing so long. There is no need to play any more."*

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 237

All these activities are performed by the many kinds of devotees in vatsalya-rasa, but they are especially performed by Lord Krishna's parents. For His benefit, Lord Krishna's parents also rebuke Him. An example of this is seen in the following words of Shrimad-Bhagavatam (10.8.32-34):

ekada kridamanas te
ramadya gopa-darakah
krishno mridam bhakshitavan
iti matre nyavedayan

"One day while Krishna was playing with His small playmates, including Balarama and the other sons of the gopas, all His friends came together and lodged a complaint to Mother Yashoda. 'Mother,' they submitted, 'Krishna has eaten earth.'*

sa grihitva kare krishnam
upalabhya haitaishini
yashoda bhaya-sambhranta-
prekshanaksham abhashata

"Upon hearing this from Krishna's playmates, mother Yashoda, who was always full of anxiety over Krishna's welfare,, picked Krishna up with her hands to look into His mouth and chastise Him. Her eyes fearful, she spoke to her son as follows.*

kasman mridam adantatman
bhavan bhakshitavan rahah
vadanti tavaka hy ete
kumaras te 'grajo 'py ayam

"Dear Krishna, why are You so restless that You have eaten dirt in a solitary place? This complaint has been lodged against You by all Your playmates, including Your elder brother, Balarama. How is this?"*

The meaning of these verses is clear. These verses were spoken by Shrila Shukadeva Gosvami.

Anuccheda 238

An example of what happened to child Krishna after He broke the yogurt-pot is seen in these words of Shrimad-Bhagavatam (10.9.11-12):

kritagasam tam prarudantam akshini
kasantam anjan-mashini sva-panina
udvikshamanam bhaya-vihvalekshanam
haste grihitva bhishayanty avagurat

"When caught by mother Yashoda, Krishna became more and more afraid and admitted to being an offender. As she looked upon Him, she saw that He was crying, His tears mixing with the black ointment around His eyes, and as He rubbed His eyes with His hands, He smeared the ointment all over His face. Mother Yashoda, catching her beautiful son by the hand, mildly began to chastise Him."*

tyaktva yashtim sutam bhitam
vijnyarbhaka-vatsa la
iyesha kila tam baddhum
damnatad-virya-kovida

"Mother Yashoda was always overwhelmed by intense love for Krishna, not knowing who Krishna was or how powerful He was. Because of maternal affection for Krishna, she never even cared to know who He was. Therefore, when she saw that her son had become excessively afraid, she threw the stick away and desired to bind Him so that He would not commit any further naughty activities."*

The meaning of these verses is clear. These verses were spoken by Shrila Shukadeva Gosvami.

Wishing only His welfare and happiness, the devotees in vatsalya-rasa discipline Krishna, give Him bitter-tasting medicine, and perform other like activities. An example of these activities is seen in the following wrds of Shrimad-Bhagavatam (10.9.5):

tam ankam arudham apayayat stanam
sneha-snutam sa-smitam ikshati mukham
atriptam utshrijya javena sa yayav
utsicyamane payasi tv adhishrite

"Mother Yashoda then embraced Krishna, allowed Him to sit down on her lap, and began to look upon the face of the Lord with great love and affection. Because of her intense affection, milk was flowing from her breast. But when she saw that the milk pan on the oven was boiling over, she immediately left her son to take care of the overflowing milk, although the child was not yet fully satisfied with drinking the milk of His mother's breast."*

These devotees are also described in these words of Shrimad-Bhagavatam (10.14.35):

yad-dhamartha-suhrit-priyatma-tanaya-pranashayas tvat-krite

"My Lord, sometimes I am puzzled as to how Your Lordship will be able to repay, in gratitude, the devotional service of these residents of Vrindavana. Although I know that You are the supreme source of all benediction, I am puzzled to know how You will be able to repay all the service that You are receiving from these residents of Vrindavana. I think of how You are so kind, so magnanimous, that even Putana, who came to cheat You by dressing herself as a very affectionate mother, was awarded liberation and the actual post of a mother. And other demons belonging to the same family, such as Aghasura and Bakasura, were also favored with liberation. Under the circumstances, I am puzzled. These residents of Vrindavana have given You everything: Their bodies, their minds, their love, their homes. Everything is being utilized for Your purpose. So how will You be able to repay their debt? You have already given Yourself to Putana! I surmise that You shall ever remain a debtor to the residents of Vrindavana, being unable to repay their loving service."*

Here we see Mother Yashoda is eager to protect the wealth in her house. Cowherd people are naturally very determined to attain great wealth in milk and milk-products. Mother Yashoda was eager to protect her wealth of milk. Still, this eagerness only nourished her love for Lord Krishna in vatsalya-rasa. As waves increase the ocean, so these activities increased her love for her son. In her heart she did not think of protecting her own wealth. She only thought: "This is what I must do now". In Shrimad-Bhagavatam 10.9.5 the word "sneha-snutam" shows that she had deep love for her son. Even when her son broke the yogurt pots, she had only a dim reflection of anger. In her heart she was delighted and amused by her son's mischief. This is seen in the following words of Shrimad-Bhagavatam (10.9.7):

uttarya gopi sushritam payah punah
pravishya sandrishya ca dadhy-amatrakam
bhagnam vilokya sva-sutasya karma taj

jahasa tam capi na tatra pashyati

"Mother Yashoda, after taking down the hot milk from the oven, returned to the churning spot, and when she saw that the container of yogurt was broken and that Krishna was not present, she concluded that the breaking of the pot was the work of Krishna.* Seeing this, she smiled."

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 241

Even when he is in distress, a devotee in vatsalya-rasa may pretend to smile in order to reassure Lord Krishna. An example of this is seen in the following words of Shrimad-Bhagavatam (10.11.6):

ulukhalam vikarshantam
damna baddham svam atmajam
vilokya nandah prahasad-
vadano vimumoca ha

"When Nanda Maharaja saw his own son bound with ropes to the wooden mortar and dragging it, he smiled and released Krishna from His bonds."*

An alternate reading here is "prahasad-vadanam" (Lord Krishna was smiling). This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 242

A devotee in vatsalya-rasa may fear that calamities brought by wicked people or other sources may harm Lord Krishna. An example of this is seen in these words spoken by Devaki in Shrimad-Bhagavatam (10.3.29):

janma te mayy asau papo
ma vidyan madhusudana
samudvije bhavad-dhetoh
kamsad aham adhira-dhih

"O Madhusudana, because of Your appearance I am becoming more and more anxious in fear of Kamsa. Therefore, please arrange for that sinful Kamsa to be unable to understand that You have taken birth from my womb."*

The meaning of this verse is clear. This verse was spoken by Shri Devaki.

Anuccheda 243

This fear is also seen in these words of Shrimad-Bhagavatam (10.8.25):

shringy-angi-damshöry-asi-jala-dvija. . .

"When Mother Yashoda and Rohini were unable to protect the babies from calamities threatened by horned cows, by fire, by animals with claws and teeth such as monkeys, dogs, and cats, and by thorns, swords, and other weapons on the ground, they were always in anxiety, and their household engagements were disturbed. At that time they were fully equipoised in the transcendental ecstasy known as the distress of material affection, for this was aroused within their minds."*

For Lord Krishna's welfare a devotee in vatsalya-rasa may worship the demigods or other exalted beings. An example of this is seen in these words of Shrimad-Bhagavatam (10.5.16):

tais taih kamair adinatma
yathocitam apujayat
vishnor aradhanarthaya
sva-putrasyodayaya ca

"The great-minded Maharaja Nanda gave clothing, ornaments, and cows in charity to the cowherd men in order to please Lord Vishnu, and thus he improved the condition of his own son in all respects."*

Here Nanda Maharaja thought: "By these activities Lord Vishnu will be pleased. When He is pleased then good will come to my son." Thinking in this way, Nanda properly performed these activities of worship. That is the meaning here. This verse was spoken by Shрила Shukadeva Gosvami.

Anuccheda 244

Seeing a display of Lord Krishna's extraordinary power, a devotee in vatsalya-rasa may think the power came not from Krishna, but from some other source instead. An example of this is seen in the following words spoken by Lord Krishna's parents in Shrimad-Bhagavatam (10.7.31):

aho bataty-adbhutam esha rakshasa
balo nivrittim gamito 'bhyagat punah
himsrah sva-papena vihimsitah khalah
sadhuh samatvena bhayad vimucyate

"It is most astonishing that although this innocent child was taken away by the Rakshasa to be eaten, He has returned without having been killed or even injured. Because this demon was envious, cruel, and sinful, he has been killed for his own sinful activities. This is the law of nature. An innocent devotee is always protected by the Supreme Personality of Godhead, and a sinful person is always vanquished for his sinful life."*

Lord Krishna's prents thought in this way. Lord Krishna's mother spoke these words of Shrimad-Bhagavatam (10.8.40):

kim swapna. . .

"(Mother Yashoda began to argue with herself:) Is this a dream, or is it an illusory creation by the external energy? Has this been manifested by my own intelligence, or is it some mystic power of my child?"*

After seeing Lord Krishna manifest the entire material universe within His abdomen, Mother Yashoda could not believe that this was a display of her son's great power. She assumed that He had no power to manifest this vision. (She assumed that the vision of the universal form was caused by the Supreme Personality of Godhead, who is different from her son.) She thought in Shrimad-Bhagavatam (10.8.41):

atho yathavan na vitarka-gocaram. . .

"Therefore let me surrender to the Supreme Personality of Godhead and offer my obeisances unto Him, who is beyond the conception of human speculation, the mind, activities, words, and arguments, who is the original cause of this cosmic manifestation, by whom the entire cosmos is maintained, and by whom we can conceive of its existence. Let me simply offer my obeisances, for He is beyond my contemplation, speculation, and meditation. He is beyond all of my material activities."*

Here Mother Yashoda assumes that this vision of the universal form was caused by the Supreme Personality of Godhead (who is different from her son). To become free from seeing this fearful vision, she takes shelter of the Supreme Lord's lotus feet. Then she thought (Shrimad-Bhagavatam 10.8.42):

aham mamasau. . .

"It is by the influence of the Supreme Lord's maya that I am wrongly thinking that Nanda Maharaja is my husband, that Krishna is my son, and that because I am the queen of Nanda Maharaja, all the wealth of cows and calves are my possessions and all the cowherd men and their wives are my subjects. Actually, I also am eternally subordinate to the Supreme Lord. He is my ultimate shelter."*

With these words Mother Yasoda firmly takes shelter of the Supreme Personality of Godhead. Speaking the words "Nanda Maharaja is my husband, that Krishna is my son," she refers to Lord Krishna, who was then before her eyes. Then she says: "I am bewildered (kumatih) by these many manifestations of the universal form (yan-mayaya)." Then she says: "the Supreme Personality of Godhead (sah) is the goal of my life (gatih). There Shрила Shukadeva Gosvami explained (Shrimad-Bhagavatam 10.8.43):

ittham vidita-tattvayam. . .

"Mother Yashoda, by the grace of the Lord, could understand the real truth. But then again, the supreme master, by the influence of the internal potency, Yogamaya, inspired her to become absorbed in intense maternal affection for her son."*

Here the word "tattva" refers to her son. Here the words "sa ishvarah" refer to Lord Krishna's feature as the supreme controller. In Shrimad-Bhagavatam 10.8.42 the words "pranatasmi tat-padam" mean "Let me simply offer obeisances, for He is beyond my contemplation". In Shrimad-Bhagavatam 10.8.43 the words "vaishnavim mayam" may mean "the Supreme Lord's internal potency", or they may also mean "the Supreme Lord's mercy". This is explained in Shrimad-Bhagavatam (10.8.45):

trayya copanishadbhish ca. . .

"The glories of the Supreme Personality of Godhead are studied through the three Vedas, the Upanishads, the literature of sankhya-yoga, and other Vaishnava literature, yet mother Yashoda considered the Supreme Person her ordinary child."*

It is also said in Shrimad-Bhagavatam (10.9.21):

nayam sukhapo bhagavan. . .

"The Supreme Personality of Godhead, Krishna, the son of mother Yashoda, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self."*

In these words the Shrimad-Bhagavatam sings the glories of Mother Yashoda. It is also said in Shrimad-Bhagavatam (10.46.18-19):

api smarati nah krishnah. . .

"Does Krishna remember us? Does He remember His mother and His friends and well-wishers? Does He remember the cowherds and their village of Vraja, of which He is the master? Does He remember the cows, Vrindavana forest, and Govardhana Hill?***

apy ayashyati govindah. . .

"Will Govinda return even once to see His family? If He ever does, we may then glance upon His beautiful face, with its beautiful eyes, nose, and smile."***

After Nanda Maharaja had spoken these words, Uddhava, following the way of this world, to console him spoke these words of Shrimad-Bhagavatam (10.46.30):

yuvam shlaghyatamau nunam. . .

"O respectful Nanda, certainly you and mother Yashoda are the most praiseworthy persons in the entire world, since you have developed such a loving attitude toward Lord Narayana, the spiritual master of all living beings."***

Even as Uddhava spoke these words of praise, Nanda's remained convinced that Krishna was his son and not the Supreme Personality of Godhead. He could not be moved from that idea. Then it is said in Shrimad-Bhagavatam (10.46.44):

evam nisha sa bhruvator vyatita
nandasya krishnanucarasya rajan. . .

"While Krishna's messenger continued speaking with Nanda, the night ended, O king. The women of the cowherd village rose from bed and, lighting lamps, worshiped their household deities. Then they began churning yogurt into butter."***

In this way Uddhava spoke many words to console Nanda Maharaja, who was grieving in separation from Krishna. No matter what Uddhava said, Nanda remained always convinced that Krishna was his son and not the Supreme Personality of Godhead. The truth of Uddhava's words, that Lord Krishna is indeed the original form of the Supreme Personality of Godhead, is elaborately explained in the Krishna-sandarbha. Even at Kuruksetra, when a great host of saintly devotees affirmed that Lord Krishna is indeed the Supreme Personality of Godhead, Nanda and Yashoda remained unconvinced. They continued to believe that Krishna was only their son. This is seen in the following words of Shrimad-Bhagavatam (10.82.35):

tav atmasanam aropya
bahubhyam parirabhya ca
yashoda ca maha-bhaga
sutau vijahatuh shucah

"Raising their two sons onto their laps and holding Them in their arms, Nanda and saintly mother Yashoda forgot their sorrow."***

It is also seen in these words of Shrimad-Bhagavatam (10.47.66):

manaso vrittayo nah syuh. . .

"May our thoughts always take shelter of Krishna's lotus feet, may our words always chant His names, and may our bodies always bow down to Him and serve Him."***

Even though the truth that Shri Krishna is the all-powerful Supreme Personality of Godhead was again and again proved to him, Nanda Maharaja continued to believe Krishna was only his son and nothing more. These words (Shrimad-Bhagavatam 10.47.66) Nanda spoke to Uddhava mean: "We pray that birth after birth we may love Krishna." This prayer of love spoken by Nanda is filled with anuraga love. Love is not absent from it. Then it is said in Shrimad-Bhagavatam (10.47.65):

tam nirgatam samasadya
nanopayana-panayah
nandadayo 'nuragena
pravocann ashru-locanah

"As Uddhava was about to leave, Nanda and the others approached him bearing various items of worship. With tears in their eyes they addressed him as follows."***

In these verses it is seen that Nanda and Yashoda are filled with anuraga ecstatic love for Lord Krishna. Their devotion to the Lord is not in the mood of awe and veneration, the mood of appreciating Lord Krishna's supreme power and opulence. Here Uddhava thinks: "Although I am far from attaining this kind of good fortune, I still pray that someday I will attain this kind of ecstatic love. I pray this love will not be denied to me." With a voice choked with emotion Uddhava prays in this way. Praying that in some other lifetime he may some day attain this kind of anuraga ecstatic love, Uddhava says (Shrimad-Bhagavatam 10.47.67):

karmabhir bhramyamanaanam. . .

"Wherever we are made to wander about this world by the Supreme Lord's will, in accordance to the reactions to our fruitive work, may our good works and charity always grant us love for Lord Krishna."***

Shrimad-Bhagavatam 10.47.66 may be interpreted in two ways. It may be interpreted to refer to vatsalya-rasa alone, or it may also be interpreted to refer to the other rasas also. Here the phrase beginning with the word "pada" (taking shelter of Krishna's feet) is considered appropriate in vatsalya-rasa because Nanda Maharaja feels great anguish because he cannot associate with Krishna who has gone to a faraway country. A similar situation in karuna-rasa is seen in the story of Maharaja Citraketu. Here the word "prahvana" means "bowing down". In Shrimad-Bhagavatam 10.47.67 the word "ishvare" is used, as it was used before, as an affectionate term used to address a child. It is sometimes used in that way in this world. These are included amongst the udbhasvaras. Now the sattvika-bhavas will be considered. Of these there are eight, as were described before. For Lord Krishna's mother there is a ninth sattvika-bhava, which is milk flowing from her breasts. Now the sancari-bhavas will be considered. These are: 1. those born from the pastimes Lord Krishna directly performs, and 2. those born from the pastimes of power and opulence manifest with the aid of Lord Krishna's pastime potency. The first of these is seen in these words of Shrimad-Bhagavatam (10.8.34):

kasman mridam adantatman. . .

"Dear Krishna, why are You so restless that You have eaten dirt in a solitary place? This complaint has been lodged against You by all Your playmates, including Your elder brother, Balarama. How is this?"***

This is an example of Lord Krishna's restlessness. The second of these sancari-bhavas (those pastimes of power and opulence manifest with the aid of Lord Krishna's pastime potency) is seen in these words of Shrimad-Bhagavatam (10.8.37):

sa tatra dadrishe vishvam. . .

"When Krishna opened His mouth wide by the order of Mother Yashoda, she saw within His mouth all moving and nonmoving entities, outer space, and all directions, along with mountains, islands, oceans, the surface of the earth, the blowing wind, fire, the moon, and stars. She saw the planetary systems, water, light, air, sky, and creation by transformation of akankara. She also saw the senses, the mind, sense perception, and the three qualities goodness, passion, and ignorance. She saw the time allotted for the living entities, she saw natural instinct and the reactions of karma, and she saw desires and different varieties of bodies, moving and nonmoving. Seeing all these aspects of the cosmic manifestation, along with herself and Vrindavana-dhama, she became doubtful and fearful of her son's nature."*

In this passage is seen Mother Yashoda's wonder and doubt. Here the sthayi-bhava is vatsalya-rasa. This sthayi-bhava is seen in these words of Shrimad-Bhagavatam (10.8.23):

tan-matarau nija-sutau ghrinaya snuvantya
pankanga-raga-rucirav upagrihya dorbhyam
dattva stanam prapibato sma mukham nirikshya
mugdha-smitalpa-dashanam yayatuh pramodam

"Dressed with muddy earth mixed with cow dung and cow urine, the babies looked very beautiful, and when They went to Their mothers, both Yashoda and Rohini picked Them up with great affection, embraced Them, and allowed Them to suck the milk flowing from their breasts. While sucking the breast, the babies smiled, and Their small teeth were visible. Their mothers, upon seeing those beautiful teeth, enjoyed great transcendental bliss."*

In this verse the word "tan-matarau" means "the mothers of Krishna and Balarama", and "ghrinaya" means "with compassion". Shrimad-Bhagavatam 10.8.23 was spoken by Shrila Shukadeva Gosvami.

Anuccheda 245

Vatsalya-rasa is wonderful with many vibhavas and other bhavas. Even before the devotees have seen Lord Krishna for the first time, these ecstasies are manifest. This is seen in the following words of Shrimad-Bhagavatam (10.5.9):

gopyash cakarnya mudita
yashodayah sutodbhavam
atmanam bhushayam cakrur
vastrakalpanadibhih

"The gopi wives of the cowherd men were very pleased to hear that mother Yashoda had given birth to a son, and they began to decorate themselves very nicely with proper dresses, ornaments, black ointment for the eyes, and so on."*

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 246

After the devotees attain Lord Krishna's direct association the ecstasies of vatsalya-rasa become perfectly manifest. They are seen in these words of Shrimad-Bhagavatam (10.5.12):

ta ashishah. . .

"Offering blessings to the newborn child, Krishna, the wives and the daughters of the cowherd men said, 'May You become the king of Vraja and logn maintain all its inhabitants.' They sprinkled a mixture of turmeric powder, oil, and water upon the birthless Supreme Lord and offered their prayers."*

When the devotees become separated from Lord Krishna, the ecstasies of vatsalya-rasa are also seen. An example is given in these words of Shrimad-Bhagavatam (10.46.27-28):

iti samsmritya samsmritya
nandah krishnanurakta-dhih
aty-utkanöho 'bhavat tushnim
prema-prasara-vihvalah

"Thus intensely remembering Krishna again and again, Nanda Maharaja, his mind completely attached to the Lord, felt extreme anxiety and fell silent, overcome by the strength of his love."***

yashoda varnyamanani
putrasya caritani ca
shrinvaty ashruni avasrakshit
sneha-snuta-payodhara

"As mother Yashoda heard the descriptions of her son's activities, she poured out her tears, and milk flowed from her breasts out of love."***

The meaning of Shrimad-Bhagavatam 10.46.27-28 is clear. These verses were spoken by Shrila Shukadeva Gosvami.

Anucchedas 247 and 248

After being separated from Him, when they again meet Krishna, the devotees in vatsalya-rasa are very pleased. This is seen in the following words of Shrimad-Bhagavatam (10.82.35):

tav atmasanam aropya

"Raising their two sons onto their laps and holding Them in their arms, Nanda and saintly mother Yashoda

forgot their sorrow."***

These ecstasies are also seen in these words of Shrimad-Bhagavatam (10.84.66):

nandas tu sakhyuh priya-krit
premna govinda-ramayoh
adya sva iti masams trin
yadubhir manito 'vasat

"And on his part, Nanda was also full of affection for his friend Vasudeva. Thus during the following days Nanda would repeatedly announce, 'I will be leaving later today' and 'I will be leaving tomorrow'. But out of love for Krishna and Balarama he remained there for three more months, honored by all the Yadus."***

In this verse it is said: "But out of love for Krishna and Balarama he remained there for three more months." For three months he would repeatedly announce, 'I will be leaving later today' and 'I will be leaving tomorrow'." Overcome with bliss, Nanda felt those three months apss as if they were only two days. Someone may ask: "What did he do as he resided there?" The answer is given here in the words: "Nanda was also full of affection for his friend Vasudeva." This means that when Vasudeva was present Nanda did not act as if Krishna were his son. Neither did he attempt to take Krishna back with him to Vraja. Then it is said here: "Nanda was honored by all the Yadus." Afterward Nanda was again separated from Lord Krishna. This is described in the following words of Shrimad-Bhagavatam (10.84.67-69):

tatah kamaih puryamanah
sa-vrajah saha-bandhavah
parardhyabharana-kshauma-
nananarghya-paricchadaih

vasudevograsenabhyam
krishnoddhava-baladibhih
dattam adaya paribarham
yapito yadubhir yayau

"Then, after Vasudeva, Ugrasena, Krishna, Uddhava, Balarama, and others had fulfilled his desires and presented him with precious ornaments, fine linen, and varieties of priceless household furnishing, Nanda Maharaja accepted all these gifts and took his leave. Seen off by all the Yadus, he departed with his family members and the residents of Vraja."***

nando gopas ca gopyash ca
govinda-caranambuje
manah kshiptam punar hartum
anisha mathuram yayau

"Unable to withdraw their minds from Lord Govinda's lotus feet, where they had surrendered them, Nanda and the cowherd men and women returned to Mathura."***

In Shrimad-Bhagavatam 10.84.67 the word "kamaih" means "with the desires that begin with the desire that Krishna would return to Vraja", and the word "puryamanah" means "satisfied by Lord Krishna". It was Lord Balarama who returned to Vraja. In describing that pastime Shrila Shukadeva Gosvami said in Shrimad-Bhagavatam (10.65.6):

krishne kamala-patrakshe
sanyastakhila-radhasah

"The cowherds had dedicated everything to lotus-eyed Krishna."***

Shrila Shridhara Svami comments:

"In this verse the word `krishne' means `for the purpose of attaining Lord Krishna's association', and `sanyastakhila-radhasah' means `they renounced everything'."

In Shrimad-Bhagavatam 10.84.67-69 it is said: "With great love Vasudeva and the others gave gifts of many ornaments." Here the word "apitah" means "escorted by a great army". Shrimad-Bhagavatam 10.84.69 describes the great love the people of Vraja felt for Lord Krishna. When they had returned to Mathura, the cowherd people again yearned for Lord Krishna's association. Shrimad-Bhagavatam 10.84.66-69 was spoken by Shrila Shukadeva Gosvami.

Anuccheda 249

It was after these pastimes that the citizens of Dvaraka spoke these words of Shrimad-Bhagavatam (1.11.9):

yarhy ambujakshapasasara bho bhavan
kurun madhun vatha suhrid-didrikshaya

"O lotus-eyed Lord, whenever You go away to Mathura-Vrindavana or Hastinapura to meet Your friends and relatives, every moment of Your absence seems like a million years. O infallible one, at that time our eyes become useless, as if bereft of sun."*

In Shri Krishna-sandarbha (Anuccheda 174) it was explained that Lord Krishna resides in Vraja eternally in His aprakaōa (unmanifest) form, and therefore they people of vraja are never truly separated from Him. Their desire to associate with Him is always satisfied. In this way vatsalya-rasa has been described.

Now sakhya-rasa will be described. In this rasa the alambana is Lord manifest as a friend. The vishaya is Lord Krishna. The asraya is the friends who participate in Lord Krishna's glorious pastimes. In this rasa the Lord sometimes manifests a form-armed form and other times manifests a humanlike form. The four-armed form is described by Arjuna in these words of Bhagavad-gita (11.46):

tenaiva rupena catur-bhujena
sahasra-baho bhava vishva-murte

"O universal form, O thousand-armed Lord, I wish to see You in Your four-armed form."*

Afterward, when Lord Krishna's humanlike form was manifest, Arjuna said in Bhagavad-gita (11.51):

drishövedam manusham rupam
tava saumyam janardana
idanim asmi samvrittah
sa-cetah prakritim gatah

"When Arjuna saw Krishna in His original form, he said: O Janardana, seeing this humanlike form, so very beautiful, I am now composed in mind, and I am restored to my original nature."*

Amongst the devotees in sakhya-rasa are the mitras, suhrits, and sakhas. Among the suhrits, Shri Bhimasena and Shri Draupadi are prominent. Among the sakhas, Shriman Arjuna and Shridama Vipra are prominent. In Gokula the gopa Shridama is prominent. These great devotees are glorified in Shrimad-Bhagavatam and other scriptures. In the Agama-sastras, Vasudama, Kinkini, and other devotees in sakhya-rasa are described. In the Bhavishya Purana's description of pastimes of wrestling, the names of some devotees in sakhya-rasa are given in these words:

subhadra-mandalibhadra-
bhadravardhana-gobhaöah
yakshendrabhaöah. . .

"Subhadra, Mandalibhadra, Bhadravardhana, Gobhaöa, and Yakshendrabhaöa participated in these pastimes."

The gopas in sakhya-rasa are also described in these words of Shrimad-Bhagavatam (10.12.2):

tenaiva sakam prithukah sahasrashah. . .

"At that time, hundreds and thousands of cowherd boys came out of their respective homes in Vrajabhumi and joined Krishna, keeping before them their hundreds and thousands of groups of calves. The boys were very beautiful, and they were equipped with lunch bags, bugles, flutes, and sticks for controlling the calves."*

These gopas were all Lord Krishna's equals. It is said in the scriptures:

gopaih samana-guna-shila-vayo-vilasa-vashaish ca

"In their qualities, character, age, pastimes, and garments, the gopa boys were like Krishna."

Of the gopas it is also said in Shrimad-Bhagavatam (10.18.11):

gopa jati-praticchanna. . .

"O King, demigods disguised themselves as members of the cowherd community and, just as dramatic dancers praise another dancer, worshiped Krishna and Balarama, who were also appearing as cowherd boys."***

This verse has been explained in Shri Krishna-sandarbha, Anuccheda 117. The gopas' great learning is seen in these words they spoke in Shrimad-Bhagavatam (10.23.8):

diksayah pashu-samsthayah. . .

"Except during the interval between the initiation of the performer of a sacrifice and the actual sacrifice of the animal, O most pure brahmanas, it is not contaminating for even the initiated to partake of food, at least in sacrifices other than the Sautramani."***

The gopas' expert artistic skill is seen in these words of Shrimad-Bhagavatam (10.18.13):

kvacin nrityatsu canyeshu. . .

"While the other boys were dancing, O King, Krishna and Balarama would sometimes accompany them with song and instrumental music, and sometimes the two Lords would praise the boys, saying, ``Very good! Very good!' "***

In these words Lord Krishna Himself praised the gopas' glorious qualities. The gopas are of three kinds: 1. sakha (ordinary friends), 2. priya-sakha (more confidential friends), and 3. priya-narma-sakha (intimate friends). The gopa Shridamaa and the other gopas enjoy very sweet pastimes with Lord Krishna. They are described in these words of Shrimad-Bhagavatam (10.12.11):

ittham satam. . .

"In this way, all the cowherd boys used to play with Krishna, who is the source of the Brahman effulgence for jnanis desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune?"*

In this rasa lord Krishna is the alambana. Lord Krishna as the alambana is described in these words of Shrimad-Bhagavatam (10.21.5):

barhapidam naöa-vara-vapuh. . .

"Wearing a peacock-feather ornament upon His head, blue karnikara flowers on His ears, a yellow garment as brilliant as gold, and the Vaijayanti garland, Lord Krishna exhibited His transcendental form as the greatest of dancers as He entered the forest of Vrindavana, beautifying it with the marks of His footprints. He filled the holes of His flute with the nectar of His lips, and the cowherd boys sang His glories."***

Now the uddipanas in this rasa will be considered. Amongst these uddipanas are included the following transcendental qualities: loving friendship, straightforwardness, gratitude, intelligence, learning, glory, expert skill, heroism, strength, tolerance, mercy, and giving delight to the people. Also included amongst these uddipanas are youthful handsomeness, all-auspicious bodily features, and other qualities. For the suhrit friends the qualities beginning with straightforwardness are prominent. For the sakha friends the qualities beginning with handsomeness and skill are prominent. For the mitra friends the qualities beginning with straightforwardness, handsomeness, and skill are prominent. The suhrit, sakha, and mitra kinds of friendship are mentioned by lamenting Arjuna in these words of Shrimad-Bhagavatam (1.15.4):

sakhyam maitrim sauhridam ca. . .

"Remembering Lord Krishna and His well wishes, benefactions, intimate familial relations and His chariot driving, Arjuna, overwhelmed and breathing very heavily, began to speak."***

Lord Krishna's friendly affection for the gopas is seen in these words of Shrimad-Bhagavatam (10.13.13 and 16):

tan drisöva bhaya-santrastan
uce krishno'sya bhi-bhayam
mitrany ashan ma viramate-
haneshye vatsakan aham

"When Krishna saw that His friends the cowherd boys were frightened, He, the fierce controller even of fear itself, said, just to mitigate their fear, 'My dear friends, do not stop eating. I shall bring your calves back to this spot by personally going after them Myself.' "***

tato vatsan adrishövaitya
puline 'pi ca vatsapan
ubhav api vane krishno
vicikaya samantatah

"Thereafter, when Krishna was unable to find the calves, He returned to the bank of the river, but there He was also unable to see the cowherd boys. Thus He began to search for both the calves and the boys, as if He could not understand what had happened."*

The meaning of these verses (Shrimad-Bhagavatam 10.13.13 and 16) is clear. These verses were spoken by Shrila Shukadeva Gosvami.

Anuccheda 250

Sakhya-rasa is also seen in these words of Shrimad-Bhagavatam (10.15.52):

anvamamsata tad rajan
govindanugrahekshitam. . .

"O King, the cowherd boys then considered that although they had drunk poison and in fact had died, simply by the merciful glance of Govinda they had regained their lives and stood up by their own strength."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 251

Sakhya-rasa is again seen in these words of Shrimad-Bhagavatam (10.13.5):

aho 'tiramyam pulinam vayasyah. . .

"My dear friends, just see how this riverbank is extremely beautiful because of its pleasing atmosphere. And just see how the blooming lotuses are attracting bees and birds by their aroma. The humming and chirping of the bees and birds is echoing throughout the beautiful trees in the forest. Also, here the sands are clean and soft. Therefore, this must be considered the best place for our sporting and pastimes."*

The meaning of this verse is clear. This verse was spoken by the Supreme Personality of Godhead.

Anuccheda 252

Sakhya-rasa is again seen in these words of Shrimad-Bhagavatam (10.15.16):

kvacit pallava-talpesu
niyuddha-shrama-karshitah
vriksha-mulashrayah shete
gopotsangopabarhanah

"Sometimes Lord Krishna grew tired from fighting and lay down at the base of a tree, resting upon a bed made of soft twigs and buds and using the lap of a cowherd friend as His pillow."*

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 253

Sakhya-rasa is again seen in these words of Shrimad-Bhagavatam (10.35.20):

kunda-dama. . .narma-dah pranayinam vijahara

"O sinless Yashoda, your darling child, the son of Maharaja Nanda, has festively enhanced His attire with a jasmine garland, and He is now playing along the Yamuna in the company of the cows and cowherd boys, amusing His dear companions."***

Anuccheda 254

Sakhya-rasa is again seen in these words of Shrimad-Bhagavatam (10.35.18):

mani-dharah. . .pranayino 'nucarasya kadamse
prakshipan bhujam agayata yatra

"Now Krishna is standing somewhere counting His cows on a string of gems. He wears a garland of tulasi flowers that bear the fragrance of His beloved, and He has thrown His arm over the shoulder of an affectionate cowherd boyfriend. "***

The meaning of this verse is clear. This verse was spoken by the gopis.

Anuccheda 255

When Lord Krishna enjoys pastimes as a kshatriya (at Mathura and Dvaraka), the suhrit friends are more numerous. When Lord Krishna enjoys pastimes as a gopa, the sakha friends are more numerous. For these suhrit friends Lord Krishna's pastimes as a heroic warrior and other like pastimes are prominent. For the gopa sakha freinds Lord Krishna's pastimes of joking, singing, conversing, calling the cows, playing the flute, showing artistic skill, and other like pastimes are prominent. Lord Krishna's pastimes of joking are seen in these words of Shrimad-Bhagavatam (10.13.11):

bibhrad venum jaöhara-paöayoh. . .
. . .tishöhan madhye sva-parisuhrido hasayan narmabhih svaih. . .

"Krishna is yajna-bhuk-that is, He eats only offerings of yajna-but to exhibit His childhood pastimes, He now sat with His flute tucked between His waist and His tight cloth on His right side and with His horn bugle and cow-driving stick on His left. Holding in His hand a very nice preparation of yogurt and rice, with pieces of suitable fruit between His fingers, He sat like the whorl of a lotus flower, looking forward toward all His friends, personally joking with them and creating jubilant laughter among them as He ate. At that time, the denizens of heaven were watching, struck with wonder at how the Personality of Godhead, who eats only in

yajna, was now eating with His friends in the forest."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 256

Some of the other pastimes Lord Krishna enjoys with the gopa sakhas are seen in these words of Shrimad-Bhagavatam (10.15.9-10):

evam vrindavanam shrimat
krishnah prita-manah pashun
reme sancarayann adreh
sarid-rodhahsu sanugah

"Thus expressing His satisfaction with the beautiful forest of Vrindavana and its inhabitants, Lord Krishna enjoyed tending the cows and other animals with His friends on the banks of the river Yamuna below Govardhana Hill."***

kvacid gayati gayatsu
madandhalishv anuvrataih
upagiyamana-caritah
pathi sankarshanavitah. . .

"Sometimes the honeybees in Vrindavana became so mad with ecstasy that they closed their eyes and began to sing. Lord Krishna, moving along the forest Path with His cowherd boyfriends and Baladeva, would then respond to the bees by imitating their singing while His friends sang about His pastimes. Sometimes Lord Krishna would imitate the chattering of a parrot, sometimes, with a sweet voice, the call of a cuckoo, and sometimes the cooing of swans. Sometimes He vigorously imitated the dancing of a peacock, making His cowherd boyfriends laugh."***

Anuccheda 257

These pastimes are also seen in these words of Shrimad-Bhagavatam (10.13.12-13):

megha-gambhiraya vaca
namabhir dura-gan pashun
kvacid ahvayati pritya
go-gopala-manojnaya

"Sometimes, with a voice as deep as the rumbling of clouds, He would call out with great affection the names of the animals who had wandered far from the herd, thus enchanting the cows and the cowherd

boys."***

cakora-kraunca. . .

"Sometimes He would cry out in imitation of birds such as the cakoras, krauncas, cakahvas, bharadajas and Peacocks, and sometimes He would run away with the smaller animals in mock fear of lions and tigers."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 258

These pastimes are also seen in these words of Shrimad-Bhagavatam (10.18.19):

tatropahuya gopalan
krishnah praha vihara-vit
he gopa viharishyamo
dvandvi-bhuya yatha-yatham

"Krishna, who knows all sports and games, then called together the cowherd boys and spoke as follows:
`Hey cowherd boys! Let's play now! We'll divide ourselves into two even teams.'***"

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 259

These pastimes are also seen in these words of Shrimad-Bhagavatam (10.14.47):

barha-prasuna-vana-dhatu-vicitritangah
proddama-venu-dala-shringa-ravotsavadhyah. . .

"When Krishna returned home to Vrajabhumi, He was seen by all the inhabitants of Vrindavana. He was wearing a peacock feather in His helmet, which was also decorated with forest flowers. Krishna was also garlanded with flowers and painted with different colored minerals collected from the caves of Govardhana Hill. Govardhana Hill is always famous for supplying natural red dyes, and Krishna and His friends painted their bodies with them. Each of them had a bugle made of buffalo horn and a stick and a flute, and each called his respective calves by their particular names. They were so proud of Krishna's wonderful activities that, while entering the village, they all sang His glories. All the gopis in Vrindavana saw beautiful Krishna entering the village."*

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Lord Krishna's apperance when He wears the garments of a gopa, wearing colorful and wonderful garments, sash, pearls, and ornaments are seen in these words of Shrimad-Bhagavatam (10.21.19):

ga gopakair anu-vanam nayatoh. . .
. . .niryoga-pasha-krita-lakshanayor vicitram

"My dear friends, as Krishna and Balarama pass through the forest with Their cowherd friends, leading Their cows, They carry ropes to bind the cows' rear legs at the time of milking. When Lord Krishna plays on His flute, the sweet music causes the moving living entities to become stunned and the nonmoving trees to tremble with ecstasy. These things are certainly very wonderful."***

Lord Krishna's appearance dressed as a wrestler is described in these words of Shrimad-Bhagavatam (10.35.6):

barhina-stabaka-dhatu-palashair
baddha-malla-paribarha-vidambah. . .

"My dear gopi, sometimes Mukunda imitates the appearance of a wrestler by decorating Himself with leaves, peacock feathers and colored minerals. Then, in the company of Balarama and the cowherd boys, He plays His flute to call the cows. At that time the rivers stop flowing, their water stunned by the ecstasy they feel as they eagerly wait for the wind to bring them the dust of His lotus feet. But like us, the rivers are not very pious, and thus they merely wait with their arms trembling out of love."***

Lord Krishna's appearance dressed as a dancer is described in these words of Shrimad-Bhagavatam (10.23.22):

shyamam hiranya-paridhim. . .naöa-vesham

"His complexion was dark blue and His garment golden. Wearing a peacock feather, colored minerals, sprigs of flower buds, and a garland of forest flowers and leaves, He was dressed just like a dramatic dancer."***

The elder gopas' appearance dressed like kings is described in these words of Shrimad-Bhagavatam (10.5.8):

maharha-vastrabharana-
kancukoshnisha-bhushitah
gopah samayuyu rajan. . .

"O King Parikshit, the cowherd men dressed very opulently with valuable ornaments and garments such as coats and turbans."*

In Dvaraka and other like places Lord Krishna wears a great variety of garments. In Gokula Lord Krishna primarily wears the standard upper and lower garments of a pious householder. Lord Krishna's Gokula garments are described in these words of Shrimad-Bhagavatam (10.15.45):

nivim vasitva ruciram

"By being bathed and massaged, the two young Lords were relieved of the weariness caused by walking on the country roads. Then They were dressed in attractive robes and decorated with transcendental garlands and fragrances."***

Lord Krishna's paraphernalia include His garments, ornaments, conchshell, cakra, buffalo-horn bugle, flute, stick, and dear associates. The appropriate times are the times appropriate for specific pastimes. Some of these pastimes are seen in the following verses of Shrimad-Bhagavatam (10.20.25-31):

evam vanam tad varshishöham
pakva-kharjura jambumat
go-gopalair vrito rantum
sa-balah pravishad dharih

"When the Vrindavana forest had thus become resplendent, filled with ripe dates and jambu fruits, Lord Krishna, surrounded by His cows and cowherd boyfriends and accompanied by Shri Balarama, entered that forest to enjoy."***

dhenavo manda-gaminyah. . .

"The cows had to move slowly because of their weighty milk bags, but they quickly ran to the Supreme Personality of Godhead as soon as He called them, their affection for Him causing their udders to become wet."***

vanaukasah pramuditah. . .

"The Lord saw the joyful aborigine girls of the forest, the trees dripping sweet sap, and the mountain waterfalls, whose resounding indicated that there were caves nearby."***

kvacid vanaspati-krode. . .

"When it rained, the Lord would sometimes enter a cave or the hollow of a tree to play and to eat roots

and fruits."***

dadhy-odanam samanitam. . .

"Lord Krishna would take His meal of boiled rice and yogurt, sent from home, in the company of Lord Sankarshana and the cowherd boys who regularly ate with Him. They would all sit down to eat on a large stone near the water."***

shadvalopari samvishya. . .
pravriö-shriyam ca tam vikshya. . .

"Lord Krishna watched the contented bulls, calves and cows sitting on the green grass and grazing with closed eyes, and He saw that the cows were tired from the burden of their heavy milk bags. Thus observing the beauty and opulence of Vrindavana's rainy season, a perennial source of great happiness, the Lord offered all respect to that season, which was expanded from His own internal potency."***

The meaning of these verses is clear. These verses were spoken by Shrila Shukadeva Gosvami.

Anuccheda 261

Now other features of sakhya-rasa will be considered. Amongst the anubhavas are the udbhasvaras. Amongst the suhrt friends the udbhasvaras include attempts to bring limitless good fortune to Krishna, discussion of what is proper and improper, smiling conversations, and other like activities. Amongst the sakha friends the udbhasvaras include activities of unwavering affection, activities like various playful games, singing, artistic skill, eating together, sitting down together, taking naps, and other like pastimes. Telling jokes, hearing descriptions of confidential pastimes, and other like activities are also included here. These friends are glorified in the following words of Shrimad-Bhagavatam (10.12.11):

ittham satam. . .

"In this way, all the cowherd boys used to play with Krishna, who is the source of the Brahman effulgence for jnanis desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune?"*

The sakha friends are also described in these words of Shrimad-Bhagavatam (10.18.9-14):

pravala-barha-stabaka-
srag-dhatu-krita-bhushanah
rama-krishnadayo gopa
nanritur yuyudhur jaguh

"Decorating themselves with newly grown leaves, along with peacock feathers, garlands, clusters of flower buds, and colored minerals, Balarama, Krishna and Their cowherd friends danced, wrestled and sang."***

krishnasya nrityatah kecij
jaguh kecid avadayan
venu-panitalaih shringaih
prashashamsur athapare

"As Krishna danced, some of the boys accompanied Him by singing, and others by playing flutes, hand cymbals and buffalo horns, while still others praised His dancing."***

gopa jati-praticchanna
deva gopala-rupinau
idire krishna-ramau ca
naöa iva naöam nripa

"O King, demigods disguised themselves as members of the cowherd community and, just as dramatic dancers praise another dancer, worshiped Krishna and Balarama, who were also appearing as cowherd boys."***

bhramanair langhanaih kshepair
asphoöana-vikarshanaih
cikridatur niyuddhena
kaka-paksha-dharau kvacit

"Krishna and Balarama played with Their cowherd boyfriends by whirling about, leaping, hurling, slapping and fighting. Sometimes Krishna and Balarama would pull the hair on the boys' heads."***

kvacin nrityatsu canyeshu
gayakau vadakau svayam
shashamsatur maha-raja
sadhu sadhv iti vdinau

"While the other boys were dancing, O King, Krishna and Balarama would sometimes accompany them with song and instrumental music, and sometimes the two Lords would praise the boys, saying, ``Very good! Very good!""***

kvacid bilvaih kvacit kumbhaih. . .

"Sometimes the cowherd boys would play with bilva or kumbha fruits, and sometimes with handfuls of amalaka fruits. At other times they would play the games of trying to touch one another or of trying to identify somebody while one is blindfolded, and sometimes they would imitate animals and birds."***

The meaning of these verses is clear. These verses were spoken by Shrila Shukadeva Gosvami.

Anuccheda 262

Lord Krishna's pastimes with His sakha friends are also described in these words of Shrimad-Bhagavatam (10.13.8):

krishnasya vishvak puru-raji-mandalair
abhyananah phulla-drisho vrajarbhakah
sahopavishöa vipine virejush
c hada yathambhoruha-karnikayah

"Like the whorl of a lotus flower surrounded by its petals and leaves, Krishna sat in the center, encircled by lines of His friends, who all looked very beautiful. Every one of them was trying to look forward toward Krishna, thinking that Krishna might look toward him. In this way they all enjoyed their lunch in the forest."*

These pastimes are also described in these words of Shrimad-Bhagavatam (10.13.9-10):

kecit pushpair dalaih kecit. . .

"Among the cowherd boys, some placed their lunch on flowers, some on leaves, fruits, or bunches of leaves, some actually in their baskets, some on the bark of trees and some on rocks. This is what the children imagined to be their plates as they ate their lunch."*

sarve mitho darshayantah
sva-sva-bhojya- rucim prithak
hasanto hasayantash ca-
bhyavajahruh sahashvarah

"All the cowherd boys enjoyed their lunch with Krishna, showing one another the different tastes of the different varieties of preparations they had brought from home. Tasting one another's preparations, they began to laugh and make one another laugh."*

The meaning of these verses is clear. These verses were spoken by Shrila Shukadeva Gosvami.

Anuccheda 263

Now other aspects of sakhya-rasa will be considered. Now the sattvika-bhavas of the suhrit and sakha friends will be considered. Shedding tears is among the sattvika-bhavas of the suhrit friends. This is described in the following words of Shrimad-Bhagavatam (10.71.27):

tam matuleyam parirabhya nirvrito
bhimah smayan prema-jalakulendriyah
yamau kiriöi ca suhrittamam muda
praviddha-bashpah parirebhire 'cyutam

"Then Bhima, his eyes brimming with tears, laughed with joy as he embraced his maternal cousin Krishna. Arjuna and the twins-Nakula and Sahadeva-also joyfully embraced their dearest friend, the infallible Lord, and they cried profusely."***

Of the Lord's associates described here some were elder than Krishna and some younger than Krishna. Still, all of them considered Krishna their suhrit friend. There is no rasabhasa in this. This is a proper arrangement of the rasas. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 264

Devastation is a sattvika-bhava manifest among the sakha friends. It is described in these words of Shrimad-Bhagavatam (10.16.10):

tam naga-bhoga-parivitam adrishöa-ceshöam
alokya tat-priya-sakhah pashupa bhrishartah
krishne 'rpitatma-suhrid-artha-kalatra-kama
dukhhanusoka-bhaya-mudha-dhiyo nipetuh

"When the members of the cowherd community, who had accepted Krishna as their dearest friend, saw Him enveloped in the snake's coils, motionless, they were greatly disturbed. They had offered Krishna everything--their very selves, their families, their wealth, wives and all pleasures. At the sight of the Lord in the clutches of the Kaliya snake, their intelligence became deranged by grief, lamentation and fear, and thus they fell to the ground."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 265

Now the sancari-bhavas will be considered. An example of the sancari-bhava harsha (joy) manifest among the suhrit friends is seen in Shrimad-Bhagavatam 10.71.27 (which was quoted in Anuccheda 263). This same sancari-bhava (joy) as manifested among the sakha friends is seen in these words of Shrimad-Bhagavatam (10.17.13-14):

krishnam hradad vinishkrantam. . .

. . .upalabhyotthitah sarve
labdha-prana ivasavah
pramoda-nibhritatmano
gopah prityabhirebhire

"Krishna rose up out of the lake wearing divine garlands, fragrances and garments, covered with many hne jewels, and decorated with gold. When the cowherds saw Him they all stood up immediately, just like an unconscious person's senses coming back to life. Filled with great joy, they affectionately embraced Him."***

The meaning of these verses is clear. These verses were spoken by Shrila Shukadeva Gosvami.

Anuccheda 266

In sakhya-rasa the sthayi-bhava is friendship. For Shridama Vipra and others like him the sentiment of friendship is lessened by awareness of the Lord's power and opulence. For Arjuna and others like him, however, their awareness of the Lord's friendship and opulence is itself lessened. For the gopa boys there is no awareness of the Lord's power and opulence. Therefore their friendship is pure and unalloyed. Their sentiment of friendship is never altered. Their friendship is described in the following words in relation to Lord Balarama's return to Vraja (Shrimad-Bhagavatam 10.65.5):

samupetyatha gopalan
hasya-hasta-grahadibhih. . .

"Lord Balarama then paid proper respects to the elder cowherd men, and the younger ones all greeted Him respectfully. He met them all with smiles, handshakes, and so on."***

In this way the activities of the Lord's friends are seen. The different kinds of suhrit friends may be seen in Shrimad-Bhagavatam 10.71.27 (which was quoted here in Anuccheda 263). An example of the activities of the sakha friends is seen in these words of Shrimad-Bhagavatam (10.58.13-14):

ekada ratham aruhya
vijayo vanara-dhvajam
gandivam dhanur adaya
tunau cakshaya-sayakau

sakam krishnena sannaddho
vihartum vipinam mahat
bahu-vyala-mrigakirnam
pravishat para-vira-ha

"Once Arjuna, the layer of powerful enemies, donned his armor, mounted his chariot flying the flag of Hanuman, took up his bow and his two inexhaustible quivers, and went to sport with Lord Krishna in a large

forest filled with fierce animals."***

If this passage had been prose the word sequence would have been "krishnena sakam vihartum". This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 267

The gopa sakhas are described in these words of Shrimad-Bhagavatam (10.12.2):

tenaiva sakam prithukah sahasrashah
snigdha sushig-vetra-vishana-venavah
svan svan sahasropari-sankhyayanvitan
vatsan puraskritya viniryayur muda

"At that time, hundreds and thousands of cowherd boys came out of their respective homes in Vrajabhumi and joined Krishna, keeping before them their hundreds and thousands of groups of calves. The boys were very beautiful, and they were equipped with lunch bags, bugles, flutes, and sticks for controlling the calves."*

In this verse the word "eva" (indeed) emphasizes the gopas' great attachment to Lord Krishna.

Anuccheda 268

The gopis' attachment to Krishna is also seen in these words of Shrimad-Bhagavatam (10.12.6):

yadi duram gatah krishno
vana-shobhekshanaya tam
aham purvam aham purvam
iti samsprishya remire

"Sometimes Krishna would go to a somewhat distant place to see the beauty of the forest. Then all the other boys would run to accompany Him, each one saying, "'I shall be the first to run and touch Krishna! I shall touch Krishna first!" In this way they enjoyed life by repeatedly touching Krishna."*

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 269

The gopa sakhas' friendship with Lord Krishna is also seen in these words of Shrimad-Bhagavatam (10.14.45):

ucush ca suhridah krishnam
sv-agatam te 'ti-ramhasa
naiko 'py abhoji kavala
ehiitah sadhu bhujiyatam

"They began to laugh, thinking that Krishna was not willing to leave their lunchtime company. They were very jubilant and invited Him, "Dear friend Krishna, You have come back so quickly! All right, we have not as yet begun our lunch, not even taken one morsel of food. So please come and join us and let us eat together."*

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 270

Lord Krishna is like the gopa boys' very life. This is seen in the following words of Shrimad-Bhagavatam (10.11.49 and 53):

krishnam maha-baka-grastam
drishöva ramadayo 'rbhakah
babhuvur indriyaniva
vina pranam vicetasah

"When Balarama and the other boys saw that Krishna had been devoured by the gigantic duck, they became almost unconscious, like senses without life."*

muktam bakasyad upalabhya balaka
ramadayah pranam ivendriyo ganah
sthanagatam tam parirabhya nirvritah
praniya vatsan vrajam etya taj jaguh

"Just as the senses are pacified when consciousness and life return, so when Krishna was freed from this danger, all the boys, including Balarama, thought that their life had been restored. They embraced Krishna in good consciousness, and then they collected their own calves and returned to Vrajabhumi, where they declared the incident loudly."*

The meaning of these verses is clear. These verses were spoken by Shrila Shukadeva Gosvami.

Anuccheda 271

The vibhavas and other features of sakhya-rasa have thus been described. The two kinds of friends, the suhrts and the sakhas, have also been described. The situations before meeting Krishna and while the friends have Krishna's association are like what has previously been described in the description of vatsalya-rasa. The

situation when the friends are separated from Lord Krishna is seen in these words of Shrimad-Bhagavatam (1.15.1-4):

evam krisna-sakhah krisno
bhratra rajna vikalpitah
nana-shankaspadam rupam
krisna-vishlesa-karshita h

"Arjuna, the celebrated friend of Lord Krishna, was griefstricken because of his strong feeling of separation from Krishna, over and above all Maharaja Yudhishöhira's speculative inquiries.*

shokena shushyad-vadana-
hrit-sarojo hata-prabhah
vibhum tam evanusmaran
nashaknot pratibhasitum

"Due to grief, Arjuna's mouth and lotuslike heart had dried up. Therefore his body lost all luster. Now, remembering the Supreme Lord, he could hardly utter a word in reply.*

kricchrena samstabhya shucah
paninamrija netrayoh
parokshena samunnaddha-
pranayautkanthya-katarah

"With great difficulty he checked the tears of grief that smeared his eyes. He was very distressed because Lord Krishna was out of his sight, and he increasingly felt affection for Him.*

sakhyam maitrim sauhridam ca
sarathyadisu samsmaran
nripam agrajam ity aha
bashpa-gadgadaya gira

"Remembering Lord Krishna and His well wishes, benefactions, intimate familial relations and His chariot driving, Arjuna, overwhelmed and breathing very heavily, began to speak.*

In these verses the word "Krisnah" means "Arjuna". The word "rajnavikalpitah" is divided into "rajna" and "avikalpitah".

The words "nana-shankaspadam rupam vikalpitah" mean "He was filled with doubts". The words "sucamrija" mean "He wiped the tears of grief from his eyes". "Parokshena" means "because Lord Krishna was no longer present before his eyes". However, because Arjuna did not fear that some calamity had befallen Lord Krishna, this is not an example of karuna-rasa (compassion). Arjuna did not fear that a calamity had befallen Lord Krishna because Arjuna was aware of Lord Krishna's supreme power and opulence, His status as the

Supreme Personality of Godhead. This is seen in the next verse, where Arjuna laments (Shrimad-Bhagavatam 1.15.5):

vancito 'ham. . .

"O King! The Supreme Personality of Godhead Hari, who treated me exactly like an intimate friend, has left me alone. Thus my astounding power, which astonished even the demigods, is no longer with me."*

Anucchadas 272 and 273

Later in that chapter the devotee's attainment of blissful association with the Supreme Lord is described in these words (Shrimad-Bhagavatam 1.15.46-48):

te sadhu-krita-sarvartha
jnatvatyantikam atmanah
manasa dharayam asur
vaikuntha-caranambujam

"They all had performed all the principles of religion and as a result rightly decided that the lotus feet of the Lord Shri Krishna are the supreme goal of all. Therefore they meditated upon His feet without interruption.*

tad-dhyanodriktaya bhaktya
vishuddha-dhishanah pare
tasmin narayana-pade
ekanta-matayo gatim

avapur duravapam te
asadbhir vishayatmabhih
vidhuta-kalmasham sthanam
virajenatmanaiva hi

"Thus by pure consciousness due to constant devotional remembrance, they attained the spiritual sky, which is ruled over by the Supreme Narayana, Lord Krishna. This is attained only by those who meditate upon the one Supreme Lord without deviation. This abode of the Lord Shri Krishna, known as Goloka Vrindavana, cannot be attained by persons who are absorbed in the material conception of life. But the Pandavas, being completely washed of all material contamination, attained that abode in their very same bodies."*

In these verses the word "te" means "the Pandavas", sadhu" means "properly", "krita-sarvarthah" means "having attained economic development, religiosity, sense gratification, and liberation", "vaikuntha-caranambujam" means "the lotus feet of the Supreme Personality of Godhead", "atyantikam" means "the supreme goal of life", "jnatva" means "understanding". Understanding this is the supreme goal of life, they became rapt in meditation "manasa dharayam asuh). Here "narayana" means "Shri Krishna", This means they

again attained Lord Krishna's association. "Vidhuta-kalmasham sthanam" means "the supremely pure spiritual abode where Lord Krishna is manifest eternally", and "atmanah" means "in their very same bodies". This was possible because their bodies were not material (virajena). The word "hi" (certainly) is used here to dispell any doubt that is is not possible.

It is then said in the same passage of Shrimad-Bhagavatam (1.15.50):

draupadi ca tadajnaya
patinam anapekshatam
vasudeve bhagavati
hy ekanta-matir apa tam

"Draupadi also saw that her husbands, without caring for her, were leaving home. She knew well about Lord Vasudeva, Krishna, the Personality of Godhead. Both she and Subhadra became absorbed in thoughts of Krishna and attained the same results as their husbands."*

Here the words "patinam anapekshatam" means "independent of their husbands", "tat" means "the association of Lord Krishna", "ajnaya" means "properly understanding", "vasudeve" means "Lord Krishna, the son of Maharaja Vasudeva", "hi" means "certainly", and "ekanta-matir" means "thoughts absorbed in Lord Krishna". In this way they attained the association of Lord Krishna.

Anuccheda 274

The gopa boys of Vraja are separated from Krishna when Krishna goes to live in a faraway place. Later they meet Him again and feel happiness. These experiences for them are like the previously described experiences of the devotees in vatsalya-rasa. Thus concludes the description of sakhya-rasa.

Now shringara-rasa will be described. In this Krishna the alambana is Lord Krishna as the object of amorous love. The vishaya is the beloved Krishna. The lovers (adhara) are of two kinds: 1. sajatiya-bhava, and 2. tadiya-parama-vallabha. Lord Krishna as the alambana and vishaya is described in these words of Shrimad-Bhagavatam (10.52.37):

shrutva gunan bhuvana-sundara shrinvatam te
nirvishya karna-vivarair harato 'nga-tapam
rupam drisham drishimatam akhilartha-labham
tvayy acyutavishati cittam apatrapam me

"O beauty of the worlds, having heard of Your qualities, which enter the ears of those who hear and remove their bodily distress, and having also heard of Your beauty, which fulfills all the visual desires of those who see, I have fixed my shameless mind upon You, O Krishna."***

The meaning of this verse is clear. This verse was spoken by Shri Rukmini.

Anuccheda 275

Lord Krishna as the alambana and vishaya is also described in these words of Shrimad-Bhagavatam (10.32.2):

tasam avirabhuc chaurih
smayamana-mukhambujah
pitambara-dharah sragvi
sakshan manmatha-manmathah

"Then Lord Krishna, a smile on His lotus face, appeared before the gopis. Wearing a garland and a yellow garment, He directly appeared as one who can bewilder the mind of Cupid, who himself bewilders the minds of ordinary people."***

Here the word "manmatha-manmathah" means "who bewilders even Cupid". This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 276

The Supreme Lord's ordinary lovers (samanya-vallabha) include the girl Kubja and the damsels on Mount Kailasa, damsels described in the Kurma Purana. Kubja is described in these words of Shrimad-Bhagavatam (10.48.8):

saivam kaivalya-natham tam
prapya dushprapya ishvaram
anga-ragarpanenaho
durbhagedam ayacata

"Having thus gotten the hard-to-get Supreme Lord by the simple act of offering Him body ointment, unfortunate Trivakra submitted to that Lord of freedom the following request."***

This verse says: "Even though she was unfortunate, Kubja attained the Supreme Personality of Godhead simply by offering bodily ointment to Him. This is very surprising." Then Kubja said to Lord Krishna in Shrimad-Bhagavatam (10.48.9):

sahoshyatam. . .

"O beloved, please stay here with me for a few days more and enjoy. I cannot bear to give up Your association, O lotus-eyed one."***

In Shrimad-Bhagavatam 10.48.8 the word "ayacata" means "she approached to beg a favor". What were the characteristics of Lord Krishna? It is said here that He is "kaivalya-natha", which means "the beloved whose love is pure". Although originally she approached Lord Krishna so that she herself would find pleasure, at the end Kubja loved Krishna with pure and selfless love. In this way she became like the goddesslike gopis

of Vraja. Shri Rukmini and the other queens of Lord Krishna are praised in these words of Shrimad-Bhagavatam (10.90.27):

yah samparyakaran premna
pada-samvahanadibhih
jagad-gurum bhartri-buddhya
tasam kim varnyate tapah

"And how could one possibly describe the great austerities that had been performed by the women who perfectly served Him, the spiritual master of the universe, in pure ecstatic love? Thinking of Him as their husband, they rendered such intimate services as massaging His feet."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 277

Lord Krishna's queens are also praised in these words of Shrimad-Bhagavatam (10.61.5-6):

ittham rama-patim avapaya patim striyas ta
brahmadayo 'pi na viduh padavim yadiyam
bhejur mudaviratam edhitayanuraga-
hasavaloka-nava-sangama-lalasadyam

"Thus these women obtained as their husband the master of the goddess of fortune, although even great demigods like Brahma do not know how to approach Him. With ever-increasing pleasure, they felt loving attraction for Him, exchanged smiling glances with Him, eagerly anticipated associating with Him in ever-fresh intimacy, and enjoyed in many other ways."***

pratyudgamasana-vararhana-pada-shauca-
tambula-vishramana-vijana-gandha-malyaih
kesha-prasara-shayana-snapanopaharyaih
dashi-shata api vibhor vidadhuh sma dasyam

"Although the Supreme Lord's queens each had hundreds of maidservants, they chose to personally serve the Lord by approaching Him humbly, offering Him a seat, worshiping Him with excellent paraphernalia, bathing and massaging His feet, giving Him pan to chew, fanning Him, anointing Him with fragrant sandalwood paste, adorning Him with flower garlands, dressing His hair, arranging His bed, bathing Him, and presenting Him with various gifts."***

Persons who think someone other than Lord Krishna is the supreme love of their life are criticized in these words of Shrimad-Bhagavatam (10.60.52):

ye mam bhajanti dam-patye. . .

"Although I have the power to award spiritual liberation, lusty persons worship Me with penance and vows in order to get My blessings for their mundane family life. Such persons are bewildered by My illusory energy."***

Later in that chapter Lord Krishna affirms (Shrimad-Bhagavatam 10.60.54):

dishöya griheshvari. . .

"Fortunately, O mistress of this house, you have always rendered Me faithful devotional service, which liberates one from material existence. This service is very difficult for the envious to perform, especially for a woman whose intentions are wicked, who lives only to gratify her bodily demands, and who indulges in duplicity."***

In Ketumala-varsha Goddess Lakshmi worships the Supreme Personality of Godhead manifest there in His form as Kamadeva. She prays to Him (Shrimad-Bhagavatam 5.18.19):

striyo vratais tva hrishikeshvaram svato
hy aradhya loke patim ashasate 'nyam. . .

"My dear Lord, You are certainly the fully independent master of all the senses. Therefore all women who worship You by strictly observing vows because they wish to acquire a husband to satisfy their senses are surely under illusion. They do not know that such a husband cannot actually give protection to them or their children. Nor can he protect their wealth or duration of life, for he himself is dependent on time, fruitive results and the modes of nature, which are all subordinate to You."*

Shrimad-Bhagavatam 10.61.5-6 was spoken by Shrila Shukadeva Gosvami.

Anuccheda 278

In addition to Lord Krishna's queens (svakiya), there are the goddesslike gopis of Vraja, who love Lord Krishna as their paramour (parakiya). No lovers are equal or superior to the gopis, who are glorified in these words of Shrimad-Bhagavatam (10.47.60):

nayam shriyo 'nga u nitanta-rateh prasadah
svar-yoshitam nalina-gandha-rucam kuto 'nyah
rasotasave 'sya bhuja-danda-grihiöa-kanöha-
labdhashisham ya udagad vraja-vallabhinam

"When Lord Shri Krishna was dancing with the gopis in the rasa-lila, the gopis were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly

planets, whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women who are very beautiful according to material estimation?"*

The gopis are again glorified in these words of Shrimad-Bhagavatam (10.44.14):

gopyas tapah kim acarān yad amuṣhya rūpam. . .

"What austerities must the gopis have performed! With their eyes they always drink the nectar of Lord Krishna's form, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame, and opulence. It is self-perfect, ever fresh and extremely rare."*

This verse says: "The gopis gazed at Lord Krishna's form, which is not to be equaled or surpassed". The gopis are again glorified in these words of Shrimad-Bhagavatam (10.44.15):

ya dohane 'vahanane mathanopalepa. . .
. . .dhanya vraja-striya urukrama-citta-yanah

"The ladies of Vraja are the most fortunate of women because, with their minds fully attached to Krishna and their throats always choked up with tears, they constantly sing about Him while milking the cows, winnowing grain, churning butter, gathering cow dung for fuel, riding on swings, taking care of their crying babies, sprinkling the ground with water, cleaning their houses, and so on. By their exalted Krishna consciousness they automatically acquire all desirable things."***

In this verse the word "urukrama-citta-yanah" means "they whose chariot is the all-powerful mind". This means that wherever their minds went, they, riding on the chariot of the mind, were able to go." An alternate reading gives us "cinta-yanah" instead of "citta-yanah". The meaning, however, remains the same. Shrimad-Bhagavatam 10.44.15 was spoken by the women of Mathura City.

Anuccheda 279

In this way the great glory of the gopis' love for Lord Krishna is seen. Their love is glorious because it is forbidden, because it is love for a paramour (parakiya). Even in ordinary affairs of the material world, this kind of forbidden love is understood to be very intense. The author Bharata explains:

bahu varyate yataḥ khalu
yatra pracchanna-kamukatvam ca
ya ca mitho durlabhata
sa parama manmathasya ratih

"The highest amorous pleasure is attained when love is forbidden, when the lovers must conceal their love, when the lovers rarely meet."

The author Rudra explains:

vamata durlabhatvam ca
strinam ya ca nivarana
tad eva panca-banasya
manye paramam ayudham

"Contrariness, difficulty of attainment, and rejection by women I consider Kamadeva's greatest weapons."

The author Vishnu-gupta explains:

yatra nishedha-visheshah
su-durlabhatvam ca yan mrigakshinam
tatraiva nagaranam
nirbharam asajjate hridayam

"When love is forbidden and the doe-eyed beloved is difficult to attain, then the passionate lover's heart becomes very attached to his beloved."

Some gopi girls prayed to Goddess Katyayani that they might attain Lord Krishna as their husband. Their desire to attain Him was very strong. Because Krishna was unattainable for them, their love for Him was very great. The greatness of their love is described in these words of Shrimad-Bhagavatam (10.83.43):

vraja-striyo yad vanchanti. . .

"We desire the same contact with the Supreme Lord's feet that the young women of Vraja, the cowherd boys, and even the aborigine Pulinda women desire—the touch of the dust He leaves on the plants and grass as He tends His cows."***

Their love is also described in these words of Shrimad-Bhagavatam (10.47.58):

vanchanti yad bhava-bhiyah. . .

"Among all persons on earth, these cowherd women alone have actually perfected their embodied lives, for they have achieved the perfection of unalloyed love for Lord Govinda. Their pure love is hankered after by those who fear material existence, by great sages, and by ourselves as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high-class brahmana, or even as Lord Barhma himself?"***

Still, the girls' intense desire to attain Lord Krishna was not born merely because they were forbidden to associate with Him. They certainly did not wish to be forbidden or to have so many obstacles placed before them. Rather they loved Him in spite of being so strongly forbidden. This is described in the following words of Shrimad-Bhagavatam (10.47.61):

ya dustyajam. . .

"The gopis of Vrindavana have given up the association of their husbands, sons, and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Krishna, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vrindavana, because the gopis trample them and bless them with the dust of their feet."*

As a wild elephant cannot be stopped, so the gopis' passionate love for Krishna could not be stopped. Although the gopis were all forbidden in the same way to associate with Lord Krishna, still they each had a different intensity of love for Him. Of them all Radha had the greatest love. She had the greatest power to bring Lord Krishna under Her control. The supremely exalted position of Shri Radha's love is indirectly described in these words of Shrimad-Bhagavatam (10.30.28):

anayaradhito nunam. . .

"Certainly this particular gopi has perfectly worshiped the all-powerful Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place."***

In this way the gopis' love for Lord Krishna blossomed. It was as if they had been bitten by the black snake of love for Krishna. They did not associate with Krishna as a wife associates with her husband. Rather they passionately loved Krishna as a girl loves her paramour. This kind of love is criticized in the following words of Shrimad-Bhagavatam (10.47.7-8):

nihsvam tyajanti ganika. . .

"Prostitutes abandon a penniless man."***

jara bhuktva ratam striyam

"A lover abandons the woman he has enjoyed, even though she remains attached to him."***

It is said that girls who love someone other than their husbands (parakiya) are fallen and worthy of contempt. This is true for girls who take shelter of individual souls who live in the material world. The situation of such girls is abominable. However these defects and criticisms do not apply to the gopis. This truth is seen in the following words of Shrimad-Bhagavatam (10.33.35):

gopinam tat-patinam ca. . .

"He who lives as the overseeing witness within the gopis and their husbands, and indeed within all embodied living beings, assumes forms in this world to enjoy transcendental pastimes."***

From the material point of view it seemed that the gopis had husbands other than Krishna. However, from the spiritual point of view these so-called husbands did not exist. In the Krishna-sandarbha it has already been shown that the gopis' so-called husbands were in truth only a display manifested from Lord Krishna's internal potency. Therefore it is Lord Krishna Himself who is ultimately the gopis' only true husband. The gopis' exalted position, which has so equal or superior, is described in these words of Shrimad-Bhagavatam (10.47.58):

etah param tanu-bhritah. . .

"Among all persons on earth, these cowherd women alone have actually perfected their embodied lives, for they have achieved the perfection of unalloyed love for Lord Govinda. Their pure love is hankered after by those who fear material existence, by great sages, and by ourselves as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high-class brahmana, or even as Lord Barhma himself?"***

The gopis' glories are also described in these words of Ujjvala-nilamani:

neshöa yad angini rase kavibhih parodha
tad gokulambuja-drisham kulam antarena
ashamsaya rasa-vidher avataritanam
kamsarina rasika-mandala-shekharena

"Philosophers do not praise adultery. However, they do praise the pastimes Lord Krishna, the crown of all rasikas, enjoys with Gokula's lotus-eyed girls, girls who descended to this world to enjoy nectar pastimes with Him."

The gopis did not have even a dim reflection of contact with their so-called husbands. This is seen in the following words of Shrimad-Bhagavatam (10.33.37):

nasuyan khalu krishnaya
mohitas tasya mayaya
manyamanah sva-parshva-sthan
svan svan daran vrajaukasah

"The cowherd men, bewildered by Krishna's illusory potency, thought their wives had remained home at their sides. Thus they did not harbor any jealous feelings against Him."***

The gopis are eternally dear to Lord Krishna. They are His consorts eternally. This verse explains: "The cowherd men, bewildered by Krishna's illusory potency, thought their wives had remained home at their sides. Thus they did not harbor any jealous feelings against Him."*** This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 280

In this way it is seen that the gopis' love for Lord Krishna is most exalted. The spiritual forms of Lord Krishna and the gopis are described in these words of Shrimad-Bhagavatam (10.29.43):

tabhih sametabhir udara-ceshōitah. . .

"Among the assembled gopis, the infallible Lord Krishna appeared just like the moon surrounded by stars. He whose activities are so magnanimous made their faces blossom with His affectionate glances, and His broad smiles revealed the effulgence of His jasmine-bud-like teeth."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 281

The spiritual forms of Lord Krishna and the gopis are again described in these words of Shrimad-Bhagavatam (10.33.6):

tatratishushubhe tabhir
bhagavan devaki-sutah
madhye maninam haimanam
maha-marakato yatha

"In the midst of the dancing gopis, Lord Krishna appeared most brilliant, like an exquisite sapphire in the midst of golden ornaments."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 282

The spiritual powers and glories and virtues of Lord Krishna and the gopis are described in these words of Shrimad-Bhagavatam (10.32.10):

tabhir vidhuta-shokabhir
bhagavan acyuto vritah
vyarocatadhikam tata
purushah shaktibhir yatha

"Encircled by the gopis, who were now relieved of all distress, Lord Acyuta, the Supreme Personality of Godhead, shone forth splendidly. My dear King, Krishna thus appeared like the Supersoul encircled by His spiritual potencies."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 283

The transcendental artistic genius of Lord Krishna and the gopi is described in these words of Shrimad-Bhagavatam (10.33.7-8):

pada-nyasair bhuja-vidhutibhih. . .

"As the gopis sang in praise of Krishna, their feet danced, their hands gestured, and their eyebrows moved with playful smiles. With their braids and belts tied tight, their waists bending, their faces perspiring, the garments on their breasts moving this way and that, and their earrings swinging on their cheeks, Lord Krishna's young consorts shone like streaks of lightning in a mass of clouds."***

uccair jagur nrityamana
rakta-kanöhyo rati-priyah
krishnabhimarsha-mudita
yad-gitenedam avrtam

"Eager to enjoy conjugal love, their throats colored with various pigments, the gopis sang loudly and danced. They were overjoyed by Krishna's touch, and they sang songs that filled the entire universe."***

In this verse the word "idam" (this) refers to the universe. This verse says that the gopis' songs filled the entire universe. In the Sangita-sara it is said:

tavanta eva raga syur
yavatyo jiva-jatayah
teshu shodasha-sahashri
pura gopi-krita vara

"The ragas number 16,000, as many as there are species of life. The gopis sang songs in all these ragas."

At the end of this book it is said that these ragas are seen in Svargaloka and the other higher material planets.

Anuccheda 284

The gopis' songs are also described in these words of Shrimad-Bhagavatam (10.33.9):

kacit samam mukundena
svara jatir amishritah

unninye pujita tena
priyata sadhu sadhv iti
tad eva dhruvam unninye
tasyai manam ca bahv adat

"One gopi, joining Lord Mukunda in His singing, sang pure melodious tones that rose harmoniously above His. Krishna was pleased and showed great appreciation for her performance, saying `Excellent! Excellent!' Then another gopi repeated the same melody, but in a special metrical pattern, and Krishna praised her also."***

In this verse the word "svarah" means the scale of seven notes beginning with the sixth note", and "jatayah" means "the raga that comes from that scale". Here "amishritah" means that because Krishna and the gopis were very expert, the melodies they sang did not become mixed. The melodies remained pure, and "unninye" means "the melodies were gloriously sung". The gopis sang together with Lord Krishna, Krishna whose melodies even Brahma, Shiva, Indra and all the demigods have no power to understand. The singing of Krishna and the gopis was equal. The singing of one did not dominate the singing of the other. The words "pujita tena" mean "with their treble voices the gopis worshiped Lord Krishna". Here the word "dhruvam" means "a gopi sang a melody in the dhruva rhythm, and "tasyai manam adat" means "Lord Krishna praised her". This verse was spoken by Shrila Shukadeva Gosvami.

Anucchadas 285 and 286

Among the ordinary (samanya) conjugal lovers of Lord Krishna, Kubja is the most exalted. Among the queens married (svakiya) to Lord Krishna, Shri Rukmini and Shri Satyabhama are mostly exalted. They are described in the following words of Hari-vamsha:

kuöumbasyeshvari casid
rukmini bhishmakatmaja
satyabhamottama strinam
saubhagye cadhikabhavat

"Bhishmaka's daughter, Rukmini, is the controller of Lord Krishna's household. Satyabhama is the most fortunate of Lord Krishna's wives."

The most exalted of the goddesslike gopis of Vraja are described in these words of the Bhavishya Purana, Uttara-khanda:

gopali palika dhanya
vishakha dhyana-nishöhika
radhanuradha somabha
taraka dashami tatha

"The ten most prominent gopis are Gopali, Palika, Dhanya, Vishakha, Dhyana-nishöhika, Radha, Anuradha, Somabha, and Taraka."

Here the words "taraka dashami" mean "the tenth gopi is named Taraka". In the Skanda Purana, Prahlaḍa-saṁhita the four gopis Lalita, Shaibya, Padma, and Bhadrā are included amongst the most prominent gopis. In other places in the scriptures Candravali is also included amongst the prominent gopis. The Somabha mentioned in the previous quote from the Bhaviṣhya Purana is the same as Candravali. In the Āgama-śāstras it is said:

pramada-shata-koṭibhir akulitah

"Lord Krishna is surrounded by hundreds and millions of beautiful gopis."

Amongst all the gopis, Rādhā is the most important. It is because of her great love that Lord Krishna disappeared from the rasa dance. This has already been described in the Shri Krishna-saṁdarbha (Anuccheda 189). Rādhā is celebrated in all the scriptures. In the Gopālā-tapani Upanishad she is known by the name Gandharvika.

Lord Krishna's beloveds are of three kinds: 1. mṛgdhā (meek), 2. madhyā (intermediate), and 3. prajālambā (arrogant). They are also of three ages: 1. nava-yauvāna (new youth), 2. spāṣṭhā (clearly manifested youth), and 3. (samyag-yauvāna (fully blossomed youth). According to these different ages different kinds of activities are manifested. The age of samyag-yauvāna is sixteen years. It is not older than that. This is seen in the following words of the Gautamiya Tantra:

kanyābhir dvy-āṣṭhā-varṣabhiḥ

"Lord Krishna is surrounded by sixteen-year-old gopis."

The temperaments of the Lord's beloveds are of three kinds: 1. dhīrā (peaceful), 2. ādhīrā (agitated), and 3. miśra-guṇā (a mixture of peace and agitation). Their love for Lord Krishna they are also of three kinds: 1. śreṣṭhā (best), 2. sāmā (intermediate), and 3. lāghu (least).

In their pastimes with Lord Krishna, His beloveds are in the following eight situations: 1. abhisarika (meeting Krishna in a rendezvous), 2. vāsakā-sajjā (dressing in fine garments and ornaments to prepare for a rendezvous with Krishna), 3. utkāṇḍita (yearning to meet Krishna at the rendezvous), 4. khaṇḍita (jilted by Krishna), 5. vipralambhā (separated from Krishna), 6. kalāhantārīkā (feuding with Krishna), 7. proṣhita-preyāsī (separated from Krishna because He has gone to a faraway place), and 8. svādhīnā-bhātrīkā (dominating Krishna). In their relations with each other, Lord Krishna's beloveds have four kinds of natures: 1. sādṛishyā (alike), 2. kincit-sādṛishyā (somewhat alike), 3. āspāṣṭhā-sādṛishyā (not clearly alike), and 4. vīrodhi (opposed). These four natures are manifest as the following four kinds of relationships: 1. sakhī (friend), 2. suhṛit (well-wisher), 3. tāṭasthā (neutral person), and pratīpakṣhīkā (rival). In this way the Lord's beloveds have different natures. A sakhī spoke these words of Shrimad-Bhagavatam (10.30.11):

apy ena-patnī. . . tanvān drisham sakhi su-nīrvṛitim

"O friend, wife of the deer, has Lord Acyuta been here with His beloved, bringing great joy to your eyes? Indeed, blowing this way is the fragrance of His garland of kunda flowers, which was smeared with the kunkuma from the breasts of His girlfriend when He embraced Her."***

Here the words "tanvan drisham sakhi su-nirvritim" (O friend, has Lord Acyuta been here with His beloved, bringing great joy to your eyes?) were spoken by the gopis because they yearned to see Lord Krishna. Here the word "sakhi" (O friend) shows that the gopis imagined the deer to be like them, delighted by the sight of Lord Krishna. In this way they imagined that the deer were their friends. Here the word "kanta" means "the great good fortune of Lord Krishna's girlfriend", "kula-pateh" means "of Lord Krishna", and "kantanga-sange" means "delighted by the fragrance of the two lovers' embraces". The pleasures Radha and Krishna enjoy in Their pastimes are described in these words of Shrimad-Bhagavatam (10.30.12):

bahum priyamsa. . .

"O trees, we see that you are bowing down. When the younger brother of Rama walked by here, followed by intoxicated bees swarming around the tulasi manjaris decorating His garland, did He acknowledge your obeisances with His affectionate glances? He must have been resting His arm on the shoulder of His beloved and carrying a lotus flower in His free hand."***

A suhrit (well-wisher) spoke these words of Shrimad-Bhagavatam (10.30.28):

anayaradhito nunam
bhagavan harir isvarah
yan no vihaya govindah
prito yam amayad rahah

"Certainly this particular gopi has perfectly worshiped the all-powerful Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place."***

Because she praises Shri Radha's good fortune, the gopi who speak this verse is a suhrit. After hearing a sakhi speak Shrimad-Bhagavatam 10.30.11, a The taöastha (neutral person) spoke these words of Shrimad-Bhagavatam (10.30.13):

pricchatema lata bahun
apy ashlishöa vanaspateh
nunam tat-karaja-sprishöa
bibhraty utpulkany aho

"Let us ask these creepers about Krishna. Even though they are embracing the arms of their husband, this tree, they certainly must have been touched by Krishna's fingernails, since out of joy they are manifesting eruptions on their skin."***

After hearing a suhrit speak Shrimad-Bhagavatam 10.30.28, a taöastha spoke these words of Shrimad-Bhagavatam (10.30.29):

dhanya aho ami alyah. . .

"O girls! The dust of Govinda's lotus feet is so sacred that even Brahma, Shiva and the goddess Rama take that dust upon their heads to dispel sinful reactions."***

Anuccheda 287

A pratipakshiki (rival) spoke these words of Shrimad-Bhagavatam (10.30.30):

tasya amuni nah kshobham-
kurvanty uccaih padani yat
yaikapahritya gopinam
raho bhunkte 'cyutadharam

"These footprints of that special gopi greatly disturb us. Of all the gopis, She alone was taken away to a secluded place, where She is enjoying the lips of Krishna."***

The gopi who spoke this verse clearly displayed her envy of the gopi taken away by Lord Krishna. In the pastime of capturing the parijata-tree, a pastime described in the Hari-vamsha and other scriptures, Satyabhama envied Shri Rukmini in the same way the gopi who spoke Shrimad-Bhagavatam 10.30.30 envied the gopi taken away by Lord Krishna. The meaning of Shrimad-Bhagavatam 10.30.30 is clear. It was spoken by Shrila Shukadeva Gosvami.

Anuccheda 288

Here someone may protest: "It is not possible that the devotees of the Lord can be rivals of each other. That is a horrible idea. It is said in Shrimad-Bhagavatam (10.29.48):

tasam tat-saubhaga-madam. . .

" `Lord Keshava, seeing the gopis too proud of their good fortune, wanted to relieve them of this pride and show them further mercy. Thus He immediately disappeared.'***

"In this way it is seen that the Supreme Personality of Godhead wishes to cast far away all envy, lust, and pride. Shrila Shukadeva Gosvami here uses the word `dauratmya' (wickedness) to describe those vices."

To this protest I reply: If sometimes the Lord's devotees are rivals of each other that is only to nourish their love for the Lord and to nourish the Lord's pastimes. The Lord reveals His pastimes so the souls may attain love for Him. This is seen in these words of Shrimad-Bhagavatam (10.33.36):

bhajate tadrishih krida
yah shrutva tat-paro bhavet

"When the Lord assumes a humanlike body to show mercy to His devotees, He engages in such pastimes

as will attract those who hear about them to become dedicated to Him."***

Indeed, in shringara-rasa (the mellow of conjugal love), the rasa is nourished by a wonderful display of spiritual envy, lust, and pride. This truth is confirmed by the great philosophers. The Supreme Lord personally accepts it in His pastimes. As the hero loved by His beloveds, the Supreme Lord manifests four features: 1. dakshina (pleasing), 2. anukula (a faithful lover), 3. shaöha (a cheat), and 4. dhrishöa (bold and dominating). The Lord's pastime potency (lila-shakti) manifests these various features in the presence of the Lord's beloveds. In this way these features are seen. However, when they are separated from the Lord, the Lord's beloveds feel great distress. In that state of calamity they all feel friendship for each other. This is seen in the following words of Shrimad-Bhagavatam (10.30.40):

anvicchantyo bhagavato
margam gopyo 'viduritah
dadrishuh priya-vishleshan
mohitam duhkhitam sakhim

"While continuing to search out Krishna's path, the gopis discovered their unhappy friend close by. She was bewildered by separation from Her lover."***

In this verse the gopis' feeling of friendship for each other is manifested. Lord Krishna manifests this pastime of being separated from Him in order that the gopis' thirst to attain Him may very quickly increase. In this way the gopis' love for Lord Krishna, the crest jewel of amorous heroes, increases. That this is the true reason Lord Krishna arranges that His devotees be separated from Him is confirmed by Lord Krishna Himself in these words of Shrimad-Bhagavatam (10.32.20):

naham tu sakhyo bhajato 'pi jantun. . .

"But the reason I do not immediately reciprocate the affection of living beings even when they worship Me, O gopis, is that I want to intensify their loving devotion. They then become like a poor man who has gained some wealth and then lost it, and who thus becomes so anxious about it that he can think of nothing else."***

These pastimes are the Supreme Lord's attempt to make the gopis free of false pride. This is seen in Shrimad-Bhagavatam 10.29.48, which was quoted above. In that verse the word "prasamaya" means "to make them free of false pride", and the word "prasadaya" means "to give them mercy, mercy that took the form of making them thirst after attaining Him". In this way the gopis' good fortune (tat-subhaga) is seen. The word "prasadaya" may also be interpreted to mean "to satisfy the gopis' passionate desires, Lord Krishna enjoyed the rasa dance pastime", and the word "prasadaya" may also be interpreted to mean "to delight the gopis, Lord Krishna enjoyed the rasa-dance pastime". The word "dauratmya" here means "separated from Lord Krishna, the gopis became depressed at heart". "Dauratmya" here does not mean "wickedness" because this passage describes pastimes of transcendental love. Shrila Shyukadeva Gisvami, the king of sages, then gave this description in Shrimad-Bhagavatam (10.30.41):

taya kathitam akarnya. . .

"She told them how Madhava had given Her much respect, but how She then suffered dishonor because of

Her misbehavior. The gopis were extremely amazed to hear this."***

Actually there was nothing wrong with that gopis' pride. This is seen in the following words of Shrimad-Bhagavatam (10.30.34):

reme taya svatma-rata
atmaramo 'py akhanditah
kaminam darshayan dainyam
strinam caiva duratmatam

"Lord Krishna enjoyed with that gopi although He enjoys only within, being self-satisfied and complete in Himself. Thus by contrast He showed the wretchedness of ordinary lusty men and hardhearted women."***

In this verse the word "svatma-ratah" means "self-satisfied", "atmaramah" means "who enjoys pastimes", and "apy akhanditah reme" means "attached to that particular gopi, He enjoyed pastimes with Her". Someone may ask: "Why was Lord Krishna so attached to that one gopi? Why did He enjoy pastimes with Her?" The answer is given here in this verse, Shrimad-Bhagavatam 10.30.35. It is also said in Shrimad-Bhagavatam (1.7.10):

ittham-bhuta-guno harih

"The Supreme Personality of Godhead possesses transcendental qualities."

As the Supreme Personality of Godhead possesses transcendental qualities, so does the gopi (Shri Radha) mentioned in Shrimad-Bhagavatam 10.30.34. Her quality is that She is filled with love for Lord Krishna. Here it is specifically said that Her love is pure spiritual love. It is not material lust. Spiritual love is very powerful and glorious. Still, this gopi's spiritual love may superficially seem like material lust, and in this way it may manifest what seems to be material pride and material passion. Thus this gopi reveals a kind of love that seems to be like the wretchedness (dainyam) of lusty women, a wretchedness that is well known in this material world. Thus this gopi manifests stubbornness, willfulness, and a personality that tries to dominate Her beloved. With this beloved Lord Krishna enjoys pastimes (reme). Or, these words of Shrimad-Bhagavatam may be interpreted in a different way. They may be interpreted to mean "With these pastimes the Lord shows how wretched and insignificant are materialistic men who try to enjoy amorous pastimes with lusty women in the material world. Manifesting the glory of His pastimes, the Lord shows how wretched and devoid of true nectar are the activities (dainyam) of lusty men (kaminam) and how wretched is the nature (duratmatam) of materialistic women (strinam) who do not worship the Supreme Lord." The great glory of the gopis' pastimes with Lord Krishna is also seen in these words of scripture:

darshayad vidhu-parajayam rama-vaktram ullasati dhuta-lanchanam

"As the goddess of fortune enjoys pastimes with the Supreme Lord, the spotless moon of her face, a moon that defeats all other moons, shines with bliss."

Shrimad-Bhagavatam 10.30.34 discussed in these words was spoken by Shrila Shukadeva Gosvami.

In this way the alambana of srngara-rasa has been described. Now the uddipanas will be described. Included among the uddipanas are Lord Krishna's qualities, such as His ability to charm women (nari-moahana-shilatva), The handsome charm of His bodily color, sweetness, fragrance, touch, sound, auspicious qualities, and new youthfulness (avayava-varna-rasa-gandha-sparsha-shabda-sal-lakshana-nava-yauvananam kamaniyata), His being always new and fresh (nitya-nutanatva), His making the gopis fall in love with Him (abhivyakta-bhavatva), His being controlled by His devotees' love (prema-vashyatva), and His genius (saubuddhya-pratibhatva). His ability to charm women is described in these words of Shrimad-Bhagavatam (10.21.12):

krishnam nirikshya vanitotsava-rupa-shilam. . .

"Krishna's beauty and character create a festival for all women. Indeed, when the demigods' wives flying in airplanes with their husbands catch sight of Him and hear His resonant flute-song, their hearts are shaken by Cupid, and they become so bewildered that the flowers fall out of their hair and their belts loosen."***

The meaning of this verse is clear. This verse was spoken by the goddesslike gopis of Vraja.

Anuccheda 290-294

Lord Krishna's being eternally new and fresh is described in these words of Shrimad-Bhagavatam (1.11.34):

yadyapy asau parshva-gatah. . .

"Although Lord Shri Krishna was constantly by their sides, as well as exclusively alone, His feet appeared to them to be newer and newer. The goddess of fortune, although by nature always restless and moving, could not quit the Lord's feet. So what woman can be detached from those feet, having once taken shelter of them?"***

Now Lord Krishna's quality of making the gopis fall in love with Him will be described. The purva-raga (first stages of that love) is described in these words of Shrimad-Bhagavatam (10.31.2):

sharad-udashaye sadhu jata-sat-
sarasijodara-shri-musha drisha
surata-natha te 'shulka-dasika
vara-da nighnato neha kim vadhah

"O Lord of love, in beauty Your glance excels the whorl of the finest, most perfect fly formed lotus within the autumn pond. O bestower of benedictions, You are killing the maidservants who have given themselves to

You freely, without any price. Isn't this murder?"***

In this verse the words "drisha surata-natha" mean "O Lord who with Your glance beg to enjoyamorous pastimes", "vara-prada" means "O Lord who at the end of our worship of Goddess Katyayani granted the boon we prayed to attain", "drisha ashulka-dasika" mean "without giving any money to purchase us, simply by casting Your love-filled glance on us, You turned us into Your slavea", and "nighnato neha kim vadhah" mean "did You not murder us women?" In this way this verse shows that simply with His glance Lord Krishna enchanted the gopis. He enchanted them in two ways: 1. He enchanted them with His form and qualities (svarupa), and 2. He enchanted them with His activities others have no power to perform (dushkara-kriya). In this verse these two ways of enchantment are both described. Lord Krishna's enchanting the gopis is also described in these words of Shrimad-Bhagavatam (10.31.8):

madhuraya gira valgu-vakyaya
budha-manojnaya pushkarekshana
vidhi-karir ima vira muhyatir
adhara-sidhunapyayayasva nah

"O lotus-eyed one, Your sweet voice and charming words, which attract the minds of the intelligent, are bewildering us more and more. Our dear hero, please revive Your maidservants with the nectar of Your lips."***

In this verse the word "madhuraya" means "with the sweetness of Your form", "valgu-vakyaya" means "with the sweetness of Your words", and "budha-manojnaya" means "which charm the hearts of the intelligent". In this way Lord Krishna's sweetness is manifest. Lord Krishna's enchanting the gopis is also described in these words of Shrimad-Bhagavatam (10.31.10):

prahasitam priya-prema-vikshanam
viharanam ca te dhyana-mangalam
rahasi samvido ya hridi sprishah
kuhaka no manah kshobhayanti hi

"Your smiles, Your sweet, loving glances, the intimate pastimes and confidential talks we enjoyed with You--all these are auspicious to meditate upon, and they touch our hearts. But at the same time, O deceiver, they very much agitate our minds."***

In this verse the word "samvidah" means "joking words".

Lord Krishna's enchanting the gopis is also described in these words of Shrimad-Bhagavatam (10.31.12):

dina-parikshaye nila-kuntalair
vanaruhananam bibhrad avritam
ghana-rajavalam darshayan muhur
manasi nah smaram vira yacchasi

"At the end of the day You repeatedly show us Your lotus face, covered with dark blue locks of hair and

thickly powdered with dust. Thus, O hero, You arouse lusty desires in our minds."***

In this verse the word "muhuh" means "again and again". Lord Krishna's enchanting the gopis is also described in these words of Shrimad-Bhagavatam (10.31.16-17):

pati-sutanvaya-bhratri-bandhavan
ativilanghya te 'nty acyutagatah
gati-vidas tavodgita-mohitah
kitava yoshitah kas tyajen nishi

"Dear Acyuta, You know very well why we have come here. Who but a cheater like You would abandon young women who come to see Him in the middle of the night, enchanted by the loud song of His flute? Just to see You, we have completely rejected our husbands, children, ancestors, brothers and other relatives."***

rahasi samvidam hric-chayodayam
prahasitananam prema-vikshanam
brhad-urah shriyo vikshya dhama te
muhur ati-spriha muhyate manah

"Our minds are repeatedly bewildered as we think of the intimate conversations we had with You in secret, feel the rise of lust in our hearts and remember Your smiling face, Your loving glances and Your broad chest, the resting place of the goddess of fortune. Thus we experience the most severe hankering for You."***

In these verses the words "gati-vidas tavodgita-mohitah" mean "You played on Your flute, a flute that well knows how to bring us under its spell". These verses were spoken by the gopis to the Supreme Personality of Godhead, who at that moment was not visible before them.

Anuccheda 295

Lord Krishna's enchanting the gopis in the stage of purva-raga (beginning of love) is described in these words of Skanda Purana, Reva-khanda, Tulasi-stava:

gavam hitaya tulasi
gopinam rati-hetave
vrindavane tvam vapita
sevita vishnuna svayam

"To bring auspiciousness to the cows, as well as to make the gopis fall in love with Him, Lord Vishnu personally plants You in Vrindavana and serves you, O Goddess Tulasi."

Lord Krishna's enchanting the gopis while directly enjoying pastimes them is described in these words of Shrimad-Bhagavatam (10.29.42):

iti viklavitam tasam. . .

"Smiling upon hearing these despondent words from the gopis, Lord Krishna, the supreme master of all masters of mystic yoga, mercifully enjoyed with them, although He is self-satisfied."***

In this verse the word "prahasya" (smiling) describes how Lord Krishna enchanted the gopis.

Lord Krishna enchanting the gopis as He enjoyed pastimes with them is again described in these words of Shrimad-Bhagavatam (10.29.43, 44, and 46):

tabhih sametabhir udara-ceshōitah. . .
. . .udara-hasa-dvija-kunda-didhatih

"Among the assembled gopis, the infallible Lord Krishna appeared just like the moon surrounded by stars. He whose activities are so magnanimous made their faces blossom with His affectionate glances, and His broad smiles revealed the effulgence of His jasmine-bud-like teeth."***

upagiyamanah. . .udgayan

"As the gopis sang His praises, that leader of hundreds of women sang loudly in reply. He moved among them, wearing His Varjayanti garland, beautifying the Vrindavana forest."***

bahu-prasara. . .

"Krishna threw His arms around the gopis and embraced them. He aroused Cupid in the beautiful young ladies of Vraja by touching their hands, hair, thighs, belts, and breasts, by playfully scratching them with His fingernails, and also by joking with them, glancing at them, and laughing with them. In this way the Lord enjoyed His pastimes."***

In this way is described Lord Krishna's quality of making the gopis fall in love with Him.

Now will be considered Lord Krishna's quality of controlled by His devotees' love (prema-vashyatva). This quality is of two kinds: 1. being controlled by the love of devotees other than His beloveds (premantarena), and 2. being controlled by the love of His beloveds (preyasi-premna). The first of these (being controlled by the love of devotees other than His beloveds) is seen in these words of Shrimad-Bhagavatam (10.35.20):

narma-dah pranayinam vijahara

"O sinless Yashoda, your darling child, the son of Maharaja Nanda, has festively enhanced His attire with a jasmine garland, and He is now playing along the Yamuna in the company of the cows and cowherd boys, amusing His dear companions. The gentle breeze honors Him with its soothing fragrance of sandalwood, while the various Upadevas, standing on all sides like panegyrists, offer their music, singing and gifts of tribute."***

Now the second of these (being controlled by the love of His beloveds) will be considered. This quality when manifested in the stage of purva-raga is seen in these words of Shrimad-Bhagavatam (10.53.2):

tathaham api tac-citto
nidram ca na labhe nishi

"Just as Rukmini's mind is fixed on Me, My mind is fixed on her. I can't even sleep at night."***

The meaning of this verse is clear. This verse was spoken by the Supreme Personality of Godhead to Rukmini's messenger.

Anucchedas 296 and 297

Lord Krishna's being controlled by the love of His beloveds in the stage of purva-raga is also seen in these words of Shrimad-Bhagavatam (10.29.1):

bhagavan api ta ratrih
sharadotphulla-mallikah
vikshya rantum manash cakre
yoga-mayam upashritah

"Shri Krishna is the Supreme Personality of Godhead, full in all opulences, yet upon seeing those autumn nights scented with blossoming jasmine flowers, He turned His mind toward loving affairs. To fulfill His purposes He employed His internal potency."***

In this verse the word "yoga-mayam upashritah" means "taking shelter of yoga-maya, which fulfills the numberless desires of numberless gopis."

Lord Krishna's being controlled by the love of His beloveds as He directly enjoys pastimes with them is seen in these words of Shrimad-Bhagavatam (10.29.42):

iti viklavitam tasam
shrutva yogeshvareshvarah
prahasya sa-dayam gopir
atmaramo py ariramat

"Smiling upon hearing these despondent words from the gopis, Lord Krishna, the supreme master of all masters of mystic yoga, mercifully enjoyed with them, although He is self-satisfied."***

In this verse the word "viklavitam" means "the gopis' appeals of love", "sadayam" means "merciful because He was controlled by their love", "atmaramo 'pi" means "even though He was self-satisfied, He could see the great virtue of their love for Him". The word "atmarama" (self-satisfied) is also seen in these words of Shrimad-

Bhagavatam (1.7.10):

atmaramash ca munayah. . .
. . .ittham-bhuta-guno harih

"All different varieties of atmaramas [those who take pleasure in atma, or spirit self], especially those established on the path of seff-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls."*

The two verses Shrimad-Bhagavatam 10.29.1 and 10.29.42 were spoken by Shrila Shukadeva Gosvami.

Anucchedas 298 and 299

Lord Krishna's being controlled by the love of His beloveds as He directly enjoys pastimes with them is also seen in these words of Shrimad-Bhagavatam (10.33.23):

reme svayam sva-ratir atra gajendra-lilah

"My dear King, in the water Krishna found Himself being splashed on all sides by the laughing gopis, who looked at Him with love. As the demigods worshiped Him by showering flowers from their airplanes, the self-satisfied Lord took pleasure in playing like the king of the elephants."***

In this verse the word "sva-ratih" means "Lord Krishna who loved (rati) the gopis (sva)". Lord Krishna's being controlled by the love of His beloveds as He directly enjoys pastimes with them is also seen in these words of Shrimad-Bhagavatam (10.33.20):

tasam rati-viharena

"Seeing that the gopis were fatigued from conjugal enjoyment, my dear King, merciful Krishna lovingly wiped their faces with His comforting hand."***

This pastime is also seen in these words of Vishnu Purana (5.13.54):

gopi-kapola-samshlesha. . .

"Lord Krishna wiped the gopis' cheeks."

Lord Krishna's pastimes with the gopis are also seen in these words of Shrimad-Bhagavatam (10.33.16):

evam parishvanga-karabhimarsha-

snigdhekshanoddama-vilasa-hasaih
reme ramesho vraja-sundaribhir
yatharbhakah sva-pratibimba-vibhramah

"In this way Lord Krishna, the original Lord Narayana, master of the goddess of fortune, took pleasure in the company of the young women of Vraja by embracing them, caressing them and glancing lovingly at them as He smiled His broad, playful smiles. It was just as if a child were playing with his own reflection."***

Here the word "ramesha" means "the controller of Goddess Lakshmi". This verse says: "by embracing them, caressing them and glancing lovingly at them, Lord Krishna enjoyed pastimes with the gopis". In this way Lord Krishna was controlled by the gopis' love. Here is given the example of a child playing with his reflection. As a child plays with his reflection, so Lord Krishna enjoyed pastimes beginning with singing and dancing with the gopis. In this activities it is seen that Lord Krishna and the gopis were deeply attached to each other.

Anuccheda 300

Then it is said in Shrimad-Bhagavatam (10.33.25):

evam shashankamshu-virajita nishah
sa satya-kamo 'nuratabala-ganah
sisheva atmany avaruddha-sauratah
sarvah sharat-kavya-katha-rasashrayah

"Although the gopis were firmly attached to Lord Krishna, whose desires are always fulfilled, the Lord was not internally affected by any mundane sex desire. Still, to perform His pastimes the Lord took advantage of all those moonlit autumn nights, which inspire poetic descriptions of transcendental affairs."***

In this verse the word "evam" means "as was previously described", "anuratabala-ganah" means "the gopis who loved Krishna eternally", "sah" means "Shri Krishnacandra", "atmany avaruddha-sauratah" means "whose thoughts were filled with flirting and various amorous pastimes", "satya-kamah" means "whose love is never wrong", "sharat-kavya-katha-rasashrayah" means "nectar poems in relation to autumn", "sarvah" means "them all", and "sisheva" means "He utilized". The word "sharat" here may also mean "for an entire year". The word "shashankamshu-virajita" (moonlit nights) further describes this pastime. The Lord's amorous pastimes are also seen in the following words of Shrimad-Bhagavatam (10.60.58):

evam saurata-samlapaih. . .

"And so the self-satisfied Supreme Lord of the universe enjoyed with the goddess of fortune, engaging her in lovers' talks and thus imitating the ways of human society."***

This verse describes Lord Krishna's pastimes of joking with Rukmini. The word "saurata" here has the same meaning it had in Shrimad-Bhagavatam 10.33.25. Shrimad-Bhagavatam 10.33.25 was spoken by Shrila Shukadeva Gosvami.

In the matter of His relationship with the gopis Lord Krishna Himself declares in Shrimad-Bhagavatam (10.32.22):

na paraye 'ham. . .

"I am not able to repay My debt for your spotless service, even within a lifetime of Brahma. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation."*

Lord Krishna's separation from the gopis when He went to live in a faraway place is described in these words of Shrimad-Bhagavatam (10.46.1-4):

vrishninam pravaro mantri
krishnasya dayitah sakha
shishyo brihaspateh sakshad
uddhavo buddhi-sattamah

"The supremely intelligent Uddhava was the best counselor of the Vrishni dynasty, a beloved friend of Lord Shri Krishna, and a direct disciple of Brihaspati."***

tam aha bhagavan preshöham
bhaktam ekantinam kvacit
grihitva panina panim
prapannarti-haro harih

"The Supreme Lord Hari, who relieves the distress of all who surrender to Him, once took the hand of His fully devoted, dearest friend Uddhava and addressed him as follows."***

gacchoddhava vrajam saumya
pitror nau pritim avaha
gopinam mad-viyogadhim
mat-sandeshair vimocaya

"Dear gentle Uddhava, go to Vraja and give pleasure to Our parents. And also relieve the gopis, suffering in separation from Me, by giving them My message."***

ta man-manaska mat-prana

mad-arthe tyakta-daihikah

"The minds of those gopis are always absorbed in Me, and their very lives are ever devoted to Me. For My sake they have abandoned everything related to their bodies."***

This pastime is also described in the Skanda Purana, Prahlada-samhita, Dvaraka-mahatmya, where Shriman Uddhava tells the gopis:

bhagavan api dasharhah
kandarpa-shara-piditah
na bhunkte na shvapiti ca
cintayan vo hy ahar-nisham

"Wounded by Kamadeva's arrow, Lord Krishna thinks of you gopis day and night. He neither eats nor sleeps."

Most of the princesses married by Lord Krishna had previously been gopis in Vraja. As time passed in separation from Krishna, they became those princesses to save themselves from committing suicide in despair. This is described in the following words of Padma Purana:

kaishora gopa-kanyas ta
yauvane raja-kanyakah

"The girls who in the beginning of their youth had been gopis at the later stage of their youth became princesses."

That the Lord's beloveds are inclined to commit suicide rather than live without Lord Krishna is seen in these words spoken by Queen Rukmini in Shrimad-Bhagavatam (10.52.43):

yarhy ambujaksha na labheya bhavat-prasadam
jahyam asun vrata-krishan shata-janmabhih syat

"O lotus-eyed one, if I cannot obtain Your mercy, I shall simply give up my vital force, which will have become weak from severe penances I will perform. Then, after hundreds of lifetimes of endeavor, I may obtain Your mercy."****

Anuccheda 302

Amongst the uddipanas is Lord Krishna's caste status. Lord Krishna's caste as a gopa is described in these words of Shrimad-Bhagavatam (10.35.14):

vividha-gopa-caraneshu vidagdho
venu-vadya urudha. . .

"O pious mother Yashoda, your son, who is expert in all the arts of herding cows, has invented many new styles of flute-playing. When He takes His flute to His bimba-red lips and sends forth the tones of the harmonic scale in variegated melodies, Brahma, Siva, Indra and other chief demigods become confused upon hearing the sound. Although they are the most learned authorities, they cannot ascertain the essence of that music, and thus they bow down their heads and hearts."***

The meaning of this verse is clear. This verse was spoken by the goddesslike gopis of Vraja.

Anuccheda 303

Lord Krishna's caste as one of the Yadavas, a kshatriya, is seen in these words of Shrimad-Bhagavatam (10.90.20):

megha shrimams tvam asi dayito yadavendrasya nunam. . .

"O revered cloud, you are indeed dear to the chief of the Yadus, who bears the mark of Shrivatsa. Like us, you are bound to Him by love and are meditating upon Him. Your heart is distraught with great eagerness, as our hearts are, and as you remember Him again and again you shed a torrent of tears. Association with Krishna brings such misery!"***

The meaning of this verse is clear. This verse was spoken by the Lord's queens.

Anuccheda 304

Now Lord Krishna's activities (kriya) will be considered. The Lord's activities are of two kinds: 1. bhava-sambandhini (activities of love), and 2. svabhavika-vinodamaya (pastimes that come from His own nature). The first of these two kinds of activities (activities of love) is described in these words of Shrimad-Bhagavatam (10.29.4):

nishamya gitam tad ananga-vardhanam. . .

"When the young women of Vrindavana heard Krishna's flute song, which arouses romantic feelings, their minds were captivated by the Lord. They went to where their lover waited, each unknown to the others, moving so quickly that their earrings swung back and forth."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 305

The second of these two kinds of activities (pastiems that come from His own nature) is described in these words of Shrimad-Bhagavatam (10.35.2):

vama-bahu-krita-vama-kapolo
valgita-bhrur adhararpita-venum. . .

"When Mukunda vibrates the flute He has placed to His lips, stopping its holes with His tender fingers, He rests His left cheek on His left arm and makes His eyebrows dance. At that time the demigoddesses traveling in the sky with their husbands, the Siddhas, become amazed. As those ladies listen, they are embarrassed to find their minds yielding to the pursuit of lusty desires, and in their distress they are unaware that the belts of their garments are loosening."***

The meaning of this verse is clear. This verse was spoken by the goddesslike gopis of Vraja.

Anuccheda 306

These activities are also seen in the following words of Shrimad-Bhagavatam (10.35.14):

vividha-gopa-caraneshu. . .

"O pious mother Yashoda, your son, who is expert in all the arts of herding cows, has invented many new styles of flute-playing. When He takes His flute to His bimba-red lips and sends forth the tones of the harmonic scale in variegated melodies, Brahma, Siva, Indra and other chief demigods become confused upon hearing the sound. Although they are the most learned authorities, they cannot ascertain the essence of that music, and thus they bow down their heads and hearts."***

Now the Lord's paraphernalia (dravya) will be considered. Amongst them are the Lord's beloveds, who are described in these words of Shrimad-Bhagavatam (10.22.6):

ushasy utthaya gotraih svair
anyonyabaddha-bahavah
krishnam uccair jagur yantyah
kalindyam snatum anvaham

"Each day they rose at dawn. Calling out to one another by name, they all held hands and loudly sang the glories of Krishna while going to the Kalindi to take their bath."***

In this verse the word "gotraih" means "in various groups". This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 307

The Lord's beloveds are also described in these words of Shrimad-Bhagavatam (10.21.3):

tad vraja-striya ashrutya. . . sva-sakhibhyo 'nvavarnayan

"When the young ladies in the cowherd village of Vraja heard the song of Krishna's flute, which arouses the influence of Cupid, some of them privately began describing Krishna's qualities to their intimate friends."***

The Lord's personal associates (parikara) are described in these words of Shrimad-Bhagavatam (10.47.1):

tam vikshya krishnanucaram vraja-striyah. . .

"The young women of Vraja became astonished upon seeing Lord Krishna's servant, who had long arms, whose eyes resembled a newly grown lotus, who wore a yellow garment and a lotus garland, and whose lotuslike face glowed with brightly polished earrings. 'Who is this handsome man?', the gopis asked. 'Where has he come from, and whom does he serve? He's wearing Krishna's clothes and ornaments!' Saying this, the gopis eagerly crowded around Uddhava, whose shelter was the lotus feet of Lord Uttamahshloka, Shri Krishna."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anucchedas 308 and 309

Lord Krishna's ornaments (mandana) are described in these words of Shrimad-Bhagavatam (10.21.17):

purnah pulindya urugaya-padabja-raga-shri-kunkumena dayita. . .

"The aborigine women of the Vrindavana area become disturbed by lust when they see the grass marked with reddish kunkuma powder. Endowed with the color of Krishna's lotus feet, this powder originally decorated the breasts of His beloveds, and when the aborigine women smear it on their faces and breasts, they give up all their anxiety."***

Lord Krishna's flute is described in these words of Shrimad-Bhagavatam (10.21.9):

gopyah kim acarad ayam kushalam sma venuh. . .

"My dear gopis, what auspicious activities must the flute have performed to enjoy the nectar of Krishna's lips independently and leave only a taste for us gopis, for whom that nectar is actually meant! The forefathers

of the flute, the bamboo trees, shed tears of pleasure. His mother, the river on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body."***

The meaning of this verse is clear. This verse was spoken by the gopis.

Anucchadas 310-312

The auspicious marks on Lord Krishna's feet are described in these words of Shrimad-Bhagavatam (10.30.25):

padani vyaktam etani
nanda-sunor mahatmanah

"The marks of a flag, lotus, thunderbolt, elephant goad, barleycorn and so forth on these footprints clearly distinguish them as belonging to that great soul, the son of Nanda Maharaja."***

The dust from Lord Krishna's feet is described in these words of Shrimad-Bhagavatam (10.30.29):

dhanya aho ami alyo
govindanghry-abja-renavah
yan brahmeshau rama devi
dadhur murdhny agha-nuttaye

"O girls! The dust of Govinda's lotus feet is so sacred that even Brahma, Shiva and the goddess Rama take that dust upon their heads to dispel sinful reactions."***

This kind of ecstatic love (prema) for Lord Krishna is the most exalted (utkarsha) love. Love mixed with awareness of Lord Krishna's power and opulence (aishvarya-jnana) is not the most exalted. This most exalted love enables one to directly see the most exalted object (vishaya) of love. Maharaja Bharata, who had fallen in love with a deer, praised the earth's good fortune for having been touched by the deer's hoofs. He said in Shrimad-Bhagavatam (3.8.23):

kim va are acaritam tapas tapasvinyanaya yad iyam avanih. . .

"O unfortunate Bharata, your austerities and penances are very insignificant compared to the penance and austerity undergone by this earth planet. Due to the earth's severe penances, the footprints of this deer, which are small, beautiful, most auspicious, and soft are impressed on the surface of this most fortunate planet."*

In a similar way the earth is also praised in these words of Shrimad-Bhagavatam (10.30.10):

kim te kritam kshiti tapo bata keshavanghri-
sparshotsavotpulakitanga-ruhair vibhasi

apy anghri-sambhava urukrama-vikramad va
aho varaha-vapushah parirambhanena

"O mother earth, what austerity did you perform to attain the touch of Lord Keshava's lotus feet, which has brought you such great joy that your bodily hairs are standing on end? You appear very beautiful in this condition. Was it during the Lord's current appearance that you acquired this ecstatic symptom, or was it perhaps much earlier, when He stepped upon you in His form of the dwarf Vamanadeva, or even earlier, when He embraced you in His form of the boar Varahadeva?"***

In the first half of this verse the glory of Lord Krishna's sweetness is described. In the second half of this verse the lesser nature of the sweetness present in the Lord's other forms is described. In this verse the word "api" means "whether?" This verse asks: "Did you attain this ecstatic joy from the touch of the Lord's feet when the Lord stepped upon you in His form of the dwarf Varahadeva?" Here the word "aho" is used to introduce a different idea, the idea expressed in these words: "Did you attain this ecstatic joy from the touch of the Lord's feet when He embraced you in His form of the boar Vamanadeva?" The implied answer to these two rhetorical questions is: "Certainly not. Certainly not." An obscure definition of the word "api" is "butter". Interpreted in this way, the passage becomes: "filled with bliss by the touch of the Lord's feet, the earth became soft like butter". This verse was spoken by the gopis.

Anuccheda 313

The marks left by the Lord's nails is described in these words of Shrimad-Bhagavatam (10.30.13):

pricchatema lata bahun. . .

"Let us ask these creepers about Krishna. Even though they are embracing the arms of their husband, this tree, they certainly must have been touched by Krishna's fingernails, since out of joy they are manifesting eruptions on their skin."***

Also included here are Vrindavana forest, the Yamuna, and other places of Lord Krishna's pastimes. Now the different times of Lord Krishna's rasa-dance festival and other pastimes will be considered. The tiem of the rasa-dance pastime is described in these words of Shrimad-Bhagavatam (10.47.43):

tah kim nishah smarati yasu. . .

"Does He recall those nights in the Vrindavana forest, lovely with lotus, jasmine, and the bright moon? As we glorified His charming pastimes, He enjoyed with us, His beloved girlfriends, in the circle of the rasa dance, which resounded with the music of ankle bells."***

The meaning of this verse is clear this verse was spoken by the gopis.

Anuccheda 314

Thus the Lord's transcendental qualities and other features are included among the uddipanas. Because the Lord's beloveds are diligently engaged in His service, the qualities of the Lord's beloveds are also included among the uddipanas. Thus the Lord's qualities and His beloveds' qualities are both included among the uddipanas. Now the anubhavas will be considered. Examples of the anubhavas for Kubja and other like beloveds of the Lord are seen in these words of Shrimad-Bhagavatam (10.48.5):

sa majjanalepa-dukula-bhushana-
srag-gandha-tambula-sudhasavadibhih
prasadhitatmopasasara madhavam

"Trivakra (Kubja) prepared herself by bathing, anointing her body, and dressing in fine garments, by putting on jewelry, garlands, and perfume, and also by chewing betelnut, drinking fragrant liquor, and so on. She then approached Lord Madhava with shy, playful smiles and coquettish glances."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 315

Examples of the anubhavas for Lord Krishna's queens are seen in these words of Shrimad-Bhagavatam (10.59.44-45):

ittham rama-patim avapya. . .

"Thus those women obtained as their husband the husband of the goddess of fortune, although even great demigods like Brahma do not know how to approach Him. With ever-increasing pleasure they experienced loving attraction for Him, exchanged smiling glances with Him and reciprocated with Him in ever-fresh intimacy, replete with joking and feminine shyness."***

"Although the Supreme Lord's queens each had hundreds of maidservants, they chose to personally serve the Lord by approaching Him humbly, offering Him a seat, worshipping Him with excellent paraphernalia, bathing and massaging His feet, giving Him pan to chew, fanning Him, anointing Him with fragrant sandalwood paste, adorning Him with flower garlands, dressing His hair, arranging His bed, bathing Him, and presenting Him with various gifts."***

Examples of anubhavas for the goddesslike gopis of Vraja are seen in these words of Shrimad-Bhagavatam (10.47.61):

asam aho. . . ya dustyajam

"The gopis of Vrindavana have given up the association of their husbands, sons, and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Krishna, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vrindavana, because the gopis trample them and bless

them with the dust of their feet."***

Examples of anubhavas for the gopis are also seen in these words of Shrimad-Bhagavatam (10.15.42-43):

tam gorajas-churita-kuntala-baddha-barha-
vanya-prasuna-rucirekshana-caru-hasam
venum kvanantam anugair upagita-kirtim
gopyo didrikshita-drisho 'bhyagaman sametah

"Lord Krishna's hair, powdered with the dust raised by the cows, was decorated with a peacock feather and forest flowers. The Lord glanced charmingly and smiled beautifully, playing upon His flute while His companions chanted His glories. The gopis, all together, came forward to meet Him, their eyes very eager to see Him."***

pitva mukunda-mukha-saragham akshi-bhringais
tapam jahur viraha jam vraja-yoshito 'hni
tat sat-kritim samadhigamya vivesha goshtam
savrida-hasa-vinayam yad apanga-moksam

"With their beelike eyes, the women of Vrindavana drank the honey of the beautiful face of Lord Mukunda, and thus they gave up the distress they had felt during the day because of separation from Him. The young Vrindavana ladies cast sidelong glances at the Lord-glances filled with bashfulness, laughter and submission- and Shri Krishna, completely accepting these glances as a proper offering of respect, entered the cowherd village."***

The meaning of these verses is clear. These verses were spoken by Shrila Shukadeva Gosvami.

Anucchadas 316 and 317

The anubhavas of the Lord's beloveds are of four kinds: 1. udbhasvara (bodily luster), 2. sattvika (nature), 3. alankara (ornaments), and 4. vacika (speech). The udbhasvara-anubhavas are described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 63:

nivy-uttariya-dhammilla-
sramsanam gatra-moöanam
jrimbha ghranasya phullatvam
nishvasadyash ca te matah

"Included amongst the udbhasvaras are: 1. loosening of the tight belt, 2. loosening of the bodice, 3. loosening of the braids, 4. crushing of the limbs, 5. yawning, 6. expansion of the nostrils, and 7. sighing."

The udbhasvara-anubhavas are also described in these words of Shrimad-Bhagavatam (10.33.17):

tad-anga-sanga-pramudakulendriyah
keshan dukulam kuca-paöökam va
nanjah prativyodhum alam vraja-striyo
visrasta-malabharanah kurudvaha

"Their senses overwhelmed by the joy of having His physical association, the gopis could not prevent their hair, their dresses and the cloths covering their breasts from becoming disheveled. Their garlands and ornaments scattered, O hero of the Kuru dynasty."***

The sattvika-anubhavas are described in these words of Shrimad-Bhagavatam (10.33.11):

tatraikamsa-gatam bahum
krishnasyotpala-saurabham
candalapliptam aghraya
hrishöa-roma cucumba ha

"Upon the shoulder of one gopi Krishna placed His arm, whose natural blue-lotus fragrance was mixed with that of the sandalwood pulp anointing it. As the gopi relished that fragrance, her bodily hair stood on end in jubilation, and she kissed His arm."***

The meaning of these verses is clear. The two Shrimad-Bhagavatam verses were spoken by Shrila Shukadeva Gosvami.

Anuccheda 318

The alankara-anubhavas are 20 in number. Of these the three manifested on the bodily limbs (angaja) are: 1. bhava, 2. hava, and 3. hela. The seven manifested without any effort (ayatnaja) include: 1. shobha, 2. madhurya, 3. pragalbhya, 4. audarya, 5. dhairya (the remaining two are kanti and dipti). The ten manifested from the lover's own nature are: 1. lila, 2. vilasa, 3. vicchitti, 4. kilakincita, 5. vibhrama, 6. vibboka, 7. lalita, 8. kuööamita, 9. moööayita, and 10. vikrita. Bhava is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 6:

nirvikaratmake citte
bhavah prathama-vikriya

"The first stage of anubhava is called bhava. In that stage the external ecstatic symptoms are absent."

Bhava is seen in these words of Shrimad-Bhagavatam (10.29.34):

cittam sukkena bhavatapahritam griheshu. . .

"Until today our minds were absorbed in household affairs, but You easily stole both our minds and our hands away from our housework. Now our feet won't move one step from Your lotus feet. How can we go back to Vraja? What would we do there?"***

The meaning of this vverse is clear. This verse was spoken by the gopis.

Anuccheda 319

Hava is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 9:

griva-recaka-samyukto
bhru-netradi-vikasa-krit
bhavad ishat-prakasho yah
sa hava iti kathyate

"When there is a slight manifestation of ecstatic symptoms, when the neck becomes titled, and the eyebrows, eyes, and other bodily features blossom with happiness, that stage is called hava."

Hava is seen in the following words spoken by Queen Lakshmana describing her svayamvara (Shrimad-Bhagavatam 10.83.29):

unniya vaktram uru-kuntala-kundala-tvid-
ganda-sthala shishira-hasa-kaōaksha-mokshaih
rajno nirikshya paritah shanakair murarer
amse 'nurakta-hridaya nidadhe sva-malam

"I lifted my face, which was encircled by abundant locks and effulgent from the glow of my earrings reflected from my cheeks. Smiling coolly, I glanced about. Then, looking around at all the kings, I slowly placed the necklace on the shoulder of Murari, who had captured my heart."***

Had this passage been in prose, the order of the words would have been: "vaktram unniya rajnah parito nirikshya shishira-hasa-kaōaksha-mokshair murarer amse malam shanakair nidadhe." Here the word "shanakaih" (slowly) shows that her neck was, for a moment, titled out of shyness. This is an example of tilting the neck (griva-recaka) a manifestation of hava. This verse was spoken by Queen Lakshmana.

Anuccheda 320 and 321

Hela is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 11:

hava eva bhaved dhela
vyaktah shringara-sucakah

"After hava is the stage hela, which is the harbinger of amorous pastimes."

Shobha is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 13:

sa shobha rupa-bhogadyair
yat syad anga-vibhushanam

"In the state called shobha the body is decorated with various symptoms of conjugal enjoyment."

Shobha is seen in these words of Shrimad-Bhagavatam (10.33.20):

tasam rati-viharena. . .

"Seeing that the gopis were fatigued from conjugal enjoyment, my dear King, merciful Krishna lovingly wiped their faces with His comforting hand."***

Shobha is also seen in these words of Shrimad-Bhagavatam (10.33.21-22):

gopyah sphurat-puraöa-kundala. . .

"The gopis honored their hero with smiling glances sweetened by the beauty of their cheeks and the effulgence of their curly locks and glittering golden earrings. Overjoyed from the touch of His fingernails, they chanted the glories of His all-auspicious transcendental pastimes."***

"Lord Krishna's garland had been crushed during His conjugal dalliance with the gopis and colored vermillion by the kunkuma powder on their breasts. To dispel the fatigue of the gopis, Krishna entered the water of the Yamuna, followed swiftly by bees who were singing like the best of the Gandharvas. He appeared like a lordly elephant entering the water to relax in the company of his consorts. Indeed, the Lord had transgressed all worldly and Vedic morality just as a powerful elephant might break the dikes in a paddy field."***

Madhurya is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 17:

madhuryam nama ceshöanam
sarvavasthasu caruta

"When all activities are naturally charming and graceful, that is called madhurya."

Madhurya is seen in these words of Shrimad-Bhagavatam (10.33.10):

kacid rasa-parishranta
parshva-sthasya gada-bhrtah

jagraha bahunā skandham
shlathad-valaya-mallika

"When one gopi grew tired from the rasa dance, She turned to Krishna, standing at Her side holding a baton, and grasped His shoulder with Her arm. The dancing had loosened Her bracelets and the flowers in Her hair."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 322

Pragalbhya is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 19:

nishankatvam prayogeshu
budhair ukta pragalbhata

"Complete lack of shyness in the course of amorous pastimes is called pragalbhya by the wise."

Pragalbhya is seen in these words of Shrimad-Bhagavatam (10.33.11):

tatraikamsa-gatam bahum. . .

"Upon the shoulder of one gopi Krishna placed His arm, whose natural blue-lotus fragrance was mixed with that of the sandalwood pulp anointing it. As the gopi relished that fragrance, her bodily hair stood on end in jubilation, and she kissed His arm."***

Audarya is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 20:

audaryam vinayam prahuh
sarvavastha-gatam budhah

"When one is always humble in all situations, this quality is called audarya by the wise."

Audarya is seen in these words of Shrimad-Bhagavatam (10.30.40):

ha natha ramana preshöha. . .

"O master! My lover! O dearest, where are You? Where are You? Please, O mighty-armed one, O friend, show Yourself to Me, Your poor servant!"***

The meaning of this verse is clear. This verse was spoken by Shri Radha Herself.

Anuccheda 323

Audarya is also seen in these words of Shrimad-Bhagavatam (10.47.21):

api bata madhu-puryam. . .

"O Uddhava! It is indeed regrettable that Krishna resides in Mathura. Does He remember His father's household affairs and His friends, the cowherd boys? O great soul! Does He ever talk about us, His maidservants? When will He lay on our heads His aguru-scented hand? "***

Dhairya is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 23:

sthira cittonnatir ya tu
tad dhairyam iti kirtyate

"When the mind is very steady, that state is called dhairya."

Dhairya is seen in these words of Shrimad-Bhagavatam (10.47.17):

mrigayur iva kapindram. . .dustyajas tat-katharthah

"Like a hunter He cruelly shot the king of the monkeys with arrows. Because He was conquered by a woman, He disfigured another woman who came to Him with lusty desires. And even after consuming the gifts of Bali Maharaja, He bound him up with ropes as if he were a crow. So let us give up all friendship with this dark-complexioned boy, even if we can't give up talking about Him."***

The meaning of this verse is clear. This verse was spoken by Shri Radha Herself.

Anuccheda 324 and 325

Kanti and Dipti are described in these words of Ujjvala-nilamani, Anubhava-prakarana, Texts 14 and 15:

shobhaiva kantir akhyata
manmathapyayanojjvala

"When beauty increases amorous desire, this stage is called kanti."

kantir eva vayo-bhoga-
desha-kala-gunadibhih
uddipitati-vistaram
prapta ced diptir ucyate

"If beauty is greatly increased by youthfulness, amorous enjoyment, place, time, various qualities, or other things, that condition of increased beauty is called di[6]pti."

Lila is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 24:

priyanukaranam lila
ramyair vesha-kriyadibhih

"Lila is the imitation of the charming appearance, activities, or other things of the beloved."

Lila is seen in these words of Shrimad-Bhagavatam (10.30.1-2):

antarhite bhagavati. . .

"When Lord Krishna disappeared so suddenly, the gopis felt great sorrow at losing sight of Him, like a group of female elephants who have lost their mate."***

gatyauraga-smita. . .

"As the cowherd women remembered Lord Krishna, their hearts were overwhelmed by His movements and loving smiles, His playful glances and enchanting talks, and by the many other pastimes He would enjoy with them. Thus absorbed in thoughts of Krishna, the Lord of Rama, the gopis began acting out His various transcendental pastimes."***

The pastimes the gopis had enjoyed with Krishna are seen in these words of Shrimad-Bhagavatam (10.29.46):

bahu-prasara. . .

"Krishna threw His arms around the gopis and embraced them. He aroused Cupid in the beautiful young ladies of Vraja by touching their hands, hair, thighs, belts, and breasts, by playfully scratching them with His fingernails, and also by joking with them, glancing at them, and laughing with them. In this way the Lord enjoyed His pastimes."***

As the gopis imitated Lord Krishna's pastimes in their ecstasy of lila-anubhava, they acted as if they were not different from Lord Krishna. This is seen in the following words of Shrimad-Bhagavatam (10.30.3):

gati-smita-prekshana-bhasanadishu. . .

"Because the beloved gopis were absorbed in thoughts of their beloved Krishna, their bodies imitated His way of moving and smiling, His way of beholding them, His speech and His other distinctive features. Deeply immersed in thinking of Him and maddened by remembering His pastimes, they declared to one another, 'I am Krishna!' "****

As they imitated Lord Krishna's pastimes, the gopis' original nature became concealed. This is seen in the following words of Shrimad-Bhagavatam (10.30.20):

yatanty unnidadhe 'mbaram

" 'Don't be afraid of the wind and rain,' said one gopi. 'I will save you.' And with that she lifted her shawl above her head."****

Overcome with ecstatic love, the gopis passed the time in this way, imitating Lord Krishna's pastimes. However, they did not imitate all of Lord Krishna's pastimes. They imitated His childhood pastimes and some other pastimes, but they did not imitate His pastimes in shringara-rasa. The gs imitated Lord Krishna's pastimes with Putana and other enemies and they also imitated Lord Krishna's pastimes with His mother and His other loving associates. To increase their love for Lord Krishna, they passed the time in separation from Him by artificially acting out His pastimes. They did not believe that they were truly Lord Krishna. Here some philosophers say: "When they were remembering the pastime of killing Putana, some gopis played the role of Putana. Even though it was only play-acting, the other gopis became fearful for child Krishna's welfare. Even in the ordinary affairs of this world an expert actor playing the role of a ferocious tiger may bring a moment's fear to his audience. In this way, by feeling fear for Lord Krishna's safety in the course of this play-acting, the gopis felt their love for Lord Krishna increase. Also, the gopi playing the role of Putana did not feel hatred for Lord Krishna. In these pastimes of play-acting the gopis always felt love for Lord Krishna. In these pastimes the gopis also assumed the role of Mother Yashoda. An example of this is seen in these words of Shrimad-Bhagavatam (10.30.23):

baddhanyaya sraja kacit. . .

"One gopi tied up her slender companion with a flower garland and said, 'Now I will bind this boy who has broken the butter pots and stolen the butter.' The second gopi then covered her face and beautiful eyes, pretending to be afraid."****

In this way they meditated on Lord Krishna's Damodara pastimes, pastimes described in these words of Shrimad-Bhagavatam (1.8.31):

vaktram niniya bhaya-bhavanaya sthitasya. . .

"My dear Krishna, Yashoda took up a rope to bind You when You committed an offense, and Your

perturbed eyes overflowed with tears, which washed the mascara from Your eyes. And You were afraid, though fear personified is afraid of You. This sight is bewildering to me."*

In these words child Krishna's fear of Mother Yashoda is described. The gopis imitated this pastime and Lord Krishna's other childhood pastimes. One gopi, playing the part of Mother Yashoda, tied up another gopi, who was playing the part of child Krishna. As was said before, in the course of these pastimes of play-acting the gopis always felt love for Lord Krishna. In these pastimes the gopis always took dhelter of their natural love for Lord Krishna. Even though one gopi played the role of Mother Yashoda and another gopi played the role of child Krishna, their original love for Lord Krishna in shringara-rasa remained unchanged. Shrimad-Bhagavatam 10.30.3 quoted in this anuccheda was spoken by Shrila Shukadeva Gosvami.

Anuccheda 326

Vilasa-anubhava is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 27:

gati-sthanasanadinam
mukha-netradi-karmanam
tat-kalikam tu vaishishöyam
vilasah priya-sangajam

"The graceful gestures of the face, eyes, and other parts of the body while walking, sitting, standing, and enjoying various pastimes with the beloved Lord Krishna are called vilasa."

Vilasa is seen in these words of Shrimad-Bhagavatam (10.32.3):

tam vilokyagatam preshöham
prity-utphulla-drisho 'balah

"When the gopis saw that their dearmost Krishna had returned to them, they all stood up at once, and out of their affection for Him their eyes bloomed wide. It was as if the air of life had reentered their bodies."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 327

Kila-kincita is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 39:

garvabhilasha-rudita-
smitasuya-bhaya-krudham
sankari-karanam harshad
ucyate kila-kincitam

"Pride, ambition, weeping, smiling, envy, fear, and anger are the seven ecstatic loving symptoms manifest by a jubilant shrinking away, and these symptoms are called kila-kincita-bhava."*

Kila-kincita is seen in these words of Shrimad-Bhagavatam (10.22.12-15):

tasya tat kshvelitam drishöva
gopyah prema-pariplutah. . .

"Seeing how Krishna was joking with them, the gopis became fully immersed in love for Him, and as they glanced at each other they began to laugh and joke among themselves, even in their embarrassment. But still they did not come out of the water.***

evam bruvati govinde. . .

"As Shri Govinda spoke to the gopis in this way, His joking words completely captivated their minds. Submerged up to their necks in the cold water, they began to shiver. Thus they addressed Him as follows.***

manayam bhoh krithah. . .

"Dear Krishna, don't be unfair! We know that You are the respectable son of Nanda and that You are honored by everyone in Vraja. You are also very dear to us. Please give us back our clothes. We are shivering in the cold water.***

shyamasundara te dasyah. . .

"O Shyamasundara, we are Your maidservants and must do whatever You say. But give us back our clothing. We know what the religious principles are, and if You don't give us our clothes we will have to tell the king. Please!""***

The meaning of these verses is clear. These Shrimad-Bhagavatam verses were spoken by Shrila Shukadeva Gosvami.

Anuccheda 328

Vibhrama is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 34:

Shrimad-Bhagavatam (10.22.15):

vallabha-prapti-velayam

madanavesha-sambhramat
vibhramo hara-malyadi-
bhusha-sthana-viparyayah

"Hastily preparing to meet her lover, the bewildered heroine may place her necklace, flower-garland, and other ornaments in the wrong places. This is called vibhrama."

Vibhrama is seen in these words of Shrimad-Bhagavatam (10.29.7):

vyatyasta-vastrabharanah
kashcit krishnantikam yayuh

"Though their clothes and ornaments were in complete disarray, the gs rushed off to Krishna."***

Vibboka is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 47:

ishöe 'pi garva-manabhyam
vibbokah syad anadarah

"Even though pleased by Lord Krishna's gift, the heroine may angrily and proudly pretend to dislike it. This is called vibboka."

Vibboka is seen in these words of Shrimad-Bhagavatam (10.32.6):

eka bhru-kuöim abadhya. . .

"One gopi, beside herself with loving anger, bit her lips and stared at Him with frowning eyebrows, as if to wound Him with her harsh glances."***

Lalita is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 51:

vinyasa-bhangir anganam
bhru-vilasa-manohara
sukumara bhaved yatra
lalitam tad udahritam

"Playful, enchanting movements of the eyebrows, and graceful, delicate movements of the limbs are called lalita."

In this eay these features of ecstatic love should be u understood. Shrimad-Bhagavatam 10.29.7 quoted in this anuccheda was spoken by Shrila Shukadeva Gosvami.

Moöäyita is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 42:

kanta-smarana-vartadau
hridi tad-bhava-bhavatah
prakaöyam abhilashasya
moöäyitam udiryate

"When the heroine remembers or hears about her lover, Krishna, love for Him is aroused in her heart, and she hankers for His association. This is called moöäyita "

Moöäyita is seen in these words of Shrimad-Bhagavatam (10.21.12):

krishnam nirikshya vanitotsava. . .

"Krishna's beauty and character create a festival for all women. Indeed, when the demigods' wives flying in airplanes with their husbands catch sight of Him and hear His resonant flute-song, their hearts are shaken by Cupid, and they become so bewildered that the flowers fall out of their hair and their belts loosen."***

Vikrita is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 53:

hri-manershyadibhir yatra
nocyate sva-vikasitam
vyajyate ceshöayaivedam
vikritam tad vidur budhah

"When shyness, anger, and jealousy are not openly expressed in words, but displayed only by action, that is known as vikrita by the wise."

Vikrita is seen in these words of Shrimad-Bhagavatam (10.22.23):

paridhaya sva-vasamsi
preshöha-sangama-sajjitah
grihita-citta no celus
tasmin lajjayitekshanah

"The gopis were addicted to associating with their beloved Krishna, and thus they became captivated by Him. Thus, even after putting their clothes on they did not move. They simply remained where they were, shyly glancing at Him."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 330

Vicchitti is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 30:

akalpa-kalpanalpapi
vicchittih kanti-posha-krit

"Vicchitti is beautifying the body with various ornaments."

Kuööamita is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 44:

sthanadharadi-grahane
hrit-pritav api sambhramat
bahih krodho vyathitavat
proktam kuööamitam budhaih

"When the border of Her sari and the cloth veiling Her face are caught, She externally appears offended and angry, but within Her heart She is very happy. Learned scholars call this attitude kuööamita."*

In this way vicchitti and kuööamita are described. The vacika-anubhavas (anubhavas of speech) will now be considered. Amongst them Alapa is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 73:

cati-priyoktir alapah

"Very affectionate words are called alapa."

Alapa is seen in these words of Shrimad-Bhagavatam (10.29.40):

ka sry anga te kala-padayata-venu-gita-sammohita. . .

"Dear Krishna, what woman in all the three worlds wouldn't deviate from religious behavior when bewildered by the sweet, drawn-out melody of Your flute? Your beauty makes all three worlds auspicious. Indeed, even the cows, birds, trees and deer manifest the ecstatic symptom of bodily hair standing on end when they see Your beautiful form."***

The meaning of this verse is clear. This verse was spoken by the gopis.

Anuccheda 331

Vilapa is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 75:

vilapo duhkha-jam vacah

"Vilapa means `words born of suffering'."

Vilapa is seen in these words of Shrimad-Bhagavatam (10.47.47):

param saukhyam hi nairasyam. . .

"Indeed, the greatest happiness is to renounce all desires, as even the prostitute Pingala has declared. Yet even though we know this, we cannot give up our hopes of attaining Krishna."***

The meaning of this verse is clear. This verse was spoken by the gopis.

Anuccheda 332

Samlapa is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 77:

ukti-pratyukti-mad vakyam
samlapa iti kirtyate

"Conversation is called samlapa."

Samlapa is seen in the conversation recounted in Shrimad-Bhagavatam 10.29.18-41.

In this conversation Lord Krishna has two purposes: 1. to request the association of the contrary gopis charmed by His flute music and other pastimes and qualities, and 2. as a joke, and also to test their love, to reject the company of the gopis, who had come to Him in the forest to attain His association. Here the words of the gopis also have two purposes: 1. To reject Lord Krishna's request that they return home, and 2. with words filled with yearning to beg His company. Because Lord Krishna and the gopis are equally expert in the art of graceful conversation, the rasa of thwir pastimes is nourshied by these talks between them. In the beginning of this conversation (Shrimad-Bhagavatam 10.29.18) Lord Krishna affirms that He and the gopis are equal. Then He tells them in Shrimad-Bhagavatam (10.29.

rajany esha. . .

"This night is quite frightening, and frightening creatures are lurking about. Return to Vraja, slender-

waisted girls. This is not a proper place for women."***

These words, however, have a second, a hidden meaning. By interpreting the words in a different way this verse comes to mean: "O girls, somehow you have met Me here. Please do not now return to Vraja, for this night is quite frightening. Therefore you girls should not leave this place. Instead, you should stay here with Me, your hero." By speaking the word "su-madhyamah" (O slender-waisted girls) Lord Krishna hints that He would become very unhappy if the gopis left Him and returned to Vraja. Then Lord Krishna tells them: "As long as you stay with Me you need not fear your relatives. He says in Shrimad-Bhagavatam (10.29.20):

matarah. . .

"Not finding you at home, your mothers, fathers, sons, brothers and husbands are certainly searching for you. Don't cause anxiety for your family members."***

The hidden meaning of this verse is: "Your mothers and other relatives did not see you tonight. Therefore they are now searching for you. However, they will not be able to come here to this place." The word "putrah" (sons) in this verse means either "the sons of your brothers-in-law" or "the sons of your co-wives". Then Lord Krishna tries to enliven the gopis by showing them the beauties of His personal forest-garden. He tells them in Shrimad-Bhagavatam (10.29.21-22):

drishöam vanam. . . tad yata. . .

"Now you have seen this Vrindavana forest, full of flowers and resplendent with the light of the full moon. You have seen the beauty of the trees, with their leaves trembling in the gentle breeze coming from the Yamuna. So now go back to the cowherd village. Don't delay. O chaste ladies, serve your husbands and give milk to your crying babies and calves."***

The hidden meaning of this verse is: "The forest is very fearful. Therefore please do not be eager to go to Vraja so soon." Or these words may also be interpreted to mean: "Please don't leave now." They may also be interpreted to mean: "Please don't faithfully serve your husbands." Here the word "satih" means "O best of girls". "Vatsa ma krandanti" may mean "the calves are not crying", "ma payayata" may mean "don't feed them milk", "ma duhyata" may mean "don't feed them with cow's milk". Here Lord Krishna hints: "If you truly love me, then please don't ignore My request." Then Lord Krishna places this logical argument before the gopis (Shrimad-Bhagavatam 10.29.23):

atha va. . .

"On the other hand, perhaps you have come here out of your great love for Me, which has taken control of your hearts. This is of course quite commendable on your part, since all living entities possess natural affection for Me."***

Here the word "mayi" is the same as mama". In this verse Lord Krishna argues: "If all living entities naturally love Me, then beautiful girls may also love Me, thinking of Me as their beloved." Here someone may protest: "But is not wrong for women to renounce the vow of faithfully serving their husbands?" To answer this protest Lord Krishna tells the gopis (Shrimad-Bhagavatam 10.29.24):

bhartuh shushrushanam. . .

"The highest religious duty for a woman is to sincerely serve her husband, behave well toward her husband's family and take good care of her children."***

Here Lord Krishna declares: "The highest religious duty for a woman is to sincerely serve her husband." However, Lord Krishna implies here: "But you girls have never been married to your so-called husbands. Your marriage to them is only an imagination, a myth. Therefore you do no wrong to abandon these mythical husbands. You may think these persons are your husbands. Still, the words of the Smṛiti-shāstra affirm that you may indeed abandon the vow of serving such mythical husbands." Then Lord Krishna tells the gopis (Shrimad-Bhagavatam 10.29.25):

duhshilo durbhago vṛiddhah. . .

"Women who desire a good destination in the next life should never abandon a husband who has not fallen from his religious standards, even if he is obnoxious, unfortunate, old, unintelligent, sickly or poor."***

Here Lord Krishna declares: "A woman should never abandon a husband who has not fallen." Here the hidden meaning of "fallen" is "envious". In this sense Lord Krishna considers the gopis' mythical husbands to be envious of Him, and therefore fallen. Thinking that the gopis might consider their husbands not fallen and therefore stay with them, with these tricky words changing the original meaning of the Smṛiti-shāstra's words, Lord Krishna denies that the gopis have any responsibility to serve their so-called husbands. Then Lord Krishna tells the 4 gopis (Shrimad-Bhagavatam 10.29.26):

asvargyam. . .

"For a woman from a respectable family, petty adulterous affairs are always condemned. They bar her from heaven, ruin her reputation and bring her difficulty and fear."***

The hidden meaning of these words is: "A woman who stays near (upa) her husband (pati) (aupapatyam) will not enter heaven."

Thinking, "the gopis may worry that it will be very difficult to attain love for Me", Lord Krishna tells them: "Please do not turn away from Me." He tells them (Shrimad-Bhagavatam 10.29.27):

shravanat. . .

"Transcendental love for Me arises by the devotional processes of hearing about Me, seeing My Deity form, meditating on Me and faithfully chanting My glories. The same result is not achieved by mere physical proximity. So please go back to your homes."***

Here Lord Krishna says: "Transcendental love for Me arises by the devotional processes that begin with

hearing about Me. The same result is not achieved by mere physical proximity. So please enter this forest grove, which is just like your own homes." That is the hidden meaning of Lord Krishna's request here. The other, original, meaning is well-known in this world. In this way, in these verses, with many joking words Lord Krishna refutes the idea that the gopis actions are in any way improper. The condition the gopis attained after hearing these words of Lord Krishna is described in these words of Shrimad-Bhagavatam (10.29.28-30):

iti vipriyam akarnya. . .

"Hearing these unpleasant words spoken by Govinda, the gopis became morose. Their great hopes were frustrated and they felt insurmountable anxiety.***

"Their heads hanging down and their heavy, sorrowful breathing drying up their reddened lips, the gopis scratched the ground with their toes. Tears flowed from their eyes, carrying their kajjala and washing away the vermillion smeared on their breasts. Thus they stood, silently bearing the burden of their unhappiness.***

"Although Krishna was their beloved, and although they had abandoned all other objects of desire for His sake, He had been speaking to them unfavorably. Nonetheless they remained unflinching in their attachment to Him. Stopping their crying, they wiped their eyes and began to speak, their voices stammering with agitation.***

These verses show that the gopis did not understand the second, hidden, meaning of Lord Krishna's previous words. Filled with longing to associate with Krishna, they considered His words unpleasant. Thus they became morose. Hearing Lord Krishna's statements that had two meanings, the gopis became anxious and bowed their faces and performed other like activities. There is no rasabhasa in any of these actions. They scratched the ground with their toes and they spoke to Lord Krishna.

The gopis said to Lord Krishna (Shrimad-Bhagavatam 10.29.31):

maivam. . .

"The beautiful gopis said: O all-powerful one, You should not speak in this cruel way. Do not reject us, who have renounced all material enjoyment to render devotional service to Your lotus feet. Reciprocate with us, O stubborn one, just as the primeval Lord, Shri Narayana, reciprocates with His devotees in their endeavors for liberation.***

In this verse the word "ma" (don't) is used to refute Lord Krishna's request (that the gopis return to their homes). Here the gopis say: "We have completely renounced our husbands, children, and all else and become Your devotees. Please reciprocate with us." Speaking here the passage beginning with the word "pada-mulam" (the soles of Your feet), the gopis chant the glories of Lord Krishna. Here the words "duravagraha ma tyajasman" may also be divided "duravagraham atyajasman". Divided in the second way they mean: "You have completely rejected us". Then the gopis give an example of acting properly by accepting one's own devotees and rejecting others. They say: "Lord Narayana reciprocates with the sages who yearn after liberation and who have renounced pious deeds, sense pleasures, and all else for His sake. The Lord does not reciprocate with others." Then, quoting from scripture, the gopis speak the next verse to refute Lord Krishna's request. They say (Shrimad-Bhagavatam 10.29.32):

yat paty-apatya. . .

"Our dear Krishna, as an expert in religion You have advised us that the proper religious duty for women is to faithfully serve their husbands, children and other relatives. We agree that this principle is valid, but actually this service should be rendered to You. After all, O Lord, You are the dearest friend of all embodied souls. You are their most intimate relative and indeed their very Self."***

In this verse the word "sva-dharmah" may be interpreted as "sv-adharmah" which means "great impiety". If this word is interpreted in that way, then the word "dharma-vida" is employed as a joke, to mock the so-called knower of religion described here. If this interpretation is accepted, then these words are only a trick and the words "faithfully serve their husbands" come to mean the opposite of what they seem. Interpreted in this way, these words reject the false religious principles described here. Here the word "upadesha-pade" means "teacher" and "ishe tvayy evastu" means "You are the supremely independent Lord. These words thus mean: "O Lord, you reject these false principles of religion". Someone may ask: "O Lord, what is Your nature?" Here the gopis answer with the word "preshöhah" (dearest beloved). The gopis say: "You are the friend of all living entities. You are the dearest beloved of all living entities." This means: "O Lord, by associating with You, we will all attain great auspiciousness." Then, refuting Lord Krishna's statement in Shrimad-Bhagavatam 10.29.23, the gopis say (Shrimad-Bhagavatam 10.29.33):

kurvanti. . .

"Expert transcendentalists always direct their affection toward You because they recognize You as their true Self and eternal beloved. What use do we have for these husbands, children and relatives of ours, who simply give us trouble? Therefore, O supreme controller, grant us Your mercy. O lotus-eyed one, please do not cut down our long-cherished hope to have Your association."***

This verse also has a second, a hidden meaning. The hidden meaning, attained by interpreting the syntactical relationships of the words in the sentence in a different way, is: "O lotus-eyed Lord, please cut into pieces our desire, the desire that says, 'We will become happy by enjoying the pleasures of our material bodies, material bodies that are always so dear to us, pleasures we enjoy with our husbands and children. Why should we be attracted to Krishna as our beloved? We are not attracted to Him.' " Here the word "varadeshvara (giver of boons) is in the vocative case. It is used here sarcastically. Here the gopis say: "Please give this boon to us. Give us the boon that the indifference we feel in our hearts toward You, the indifference that says, 'Let us not always yearn to attain You, O Krishna.', will be cut into pieces." Here the word "aravinda-netra" (O lotus-eyed one) implies: "It is not right that a person with such beautiful lotus eyes will be so crooked and deceitful to us". The word "sma" here changes the present tense of the verb into the imperfect tense. The word "asham" is the object of the sentence. In the next verse the gopis criticize Lord Krishna's description of the way love for Him is attained, a description He spoke in Shrimad-Bhagavatam 10.29.27. The gopis say (Shrimad-Bhagavatam 10.29.34):

cittam. . .

"Until today our minds were absorbed in household affairs, but You easily stole both our minds and our hands away from our housework. Now our feet won't move one step from Your lotus feet. How can we go back to Vraja? What would we do there?"***

Here the gopis say: "As long as You had not stolen them away, our minds and hearts were very happy. They were happy because they stayed at home (grhesu). The symptom of their happiness was that our hands were engaged in household duties." Thinking of Krishna's addressing them as "su-madhyamah" (O slender-

waisted girls) in Shrimad-Bhagavatam 10.28.19, the gopis say in this verse: "Now our feet won't move one step from Your lotus feet. How can we go back to Vraja?" The meaning here is: "We will not go back to Vraja. We will stay here." Then the gopis say: "What would we do there?" In reply to Lord Krishna's words "pratiyata grihan" (Please go back to your homes) in Shrimad-Bhagavatam Shrimad-Bhagavatam 10.29.27, the gopis speak the next verse (Shrimad-Bhagavatam 10.29.35):

sinca. . .

"Dear Krishna, please pour the nectar of Your lips upon the fire within our hearts--a fire You ignited with Your smiling glances and the sweet song of Your flute. If You do not, we will consign our bodies to the fire of separation from You, O friend, and thus like yogis attain to the abode of Your lotus feet by meditation."***

In this verse the gopis say: "beloved, please pour the nectar of Your lips upon the fire within our hearts--a fire You ignited with Your smiling glances and the sweet song of Your flute." Then the gopis jokingly say: "If You will not give us that nectar, then we will only stand here and lick our own lips with desire to taste that nectar." Here the gopis hint that it is Lord Krishna's duty to protect them. That the Lord protects His devotees is seen in these words of Shrimad-Bhagavatam (11.4.10):

dhatte padam tvam avita yadi vighna-murdhni

"O Lord, because You are the direct protector of Your devotee, he is able to step over the head of whatever obstacle the demigods place before him."***

Then the gopis say (in Shrimad-Bhagavatam 10.29.35): "If You do not give us the nectar of Your lips, we will consign our bodies to the fire of separation from You." The gopis address Krishna as "sakhe" (O friend), in the vocative case, because in the past they had exchanged playful and affectionate glances with Him. Here Lord Krishna may ask: "When We were children we played and touched. Why have you gopis now become like strangers?" To answer this question the gopis speak the next verse (Shrimad-Bhagavatam 10.29.36):

yarhi. . .

"O lotus-eyed one, the goddess of fortune considers it a festive occasion whenever she touches the soles of Your lotus feet. You are very dear to the residents of the forest, and therefore we will also touch those lotus feet. From that time on we will be unable even to stand in the presence of any other man, for we will have been fully satisfied by You."*

This verse may also be interpreted to mean: "O lotus-eyed one, the birds, beasts, and other beings in the forest all dearly love You as You enjoy Your childhood pastimes. Beautiful girls think the soles of Your feet are a great festival of happiness. We yearn to attain the soles of Your feet. Still, somehow we remain unable to touch them. When we played as children we enjoyed Your company. But now we must stand before our elders and superiors. No longer can we easily associate with You." In this verse the word "bata" is used in the sense of doubt or worry. These words mean: "We should escape from the circle of our elders and superiors." Remembering Lord Krishna's statement (in Shrimad-Bhagavatam 10.29.23) "priyante mayi jantavah" (all living entities possess natural affection for Me), a statement that hints, "beautiful girls naturally love Me as their beloved", the gopis cite Goddess Lakshmi as an example in the next verse (Shrimad-Bhagavatam 10.29.37):

shrih. . .

"Goddess Lakshmi, whose glance is sought after by the demigods with great endeavor, has achieved the unique position of always remaining on the chest of her Lord, Narayana. Still, she desires the dust of His lotus feet, even though she has to share that dust with Tulasi-devi and indeed with the Lord's many other servants. Similarly, we have approached the dust of Your lotus feet for shelter."***

In this verse the gopis say: "After attaining a place at Lord Vishnu's chest, Goddess Lakshmi still yearns to attain to dust of Your feet in Gokula's ofrest, dust Tulasi-devi also yearns to attain. From the moment of Your birth there, Nanda's land of Vraja has been a place of pastimes for Goddess Lakshmi. To attain the dust of your feet Goddess Tulasi always resides in Vrindavana forest." Someone may ask: "Why do Lakshmi and Tulasi yearn to attain the dust of Lord Krishna's feet?" The answer is given here in the words "bhritya-jushöam" (served by His servants). It is natural for a maidservant to place her master's feet on her head. Someone may ask: "What are the glories of Goddess Lakshmi?" The answer is given here in the words "yasyah sva-vikshana utanya-sura-prayasah", which mean: "the gloruy of Goddess Lakshmi is such that the other divine beings who are her associates yearn to attain her glance." Their voices choked with emotion, the gopis then say the words "vayam ca", which menas "we are like them". Therse words mean: "As Lakshmi and Tulasi are enchanted by You, we are also enchanted by You. That is why we have now approached the dust of Your feet. It is not otherwise." Then the gopis speak the next verse (Shrimad-Bhagavatam 10.29.38):

tan nah. . .

"Therefore, O vanquisher of all distress, please show us mercy. To approach Your lotus feet we abandoned our families and homes, and we have no desire other than to serve You. Our hearts are burning with intense desires generated by Your beautiful smiling glances. O jewel among men, please make us Your maidservants."***

In this verse the word "vrjinardana" mreans "O Lord who removes all distress", and "nah prasida" means "please be merciful to us and remove the obstacles that keep us from seeing You". Here Lord Krishna may ask: "Did you gopis really come here only to touch My feet?" To this question the gopis reply with the words: "We left our homes not only to touch Your feet, but because we yearn to worship You. We did not come here to see Vrindavana forest in the moonlight." Then the gopis also say: "Our hearts are burning with intense desires generated by Your beautiful smiling glances. Please make us Your maidservants." Because the idea of a gift here is not very explicit, the word "atmanam" is in the genitive case, not the dative case. From this is may be understood that this gift of devotional service is not always given, even in Gokula. The word "purusha-bhushana" (O ornament among men", which is in the vocative case, has a double meaning. It may also mean: "O Lord who have become the ornament of Your boyfriends in Gokula". This interpretation implies: "Therefore You are never the ornament of Gokula's beautiful girls." Their hearts burning, the gopis think all these thoughts. In Shrimad-Bhagavatam 10.29.21 Lord Krishna ignored the uddipanas that attracted the gs to Him. Then, in Shrimad-Bhagavatam 10.29.27, Lord Krishna revealed the great power of His own attractive handsomeness. Thinking of these statements of Lord Krishna, the gopis spoke the next verse (Shrimad-Bhagavatam 10.29.39):

vikshya. . .

"Seeing Your face encircled by curling locks of hair, Your cheeks beautified by earrings, Your lips full of nectar, and Your smiling glance, and also seeing Your two imposing arms, which take away our fear, and Your chest, which is the only source of pleasure for the goddess of fortune, we must become Your maidservants."***

The word "ca" (and) spoken near the end of this verse by voices choked with emotion, refers to the words that precede it. Here the gopis say: "Seeing You, we must become Your maidservants. It is not otherwise." Here Lord Krishna may ask: "If You are so dedicated to Me, why do you not stay here every night?" Thinking Lord Krishna may ask this question, the gopis speak the next verse (Shrimad-Bhagavatam 10.29.40):

ka sry anga te. . .

"Dear Krishna, what woman in all the three worlds wouldn't deviate from religious behavior when bewildered by the sweet, drawn-out melody of Your flute? Your beauty makes all three worlds auspicious. Indeed, even the cows, birds, trees and deer manifest the ecstatic symptom of bodily hair standing on end when they see Your beautiful form."***

This verse means: "O beloved (anga) who sweetly plays on the flute (kala-padayata-venu-gita) and who is enchanting (sammohita) with the arrows shot by Kamadeva, what woman in all the three worlds wouldn't deviate from religious behavior for Your sake? For Your sake we throw far away all vows of pious morality." If someone were to try to find fault in the qualities of the Lord described in the two vocative words (kala-padayata-venu-gita and sammohita) mentioned above, the gopis reply by speaking the word "trailokya-saubhagam" (who makes all three worlds auspicious). The reason for the gopis deviating from religious behavior is given here in the words "arya-caritan nirikshya rupam ka na calet" (upon seeing Your handsome form, what woman would not deviate from religious behavior?). The gopis then say: "Therefore (yat) even the cows, birds, trees and deer manifest the ecstatic symptom of bodily hair standing on end when they see Your beautiful form." Because they may thus easily deviate from the principles of religious behavior, beautiful girls and handsome are forbidden to associate in this way in this world. Thinking of the words Lord Krishna spoke in Shrimad-Bhagavatam 10.29.19, and thinking that in the context of those words Lord Krishna might say: "I am a powerful hero. Stay with Me I will protect You from all dangers", the gopis offer a prayer in the next verse (Shrimad-Bhagavatam 10.29.41):

vyaktam bhavan. . .

"Clearly You have taken birth in this world to relieve the fear and distress of the people of Vraja, just as the Supreme Personality of Godhead, the primeval Lord, protects the domain of the demigods. Therefore, O friend of the distressed, kindly place Your lotus hand on Your maidservants' heads and burning breasts."***

In this verse the word "arta-bandho" means "O You who have taken birth in this world to protect the people of Vraja from the fearful condition of falling away from the principles of religion". Here the words "kinkarinam tapta-staneshu kara-pankajam ca shirahsu no nidhehi" have a hidden possible second interpretation, which gives this meaning of the words: "Please do not place Your lotus hand on Your maidservants' heads and breasts, breasts burning with desire from the sight of You". These words thus imply: "Even in Your thoughts do not do such a thing to saintly chaste girls like ourselves." This hidden meaning is hinted in this verse. Quoting the dharma-shastras, Lord Krishna had previously proved that the gopis should always faithfully serve their husbands and relatives. Quoting the jnana-shastras, the gopis now brilliantly

refute Krishna's arguments. The gopis here prove that Krishna is the Supreme Personality of Godhead (paramatma), and therefore He is the meaning and the goal of all the scriptures' teachings. In Shrimad-Bhagavatam 10.29.32 the gopis hint: "O Krishna, You are the meaning and goal of all the scriptures' teachings. Devotional service to You is the final goal taught in the scriptures." Here Lord Krishna may protest: "How is it possible that I am the goal of all the scriptures?" To this the gopis reply (in Shrimad-Bhagavatam 10.29.32) by speaking the word "atma", which means: "You are the Supreme Personality of Godhead." The gopis hint here: "You are the goal of all the scriptures, the scriptures that affirm (Brihad-aranyaka Upanishad 4.4.22):

tam etam vedanuvacanena brahmana vividishanti

"By studying the Vedas the brahmanas understand the Supreme Personality of Godhead."

Then Krishna may again protest: "How is it possible that I am the Supreme Personality of Godhead?" To this protest the gopis reply with the words "tanu-bhritam preshöhah", which mean "for the living entities You are the object of love without limit". Here the gopis also say: "bandhur bhavan", which means "You bring limitless auspiciousness to the living entities". In these two ways Lord Krishna possesses the symptoms of being the Supreme Personality of Godhead, symptoms described in these words of the jnana-shastras (Brihad-aranyaka Upanishad 2.4.5):

atmanas tu kamaya sarvam priyam bhavati

"The Supreme Personality of Godhead is loved by everyone. He fulfills everyone's desire."

Here the gopis may say: "In this way we have proved that You are indeed the Supreme Personality of Godhead. Because You are the Supreme Personality of Godhead we are very eager to worship and serve You." It is said in Mundaka Upanishad (1.2.12):

brahmano nirvedam ayat, nasty akritah kritena

"Not merely by performing duties, but by renunciation a brahmana attains the company of the Supreme Personality of Godhead."

In this way the jnana-sastras affirm that it is not wrong for a transcendentalist to renounce his prescribed duties. However, because knowledge of Lord Krishna's sweetness (madhurya) is superior to knowledge of His power and opulence (aishvarya), the gopis do not dwell on Lord Krishna's status as the Supreme Personality of Godhead. In Shrimad-Bhagavatam 10.29.33 the gopis describe the activities of true saintly persons. There the word "kushalah" means "saintly persons who know what is important and what is not important, and "hi" means "certainly". Here "sva atman" means "the Supreme Personality of Godhead", as has previously been explained. Or the words "sva atman nitya-priye tvayi" may also mean "You are eternally dear to every soul". Then the gopis say: "tvayy eva ratim kurvanti", which means "therefore saintly persons love You alone. They do not love the principles of religion, their homes, or anything else." Then the gopis say: "paty-adibhih kim", which means "What use do we have for our husbands and relatives?" These truths the gopis further explain in Shrimad-Bhagavatam 10.29.36 and 37. In this way the samlapa-anubhava (conversation), which is one of the vacika-anubhavas (anubhavas of speech) has been described. These verses of Shrimad-Bhagavatam were

spoken by Shrila Shukadeva Gosvami.

Anucchedas 333 and 334

Sandesha is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 82:

Shrimad-Bhagavatam (10.40.52):

sandeshas tu proshitasya
sva-varta-preshanam bhavet

"A letter from a lover living far away is called sandesha."

Sandesha is seen in these words of Shrimad-Bhagavatam (10.47.52):

he natha he rama-natha
vraja-natharti-nashana
magnam uddhara govinda
gokulam vrijinarnavat

"O master, O master of the goddess of fortune, O master of Vraja! O destroyer of all suffering, Govinda, please lift Your Gokula out of the ocean of distress in which it is drowning!"***

Apadesha is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 85:

anyartha-kathanam yat tu
so 'padesha itiritah

"When a person misunderstands the statement of another, this is called apadesha."

Apadesha is seen in these words of Shrimad-Bhagavatam (10.47.7-8):

nihsvam tyajanti ganika. . .jara bhuktva ratam striyam

"Prostitutes abandon a penniless man, subjects and incompetent king, students their teacher once they have finished their education, and priests a man who has remunerated them for a sacrifice.***

"Birds abandon a tree when its fruits are gone, guests a house after they have eaten, animals a forest that has burnt down, and a lover the woman he has enjoyed, even though she remains attached to him."***

The meaning of these verses is clear. These verses were spoken by the gopis to Uddhava.

Anuccheda 335

Upadesha is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 87:

yat tu shikshartha-vacanam
upadesha sa ucyate

"Words of instruction are called upadesha."

Upadesha is seen in these words spoken at the time of Lord Balarama's arrival in vraja and recounted in Shrimad-Bhagavatam (10.65.14):

kim nas tat-kathaya gopyah
kathah kathayataparah
yaty asmabhir vina kalo
yadi tasya tathaiva nah

"Why bother talking about Him, dear gopis? Please talk of something else. If He passes His time without us, then we shall similarly pass ours without Him."***

The meaning of this verse is clear. This verse was spoken by the gopis.

Anuccheda 336

Vyapadesha is described in these words of Ujjvala-nilamani, Anubhava-prakarana, Text 90:

vyajenatmabhilashoktir
vyapadesha itiryate

"When the speaker uses a trick to reveal his actual desire, his statement is called vyapadesha."

Vyapadesha is seen in these words of Shrimad-Bhagavatam (10.21.12):

krishnam nirikshya. . .
. . . devyo vimana-gatayah smara-nunna-sara. . .

"Krishna's beauty and character create a festival for all women. Indeed, when the demigods' wives flying in airplanes with their husbands catch sight of Him and hear His resonant flute-song, their hearts are shaken by Cupid, and they become so bewildered that the flowers fall out of their hair and their belts loosen."***

The meaning of this verse is clear. This verse was spoken by the gopis.

Anuccheda 337

The five anubhavas named pralapa, anulapa, apalapa, atidesha, and nirdesha are also included among the vacica-anubhavas. Thus concludes the description of the anubhavas. Now the vyabhicaris will be considered. Amongst them nirveda (despair) is seen in these words of Shrimad-Bhagavatam (10.47.15):

carana-raja upaste yasya bhutir vayam ka

"In heaven, on earth, or in the subterranean sphere, what woman is unavailable to Him? He simply arches His eyebrows and smiles with deceptive charm, and they all become His. The supreme goddess herself worships the dust of His feet, so what is our position in comparison? But at least those who are wretched can chant His name, Uttamahsloka."***

The meaning of this verse is clear. This verse was spoken by the gopis.

Anuccheda 338

Anutapa is lamentation. Anutapa is seen in these words of Shrimad-Bhagavatam (10.21.7):

akshanvatam phalam idam. . .

"O friends, those eyes that see the beautiful faces of the sons of Maharaja Nanda are certainly fortunate. As these two sons enter the forest, surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vrindavana. For those who have eyes, we think there is no greater object of vision."***

Dainya is helpless despair. Dainya is seen in these words of Shrimad-Bhagavatam (10.29.38):

tan nah prasida vrijinardana. . .

"Therefore, O vanquisher of all distress, please show us mercy. To approach Your lotus feet we abandoned our families and homes, and we have no desire other than to serve You. Our hearts are burning with intense desires generated by Your beautiful smiling glances. O jewel among men, please make us Your maidservants."***

The meaning of this verse is clear. This verse was spoken by the gopis.

Anuccheda 339

Glanī (exhaustion) is described in these words of Bhakti-rasamṛta-sindhu (2.4.26):

glanir nishpranata mata

"Glanī is when one is breathless with exhaustion."

Glanī is seen in these words of Shrimad-Bhagavatam (10.33.10):

kacid rasa-parishranta. . .

"When one gopī grew tired from the rasa dance, She turned to Krishna, standing at Her side holding a baton, and grasped His shoulder with Her arm. The dancing had loosened Her bracelets and the flowers in Her hair."***

Shrama (fatigue) is seen in these words of Shrimad-Bhagavatam (10.33.20):

tasam rati-viharena. . .

"Seeing that the gopīs were fatigued from conjugal enjoyment, my dear King, merciful Krishna lovingly wiped their faces with His comforting hand."***

Anuccheda 340

Mada is becoming so wild with joy that one is bereft of discrimination. Mada is seen in these words of Shrimad-Bhagavatam (10.33.17):

tad-anga-sanga-pramudakulendriyah. . .

"Their senses overwhelmed by the joy of having His physical association, the gopīs could not prevent their hair, their dresses and the cloths covering their breasts from becoming disheveled. Their garlands and ornaments scattered, O hero of the Kuru dynasty."***

The meaning of this verse is clear. This verse was spoken by Shrīla Shukadeva Gosvami.

Anuccheda 341

Garva is contemptuous arrogance. Garva is seen in these words of Shrimad-Bhagavatam (10.60.44):

tasyah syur acyuta nripa bhavatopadishöah. . .

"O infallible Krishna, let each of the kings You named become the husband of a woman whose ears have never heard Your glories, which are sung in the assemblies of Shiva and Brahma. After all, in the households of such women these kings live like asses, oxen, dogs, cats, and slaves."***

The meaning of this verse is clear. This verse was spoken by Queen Rukmini.

Anuccheda 342

Shanka is worry that a calamity will befall one. Trasa is seen in these words of Shrimad-Bhagavatam (10.53.24):

api mayy anavadyatma
drishöva kincij jugupsitam

"Perhaps the faultless Lord, even while preparing to come here, saw something contemptible in me and therefore has not come to take my hand."***

The meaning of this verse is clear. This verse was spoken by Queen Rukmini.

Anuccheda 343

Trasa is a heart shaken by fear. Trasa is seen in these words of Shrimad-Bhagavatam (10.34.27):

kroshantam krishna rameti
vilokya sva-parigraham

"Hearing Their devotees crying out `Krishna! Rama!, and seeing that they were just like cows being stolen by a thief, Krishna and Balarama began to run after the demon."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 344

Avega is haste created by agitation of the heart. Avega is seen in these words of Shrimad-Bhagavatam (10.29.5):

duhantyo 'bhiyayuh kashcid. . .

"Some of the gopis were milking cows when they heard Krishna's flute. They stopped milking and went off to meet Him. Some left milk curdling on the stove, and others left cakes burning in the oven."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 345

Unmada is bewilderment of the heart. Unmada is seen in these words of Shrimad-Bhagavatam (10.30.4):

gayantya uccair amum eva samhata. . .

"Singing loudly of Krishna, they searched for Him throughout the Vrindavana forest like a band of madwomen. They even asked the trees about Him, who as the Supersoul is present inside and outside of all created things, just like the sky."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anucchedas 346 and 347

Apasmara is being overwhelmed at heart. Apasmara is seen in these words of Shrimad-Bhagavatam (10.46.5):

mayi tah preyasam preshöhe
dura-sthe gokula-striyah
smarantyo 'nga vimuhyanti
virahautkanöhya-vihvalah

"My dear Uddhava, for those women of Gokula I am the most cherished object of love. Thus when they remember Me, who am so far away, they are overwhelmed by the anxiety of separation."***

Vyadhi (disease) is seen in these words of Shrimad-Bhagavatam (10.46.6):

dharayanty ati-kricchrena
prayah pranah kathancana

"Simply because I have promised to return to them, My fully devoted cowherd girlfriends struggle to maintain their lives somehow or other."***

The meaning of these verses is clear. These verses were spoken by the Supreme Personality of Godhead to Uddhava.

Anuccheda 348

Moha is being charmed at heart. Moha is seen in these words of Shrimad-Bhagavatam (10.35.16-17):

nija-padabja-dalaih. . .kuja-gatim gamitah. . .

"As Krishna strolls through Vraja with His lotus-petal-like feet, marking the ground with the distinctive emblems of flag, thunderbolt, lotus and elephant goad, He relieves the distress the ground feels from the cows' hooves. As He plays His renowned flute, His body moves with the grace of an elephant. Thus we gopis, who become agitated by Cupid when Krishna playfully glances at us, stand as still as trees, unaware that our hair and garments are slackening."***

The meaning of this verse is clear. This verse was spoken by the gopis.

Anuccheda 349

Mriti is leaving the body. In this situation a devotee not situated in a spiritual body attains, at the moment of death, ecstatic love for Lord Krishna. Mriti is seen in these words of Shrimad-Bhagavatam (10.29.9-11):

antar-griha-gatah kashcit. . .

"Some of the gopis, however, could not manage to get out of their houses, and instead they remained home with eyes closed, meditating upon Him in pure love."***

For those gopis who could not go to see Krishna, intolerable separation from their beloved caused an intense agony that burned away all impious karma. By meditating upon Him they realized His embrace, and the ecstasy they then felt exhausted their material piety. Although Lord Krishna is the Supreme Soul, these girls simply thought of Him as their male lover and associated with Him in that intimate mood. Thus their karmic bondage was nullified and they abandoned their gross material bodies."***

Mriti was also discussed previously in Krishna-sandarbha (Anuccheda 177). Languor is described in these words:

anyatra krishna-krityebhyo
balinah klesha-shankaya
alasyam acikirshayam
kritrimam teshu ujjvale

"When faced with Lord Krishna's actions, the devotees in shringara-rasa sometimes manifest languor born from agitation. Sometimes the languor is only a pretense."

Languor caused by agitation that has its origin in Lord Krishna's actions is seen in these words of Shrimad-Bhagavatam (10.33.17):

tad-anga. . . keshan dukulam kuca-paöökam va
nanjah prativyodhum alam vraja-striyah

"Their senses overwhelmed by the joy of having His physical association, the gopis could not prevent their hair, their dresses and the cloths covering their breasts from becoming disheveled. Their garlands and ornaments scattered, O hero of the Kuru dynasty."***

In this verse the word "anjah" shows that the gopis became powerless because they were overwhelmed with joy. In situations like this there may be agitation. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 350

In the course of enjoying srngara-rasa pastimes with Lord Krishna the devotee may sometimes only pretend to be laguid. An example of this is seen in the following words of Shrimad-Bhagavatam (10.30.37):

na paraye 'ham calitum. . .

"As the two lovers passed through one part of the Vrindavana forest, the special gopi began feeling proud of Herself. She told Lord Keshava, ``I cannot walk any further. Please carry Me wherever You want to go."***

The meaning of this verse is clear. This verse was spoken by Shri Radha.

Anuccheda 351

Jadya means "becoming stunned and not knowing what to do". It is seen in these words of Shrimad-Bhagavatam (10.53.31):

tam agatam samajnaya
vaidarbhi hrishöa-manasa
na pashyanti brahmanaya
priyam anyan nanama sa

"Princess Vaidarbhi was overjoyed to learn of Krishna's arrival. Not finding at hand anything suitable to offer the brahmana, she simply bowed down to him."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 352

"Vrida" means "shyness". Vrida is seen in these words of Shrimad-Bhagavatam (10.54.4):

patyur balam sharasaraish
channam vikshya su-madhyama
sa-vridam aikshat tad-vaktram
bhaya-vihvala-locana

"Slender-waisted Rumi, seeing her Lord's army covered by torrents of arrows, shyly looked at His face with fear-stricken eyes."***

The shyness here is mixed with love. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 353

"Avahittha" means "concealing one's true feelings". Avahittha is seen in these words of Shrimad-Bhagavatam (10.32.15):

sabhajayitva tam ananga-dipanam. . .

"Shri Krishna had awakened romantic desires within the gopis, and they honored Him by glancing at Him with playful smiles, gesturing amorously with their eyebrows, and massaging His hands and feet as they held them in their laps. Even while worshiping Him, however, they felt somewhat angry, and thus they addressed Him as follows."***

By worshiping Him and serving Him the gopis concealed the anger they felt toward Him. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 354

"Smriti" means "remembering past events". Smriti is seen in these words of Shrimad-Bhagavatam (10.47.43):

tah kim nishah smarati yasu tada priyabhir
vrindavane kumuda-kunda-shashanka-ramye. . .

"Does He recall those nights in the Vrindavana forest, lovely with lotus, jasmine, and the bright moon? As we glorified His charming pastimes, He enjoyed with us, His beloved girlfriends, in the circle of the rasa dance, which resounded with the music of ankle bells."***

"Uha" means "mental speculation". Uha is seen in these words of Shrimad-Bhagavatam (10.30.31):

na lakshyante padany atra. . .

"These footprints of that special gopi greatly disturb us. Of all the gopis, She alone was taken away to a secluded place, where She is enjoying the lips of Krishna. Look, we can't see Her footprints over here! It's obvious that the grass and sprouts were hurting the tender soles of Her feet, and so the lover lifted up His beloved."***

The meaning of these verses is clear. These verses were spoken by the gopis.

Anuccheda 355

"Dhyana" means "meditation". Dhyana is seen in these words of Shrimad-Bhagavatam (10.29.29):

kritva mukhany ava shucah. . .

"Their heads hanging down and their heavy, sorrowful breathing drying up their reddened lips, the gopis scratched the ground with their toes. Tears flowed from their eyes, carrying their kajjala and washing away the vermilion smeared on their breasts. Thus they stood, silently bearing the burden of their unhappiness."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 356

"Mati" means "understanding the truth". Mati is seen in these words of Shrimad-Bhagavatam (10.60.39):

tvam nyasta-danda-munibhir gaditanubhava
atmatma-dash ca jagatam iti me vrito 'si

"Knowing that great sages who have renounced the sannyasi's danda proclaim Your glories, that You are the Supreme Soul of all the worlds, and that You are so gracious that You give away even Your own self, I chose You as my husband, rejecting Lord Brahma. Lord Shiva, and the rulers of heaven, whose aspirations are all frustrated by the force of time, which is born from Your eyebrows. What interest, then, could I have in any other suitors?"***

The meaning of this verse is clear. This verse was spoken by Shri Rukmini.

Anuccheda 357

"Autsukya means "being impatient for the arrival of the appropriate time". Autsukya is seen in these words of Shrimad-Bhagavatam (10.29.4):

nishamya gitam tad ananga-vardhanam. . .

"When the young women of Vrindavana heard Krishna's flute song, which arouses romantic feelings, their minds were captivated by the Lord. They went to where their lover waited, each unknown to the others, moving so quickly that their earrings swung back and forth."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 358

"Augrya" means "anger". Augrya is seen in these words of Shrimad-Bhagavatam (10.39.21):

kruras tvam akrura. . .

"O Providence, though you come here with the name Akrura, you are indeed cruel, for like a fool you are taking away what you once gave us-those eyes with which we have seen, even in one feature of Lord Madhudvisha's form, the perfection of your entire creation."***

Augrya is also seen in these words of Shrimad-Bhagavatam (10.22.15):

dehi vasamsi dharma-jna
no ced rajne bruvama he

"O Shyamasundara, we are Your maidservants and must do whatever You say. But give us back our clothing. You know what the religious principles are, and if You don't give us our clothes we will have to tell the king."***

The meaning of these verses is clear. These verses were spoken by the girls of Vraja.

Anuccheda 359

"Amarsha" means "impatience". Amarsha is seen in these words of Shrimad-Bhagavatam (10.31.16):

pati-sutanvaya. . .kitava yoshitah kas tyajen nishi

"Dear Acyuta, You know very well why we have come here. Who but a cheater like You would abandon young women who come to see Him in the middle of the night, enchanted by the loud song of His flute? Just to see You, we have completely rejected our husbands, children, ancestors, brothers and other relatives."***

The meaning of this verse is clear. This verse was spoken by the gopis.

Anuccheda 360

"Asuya" means "envy, or hating someone because of that person's good fortune". Asuya is seen in these words of Shrimad-Bhagavatam (10.30.30):

tasya amuni nah kshobham. . .

"These footprints of that special gopi greatly disturb us. Of all the gopis, She alone was taken away to a secluded place, where She is enjoying the lips of Krishna. Look, we can't see Her footprints over here! It's obvious that the grass and sprouts were hurting the tender soles of Her feet, and so the lover lifted up His beloved."***

"Capala" means "restlessness of the mind". Capala is seen in these words of Shrimad-Bhagavatam (10.52.41):

shvo bhavini tvam ajitodvahane. . .mam rakshasena vidhinodvaha virya-shulkam

"O unconquerable one, tomorrow when my marriage ceremony is about to begin, You should arrive unseen in Vidarbha and surround Yourself with the leaders of Your army. Then crush the forces of Caidya and Magadhendra and marry me in the rakshasa style, winning me with Your valor."***

The meaning of this verse is clear. This verse was spoken by Princess Rukmini.

Anuccheda 261 and 362

"Nidra" means "closing the eyes and becoming rapt in thought". Nidra is seen in these words of Shrimad-Bhagavatam (10.53.26):

evam cintayati bala
govinda-hrita-manasa
nyamilayata kala-jna
netre cashru-kulakule

"As she thought in this way, the young maiden, whose mind had been stolen by Krishna, closed her tear-

filled eyes, remembering that there was still time."***

"Nidra" also means "sleep". Interpreted in this way, Rukmini's condition is like that of a person who awakens at dawn. In this way nidra is included among the 33 vyabharis. In the next verse (Shrimad-Bhagavatam 10.53.27) it is said:

evam vadhvah pratikshantya
govindagamanam nripa
vama urur bhujo netram
asphuran priya-bhashinah

"O king, as the bride thus awaited the arrival of Govinda, she felt a twitch in her left thigh, arm, and eye. This was a sign that something desirable would happen."***

Trembling in this way, Rukmini acted as if awakening from sleep. These verses were spoken by Shrila Shukadeva Gosvami.

Anucchedas 363 and 364

The sthayi-bhava in shringara-rasa is thinking of Lord Krishna as the beloved. This sthayi-bhava has two causes: 1. Lord Krishna's nature, and 2. the nature of the girl who loves Him. The first of these causes is seen in these words of Shrimad-Bhagavatam (10.60.42):

kanyam shrayeta tava pada-saroja-gandham aghraya

"The aroma of Your lotus feet, which is glorified by great saints, awards people liberation and is the abode of Goddess Lakshmi. What woman would take shelter of any other man after savoring that aroma? Since You are the abode of transcendental qualities, what mortal woman with the insight to distinguish her own true interest would disregard that fragrance and depend instead on someone who is always subject to terrible fear?"***

The second of these causes is seen in these words of Shrimad-Bhagavatam (10.60.47 and 48):

naivalikam aham manye
vacas te madhusudana
ambaya eva hi prayah
kanyayah syad ratih kvacit

"Actually, I don't consider Your words false, Madhusudana. Quite often an unmarried girl is attracted to a man, as in the case of Amba."***

vyudhayash capi pumshcalya

mano 'bhyeti navam navam

"The mind of a promiscuous woman always hankers for new lovers, even if she is married."***

Queen Rukmini spoke these words in reply to this joking suggestion spoken by Lord Krishna (Shrimad-Bhagavatam 10.60.17):

athatmano 'nurupam. . .

"Now you should definitely accept a more suitable husband, a first-class man of the royal order who can help you achieve everything you want, both in this life and the next."***

Shrimad-Bhagavatam 10.60.47 means: "I don't consider Your words false. Quite often an unmarried girl is attracted to a certain man, as in the case of Amba, who was attracted to Shalva." When an unmarried girl is attracted in this way, she cannot be restrained. The verse and the next verse (Shrimad-Bhagavatam 10.60.48) affirm: "An unmarried girl is attracted to only one man. In this way she is chaste. The example of Amba is given here. However, a promiscuous woman always seeks newer and newer lovers. Therefore a supremely chaste and saintly woman will be attracted only to You." These verses were spoken by Shri Rukmini.

Anuccheda 365

Sthayi-bhava in shnrigara-rasa is of two kinds: 1. sakshad-upabhogatmaka (directly enjoying amorous pastimes with Lord Krishna), and 2. tad-anumodanatmaka (being pleased that some other girl is enjoying amorous pastimes with Lord Krishna). The first of these is enjoyed by the girls (sakshan-nayika) who directly enjoy amorous pastimes with Lord Krishna, and the second of these is enjoyed by the girls who are the friends (sakhi) of these girls. Both kinds of girls will be described here. The girls who directly enjoy amorous pastimes with Lord Krishna are described in a general way in these words of Shrimad-Bhagavatam (10.21.12): .

krishnam nirikshya vanitotsava-rupa-shilam. . .

"Krishna's beauty and character create a festival for all women. Indeed, when the demigods' wives flying in airplanes with their husbands catch sight of Him and hear His resonant flute-song, their hearts are shaken by Cupid, and they become so bewildered that the flowers fall out of their hair and their belts loosen."***

The meaning of this verse is clear. This verse was spoken by the gopis.

Anuccheda 366

The desire to enjoy amorous pastimes directly with Lord Krishna is manifested in the gurl Kubja and in other girls like here. This desire is seen in these words of Shrimad-Bhagavatam (10.48.9):

sahoshyatam iha preshöha. . .

"O beloved, please stay here with me for a few days more and enjoy. I cannot give up Your association, O lotus-eyed one."***

The meaning of this verse is clear. This verse was spoken by Kubja.

Anuccheda 367

The desire to enjoy amorous pastimes with Lord Krishna is also seen in the Lord's queens. This is seen in these words of Shrimad-Bhagavatam (10.61.4):

smayavaloka-lava-darshita. . .

"The arched eyebrows of these sixteen-thousand queens enchantingly expressed those ladies' secret intentions through coyly smiling sidelong glances. Thus their eyebrows boldly sent forth conjugal messages. Yet even with these arrows of Cupid, and with other means as well, they could not agitate Lord Krishna's senses."***

The desire to enjoy amorous pastimes directly with Lord Krishna is also seen amongst the gopis, as described in these words of Shrimad-Bhagavatam (10.31.19):

yat te sujata-caranamburuham. . .

"O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path."*

This kind of amorous desire is natural for the gopis. When Lord Krishna left them, the gopis became very angry. This anger is not a fault on their part. They were unable to tolerate Lord Krishna's absence. This anger of the gopis is seen in these words of Shrimad-Bhagavatam (10.47.17):

mrigayur iva kapindram. . .dustyajas tat-katharthah

"Like a hunter He cruelly shot the king of the monkeys with arrows. Because He was conquered by a woman, He disfigured another woman who came to Him with lusty desires. And even after consuming the gifts of Bali Maharaja, He bound him up with ropes as if he were a crow. So let us give up all friendship with this dark-complexioned boy, even if we can't give up talking about Him."***

Among the gopis there are many different kinds of amorous love for Lord Krishna. For some gopis their relationship with Lord Krishna is that of two lovers' mutual adoration. These gopis think, "O Krishna, I am Yours." They possess a abundance of qualities like submissiveness, humbleness, speaking sweet words, and politeness. Other gopis have a different mood. These gopis think, "Krishna is mine". They possess an

abundance of qualities like independence, knowing Krishna's heart, joking with Krishna, and dealing with Krishna in a crooked way. These different qualities are manifested in different ways. Sometimes these qualities in a large degree, in a lesser degree, or mixed with other qualities. In this way there are many different ways these qualities may be manifested in the gopis. Examples of how different gopis have different kinds of qualities in their amorous pastimes with Lord Krishna are seen in these words of Shrimad-Bhagavatam (10.32.4-9):

kacit karambujam shaurer
jagrihe 'njalina muda
kacid dadhara tad-bahum
amse candana-bhushitam

"One gopi joyfully took Krishna's hand between her folded palms, and another placed His arm, anointed with sandalwood paste, on her shoulder.***

kacid anjalinagrihnat
tanvi tambula-carvitam
eka tad-anghri-kamalam
santapta stanayor adhat

"A slender gopi respectfully took in her joined hands the betel nut He had chewed, and another gopi, burning with desire, put His lotus feet on her breasts.***

eka bhru-kuöim abadhya
prema-samrambha-vihvala
ghnantivaikshat kaöakshepaih
sandashöa-dashana-cchada

"One gopi, beside herself with loving anger, bit her lips and stared at Him with frowning eyebrows, as if to wound Him with her harsh glances.***

aparanimishad-drighbhyam
jushana tan-mukhambujam
apitam api natripyat
santas tac-caranam yatha

"Another gopi looked with unblinking eyes upon His lotus face, but even after deeply relishing its sweetness She did not feel satiated, just as mystic saints are never satiated when meditating upon the Lord's feet.***

tam kacin netra-randhrena
hrdi kritva nimilya ca

pulakangy upaguhyaste
yogivananda-sampluta

"One gopi took the Lord through the aperture of her eyes and placed Him within her heart. Then, with her eyes closed and her bodily hairs standing on end, she continuously embraced Him within. Thus immersed in transcendental ecstasy, she resembled a yogi meditating upon the Lord.***

sarvas tah keshavaloka-
paramotsava-nirvritah
jahur viraha jam tapam
prajnam prapya yatha janah

"All the gopis enjoyed the greatest festivity when they saw their beloved Keshava again. They gave up the distress of separation, just as people in general forget their misery when they gain the association of a spiritually enlightened person."****

In the first of these verses (Shrimad-Bhagavatam 10.32.4) is seen an example of a gopis whose relationshuip with Lord Krishna is based on mutual adoration. That is the first relationship described here, therefore this gopi is considered very important. She meets Lord Krishna and He treats Him with great respect. Here it is said that she took Lord Krishna's hand in her folded palms. In this way she showed adoration for Him. She also showed submissiveness and other like qualities. This gopi is situated in the midst of the other gopis. She is very important, and therefore she is described first in this passage. In Shrimad-Bhagavatam 10.32.6 is described another kind of gopi, a gopi who thinks, "Krishna is mine." This gopi is also situated in the midst of the gopis. Her position is very rare and exalted. She has a special kind of love for Lord Krishna. Thinking, "Krishna is my property, she stares at Him with frowning glances and enjoys other like pastimes with Him. This particular gopi is Shri Radha. Her exalted position is described in these words describing the month of Karttika in the Vraja-ratnakara-dhrita part of the Bhavishya Purana:

tasmin dine ca bhagavan
ratrau radha-griham yayau
sa ca kruddha tam udare
kanci-damna babandha ha

"That evening Lord Krishna went to Radha's home. Angry, she bound His waist with Her own sash.

krishnas tu sarvam avedya
nija-geha-mahotsavam
priyam prasadayam asa
tatah sa tam amocayat

"Telling Her about a great festival at His home, Lord Krishna pacified His beloved Radha and She set Him free."

The exalted position of Shri Radha is also seen in these words of Padma Purana:

yatha radha priya. . .

"Just as Shrimati Radharani is dear to the Supreme Lord Krishna (Vishnu), so Her bathing place (Radha-kunda) is equally dear to Krishna. Among all the gopis, She alone stands supreme as the Lord's most beloved."*

Shri Radha's great glory is also seen in these words (which refer to Her) in Shrimad-Bhagavatam (10.30.28):

anayaradhito nunam. . .

"Certainly this particular gopi has perfectly worshiped the all-powerful Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place."*

When She went to Dvaraka, Shri Radha was known by the name Satyabhama. There She was the most glorious of Lord Krishna's queens. This is seen in the following words spoken to Her by Lord Krishna in the Shri Vishnu Purana (5.30.33):

yadi te tad-vacah satyam
satyatartham priyeti me
mad-geha-nishkuöarthaya
tadayam niyatam taruh

"O Satyabhama, if My words, 'You are most dear to Me', are true, then I will certainly bring the parijata tree to the pleasure garden in Your palace."

In the Karttika-mahatmya of the Padma Purana, Lord Krishna tells Shri Radha:

na me tvattah priyatama. . .

"No one is more dear to Me than You."

In Shri Hari-vamsha, Vaishampayana Muni says of Shri Radha:

saubhagye cadhikabhavat

"Shri Radha is the most fortunate of Lord Krishna's beloveds."

Shri Radha also has a rival. Her celebrated rival is named Candravali. This is described in the following words of Shri Bilvamangala Thakura:

radha-mohana-mandirad upagatash candravalim ucivan
radhe kshemam iheti tasya vacanam shrutvaha candravali
kamsa-kshemam aye vimugdha-hridaye kamsah kva drishöas tvaya
radha kveti vilajjito nata-mukhah smero harih patu vah

"Bewildered by the ecstasy of thinking of Shri Radha, and walking alone, Lord Krishna suddenly met Candravali. He said: 'Radha, this is a beautiful place.' Hearing these words, Candravali said: 'This is Kamsa's place.' Then Krishna said: 'O girl with the bewildered heart, where do you see Kamsa?' Then Candravali replied: 'Where do You see Radha?' May Lord Krishna, who at that moment smiled and bowed His face with embarrassment, protect you all."

The gopis who are like Candravali are described in Shrimad-Bhagavatam 10.32.5. Candravali's dearest friends are Padma and Shaibya. The gopis who are like Shri Radha are described in Shrimad-Bhagavatam 10.32.7-8. Shri Radha thinks: "Krishna is My property. He follows Me. He is in My grip." Shri Radha's two dearest friends are said in the scriptures to be Vishakha and Anuradha. In the Bhavishya Purana, Uttara-khanda, it is said:

vishakha dhyana-nishöhika. . .radhanuradha

"Prominent among the gopis are Vishakha, Dhyana-nishöhika, Radha and Anuradha."

Radha's friend Anuradha is also known by the name Lalita. In Shrimad-Bhagavatam 10.32.4 are described the activities of two gopis. The first gopi submissively and politely takes Lord Krishnas' arm, but the second gopi thinks, "Krishna is my property" as she takes Lord Krishna's arm. Shri Radha shows Her love for Lord Krishna in that way, by insistently thinking, "Krishna is My property". Another famous gopi is named Shyamala. She is the eighth gopi. She is described in these words of Vishnu Purana:

kacid ayantam alokya
govinda-mati-harshita
krishna krineti krishneti
praha nanyad udairayat

"When she saw Lord Krishna approach, her heart became joyful. She called out, 'Krishna! Krishna! Krishna!' She spoke no word but that."

Another famous gopi is named Bhadra. The gopis' blissful love for Lord Krishna is seen in Shrimad-Bhagavatam 10.32.9:

sarvah. . .

"All the gopis enjoyed the greatest festivity when they saw their beloved Keshava again. They gave up the distress of separation, just as people in general forget their misery when they gain the association of a

spiritually enlightened person."***

The verses of Shrimad-Bhagavatam 10.32.4-9 were spoken by Shrila Shukadeva Gosvami.

Anuccheda 368

Now will be described the situation were a devotee is pleased (anumodana) by another devotee's attainment of love for Lord Krishna in shringara-rasa. An example of this is seen in these words of Shrimad-Bhagavatam (10.53.37-39):

asyaiva bharya bhavitum
rukminy arhati napara
asav apy anavadyatma
bhaishmyah samucitah patih

"Rukmini, and no one else, deserves to become His wife, and He also, possessing such flawless beauty, is the only suitable husband for Princess Rukmini."***

kincit su-caritam yan nas
tena tushöas tri-loka-krit
anugrihnatu grihnatu
vaidarbhyah panim acyutah

"May Acyuta, the creator of the three worlds, be satisfied with whatever pious work we may have done and show His mercy by taking the hand of Vaidarbhi."***

evam prema-kala-baddha
vadanti sma puraukasah

"Bound by their swelling love, the city's residents spoke in this way."***

In these verses it is seen that many different kinds of people, people with different thoughts and desires, people who have not even the slightest touch of the qualification to enjoy pastimes in srngara-rasa with Lord Krishna as their beloved, still feel delight (anumodana) in their hearts when Lord Krishna enjoys the pastime of wedding Princess Rukmini. Here the word "prema-kala-baddhah" means "their hearts bound with a little love, they were delighted". Even though it was only a small particle of love, and even though the people were not refined or sophisticated, they still felt delighted at heart. At the same time the most glorious kind of love took its birth within them. The regal full moon of ecstatic love rose within them. In this way the greatest kind of delight appeared in their hearts. These verses were spoken by Shrila Shukadeva Gosvami.

Anuccheda 369

An example of the devotees who directly enjoy amorous pastimes with Lord Krishna is seen in these words of Shrimad-Bhagavatam (10.30.11-12):

apy ena-patny upagatah priyayeha gatrais
tanvan drisham sakhi su-nirvritim acyuto vah
kantanga-sanga-kuca-kunkuma-ranjitayah
kunda-srajah kula-pater iha vati gandhah

"O friend, wife of the deer, has Lord Acyuta been here with His beloved, bringing great joy to your eyes? Indeed, blowing this way is the fragrance of His garland of kunda flowers, which was smeared with the kunkuma from the breasts of His girlfriend when He embraced Her."***

bahum priyamsa upadhaya grihita-padmo
ramanujas tulasikali-kulair madandhaih
anviyamana iha vas taravah pranamam
kim vabhinandati caran pranayavalokaih

"O trees, we see that you are bowing down. When the younger brother of Rama walked by here, followed by intoxicated bees swarming around the tulasi manjaris decorating His garland, did He acknowledge your obeisances with His affectionate glances? He must have been resting His arm on the shoulder of His beloved and carrying a lotus flower in His free hand."***

Here the word "ena-patni" means "O beautiful-eyed wife of the deer". Here the gopis imagine that the doe is like a human being, like the gopis themselves, and thus is the wife of a deer. The word "sakhi" means "you have attained my friendship because of your good fortune, which I will soon describe". "Priyaya acyutah" means "Shri Krishna accompanied by His beloved". "Gatraih" means "Their limbs entwined in an embrace". "Vah" means "of persons like yourselves", "drisham" means "of the eyes", "sunirvritim" means "the spiritual bliss born from seeing Lord Krishna", "tanvan" means "granting the best of all", and "upagatah" means "did He come near you?" Here the wives of the deer may ask: "How can you know if Lord Krishna was here?" Fearing the does might speak those words, the gopis speak the second half (beginning with the word kanta) of this verse, where, speaking words that indirectly praise the divine couple's amorous pastimes, they describe the symptoms of Lord Krishna's presence. Here the word "kula-pateh" means "the tilaka mark decorating the family of Vraja's king", "kunda-srajah gandhah" means "the fragrance of the jasmine garland", and "iha vati" means "is blown here by the breeze". What is the garland like? It is described here in the words "kantanga-sanga-kuca-kunkuma-ranjitayah", which mean "reddened with kunkuma from the limbs of His passionate and all-virtuous beloved". The gopis say: "We think that you, who perceive everything here, might have smelled this fragrance as you walked near Them."

Fearing this doe is concealing the joy she feels on seeing the divine couple and the grief she feels by separation from Them, and thinking the doe must certainly have seen the divine couple, the gopis joyfully describe a specific pastime the divine couple might have enjoyed at that time. Then, seeing the bent-down trees, and thinking them servants now bowing down before them, the gopis ask the trees if they had the good fortune of seeing the divine couple. In this way the gopis spoke Shrimad-Bhagavatam 10.30.12. In that verse the word "anviyamanah" means "being followed", "caran pranayavalokaih" means "enjoying pastimes of mutual loving glances", "vah pranamam kim vabhinandati" means "did He respectfully acknowledge your obeisances?" Here the gopis mean to say: "Rapt in enjoying pastimes with His beloved, did Lord Krishna greet you? We do not think He did." These verses were spoken by Shri Radha's girlfriends.

Beginning with alambana and ending with sthayi-bhava, srngara-rasa has thus been described. Srngara-rasa has two divisions: 1. vipralambha (separation), and 2. sambhoga (enjoyment). Vipralambha means "attainment (lambha) of distance (vipra)". Vipralambha is described in these words of Ujjvala-nilamani, Shringara-prakarana, Texts 1-2:

yunor ayuktayor bhavo
yuktayor vatha yo mithah

abhishöalinganadinam
anavaptau prakrishyate
sa vipralambho vijneyah
sambhogonnati-karakah

"Vipralambha (love-in-separation) is of two kinds: 1. yunor ayuktayor bhava (love-in-separation of the youthful couple who have not yet directly met each other), and 2. yunor yuktayor bhava (love-in-separation of the youthful couple who have already met each other).

"The yearning to embrace and enjoy amorous pastimes on the part of the couple who have not yet met becomes the source of their intense pleasure."

The exalted nature of vipralambha is described in these words of Ujjvala-nilamani, Shringara-prakarana, Text 3:

na vina vipralambhena
sambhogah pushöim ashnute
kashayite hi vastradau
bhuyan rago vivardhate

"Just as one cannot redden cloth or some other object without the use of red dye, in the same way the happiness of conjugal love cannot reach its fullness without there having been separation of the lovers."

This truth is confirmed by Lord Krishna Himself in these words of Shrimad-Bhagavatam (10.32.20):

naham tu sakhyo bhajato 'pi jantun. . .

"But the reason I do not immediately reciprocate the affection of living beings even when they worship Me, O gopis, is that I want to intensify their loving devotion. They then become like a poor man who has gained some wealth and then lost it, and who thus becomes so anxious about it that he can think of nothing else."***

Lord Krishna also confirms this truth in these words of Shrimad-Bhagavatam (10.47.34-35):

yat tv aham bhavatinam vai
dure varte priyo drisham
manasah sannikarshartham
mad-anudhyana-kamyaya

"But the actual reason why I, the beloved object of your sight, have stayed far away from you is that I wanted to intensify your meditation upon Me and thus draw your minds closer to Me.***

yatha dura-care preshöhe
mana avishya vartate
strinam ca na tatha cetah
sannikrishöe 'kshi-gocare

"When her lover is far away, a woman thinksh of him more than when he is present before her."***

Vipralambha has four divisions: 1. purva-raga (before the lovers have met), 2. mana (jealous anger), 3. prema-vaicittya (sorrow), and 4. pravasa (the beloved lives in a faraway place). Sambhoga is defined as the love when the two lovers enjoy (sambhoga) together. Sambhoga is described in these words of Ujjvala-nilamani, Sambhoga-prakarana, Text 1:

darisanalinganadinam
anukulyan nishavaya
yunor ullasam arohan
bhavah sambhoga iryate

"That state which, by glances, embraces, and other activities brings pleasure to the youthful divine couple is called sambhoga."

As was described before, vipralambha is divided into four parts, which begin with purva-raga. purva-raga is described in these words of Ujjvala-nilamani, Shringara-prakarana, Text 5:

ratir ya sangamat purvam
darshana-shravanadi-ja
tayor unmilati prajñaih
purva-ragah sa ucyate

"That love born from seeing, hearing, or other kinds of contact before the couple have actually met is called purva-raga by the wise."

Purva-raga is seen in the following description of Queen Rukmini in Shrimad-Bhagavatam (10.52.23):

sopashrutya mukundasya

rupa-virya-guna-shriyah
grihagatair giyamanas
tam mene sadrisham patim

"Hearing of the beauty, prowess, transcendental character, and opulencer of Mukunda from visitors to the palace who sang His praises, Rukmini decided that He would be the perfect husband for her."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 371

Now the purva-raga of the vraja-gopis will be considered. Although in some special circumstances sambhoga is manifest even in Lord Krishna's early childhood (balya), in general the pastimes where Lord Krishna is the gopis' paramour arwe manifested in Lord Krishna's kaishora (11-15 years) age. This is seen in the following words of Bhavishya Purana's description of Karttika-vrata:

balye 'pi bhagavan krishnah
kaishoram rupam ashritah

"Even in His early childhood Lord Krishna manifested the same enchanting handsome form He later manifested as a teenager (kaishora)."

This means that the form manifest in Lord Krishna's kaishora's age is also manifest, although hidden, in His other ages as well. Therefore the manifestation of sambhoga in these other ages is not inappropriate. By the Lord's great power His kaishora form may be manifested even in His childhood, even when He was only six-years old. In trhis way even at that young age purva-raga was manifest. Purva-raga is described in these words of Shrimad-Bhagavatam (10.20.45):

ashlishya sama-shitosnam
prasuna-vana-marutam
janas tapam jahur gopyo
na krishna-hrita-cetasah

"Except for the gopis, whose hearts had been stolen by Krishna, the people could forget their suffering by embracing the wind coming from the flower-filled forest. This wind was neither hot nor cold."***

Here the words "gopyo na jahuh" mean "the gopis did not leave". They did not leave because their hearts were stolen by Krishna (krishna-hrita-cetasah). In this way it is seen that they were tormented by separation from Krishna. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 372 and 373

The gopis' purva-raga love for Lord Krishna is also seen in these words of Shrimad-Bhagavatam (10.21.1-19):

ittham sharat-svaccha-jalam
padmakara-su-gandhina
nyavishad vayuna vatam
sa-go-gopalako vanam

"Thus the Vrindavana forest was filled with transparent autumnal waters and cooled by breezes perfumed with the fragrance of lotus flowers growing in the clear lakes. The infallible Lord, accompanied by His cows and cowherd boyfriends, entered that Vrindavana forest.***

kusumita-vanaraji-sushmi-bhringa-
dvija-kula-ghushöa-sarah-sarin-mahidhram
madhupatir avagahya carayan gah
saha-pashu-pala-balash cukuja venum

"The lakes, rivers and hills of Vrindavana resounded with the sounds of maddened bees and flocks of birds moving about the flowering trees. In the company of the cowherd boys and Balarama, Madhupati [Shri Krishna] entered that forest, and while herding the cows He began to vibrate His flute.***

tad vraja-striya ashrutya
venu-gitam smarodayam
kashcit paroksham krishnasya
sva-sakhibhyo nvavarnayan

"When the young ladies in the cowherd village of Vraja heard the song of Krishna's flute, which arouses the influence of Cupid, some of them privately began describing Krishna's qualities to their intimate friends.***

tad varnayitum arabdhah
smarantyah krishna-ceshöitam
nasakan smara-vegena
vikshipta-manaso nripa

"The cowherd girls began to speak about Krishna, but when they remembered His activities, O King, the power of Cupid disturbed their minds, and thus they could not speak.***

barhapidam naöa-vara-vapuh karnayoh karnikaram
bibhrad vasah kanaka-kapisham vaijayantim ca malam
randhran venor adhara-sudhayapurayan gopa-vrindair
vrindaranyam sva-pada-ramanam pravisad gita-kirtih

"Wearing a peacock-feather ornament upon His head, blue karnikara flowers on His ears, a yellow garment as brilliant as gold, and the Vaijayanti garland, Lord Krishna exhibited His transcendental form as the greatest of dancers as He entered the forest of Vrindavana, beautifying it with the marks of His footprints. He filled the holes of His flute with the nectar of His lips, and the cowherd boys sang His glories.***

iti venu-ravam rajan
sarva-bhuta-manoharam
shrutva vraja-striyah sarva
varnayantyo 'bhirebhire

"O King, when the young ladies in Vraja heard the sound of Krishna's flute, which steals the minds of all living beings, they all embraced one another and began describing it.***

shri-gopya ucuḥ

akshanvatam phalam idam na param vidamah
sakhyah pashun anuviveshayator vayasyaih
vaktram vrajesha-sutayor anuvenu jushōam
yair va nipitam anurakta-kaōaksha-moksham

"The cowherd girls said: O friends, those eyes that see the beautiful faces of the sons of Maharaja Nanda are certainly fortunate. As these two sons enter the forest, surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vrindavana. For those who have eyes, we think there is no greater object of vision.***

cuta-pravala-barha-stabakotpalabja-
malanuprikta-paridhana-vicitra-veshau
madhye virejatur alam pashu-pala-goshōhyam
range yatha naōa-varau kvaca gayamanau

"Dressed in a charming variety of garments, upon which Their garlands rest, and decorating Themselves with peacock feathers, lotuses, lilies, newly grown mango sprouts and clusters of flower buds, Krishna and Balarama shine forth magnificently among the assembly of cowherd boys. They look just like the best of dancers appearing on a dramatic stage, and sometimes They sing.***

gopyah kim acarad ayam kushalam sma venur
damodaradhara-sudham api gopikanam
bhunkte svayam yad avashishōa-rasam hradinyo
hrishyat-tvaco 'shru mumucus taravo yatharyah

"My dear gopis, what auspicious activities must the flute have performed to enjoy the nectar of Krishna's lips independently and leave only a taste for us gopis, for whom that nectar is actually meant! The forefathers

of the flute, the bamboo trees, shed tears of pleasure. His mother, the river on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body.***

vrndavanam sakhi bhuvo vitanoti kirtim. . .

"O friend, Vrindavana is spreading the glory of the earth, having obtained the treasure of the lotus feet of Krishna, the son of Devaki. The peacocks dance madly when they hear Govinda's flute, and when other creatures see them from the hilltops, they all become stunned.***

dhanyah sma mudha-gatayo 'pi harinya etah. . .

"Blessed are all these foolish deer because they have approached Maharaja Nanda's son, who is gorgeously dressed and is playing on His flute. Indeed, both the doe and the bucks worship the Lord with looks of love and affection.***

krishnam nirikshya. . .

"Krishna's beauty and character create a festival for all women. Indeed, when the demigods' wives flying in airplanes with their husbands catch sight of Him and hear His resonant flute-song, their hearts are shaken by Cupid, and they become so bewildered that the flowers fall out of their hair and their belts loosen.***

gavash ca krishna-mukha. . .

"Using their upraised ears as vessels, the cows are drinking the nectar of the flute-song flowing out of Krishna's mouth. The calves, their mouths full of milk from their mothers' moist nipples, stand stdl as they take Govinda within themselves through their tearfilled eyes and embrace Him within their hearts.***

prayo batamba vihaga munayah. . .

"O mother, in this forest all the birds have risen onto the beautiful branches of the trees to see Krishna. With closed eyes they are simply listening in silence to the sweet vibrations of His flute, and they are not attracted by any other sound. Surely these birds are on the same level as great sages.***

nadyas tada tad upadharya. . .

"When the rivers hear the flute-song of Krishna, their minds begin to desire Him, and thus the flow of their currents is broken and their waters are agitated, moving around in whirlpools. Then with the arms of their waves the rivers embrace Murari's lotus feet and, holding on to them, present offerings of lotus flowers.***

drishövatape vraja-pashun. . .

"In the company of Balarama and the cowherd boys, Lord Krishna is continually vibrating His flute as He herds all the animals of Vraja, even under the full heat of the summer sun. Seeing this, the cloud in the sky has expanded himself out of love. He is rising"***

purnah pulindyah. . .

"The aborigine women of the Vrindavana area become disturbed by lust when they see the grass marked with reddish kunkuma powder. Endowed with the color of Krishna's lotus feet, this powder originally decorated the breasts of His beloveds, and when the aborigine women smear it on their faces and breasts, they give up all their anxiety.***

hantayam adrir abala. . .

"Of all the devotees, this Govardhana Hill is the best! O my friends, this hill supplies Krishna and Balarama, along with Their calves, cows and cowherd friends, with all kinds of necessities-water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respects to the Lord. Being touched by the lotus feet of Krishna and Balarama, Govardhana Hill appears very jubilant.***

ga gopakaih. . .

"My dear friends, as Krishna and Balarama pass through the forest with Their cowherd friends, leading Their cows, They carry ropes to bind the cows' rear legs at the time of milking. When Lord Krishna plays on His flute, the sweet music causes the moving living entities to become stunned and the nonmoving trees to tremble with ecstasy. These things are certainly very wonderful.***

In Shrimad-Bhagavatam 10.21.1-19 the word "ittham" (thus) means "as was described in the previous chapter", and the words "kusumitam" (filled with flowers) and "vanam" (forest) also mean "as was described in the previous chapter". The word "vanam" means "the forest in that place", "shushmi" means "wild", "tad-vraja. . .venu-gitam asrutya" means "hearing the music of Lord Krishna's flute", "paeroksam anvavarnayan" means "in a secluded place they shyly described their love for Lord Krishna. It was not appropriate to describe these feelings in the presence of their elders. The gopis concealed all this from their elders' knowledge." We may note that here it is said they described their love for Lord Krishna, but they did not say that He had yet become their lover. The words "tad varnayitum nasakan" mean "they had no power to describe those confidential topics". The reason they had no power to describe them is given in the words "smarantyah" (remembering) and "smara-vegana" (by the power of Cupid). Then, in the next verse (Shrimad-Bhagavatam 10.21.5) the gopis describe the previously revealed activities of Lord Krishna. Here the words "adhara-sudhaya" (with the nectar of His lips) refers to Lord Krishna's playing the flute. By directly seeing Lord Krishna in this way the gopis became enchanted. Thus they had no power to speak (nasakan). They wildly embraced each other (abhirebhire).

Although they had no power to describe their love for Lord Krishna, the gopis still spoke (shri-gopya ucu).

There were two reasons they could not remain silent. The first reason is, even they did not understand that they were overcome by the great power of their ecstatic love for Lord Krishna. The second reason is they did not understand how they were overcome by their ecstatic love for Lord Krishna. The first of these reasons is seen in Shrimad-Bhagavatam 10.21.7. This verse has a second interpretation. Here the words It may also be interpreted to mean "The gopas drink the nectar of the face of Lord Krishna, the younger (anu) of the two princes of Vraja (vrajesa-sutayoh), a face where the flute is placed". The second reason is seen in Shrimad-Bhagavatam 10.21.8-9. Thus in the first part (Shrimad-Bhagavatam 10.21.7) of the gopis' explanation they attempted to keep their real feelings hidden, and in the second part (Shrimad-Bhagavatam 10.21.8-9) of their statement they found that they had no power to conceal their true feelings. In the passage beginning with Shrimad-Bhagavatam 10.21.13 the gopis described their feelings in a more circumspet, a hidden way. Concluding this chapter of Shrimad-Bhagavatam, Shrila Shukadeva Gosvami says (Shrimad-Bhagavatam 10.21.20):

evam-vidha bhagavato
ya vrindavana-carinah
varnayantyo mitho gopyah
kridas tan-mayatam yayuh

"Thus narrating to one another the playful pastimes of the Supreme Personality of Godhead as He wandered about in the Vrindavana forest, the gopis became fully absorbed in thoughts of Him."***

Here the word "tan-mayatam" means "they became rapt in thinking of Lord Krishna". This means they became like a rake who always thinks of women. These verses were spoken by Shrila Shukadeva Gosvami.

Anuccheda 374

The purva-raga of the unmarried gopi girls is also described in the Tenth Canto, 22nd chapter of Shrimad-Bhagavatam, which begins with these words (Shrimad-Bhagavatam 10.22.1):

hemante prathame masi
nanda-vraja-kumarikah
cerur havishyam bhunjanah
katyayani-arcana-vratam

"During the first month of the winter season, the young unmarried girls of Gokula observed the vow of worshiping goddess Katyayani. For the entire month they ate only unsiced khichri."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 375

Sending a love-letter (kama-lekha) is one of the activities of purva-raga. An example of a love-letter is seen in these words of Shrimad-Bhagavatam (10.52.37):

shrutva gunan bhuvana-sundara shrinvatam te. . .

"Shri Rukmini said (in her letter read by the brahmana): O beauty of the worlds, having heard of Your qualities, which enter the ears of those who hear and remove their bodily distress, and having also heard of Your beauty, which fulfills all the visual desires of those who see, I have fixed my shameless mind upon You, O Krishna."***

After purva-raga comes sambhoga. Sambhoga has four parts: 1. sandarshana (gazing), 2. sanjalpa (conversation), 3. samsparsha (touching), and 4. samprayoga (union). Sandarshana means "gazing". An example of sambhoga characterized by gazing and touching is seen in these words of Shrimad-Bhagavatam (10.52.54-55):

saivam shanaish calayati cala-padma-koshau
praptim tada bhagavatah prasamikshamana
utsarya vama-karajair alakan apangaih
praptan hriyaikshata nripan dadrishe 'cyutam ca

tam raja-kanyam ratham arurukshatim
jahara krishno dvishatam samikshatam

"On the pretext of the procession, Rukmini displayed her beauty for Krishna alone. Slowly she advanced the two moving lotus-whorls of her feet, awaiting the arrival of the Supreme Lord. With the fingernails of her left hand she pushed some strands of hair away from her face and shyly looked from the corners of her eyes at the kings standing before her. At that moment she saw Krishna. Then, while His enemies looked on, the Lord seized the princess, who was eager to mount His chariot."***

These verses mean: "She shyly waited for the arrival of the Supreme Personality of Godhead. She looked at the kings standing before her. Then, with an agitated heart, she saw the infallible Supreme Lord." These verses were spoken by Shrila Shukadeva Gosvami.

Anucchedas 376-378

An example in sambhoga of gazing and conversation in relation to the unmarried girls of Vraja is seen in these words of Shrimad-Bhagavatam (10.52.55):

tasam vasamsy upadaya
nipam aruhya satvarah
hasadbhih prahasan balaih
parihasam uvaca ha

"Taking the girls' garments, He (Krishna) quickly climbed to the top of the kadamba tree. Then, as He laughed loudly and His companions also laughed, He addressed the girls jokingly."***

Here it may be said that although the gopis already had very exalted love for Lord Krishna, Lord Krishna still manifested this joking pastime to openly display that love and to enjoy a certain kind of loving pastime with them. Scholars learned in rasa-shastra yearn to relish this display of the gopis' love. In this pastime Lord Krishna does not touch the gopis or enjoy other kinds of sambhoga pastimes with them. This kind of purva-rasa is called "lajja-ccheda" (breaking the shyness). It is one of the different kinds of sambhoga. These different kinds of sambhoga are described in these words of Ujjvala-nilamani, Shringara-bheda-prakarana, Text 66:

nayana-pritih prathamam
cinta-sangas tato 'tha sankalpah
nidra-cchedas tanuta
vishaya-nivrittis trapa-nashah
unmado murcha mritir
ity etah smara-dasha dashaiva syuh

"Some other authorities list the stage of sambhoga in this way: 1. nayana-priti (falling in love by seeing the beloved), 2. cinta (thinking of the beloved), 3. sankalpa (deciding to pursue the beloved), 4. nidra-ccheda (loss of sleep), 5. tanuta (becoming emaciated), vishaya-nivritti (becoming oblivious to everything except the beloved), 7. trapa-nasha (destroying shyness), 8. unmada (becoming wild), 9. murcha (fainting), and 10. mriti (death)."

This condition of breaking shyness is the most exalted state in anuraga. Even when they accept death, the last of these ten states, the gopis do not abandon their shyness. To relish this kind of anuraga (breaking the gopis' shyness), Lord Krishna arranged these joking pastimes. In these pastimes Lord Krishna said to the gopis (Shrimad-Bhagavatam 10.22.11):

na mayodita-purvam va
anrtam tad ime viduh

"I have never before spoken a lie, and these boys know it. Therefore, O slender-waisted girls, please come forward, either one by one or all together, and pick out your clothes."***

That the gopis' love for Lord Krishna is never broken and remained unchanged in every situation (even when Lord Krishna laughed at them) is seen in these words of Shrimad-Bhagavatam (01.229):

hasadbhih. . .

"Lord Krishna laughed loudly and His companions also laughed,"

Here the word "bala" indicated Lord Krishna's friends. Only persons who are Lord Krishna's friends may touch His body. Other's cannot. Lord Krishna friends are described in these words of Gautamiya Tantra, Prathamavarana-puja:

dama-sudama-vasudama-
kinkinir gandha-pushpakaih
antahkarana-rupas te
krishnasya parikirtitah
atmabhedena te puja
yatha krishnas tathaiva te

"With fragrant flowers Dama, Sudama, Vasudama, and Kinkini worshiped Lord Krishna. These boys were all praised by Lord Krishna Himself. These boys all know Lord Krishna's heart. Their hearts are not different from Lord Krishna's heart. As Lord Krishna is worthy of worship, so are they."

Because these pastimes of Lord Krishna's relishing the gopis' anuraga love for Him are confidential, Lord Krishna pretended these activities were all a joke. This joking pretense is not incompatible with these pastimes. On the contrary, Lord Krishna joking enhances the bliss of the pastimes. The great sage Sukadeva Gosvami describes Lord Krishna's purpose in performing these activities. The sage explains (Shrimad-Bhagavatam 10.22.18):

bhagavan ahata vikshya
shuddha-bhava-prasaditah
skandhe nidhaya vasamsi
pritah provaca sa-smitam

"When the Supreme Lord saw how the gopis were struck with embarrassment, He was satisfied by their pure loving affection. Putting their clothes on His shoulder, the Lord smiled and spoke to them with affection."***

In this verse the word "ahatah" means "approached". Or, "ahaöah" may also mean "Although they had renounced almost all shyness, because of their feminine nature a small fragment of shyness remained. Because of this remaining shyness they gently bent their bodies." The word "shuddha-bhava-prasaditah" means "pleased at heart by relishing the gopis' splendid love, love that showed their longing to be with Him and their being enchanted by Him".

The next verse explains (Shrimad-Bhagavatam 10.22.19):

yuyam vivastra yad apo dhrita-vratah. . .

"(Lord Krishna said:) You girls bathed naked while executing your vow, and that is certainly an offense against the demigods. To counteract Your sin you should offer obeisances while placing your joined palms above your heads. Then you should take back your lower garments."***

In order to see the last remnants of the gopis' shyness come to their final end Lord Krishna spoke these joking words. The next verse explains (Shrimad-Bhagavatam 10.22.20):

ity acyutena. . .

"Thus the young girls of Vrindavana, considering what Lord Acyuta had told them, accepted that they had suffered a falldown from their vow by bathing naked in the river. But they still desired to successfully complete their vow, and since Lord Krishna is Himself the ultimate result of all pious activities, they offered their obeisances to Him to cleanse away all their sins."***

In this way Shrila Shukadeva Gosvami, the king of sages, reveals first the gopis'being enchanted by Lord Krishna and their longing to associate with Him, and then their obedience to His command. In the next verse Shrila Shukadeva Gosvami explains (Shrimad-Bhagavatam (10.22.22):

dridham pralabdhah trapaya ca hapitah
prastobhitah kridana-vac ca karitah
vastrani caivapahritany athapy amum-
ta nabhyasuyan priya-sanga-nirvrtah

"Although the gopis had been thoroughly cheated, deprived of their modesty, ridiculed and made to act just like toy dolls, and although their clothing had been stolen, they did not feel at all inimical toward Shri Krishna. Rather, they were simply joyful to have this opportunity to associate with their beloved."***

In the verse the word "dridham" means "greatly", and "pralabdhah" means "cheated". The cheating of the gopis is described here in Shrimad-Bhagavatam 10.22.19. "Trapaya hapitah" means "deprived of their modesty". This is described in Shrimad-Bhagavatam 10.22.10. "Prastobhitah" here means "mocked". Lord Krishna mocked the gopis in Shrimad-Bhagavatam 10.22.10. Lord Krishna's making the gopis act like toy dolls is described in His making them stand with folded palms on the pretext of performing atonement. Even though Lord Krishna cheated them and teased them in many ways, the gopis did not find fault with Lord Krishna. On the contrary. It is said here that even though He had stolen their garments, the gopis did not feel eneimical toward Lord Krishna. On the contrary. They were plunged into bliss because they had an opportunity to associate with their beloved. These verses were spoken by Shrila Shukadeva Gosvami.

Anucchedas 379-382

Because they were brahmanis, the yajna-patnis were not qualified to associate with with Lord Krishna as the gopis did. Still, the yajna-patnis did have an ecstatic sentiment that was something like purva-raga. Gazing at Lord Krishna and conversing with Him, they experienced something in some ways like sambhoga. They experienced sambhogabhasa (the reflection of sambhoga). After the winter season had ended and summer had come, Lord Krishna's pastimes with the yajna-patnis became visible. The beginning of these pastimes is described in these words of Shrimad-Bhagavatam (10.22.29):

atha gopaih parivrito
bhagavan devaki-sutah
vrndavanad gato duram
carayan gah sahagrajah

"Some time later Lord Krishna, the son of Devaki, surrounded by His cowherd friends and accompanied by His elder brother, Balarama, went a good distance away from Vrindavana, herding the cows."***

This verse means: "After Lord Krishna had given His mercy to the unmarried girls of Vraja, a summer day

came". That the day was a summer day distinguishes this pastime from the previous pastime (which occurred in the winter). On this day Lord Krishna was accompanied by Lord Balarama. That is indicated here by the word "sagrajah" (with His elder brother). Here the phrase "a good distance away from Vrindavana" indicates that Krishna and the boys were in the hilly part of Kamyavana. That they were in the hills is seen by the fact that they decorated their bodies with mineral pigments from the hills. That place is described in these words of Shrimad-Bhagavatam (10.22.36):

tarunam namra-shakhanam
madhyato yamunam gatah

"Thus moving among the trees, whose branches were bent low by their abundance of twigs, fruits, flowers and leaves, Lord Krishna came to the Yamuna River."***

With Vraja to their south and the Yamuna to the west, they entered a clearing to enjoy pastimes. To the south was Mathura City, and to the north was the place where some yajnika-brahmanas lived. The home of these brahmana's was near King Kamsa's palace. That is seen in these words describing the thoughts of these brahmanas (Shrimad-Bhagavatam (10.23.52):

kamsad bhita na cacalan

"Thus reflecting on the sin they had committed by neglecting Lord Krishna, they (the yajnika-brahmanas) became very eager to see Him. But being afraid of King Kamsa, they did not dare go to Vraja."***

In this way it is seen that those brahmanas did not go to meet Lord Krishna. The summer qualities of that day are described in these words of Shrimad-Bhagavatam (10.22.30):

nidagharkatape tigme
chayabhih svabhir atmanah
atapatravitan vikshya
druman aha vrajaukasah

"When the sun's heat became intense, Lord Krishna saw that the trees were acting as umbrellas by shading Him, and thus He spoke as follows to His boyfriends."***

In this verse the phrase "nidagharkatape tigme" is a locative absolute. The yajna-patnis' sambhogabhasa (reflection of sambhoga) is described in these words of Shrimad-Bhagavatam (10.23.21-23):

yamunopavane 'shoka-
nava-pallava-mandite
vicarantam vritam gopaih
sagrajam dadrishuh striyah

"Along the river Yamuna, within a garden decorated with buds of ashoka trees, they caught sight of Him

strolling along in the company of the cowherd boys and His elder brother, Balarama.***

shyamam hiranya-paridhim vanamalya-barha-
dhatu-pravala-naöa-vesham anuvratamse
vinyasta-hastam itarena dhunanam abjam
karnotpalalaka-kapola-mukhabja-hasam

"His complexion was dark blue and His garment golden. Wearing a peacock feather, colored minerals, sprigs of Mower buds, and a garland of forest flowers and leaves, He was dressed just like a dramatic dancer. He rested one hand upon the shoulder of a friend and with the other twirled a lotus. Lilies graced His ears, His hair hung down over His cheeks, and His lotuslike face was smiling."***

prayah-shruta-priyatamodaya-karna-purair
yasmin nimagna-manasas tam athakshi-randhrai
antah praveshya su-ciram parirabhya tapam
prajnam yathabhimatayo vijahur narendra

"O ruler of men, for a long time those brahmana ladies had heard about Krishna, their beloved, and His glories had become the constant ornaments of their ears. Indeed, their minds were always absorbed in Him. Through the apertures of their eyes they now forced Him to enter within their hearts, and then they embraced Him within for a long time. In this way they finally gave up the pain of separation from Him, just as sages give up the anxiety of false ego by embracing their innermost consciousness."***

In this verse (Shrimad-Bhagavatam 10.23.23) the word "abhimatayah" means: "false ego", and the phrase "prajnam tapam vijahuh" means "as the sages, situated in spiritual trace, become free of all sufferings, so these women also became free of all sufferings".

One of those brahmanis, becoming free of their previous disqualifications, attained in her heart purva-raga love for Lord Krishna and then enjoyed sambhoga pastimes with Him, pastimes that begin with touching Him. This attainment of hers is seen in these words of Shrimad-Bhagavatam (10.23.35):

tatraika vidhrita bhartra
bhagavantam yatha-shrutam
hridopaguhya vijahau
deham karmanubandhanam

"One of ther ladies had been forcibly kept back by her husband. When she heard the others describe the Supreme Lord Krishna, she embraced him within her heart and gave up her material body, the basis of bondage to material activity."***

When she gave up the brahmana body she had attained by past karma, then he disqualification was destroyed and she was able to embrace Lord Krishna in her heart. In that way she attained Lord Krishna's association. This is described in these words of Bhagavad-gita (8.6):

yam yam vapi smana bhavam. . .

"Whatever state of being one remembers when he quits this body, O son of Kunti, that state he will attain without fail."*

The statement that she attained Lord Krishna's association means that she attained the form of a gopi. She did not attain the form of a brahmani and in that form associate with Lord Krishna. That Lord Krishna's close associates were all cowherd people is seen in these words of Shrimad-Bhagavatam (10.23.37):

evam lila-nara-vapuh. . .

"Thus the Supreme Lord, appearing like a human being to perform His pastimes, imitated the ways of human society. He enjoyed pleasing His cows, cowherd boyfriends and cowherd girlfriends with His beauty, words, and actions."***

In this verse it is said that Lord Krishna enjoyed pleasing the cows and cowherd people. He did not enjoy pastimes with others, at least not in the land of Vraja. In Vraja that yajna-patni could not enjoy pastimes with Lord Krishna without becoming a gopi. She thus entered the Vraja that is not manifested in the material world. In that unmanifested Vraja Lord Krishna enjoys many different pastimes, pastimes without limit. This is explained in the Krishna-sandarbha. Therefore there is nothing wrong in her death. She yearned to attain Lord Krishna. With a great effort she struggled to attain Him. In that way she attained a very exalted relationship (rasa) with Him. Shrimad-Bhagavatam 10.23.35 quoted above was spoken by Shrila Shukadeva Gosvami.

Anuccheda 383

In the autumn after (Lord Shri Krishna's pastime of stealing the gopis' garments) all the vraja-gopis enjoyed sambhoga pastime with Lord Krishna, pastimes born of the gopis' purva-raga love for Him, pastimes that begin with gazing at Lord Krishna. These sambhoga pastimes are described (in the scriptures). Although the unmarried girls of Vraja had already attained Lord Krishna's association, they did not feel fulfilled. Their purva-raga love for Him had still not attained its full nature. Still, at least one gopis had enjoyed pastimes with Lord Krishna, as is seen in these words of Shrimad-Bhagavatam (10.21.17):

purnah pulindyah. . .

"The aborigine women of the Vrindavana area become disturbed by lust when they see the grass marked with reddish kunkuma powder. Endowed with the color of Krishna's lotus feet, this powder originally decorated the breasts of His beloveds, and when the aborigine women smear it on their faces and breasts, they give up all their anxiety."****

Still, many other gopis had not yet even touched Lord Krishna. This is seen in these words spoken by the gopis in Shrimad-Bhagavatam (10.29.36):

yarhy ambujaksha. . .

"O lotus-eyed one, the goddess of fortune considers it a festive occasion whenever she touches the soles of Your lotus feet. You are very dear to the residents of the forest, and therefore we will also touch those lotus feet. From that time on we will be unable even to stand in the presence of any other man, for we will have been fully satisfied by You."***

When the gopis first heard Lord Krishna's flute-music they at first tried to suppress the ecstatic emotions that came to overwhelm them. From this it may be seen that they had not yet directly enjoyed sambhoga pastimes with Him. Also, because they had not yet enjoyed sambhoga pastimes with Him, Lord Krishna at first rejected them, and they then appealed to Him. These pastimes are seen in Shrimad-Bhagavatam, Canto 10, Chapter 29, in the passage that begins with these words (Shrimad-Bhagavatam 10.29.4):

nishamya gitam tad ananga-varadhanam
vraja-striyah krishna-grihita-manasah
ajagmur anyonyam alakshitodyamah
sa yatra kanto java-lola-kundalah

"When the young women of Vrindavana heard Krishna's flute song, which arouses romantic feelings, their minds were captivated by the Lord. They went to where their lover waited, each unknown to the others, moving so quickly that their earrings swung back and forth."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 384

Jealous anger (mana) may bring separation (vipralambha) of Lord Krishna and His beloved. This is seen in the following words of Ujjvala-nilamani, Shringara-bheda-prakarana (Text 93):

aher iva gatih premna
sva-bhava-kuõila bhavet
ato hetor ahetosh ca
yunor mana udancati

"The progress of loving affairs between young couples is by nature crooked, like the movement of a snake. Because of this, two types of anger arise between young couples-anger with cause and anger without cause."*

Jealous anger without a cause is described in these words of Ujjvala-nilamani, Shringara-bheda-prakarana (Text 70):

ahetur neti nety ukter
hetor yan mana ucyate
asya pranaya eva syan

manasya padam uttamam

"When without any cause the beloved says 'No. No.' and rejects the lover, this is called jealous anger (mana). This is the highest state of loving jealous anger."

Jealous anger is thus with a cause and without a cause. Jealous anger with a cause is described in these words of Ujjvala-nilamani, Shringara-bheda-prakarana (Text 71):

hetur irshya-vipakshader
vishishöye preyasa krite
bhavah pranaya-mukhyo 'yam
irshya-manatvam ricchati

"When the lover gives special attention to a certain beloved, then all the rivals of the beloved become jealous. In this way what was once love becomes jealous anger. This is anger with cause."

Jealous anger is also described in these words of Ujjvala-nilamani, Shringara-bheda-prakarana (Text 72):

sneham vina bhayam na syan
nershya ca pranayam vina
tasman mana-prakaro 'yam
dvayoh prema-prakashakah

"Without love there cannot be fear (for the loss of the beloved), and without love there cannot be jealousy. For this reason fear and jealousy may be manifestations of love."

Jealous anger is seen in the following words of Hari-vamsha, Vishnu-parva (66.4 and 65.50):

rushitam iva tam devim
snehat sankalpayann iva
bhita-bhito 'ti-shanakair
vivesha yadu-nandanah

rupa-yauvana-sampanna
sva-saubhagyena garvita
abhimnavati devi
shrutvaivershya-vasham gata

"As He slowly entered the palace, Lord Krishna, who is feared by fear itself, and who is the descendent of Maharaja Yadu, lovingly meditated on His angry queen Satyabhama."

"Meanwhile, hearing (how her rival Rukmini had attained a parijata flower from Indraloka), Queen Satyabhama, who was very proud of her opulent beauty and youthfulness, became overwhelmed with jealous anger."

When the beloved suspects the lover no longer loves her, then jealous anger with cause is manifest. Lord Krishna enjoys teasing His beloved in this way (to make her angry because she suspects He no longer loves her). An example of such teasing is seen in these words Lord Krishna spoke to Queen Rukmini (Shrimad-Bhagavatam 10.60.29):

tvad-vacah shrotu-kamena
kshvelyacaritam angane

"I only spoke in jest, dear lady, because I wanted to hear what you would say."***

Shrimad-Bhagavatam (10.60.30):

mukham ca prema-samrambha-
sphuritadharam ikshitum. . .

"I wanted to see your face with lips trembling in loving anger, the reddish corners of your eyes throwing sidelong glances and the line of your beautiful eyebrows knit in a frown."***

Queen Rukmini refuted Lord Krishna's teasing arguments by speaking these words (Shrimad-Bhagavatam 10.60.40):

jadyam vacas tava gadagraja. . .

"My Lord, as a lion drives away lesser animals to claim his proper tribute, You drove off the assembled kings with the resounding twang of Your Sharnga bow and then claimed me, Your fair share. Thus it is sheer foolishness, my dear Gadagraja, for You to say You took shelter in the ocean out of fear of those kings."***

Lord Krishna's teasing words in the pastime were proper, for they were meant only to increase His beloved's love for Him. Such words are approved by ancient and modern poets and philosophers. Now jealous anger in the mood of worship, which is called "adaraniya-mana", will be considered. When, during the rasa dance, at the time of their first intimate meeting, Lord Krishna abandoned all the gopis and remained hidden from their sight, the gopis became slightly angry with Him. This is seen in the passage beginning with these words (Shrimad-Bhagavatam 10.32.15):

sabhajayitva tam ananga-dipanam
sahasa-lilekshana-vibhrama-bhruva
samsparshanenanka-kritanghri-hastayoh
samstutya ishat kupita babhasire

"Shri Krishna had awakened romantic desires within the gopis, and they honored Him by glancing at Him with playful smiles, gesturing amorously with their eyebrows, and massaging His hands and feet as they held them in their laps. Even while worshiping Him, however, they felt somewhat angry, and thus they addressed Him as follows."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadwva Gosvami.

Anuccheda 385

By speaking words of praise the lover may pacify the beloved's anger. An example of this may be seen in these words of praise spoken by Lord Krishna to the gopis (Shrimad-Bhagavatam 10.32.21-22):

evam mad-arthojjhita-loka-veda-
svanam hi vo mayy anuvrittaye 'balah
mayaparoksham bhajata tirohitam
masuyitum marhatha tat priyam priyah

"My dear girls, understanding that simply for My sake you had rejected the authority of worldly opinion, of the Vedas and of your relatives, I acted as I did only to increase your attachment to Me. Even when I removed Myself from your sight by suddenly disappearing, I never stopped loving you. Therefore, My beloved gopis, please do not harbor any bad feelings toward Me, your beloved.***

na paraye 'ham niravadya-samyujam. . .

"I am not able to repay My debt for your spotless service, even within a lifetime of Brahma. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation.***

The meaning of these verses is clear. These verses were spoken by the Supreme Personality of Godhead.

Anuccheda 386

Jealous anger or pride without a cause is called "pranaya-mana" (anger or pride caused by love). Such anger or pride has no external cause. Its only cause is the pastimes of love. The hero (Lord Krishna) also manifests this kind of pride or anger. In the rasa of love for the Supreme Personality of Godhead this kind of anger or pride is one of the uddipanas. An example of causeless anger or pride, pride born of love, is seen in the passage that begins with these words of Shrimad-Bhagavatam (10.29.48):

tasam tat-saubhaga-madam
vikshya manam ca keshavah

"Lord Keshava, seeing the gopis too proud of their good fortune, wanted to relieve them of this pride and show them further mercy. Thus He immediately disappeared.***

Here the gopis had pride born from love (pranaya-mana). There was a cause of their pride. They were

proud of their own good fortune. Therefore, to curb this pride and give them His mercy, Lord Krishna suddenly disappeared from the gopis' sight. Then it is said in Shrimad-Bhagavatam (10.30.36):

yam gopim anayat krishno
vihayanyah striyo vane. . .

"The particular gopi whom Krishna had led to a secluded forest when He had abandoned all the other girls began to think Herself the best of women. 'My beloved has rejected all the other gopis', She thought, 'even though they are driven by Cupid himself. He has chosen to reciprocate with Me alone.' "***

This gopi also became proud with love (pranaya-mana). Filled with pride, She spoke these words to Lord Krishna (Shrimad-Bhagavatam 10.30.37):

na paraye 'ham calitum
naya mam yatra te manah

"I cannot walk any further. Please carry Me wherever You want to go."***

As the other gopis were previously, this gopi also became proud with love. Then, with anger also born of love, Lord Krishna spoke to Her the following words (Shrimad-Bhagavatam 10.30.38):

skandha aruhyatam. . .

"Lord Krishna replied: 'Just climb on My shoulder.' "***

After speaking these words, Lord Krishna suddenly disappeared. The gopis have pride without cause (ahetu) and Lord Krishna has pride with a faint reflection of a cause (hetv-abhasa). Flowing through the great whirlpool of deceitful crookedness, the gopis' loving pride and anger become very intense. When they are separated from Lord Krishna, their anger becomes sublimely pure. Lord Krishna's other beloveds (other than the gopis) manifest grief, fear, and worry when they become angry with a cause. As example of this is seen in the Shrimad-Bhagavatam chapter when Lord Krishna teased Queen Rukmini with loving joking words. There Lord Krishna's intention was to make a playful joke. Queen Rukmini was very deep and her love very sincere. There Lord Krishna thought: "My wish is to enjoy pastimes of making My beloved angry. Her throat will be filled with emotional words that reveal her great love for Me. However, she may not clearly understand My intention. She will either become playfully angry, or she will say she does not understand My words. In this way I will try to joke with her. Even when I made her brother very ugly-looking she still did not become angry. It is not appropriate to continue in that direction. However, the happiness she feels by associating with Me is the be-all-and-end-all of her life. It is everything for her. Perhaps by mocking the pride she feels by being able to associate with Me I will make her angry. If she does not become angry in that way, then perhaps by making her afraid that she will be separated from Me she will speak many words revealing her love for Me." Thinking in this way, Lord Krishna spoke the loving joking words that begin in this verse of Shrimad-Bhagavatam (10.60.10):

raja-putripsita bhupaih. . .

"My dwear princess, you were sought after by many kings as powerful as the rulers of planets. They were all abundantly endowed with political influence, wealth, beauty, generosity, and physical strength."***

That Lord Krishna was joking is also seen in these words of Shrimad-Bhagavatam (10.60.9):

tam rupinim. . .pritah smayan

"As He contemplated her, the goddess of fortune herself, who desires only Him, Lord Krishna smiled."***

In this way it is seen that Lord Krishna was only joking. The sincerity of Queen Rukmini's love is seen in these words of Shrimad-Bhagavatam (10.60.25):

tad drishöva bhagavan krishnah
priyayah prema-bandhanam
hasya-praudhim ajanantyah
karunah so 'nvakampata. . .

"Seeing that His beloved was so bound to Him in love that she could not understand the full meaning of His teasing, merciful Lord Krishna felt compassion for her."***

"The Lord quickly got down from the bed. Manifesting four arms, He picked her up, gathered her hair, and caressed her face with His lotus hand."***

In these verses the word "hasya-praudhim" means "the meaning of His joking words". Here Lord Krishna proudly thought: "Even though she is very wise and profound, and even though her love is very sincere, I will agitate her." The word "ajanantyah" means "because there was no crookedness or deceit in her sweet and sincere love, she did not understand the meaning of Lord Krishna's words". This is described in these words of Shrimad-Bhagavatam (10.60.28):

hasya-praudhi-bhramac-cittam

"Rukmini's mind was bewildered by Lord Krishna's clever joking."

As a joke Lord Krishna had wished to see her playful anger. Thus He said to her in Shrimad-Bhagavatam (10.60.29-31):

ma ma vaidarbhy asuyetha
jane tvam mat-parayanam
tvad-vacah shrotu-kamena
kshvelyacaritam angane

"O Vaidarbhi, do not be displeased with Me. I know that you are fully devoted to Me. I only spoke in jest,

dear lady, because I wanted to hear what you would say.***

mukham ca prema-samrambha-
sphuritadharam ikshitum
kaöa-ksheparunapangam
sundara-bhru-kuöi-taöam

"I also wanted to see your face with lips trembling in loving anger, the reddish corners of your eyes throwing sidelong glances, and the line of your beautiful eyebrows knit in a frown.***

ayam hi paramo labho
griheshu griha-medhinam
yan narmair iyate yamah
priyaya bhiru bhamini

"The greatest pleasure worldly householders can enjoy at home is to spend time joking with their beloved wives, My dear timid and tempermental one."***

Although at first she was frightened, now Rukmini may be displeased. That is why Lord Krishna now throws away the idea that Rukmini is meekly submissive to Him. Here the word "bhamini" is in the vocative case.

Lord Krishna, who had yearned to see Rukmini reveal Her love for Him, says in Shrimad-Bhagavatam (10.60.49):

sadhvy etac-chrotu-kamais tvam
raja-putri pralambhita

"O saintly lady, O princess, We deceived you only because We wanted to hear you speak like this. Indeed, everything you said in reply to My words is most certainly true."***

Wishing to refute Lord Krishna's assertion of Shrimad-Bhagavatam 10.60.49 and also wishing to reveal the truth about Lord Krishna, Queen Rukmini spoke these words of Shrimad-Bhagavatam (10.60.38):

tvam vai samasta-purushartha-mayah phalatma. . .

"You are the embodiment of all human goals and You are Yourself the final aim of life. Desiring to attain You, O all-powerful Lord, intelligent persons abandon everything else. It is they who are worthy of Your association, not men and women absorbed in the pleasure and grief resulting from their mutual lust."***

After understanding that Lord Krishna was only joking, Queen Rukmini manifested a little of the anger that He had yearned to see. She said in Shrimad-Bhagavatam (10.60.40):

jadyam vacas tava gadagraja. . .

"My Lord, as a lion drives away lesser animals to claim his proper tribute, You drove off the assembled kings with the resounding twang of Your Sharnga bow and then claimed me, Your fair share. Thus it is sheer foolishness, my dear Gadagraja, for You to say You took shelter in the ocean out of fear of those kings."***

Here the word "jadyam" means "great foolishness" just as "madhuryam" means "great sweetness" in these words of Shrila Bilvamangala Thakura's Shri Krishna-karnamrita (Text 68):

madhuryam eva nu mano-nayanamritam nu

"Lord Krishna is the great nectar sweetness that fills the eyes and the heart."

In speaking these joking words, Lord Krishna's purpose was to agitate Queen Rukmini and destroy the pride she felt in always having His association. This is seen in these words spoken by Shrila Shukadeva Gosvami in Shrimad-Bhagavatam (10.60.21):

etavad uktva bhagavan
atmanam vallabham iva
manyamanam avishleshat
tad-darpa-ghna uparamat

"Rukmini had thought herself especially beloved by the Lord because He never left her company. By saying these things to her He vanquished her pride, and then He stopped speaking."***

Lord Krishna had another purpose also, a purpose seen in these words He personally spoke in Shrimad-Bhagavatam (10.60.56):

bhratur virupa-karanam yudhi nirjitasya
prodvaha-parvani ca tad-vadham aksha-goshöhyam
duhkham samuttham asaho 'smad-ayoga-bhitya
naivabravi kim api tena vayam jitas te

"When your brother, who had been defeated in battle and then disfigured, was later killed during a gambling match on Aniruddha's wedding day, you felt unbearable grief, yet out of fear of losing Me you spoke not a word. By this silence you have conquered Me."***

In this chapter of Shrimad-Bhagavatam are seen Queen Rukmini's great love for Lord Krishna and her natural absence of anger. From this it is seen that it certainly truthfully said that Lord Krishna's beloveds love Him very dearly. When the manifestation of pride and anger is concluded, then sambhoga is manifest. This is seen in these words of Shrimad-Bhagavatam (10.33.1):

ittham bhagavato gopyah
shrutva vacah su-peshalah
jahur viraha jam tapam-
tad-angopacitashishah

"When the cowherd girls heard the Supreme Personality of Godhead speak these most charming words, they forgot their distress caused by separation from Him. Touching His transcendental limbs, they felt all their desires fulfilled."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anucchadas 387 and 388

Now prema-vaicittiyam will be considered. Its qualities are described in these words of Ujjvala-nilamani, Shringara-bheda-prakarana (Text 134):

priyasya sannikarshe 'pi
premotkarsha-svabhavatah
ya vishlesha-dhiyartis tat
prema-vaicittiyam ucyate

"When, even in the beloved's presence, the lover, out of intense love, is aggrieved with fears of separation in the future, such a state is called prema-vaicittiyam."

Prema-vaicittiyam is seen in these words of Shrimad-Bhagavatam (10.90.13-24):

krishnasyaivam viharato
gaty-alapekshita-smitaih
narma-kshveli-parishvangaih
strinam kila hrita dhiyah

"In this way Lord Krishna would sport with His queens, totally captivating their hearts with His gestures, talks, glances, and smiles, and also with His jokes, playful exchanges, and embraces."***

ucur mukundaika-dhiyo
gira unmatta-vaj jadam
cintayantyo 'ravindaksham
tani me gadatah shrinu

"The queens would become stunned in ecstatic trance, their minds absorbed in Krishna alone. Then, thinking of their lotus-eyed Lord, they would speak as if insane. Please hear these words from me as I relate them."***

shri-mahishya ucuh

kurari vilapasi tvam vita-nidra na sheshe
svapiti jagati ratryam ishvaro gupta-bodhah
vayam iva sakhi kaccid gadha-nirviddha-ceta
nalina-nayana-hasodara-lilekshitena

"The queens said: O kurari bird, you are lamenting. Now it is night, and somewhere in this world the Supreme Lord is asleep in a hidden place. But you are wide awake, O friend, unable to fall asleep. Is it that, like us, you have had your heart pierced to the core by the lotus-eyed Lord's munificent, playful smiling glances?"***

netre nimilayasi. . .

"Poor cakravaki, even after closing your eyes, you continue to cry pitifully through the night for your unseen mate. Or is it that, like us, you have become the servant of Acyuta and hanker to wear in your braided hair the garland He has blessed with the touch of His feet?"***

bho bhoh sada nishöanase udanvann. . .

"Dear ocean, you are always roaring, not sleeping at night. Are you suffering insomnia? Or is it that, as with us, Mukunda has taken your insignias and you are hopeless of retrieving them?"***

tvam yakshmana. . .

"My dear moon, having contracted a severe case of tuberculosis, you have become so emaciated that you fail to dispel the darkness with your rays. Or is it that you appear dumbstruck because, like us, you cannot remember the encouraging promises Mukunda once made to you?"***

kim nv acaritam. . .

"O Malayan breeze, what have we done to displease you, so that you stir up lust in our hearts, which have already been shattered by Govinda's sidelong glances?"***

megha shriman. . .

"O revered cloud, you are indeed dear to the chief of the Yadus, who bears the mark of Shrivatsa. Like us, you are bound to Him by love and are meditating upon Him. Your heart is distraught with great eagerness, as

our hearts are, and as you remember Him again and again you shed a torrent of tears. Association with Krishna brings such misery!***

priya-rava. . .

"O sweet-throated cuckoo, in a voice that could revive the dead you are vibrating the same sounds we once heard from our beloved, the most pleasing of speakers. Please tell me what I can do today to please you.***

na calasi. . .

"O magnanimous mountain, you neither move nor speak. You must be pondering some matter of great importance. Or do you, like us, desire to hold on your breasts the feet of Vasudeva's darling son?***

shushyad-dhradah. . .

"O rivers, wives of the ocean, your pools have now dried up. Alas, you have shriveled to nothing, and your wealth of lotuses has vanished. Are you, then, like us, who are withering away because of not receiving the affectionate glance of our dear husband, the Lord of Madhu, who has cheated our hearts?***

hamsa svagatam asyatam piba payo bruhy anga shaureh katham
dutam tvam nu vidama kaccid ajitah svasty asta uktam pura
kim na vash cala-sauhridah smarati tam kasmad bhajamo vayam
kshaudralapaya kama-dam shriyam rite saivaika-nishöha striyam

"Welcome, swan. Please sit here and drink some milk. Give us some news of the descendent of Shura, dear one. We know that you are His messenger. Is that invincible Lord doing well, and does that unreliable friend of ours still remember the words He spoke to us long ago? Why should we go and worship Him? O servant of a petty master, go tell Him who fulfills our desires to come here without the goddess of fortune. Is she the only woman exclusively devoted to Him?***

Shrimad-Bhagavatam 10.90.13 means: "With His gestures and other activities Lord captivated the hearts of His queens as He enjoyed pastimes with them." Shrimad-Bhagavatam 10.90.14 means: "Rapt in meditation on Lord Krishna and thus momentarily speechless (agirah), and again and again maddened by their anuraga love, and meditating on playful lotus-eyed Krishna as if He were not present before them, the gopis spoke words devoid of common sense. Please hear these words as I relate them."

Maddened by the touch of separation from Lord Krishna, the queens speak Shrimad-Bhagavatam 10.90.15-24. Shrimad-Bhagavatam 10.90.15 means: "O Kurari bird, all alone, you lament at night somewhere in this world. Therefore you do not sleep. In some hidden place our master sleeps. Thinking, "Because of the similar sweetness of your lament and our lament, we think. . . ", the queens spoke the second half of Shrimad-Bhagavatam 10.90.15. In the following verses the queens think similar ideas in other ways. Then, thinking that, sent by the Lord, a swan has come as a messenger before them, the queens speak Shrimad-Bhagavatam 10.90.24. In that verse they say: "Does Krishna remember what He spoke to us in private? or does He not

remember it?" In that verse the word "ksaudra" means "O messenger of our fickle friend", "kamadam" means "who agitates young girls", and "alapaya" means "please call". Then the queens say: "We leave everything for Him. He should come without the goddess of fortune (shriyam rte). Here the queens sarcastically pretend to glorify the goddess of fortune. They say: "Of all women the goddess of fortune alone has true devotion to Lord Krishna. Therefore how is it possible that Lord Krishna will not be devoted to her." Speaking these words with voices choked with emotion, the queens sarcastically speak of the goddess of fortune and also reveal their own love and devotion for Lord Krishna. That is seen in this verse.

After this manifestation of love-in-separation, the queens enjoy eternal sambhoga pastimes with Lord Krishna. It is said of these queens (Shrimad-Bhagavatam 10.90.25):

itidrishena bhavena
krishne yogeshvareshvare
kriyamanena madhavyo
lebhire paramam gatim

"By thus speaking and acting with such ecstatic love for Lord Krishna, the master of all masters of mystic yoga, His loving wives attained the ultimate goal of life."***

In this verse the words "gatim lebhire" mean "they attained an eternal relationship with Lord Vishnu-Krishna." The reason they attained this relationship is given here in the word "madhavyah", which means "the eternal beloveds of Lord Krishna, who is called Madhava because He was born in the Madhu dynasty". This verse was spoken by Shrila Shukadeva Gosvami.

Anucchadas 389 and 390

Now pravasa (separation when the beloved has gone to a faraway place) will be considered. Pravasa is of many kinds. In the pravasa separation felt by the vraja-gopis, the gopis did meet Lord Krishna again. The qualities of pravasa are described in these words of Ujjvala-nilamani, Shringara-bheda-prakarana (Text 139-140):

purva-sangatayor yunor
bhaved deshantaradibhih
vyavadhanam tu yat prajnaih
sa pravasa itiryate

taj-janya-vipralambho 'yam
pravasatvena kathyate

"When the young couple, after meeting and establishing Their relationship become again separated by one of them moving to a foreign country or a distant place, such separation is called pravasa by the wise."

Pravasa is also described in these words of Ujjvala-nilamani, Shringara-bheda-prakarana (Text 153):

cintatra jagarodvegau

tanavam malinangata
pralapo vyadhir unmado
moha-mrityur dasa dasa

"In Pravasa ten conditions are manifest: 1. cinta (meditation), 2. jagara (insomnia), 3. udvega (agitation), 4. tanavam (becoming thin and emaciated), 5. malinangata (withering of the body), 5. pralapa (abundant talking), 7. vyadhi (disease), 8. unmada (madness), 9. moha (bewilderment), and 10. mrityu (death)."

Pravasa is of two kinds: 1. kincid-dura-gamana-maya (where the beloved is separated by a short distance) and 2. su-dura-gamana-maya (where the beloved is separated by a great distance). The first of these is also of two kinds: 1. eka-lila-gata (in one pastime), and 2. paramparantarala-gata (within a series of pastimes). The first of these (kincid-dura-gamana-maya pravasa) is seen in these words of Shrimad-Bhagavatam (10.30.1):

antarhite bhagavati
sahasaiva vrajanganah
atapyams tam acaksanah
karinya iva yuthapam

"When Lord Krishna disappeared so suddenly, the gopis felt great sorrow at losing sight of Him, like a group of female elephants who have lost their mate."***

This kind of pravasa is also seen in these words of Shrimad-Bhagavatam (10.30.38):

tatash cantardadhe krishnah
sa vadhur anvatapyata

"But as soon as He said this, Lord Krishna disappeared. His beloved consort then immediately felt great remorse."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 391

The condition called pralapa is seen in these words of Shrimad-Bhagavatam (10.30.39):

ha natha ramana preshöha. . .

"O master! My lover! O dearest, where are You? Where are You? Please, O mighty-armed one, O friend, show Yourself to Me, Your poor servant!"***

The meaning of this verse is clear. This verse was spoken by Shri Radha.

"The gopis said: O beloved, Your birth in the land of Vraja has made it exceedingly glorious, and thus Indira, the goddess of fortune, always resides here. It is only for Your sake
 ~~~~~  
 ~~~~~that we, Your devoted servants, maintain our lives. We have been searching everywhere for You, so please show Yourself to us."\*\*\*

"O Lord of love, in beauty Your glance excels the whorl of the finest, most perfect fly formed lotus within the autumn pond. O bestower of benedictions, You are killing the maidservants who have given themselves to You freely, without any price. Isn't this murder?"***

"O greatest of personalities, You have repeatedly saved us from all kinds of danger--from poisoned water, from the terrible man-eater Agha, from the great rains, from the wind demon, from the fiery thunderbolt of Indra, from the bull demon and from the son of Maya Danava."***

"You are not actually the son of the gopi Yashoda, O friend, but rather the indwelling witness in the hearts of all embodied souls. Because Lord Brahma prayed for You to come and protect the universe, You have now appeared in the Satvata dynasty."***

"O best of the Vrishnis, Your lotuslike hand, which holds the hand of the goddess of fortune, grants fearlessness to those who approach Your feet out of fear of material existence. O lover, please place that wish-fulfilling lotus hand on our heads."***

vraja-janarti-han. . .

"O You who destroy the suffering of Vraja's people, O hero of all women, Your smile shatters the false pride of Your devotees. Please, dear friend, accept us as Your maidservants and show us Your beautiful lotus face."***

pranata-dehinam. . .

"Your lotus feet destroy the past sins of all embodied souls who surrender to them. Those feet follow after the cows in the pastures and are the eternal abode of the goddess of fortune. Since You once put those feet on the hoods of the great serpent Kaliya, please place them upon our breasts and tear away the lust in our hearts."***

madhuraya gira. . .

"O lotus-eyed one, Your sweet voice and charming words, which attract the minds of the intelligent, are bewildering us more and more. Our dear hero, please revive Your maidservants with the nectar of Your lips."***

tava kathamritam. . .

"The nectar of Your words and the descriptions of Your activities are the life and soul of those suffering in this material world. These narrations, transmitted by learned sages, eradicate one's sinful reactions and bestow good fortune upon whoever hears them. These narrations are broadcast all over the world and are filled with spiritual power. Certainly those who spread the message of Godhead are most munificent."***

prahasitam. . .

"Your smiles, Your sweet, loving glances, the intimate pastimes and confidential talks we enjoyed with You--all these are auspicious to meditate upon, and they touch our hearts. But at the same time, O deceiver, they very much agitate our minds."***

calasi yad vrajat. . .

"Dear master, dear lover, when You leave the cowherd village to herd the cows, our minds are disturbed with the thought that Your feet, more beautiful than a lotus, will be pricked by the spiked husks of grain and the rough grass and plants."***

dina-parikshaye. . .

"At the end of the day You repeatedly show us Your lotus face, covered with dark blue locks of hair and thickly powdered with dust. Thus, O hero, You arouse lusty desires in our minds."***

pranata-kama-dam. . .

"Your lotus feet, which are worshiped by Lord Brahma, fulfill the desires of all who bow down to them. They are the ornament of the earth, and in times of danger they are the appropriate object of meditation. O destroyer of anxiety, please put those lotus feet upon our breasts."***

surata-varadhanam. . .

"O hero, kindly distribute to us the nectar of Your lips, which enhances conjugal pleasure and vanquishes grief. That nectar is thoroughly relished by Your vibrating flute and makes people forget any other attachment."***

aöati yad bhavan. . .

"When You go off to the forest during the day, a tiny fraction of a second becomes like a millennium for us because we cannot see You. And even when we can eagerly look upon Your beautiful face, so lovely with its adornment of curly locks, our pleasure is hindered by our eyelids, which were fashioned by the foolish creator."***

pati-sutanvaya. . .

"Dear Acyuta, You know very well why we have come here. Who but a cheater like You would abandon young women who come to see Him in the middle of the night, enchanted by the loud song of His flute? Just to see You, we have completely rejected our husbands, children, ancestors, brothers and other relatives."***

rahasi samvidam. . .

"Our minds are repeatedly bewildered as we think of the intimate conversations we had with You in secret, feel the rise of lust in our hearts and remember Your smiling face, Your loving glances and Your broad chest, the resting place of the goddess of fortune. Thus we experience the most severe hankering for You."***

vraja-vanaukasam. . .

"O beloved, Your all-auspicious appearance vanquishes the distress of those living in Vraja's forests. our

minds long for Your association. Please give to us just a bit of that medicine, which counteracts the disease in Your devotees' hearts."***

yat te sujata-caranamburuham stanesu
bhitah shanaih Priya dadhimahi karkashesu
tenaöavim aöasi tad vyathate na kim svit
kurpadibhir bhramati dhir bhavad-ayusham nah

"O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path."***

In Shrimad-Bhagavatam 10.31.3 the gopis say: "As in the past You rescued everyone in Gokula, please now rescue us." The meaning is: "As You rescued the people from the bull's son Vatsasura, and from Maya Danava's son Vyomasura, please rescue us." In Shrimad-Bhagavatam 10.31.4-5 the gopis humbly pray: "You are the Supreme Personality of Godhead. As in the past with a single glance You protected all the worlds, in the same way please protect us now." In Shrimad-Bhagavatam 10.31.4 the words "satvatam kule" mean "You descended to this world in the family of Nanda Maharaja and other devotees". In Shrimad-Bhagavatam 10.31.5 the word "vrishni-dhurye" also refers to Nanda and the people of Gokula, for they were all born in the Yadu dynasty". This is seen in the following words of Skanda Purana, Mathura-mahatmya:

govardhanash ca bhagavan
yatra govardhano dhritah
rakshita yadavah sarve
indra-vrishöi-nivaranat

"In that place Lord Krishna lifted Govardhaana Hill and thus rescued all the Yadavas from the torrential rains sent by Indra."

That the people of Gokula were members of the Yadu dynasty is also seen in these words of Skanda Purana, Shri Govinda-kunda-prastava:

yatrabhishikto bhagavan
maghono yadu-varinah

"In that place Lord Krishna was bathed by the demigod Indra, who had attempted to harm the Yadu dynasty.

After speaking Shrimad-Bhagavatam 10.31.3, the gopis, with a mixture of love and anger, say in Shrimad-Bhagavatam 10.31.4: "You are not a true son of the gopi who is Vraja's queen, a gopi who always protected us when we were in distress. Rather, You are the Supersoul, the witness of the pure souls' actions, a witness who remains always untouched by the souls' sufferings and joys. Is it not so that on the demigod Brahma's request You descended to this world to protect all living beings? Therefore You should not ignore us." This the gopis humbly request in the second half of Shrimad-Bhagavatam 10.31.4. Then the gopis speak a similar prayer in Shrimad-Bhagavatam 10.31.5. Then in Shrimad-Bhagavatam 10.31.7 the gopis say: "Your feet are

the abode of the goddess of fortune. They destroy the sins of the surrendered souls. Please very mercifully place Your feet on our breasts and tear away the lust in our hearts." Then the gopis say in Shrimad-Bhagavatam 10.31.8: "Is it not true that the sweetness of Your words, sweetness anointed with a very charming fragrance, has enchanted our hearts? The nectar of Your lips is the medicine that will revive us. How can we girls who have performed no pious deeds attain the nectar of Your lips? Even the nectar of Your words is very far way for us. Our elders and superiors stop us and imprison us in our homes. Therefore the nectar of Your pastimes is very difficult for us to attain." Thinking in this way, the gopis speak Shrimad-Bhagavatam 10.31.9, where they say: "Persons who chant Your glories give a great gift to us." Then Lord Krishna might ask: "Why have you fallen in love (anuraga) with Me?" To answer this question the gopis speak Shrimad-Bhagavatam 10.31.10. Lord Krishna may then ask: "How is it possible that My smiles and other actions and features could do such a thing to you?" To answer this question the gopis say: "kuhaka", (You are a great cheater). This word means: "You know that within You lies a great power to cheat and deceive others." The gopis then speak many other reasons also. Describing Lord Krishna's great, great attractiveness, the gopis then speak Shrimad-Bhagavatam 10.31.19. These verses were spoken by the gopis.

Anuccheda 393

After these verses an example of sambhoga is given in these words of Shrimad-Bhagavatam (10.32.3):

tam vilokyagatam preshöham. . .

"When the gopis saw that their dearest Krishna had returned to them, they all stood up at once, and out of their affection for Him their eyes bloomed wide. It was as if the air of life had reentered their bodies."***

In this way the gopis' distress at being separated from Lord Krishna is gradually relieved. The first stage of this process is described in these words of Shrimad-Bhagavatam (10.32.9):

sarvas tah keshavaloka-
paramotsava-nirvritah
jahur viraha jam tapam
prajnam prapya yatha janah

"All the gopis enjoyed the greatest festivity when they saw their beloved Keshava again. They gave up the distress of separation, just as people in general forget their misery when they gain the association of a spiritually enlightened person."***

The second stage of this process is described in these words of Shrimad-Bhagavatam (10.32.13):

tad-darshanahlada-vidhuta-hrid-rujah. . .

"Their heartache vanquished by the ecstasy of seeing Krishna, the gopis, like the personified Vedas before them, felt their desires completely fulfilled. For their dear friend Krishna they arranged a seat with their shawls, which were smeared with the kunkuma powder from their breasts."***

The gopis relief from distress is also described in these words of Shrimad-Bhagavatam (10.33.1):

ittham bhagavato gopyah
shrutva vacah su-peshalah
jahur viraha jam tapam-
tad-angopacitashisah

"When the cowherd girls heard the Supreme Personality of Godhead speak these most charming words, they forgot their distress caused by separation from Him. Touching His transcendental limbs, they felt all their desires fulfilled."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anucchedas 394-397

The second kind of pravasa, where the beloved is a short distance away (kincid-dura-pravasa) is also described in these words of Shrimad-Bhagavatam (10.35.1):

gopyah krishne vanam yate
tam anudruta-cetasah
krishna-lilah pragayantyo
ninyur duhkkena vasaran

"Whenever Krishna went to the forest, the minds of the gopis would run after Him, and thus the young girls sadly spent their days singing of His pastimes."***

The gopis' condition of pralapa is seen in these words of Shrimad-Bhagavatam (10.35.2-21):

shri-gopya ucu

vama-bahu-krita-vama-kapolo
valgita-bhrur adharapita-venum
komalangulibhir ashrita-margam
gopya irayati yatra mukundah

vyoma-yana-vanitah saha siddhair
vismitas tad upadharya sa-lajjah
kama-margana-samarpita-cittah
kashmalam yayur apasmrita-nivayah

"The gopis said: When Mukunda vibrates the flute He has placed to His lips, stopping its holes with His tender fingers, He rests His left cheek on His left arm and makes His eyebrows dance. At that time the

demigoddesses traveling in the sky with their husbands, the Siddhas, become amazed. As those ladies listen, they are embarrassed to find their minds yielding to the pursuit of lusty desires, and in their distress they are unaware that the belts of their garments are loosening."***

hanta citram abalah shrinutedam. . .
vrndasho vraja-vrisha. . .

"O girls! This son of Nanda, who gives joy to the distressed, bears steady lightning on His chest and has a smile like a jeweled necklace. Now please hear something wonderful. When He vibrates His flute, Vraja's buHs, deer and cows, standing in groups at a great distance, are all captivated by the sound, and they stop chewing the food in their mouths and cock their ears. Stunned, they appear as if asleep, or like figures in a painting."***

barhina-stabaka. . .
tarhi bhagna-gatayah. . .

"My dear gopi, sometimes Mukunda imitates the appearance of a wrestler by decorating Himself with leaves, peacock feathers and colored minerals. Then, in the company of Balarama and the cowherd boys, He plays His flute to call the cows. At that time the rivers stop flowing, their water stunned by the ecstasy they feel as they eagerly wait for the wind to bring them the dust of His lotus feet. But like us, the rivers are not very pious, and thus they merely wait with their arms trembling out of love."***

anucaraih. . .
vana-latah. . .
darshaniya-tilakah. . .
sarasi sarasa. . .

"Krishna moves about the forest in the company of His friends, who vividly chant the glories of His magnificent deeds. He thus appears just like the Supreme Personality of Godhead exhibiting His inexhaustible opulences. When the cows wander onto the mountainsides and Krishna calls out to them with the sound of His flute, the trees and creepers in the forest respond by becoming so luxuriant with fruits and flowers that they seem to be manifesting Lord Vishnu within their hearts. As their branches bend low with the weight, the filaments on their trunks and vines stand erect out of the ecstasy of love of God, and both the trees and the creepers pour down a rain of sweet sap."***

"Maddened by the divine, honeylike aroma of the tulasi flowers on the garland Krishna wears, swarms of bees sing loudly for Him, and that most beautiful of all persons thankfully acknowledges and acclaims their song by taking His flute to His lips and playing it. The charming flute song then steals away the minds of the cranes, swans and other lake-dwelling birds. Indeed, they approach Krishna, close their eyes and, maintaining strict silence, worship Him by fixing their consciousness upon Him in deep meditation."***

saha-balah. . .
mahad-atikramana. . .

"O goddesses of Vraja, when Krishna is enjoying Himself with Balarama on the mountain slopes, playfully wearing a flower garland on the top of His head, He engladens all with the resonant vibrations of His flute. Thus He delights the entire world. At that time the nearby cloud, afraid of offending a great personality, thunders very gently in accompaniment. The cloud showers flowers onto his dear friend Krishna and shades Him from the sun like an umbrella."***

vividha-gopa-caraneshu. . .
savanashah. . .

"O pious mother Yashoda, your son, who is expert in all the arts of herding cows, has invented many new styles of flute-playing. When He takes His flute to His bimba-red lips and sends forth the tones of the harmonic scale in variegated melodies, Brahma, Siva, Indra and other chief demigods become confused upon hearing the sound. Although they are the most learned authorities, they cannot ascertain the essence of that music, and thus they bow down their heads and hearts."***

nija-padabja-dalaih. . .
vrajati tena vayam. . .

"As Krishna strolls through Vraja with His lotus-petal-like feet, marking the ground with the distinctive emblems of flag, thunderbolt, lotus and elephant goad, He relieves the distress the ground feels from the cows' hooves. As He plays His renowned flute, His body moves with the grace of an elephant. Thus we gopis, who become agitated by Cupid when Krishna playfully glances at us, stand as still as trees, unaware that our hair and garments are slackening."***

mani-dharah. . .
kvanita-venu-rava. . .

"Now Krishna is standing somewhere counting His cows on a string of gems. He wears a garland of tulasi flowers that bear the fragrance of His beloved, and He has thrown His arm over the shoulder of an affectionate cowherd boyfriend. As Krishna plays His flute and sings, the music attracts the black deer's wives, who approach that ocean of transcendental qualities and sit down beside Him. Just like us cowherd girls, they have given up all hope for happiness in family life. ***

kunda-dama. . .
manda-vayuh. . .

"O sinless Yashoda, your darling child, the son of Maharaja Nanda, has festively enhanced His attire with a jasmine garland, and He is now playing along the Yamuna in the company of the cows and cowherd boys, amusing His dear companions. The gentle breeze honors Him with its soothing fragrance of sandalwood, while the various Upadevas, standing on all sides like panegyrists, offer their music, singing and gifts of tribute."***

These verses are written in pairs (yugala). In Shrimad-Bhagavatam 10.35.3 the word "saha-siddhah" means "the goddesses and their husbands, the demigods, chanted the glories of Lord Krishna's flute music. In

Shrimad-Bhagavatam 10.35.8, in the words "adi-purushah ivacala-bhutih", the gopis, impelled by love, speculate: "Perhaps Krishna is the all-powerful and all-opulent Supreme Personality of Godhead, the greatest of all." This statement is like that of Shrimad-Bhagavatam 10.29.32. In Shrimad-Bhagavatam 10.35.9 "Perhaps Krishna is Lord Vishnu, who is manifest everywhere". In Shrimad-Bhagavatam 10.35.16 the word "vraja-bhuvah" indicates the grass and other living entities manifest in the land of Vraja. Here the words "shayaman khura-todam" mean "the touch of Lord Krishna's feet is glorious because that touch relieves the distress of the ground. The newly sprouted grasses on the ground suffer when they are trampled by the cows' sets of four hooves." Gazing at Lord Krishna in sambhoga is seen in these words of Shrimad-Bhagavatam (10.35.22-23):

vatsalo vraja-gavam yad aga-dhro
vandyamana-caranah pathi vriddhaih
kritsna-go-dhanam upohya dinante
gita-venur anugedita-kirtih

utsavam shrama-rucapi drshinam
unnayan khura-rajash-churita-srak
ditsayaiti suhrid-ashisha esha
devaki-jaöhara-bhur udu-rajah

"Out of great affection for the cows of Vraja, Krishna became the lifter of Govardhana Hill. At the end of the day, having rounded up all His own cows, He plays a song on His flute, while exalted demigods standing along the path worship His lotus feet and the cowherd boys accompanying Him chant His glories. His garland is powdered by the dust raised by the cows hooves, and His beauty, enhanced by His fatigue, creates an ecstatic festival for everyone's eyes. Eager to fulfill His friends' desires, Krishna is the moon arisen from the womb of mother Yashoda."****

In this verse the word "devaki-jaöhara-bhuh" hints at Lord Krishna's name. The root of that hint of Lord Krishna's name is also seen in these words of Shrimad-Bhagavatam (10.8.14):

prag ayam vasudevasya
kvacij jatas tavatmajah

"For many reasons, this beautiful son of yours sometimes appeared previously as the son of Vasudeva. Therefore, those who are learned sometimes call this child Vasudeva."*

In Shrimad-Bhagavatam 10.35.23 the word "devaki" should be understood to mean "yashoda". Yashoda was also known by the name Devaki. That Lord Krishna's mother sometimes has more than one name is seen in these words of Shrimad-Bhagavatam (2.7.10):

nabher asav rishabha asa sudevi-sunuh

"The Lord appeared as the son of Sudevi, the wife of King Nabhi, and was known as Rishabhadeva."*

In this verse it is seen that Sudevi is another name for Queen Meru-devi. That Devaki is another name of Yashoda is seen in these words of Adi Purana:

dve namni nanda-bharyaya
yaaoda devakiti ca

"Maharaja Nanda's wife had two names: Yashoda and Devaki."

Gazing at Lord Krishna in sambhoga is also seen in these words of Shrimad-Bhagavatam (10.35.24-25):

mada-vighurnita-locana isat. . .
yadu-patir dvirada-raja-viharah. . .

"As Krishna respectfully greets His well-wishing friends, His eyes roll slightly as if from intoxication. He wears a flower garland, and the beauty of His soft cheeks is accentuated by the brilliance of His golden earrings and the whiteness of His face, which has the color of a badara berry. With His cheerful face resembling the moon, lord of the night, the Lord of the Yadus moves with the grace of a regal elephant. Thus He returns in the evening, delivering the cows of Vraja from the heat of the day."***

In this verse the word "vraja-gavam" refers to both the calves and the adult cows. It is then said in the next verse of Shrimad-Bhagavatam (10.35.26):

evam vraja-striyo rajan
krishna-lilanugayatih
remire 'hahsu tac-cittas
tan-manaska mahodayah

"O King, thus during the daytime the women of Vrindavana took pleasure in continuously singing about the pastimes of Krishna, and those ladies' minds and hearts, absorbed in Him, were filled with great festivity."***

Here the words "mahodayah remire" mean "Joyful at Lord Krishna's return in the afternoon, they always celebrated a great festival". This verse was spoken by Shrila Shukadwva Gosvami.

Anucchedas 398-400

Now dura-pravasa (separation when the beloved is far away) will be considered. This kind of separation is of three kinds: 1. bhavi (in the future), 2. bhavan (in the present), and 3. bhuta (in the past). This kind of separation in the future is seen in these words of Shrimad-Bhagavatam (10.39.13):

gopyas tas tad upashrutya
babhuvur vyathita bhrisam
rama-krishnau purim netum
akruram vrajam agatam

"When the young gopis heard that Akrura had come to Vraja to take Krishna and Balarama to the city, they became extremely distressed."***

In this situation the gopis lamented in the following words of Shrimad-Bhagavatam (10.39.19-30):

aho vidhata tava na kvacid daya
samyojya maitrya pranayena dehinah
tamsh cakritarthan viyunankshy aparthakam
vikriditam te 'rbhaka-ceshõitam yatha

"O Providence, you have no mercy! You bring embodied creatures together in friendship and love and then senselessly separate them before they fulfill their desires. This whimsical play of yours is like a child's game."***

yas tvam pradarshyasita-kuntalavritam. . .

"Having shown us Mukunda's face, framed by dark locks and beautified by His fine cheeks, raised nose and gentle smiles, which eradicate all misery, you are now making that face invisible. This behavior of yours is not at all good."***

kruras tvam akrura. . .

"O Providence, though you come here with the name Akrura, you are indeed cruel, for like a fool you are taking away what you once gave us--those eyes with which we have seen, even in one feature of Lord Madhudvisha's form, the perfection of your entire creation."***

na nanda-sunuh kshana-bhanga-sauhridah. . .

"Alas, Nanda's son, who breaks loving friendships in a second, will not even look directly at us. Forcibly brought under His control, we abandoned our homes, relatives, children and husbands just to serve Him, but He is always looking for new lovers."***

sukham prabhata rajaniyam. . .

"The dawn following this night will certainly be auspicious for the women of Mathura. All their hopes will now be fulfilled, for as the Lord of Vraja enters their city, they will be able to drink from His lace the nectar of the smile emanating from the corners of His eyes."***

tasam mukundah. . .

"O gopis, although our Mukunda is intelligent and very obedient to His parents, once He has fallen under the spell of the honeysweet words of the women of Mathura and been enchanted by their alluring, shy smiles, how will He ever return to us unsophisticated village girls?"***

adya dhruvam tatra drisho bhavishyate. . .

"When the Dasharhas, Bhojas, Andhakas, Vrishnis and Satvatas see the son of Devaki in Mathura, they will certainly enjoy a great festival for their eyes, as will all those who see Him traveling along the road to the city. After all, He is the darling of the goddess of fortune and the reservoir of all transcendental qualities."***

maitad-vidhasyakarunasya. . .

"He who is doing this merciless deed should not be called Akrura. He is so extremely cruel that without even trying to console the sorrowful residents of Vraja, he is taking away Krishna, who is more dear to us than life itself."***

anardra-dhir eshah. . .

"Hard-hearted Krishna has already mounted the chariot, and now the foolish cowherds are hurrying after Him in their bullock carts. Even the elders are saying nothing to stop Him. Today fate is working against us."***

nivarayamah. . .

"Let us directly approach Madhava and stop Him from going. What can our family elders and other relatives do to us? Now that fate is separating us from Mukunda, our hearts are already wretched, for we cannot bear to give up His association even for a fraction of a second."***

yasyanuraga. . .

"When He brought us to the assembly of the rasa dance, where we enjoyed His affectionate and charming smiles, His delightful secret talks, His playful glances and His embraces, we passed many nights as if they were a single moment. O gopis, how can we possibly cross over the insurmountable darkness of His absence?"***

yo 'hna kshaye vrajam ananta-sakhah. . .

"How can we exist without Ananta's friend Krishna, who in the evening would return to Vraja in the company of the cowherd boys, His hair and garland powdered with the dust raised by the cows' hooves? As He played His flute, He would captivate our minds with His smiling sidelong glances."***

Then it is said in Shrimad-Bhagavatam (10.39.34 and 37):

gopyash ca dayitam krishnam
anuvrajanu ranjitah
pratyadeshah bhagavatah
kanksantyash cavatasthire

"[With His glances] Lord Krishna somewhat pacified the gopis, and they also followed behind for some time. Then, hoping He would give them some instruction, they stood still."***

ta nirasha nivavritur
govinda-vinivartane
vishoka ahani ninyur
gayantyah priya-ceshõitam

"The gopis then turned back, without hope that Govinda would ever return to them. Full of sorrow, they began to spend their days and nights chanting about the pastimes of their beloved."***

In this verse the word "vishokah" means "various kinds of sorrow". As they sang of Lord Krishna's pastimes, it was as if those pastimes were directly manifest before them and they saw those pastimes with their own eyes. Here the words "ahani ninyuh" means "in this way they passed the day and the night". These two verses were spoken by Shrila Shukadeva Gosvami.

Anuccheda 401

Dura-pravasha manifested in the past is seen in these words spoken by Lord Krishna in Shrimad-Bhagavatam (10.46.4):

ta man-manaska mat-prana
mad-arthe tyakta-daihikah. . .

"The minds of those gopis are always absorbed in Me, and their very lives are veer devoted to Me. For My sake they have abandoned everything related to their bodies."***

In this kind of pravasa there are written letters between the lover and beloved and there are also messages orally repeated by a messenger. The messengers here may be Lord Balarama, Uddhava, or other friends of Lord Krishna. An example of such a messenger is seen in these words of Shrimad-Bhagavatam (10.47.3):

tam prashrayenavanatah su-sat-kritam
sa-vrida-hasekshana-sunritadibhih

"Bowling their heads in humility, the gopis duly honored Uddhava with their shy, smiling glances and pleasing words. They took him to a quiet place, seated him, and comfortably began to question him, for they recognized him to be a messenger from Krishna, the master of the goddess of fortune."***

Although in the past they had kept everything secret, when Uddhava arrived, the distraught gopis abandoned all shyness. This is seen in these words of Shrimad-Bhagavatam (10.40.9):

iti gopyo hi govinde
gata-vak-kaya-manasah
krishna-dute samayate
uddhave tyakta-laukikah

"Thus speaking, the gopis, whose words, bodies, and minds were fully dedicated to Lord Govinda, put aside all their regular work now that Krishna's messenger, Uddhava, had arrived among them."***

This is also seen in these words of Shrimad-Bhagavatam (10.47.3):

apricchann

"Bowling their heads in humility, the gopis duly honored Uddhava with their shy, smiling glances and pleasing words. They took him to a quiet place, seated him, and comfortably began to question him, for they recognized him to be a messenger from Krishna, the master of the goddess of fortune."***

In the sequence of verses in Shrimad-Bhagavatam this verse precedes Shrimad-Bhagavatam 10.47.9 quoted above. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 402

Another example of the gopis greeting a messenger from Lord Krishna is seen in these words of Shrimad-Bhagavatam (10.65.9):

gopyo hasantyah papracchu
rama-sandarshanadritah
kaccid aste sukham krishnah
pura-stri-jana-vallabhah

"Honored to have the personal audience of Lord Balarama, the young gopis smiled and asked Him: 'Is Krishna, the darling of city women, living happily.'***

In this verse the word "hasantyah" means "with smiles mixed with love and anger, smiles that mock Lord Krishna". This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 403-413

In Uddhava's presence the gopis spoke wildly. This is seen in these words of Shrimad-Bhagavatam (10.47.11):

kacin madhukaram drishöva
dhyayanti krishna-sangamam
priya-prasthapitam dutam
kalpayitvedam abavit

"One of the gopis, while meditating on Her previous association with Krishna, saw a honeybee before Her and imagined it to be a messenger sent by Her beloved. Thus She spoke as follows."***

In this verse the word "kacit" (a certain gopi) refers to Shri Radha". This is explained in the Vasana-bhashya commentary. This truth is also seen in the Dashama-öippani commentary of Shrila Sanatana Gosvami. In the following eighth verses (Shrimad-Bhagavatam 10.47.12-19), angry Shri Radha speaks wildly. She says (Shrimad-Bhagavatam 10.47.12):

madhupa kitava-bandho. . .

"O honeybee, O friend of a cheater, don't touch My feet with your whiskers, which are smeared with the kunkuma that rubbed onto Krishna's garland when it was crushed by the breasts of a rival lover! Let Krishna satisfy the women of Mathura. One who sends a messenger like you will certainly be ridiculed in the Yadus' assembly."***

Then She explains the reason for Her anger in these words of Shrimad-Bhagavatam (10.47.13):

sakrid adhara-sudham. . .

"After making us drink the enchanting nectar of His lips only once, Krishna suddenly abandoned us, just as you might quickly abandon some flowers. How is, then, that Goddess Padma willingly serves His lotus feet? Alas! The answer must certainly be that her mind has been stolen away by His deceitful words."***

In this verse Shri Radha criticizes Her rival, Goddess Padma. In the next verse She rejects the words of praise brought by the messenger. She says (Shrimad-Bhagavatam 10.47.14):

kim iha. . .

"O bee, why do you sing here so much about the Lord of the Yadus, in front of us homeless people? These topics are old news to us. Better you sing about that friend of Arjuna in front of His new girlfriends, the burning desire in whose breasts He has now relieved. Those ladies will surely give you the charity you are begging."***

In this verse the word "vijaya" means "Lord Krishna, who brings all others under His control", "sakha" means "your friend", "sakhinam" means "of the women of Mathura", and "prasangah" means "songs that bring one under their control". The gopis here say: "These songs are faulty because they make us attached to Krishna. Even if you take that fault away, these topics still make us wretched and miserable. This proves that Krishna is completely merciless." The gopis say in the next verse (Shrimad-Bhagavatam 10.47.15):

divi bhuvi. . .

"In heaven, on earth, or in the subterranean sphere, what woman is unavailable to Him? He simply arches His eyebrows and smiles with deceptive charm, and they all become His. The supreme goddess herself worships the dust of His feet, so what is our position in comparison? But at least those who are wretched can chant His name, Uttamahsloka."***

In this verse the word "api ca" means "nevertheless", "kripa-pakshe" means "wretched persons like us", and "uttama-shloka-shabdah" means the sound of Lord Krishna's name may be present". Here the gopis hint: "Because He will not allow us to see Him, He is not merciful, and because He is not merciful, He should not be called by the name Uttamahsloka".

Thinking the bee's gentle humming to be a host of flattering words from Lord Krishna, Shri Radha says in the next verse (Shrimad-Bhagavatam 10.47.16):

vishrija shirasi. . .

"Keep your head off My feet! I know what you're doing. You expertly learned diplomacy from Mukunda, and now you come as His messenger with flattering words. But he abandoned those who for His sake alone gave up their children, husbands, and all other relations. He's simply ungrateful. Why should I make up with Him now?"***

With love and anger criticizing Lord Krishna, Shri Radha admits She cannot stop talking of Him. Then She finds fault with Him. She says (Shrimad-Bhagavatam 10.47.17):

mrigayur iva. . .

"Like a hunter He cruelly shot the king of the monkeys with arrows. Because He was conquered by a woman, He disfigured another woman who came to Him with lusty desires. And even after consuming the gifts of Bali Maharaja, He bound him up with ropes as if he were a crow. So let us give up all friendship with this dark-complexioned boy, even if we can't give up talking about Him."***

Here the word "asita" means "Krishna, who is black because of all these misdeeds" and "sakhyai" means "with loving friendship". Again and again She affirms that Krishna should be rejected. She again finds fault with

Krishna when She speaks the next verse of Shrimad-Bhagavatam (10.47.18):

yad-anucarita. . .

"To hear about the pastimes that Krishna regularly performs is nectar for the ears. For those who relish just a single drop of that nectar, even once, their dedication to material duality is ruined. Many such persons have suddenly given up their wretched homes and families and, themselves becoming wretched, traveled here to Vrindavana to wander about like birds, begging for their living."***

In this verse the word "karna-piyusa" means "these topics may be nectar for the ears, but they are not nectar for the heart". They are sweet only in the beginning. The words "vidhuta-dvandva-dharma vinashöah" mean "at the end these topics make one almost unconscious". "Iha" means "in Vrindavana", "vihangah" means "parrots and other birds", "bhikshu-caryam caranti" means "they follow the activities of the sannyasis, which means they ignore their material bodies and other material things. It is seen that they act in this way". That is the meaning here.

Then Shri Radha laments in these words of Shrimad-Bhagavatam (10.47.19):

vayam ritam iva. . .

"Faithfully taking His deceitful words as true, we became just like the black deer's foolish wives, who trust the cruel hunter's song. Thus we repeatedly felt the sharp pain of lust caused by the touch of His nails. O messenger, please talk about something besides Krishna."***

Then, fearing that Her harsh and angry words spoken in these eight verses will chase the messenger away, Shri Radha tries to end Her quarrel with Lord Krishna. She says in the next verse of Shrimad-Bhagavatam (10.47.20):

priya-sakha. . .

"O friend of My dear one, has My beloved sent you here again? I should honor you, friend, so please choose whatever boon you wish. But why have you come back to take us to Him, whose conjugal love is so difficult to give up? After all, gentle bee, His consort is the goddess Shri, as she is always with Him, staying upon His chest."***

With words of crooked irony Shri Radha speaks the second half of this verse. Here the word "dvandva" means "amorous pastimes". The reason amorous pastimes with Krishna are difficult to give up is given in the word "satatam" (Goddess Lakshmi always on Lord Krishna's chest). Here, speaking words of love and anger, Shri Radha imagines that the Shrivatsa line on Lord Krishna's chest is actually Goddess Lakshmi. At the end of this passage Shri Radha humbly speaks these words of Shrimad-Bhagavatam (10.47.21):

api bata. . .

"O Uddhava! It is indeed regrettable that Krishna resides in Mathura. Does He remember His father's household affairs and His friends, the cowherd boys? O great soul! Does He ever talk about us, His maidservants? When will He lay on our heads His aguru-scented hand? "***

The messenger (Uddhava) sent by Lord Krishna consoled the gopis in two ways: 1. by praising them, and 2. by speaking Lord Krishna's message to them. He praised them in these words of Shrimad-Bhagavatam (10.47.23):

aho yuyam sma purnarthah. . .

"Certainly you gopis are all-successful and are universally worshiped because you have dedicated your minds in this way to the Supreme Personality of Godhead, Vasudeva."***

Uddhava's repeating Lord Krishna's message is discussed in Krishna-sandarbha (Anuccheda 155) That message is given in these words of Shrimad-Bhagavatam (10.47.29):

bhavatinam viyogo me. . .

"The Supreme Lord said: You are never actually separated from Me, for I am the soul of all creation. Just as the elements of nature-ether, air, fire, water, and earth-are present in every created thing, so I am present within everyone's mind, life-air, and senses, and also within the physical elements and the modes of material nature."***

These words describe Lord Krishna's eternal pastimes with the people of Vraja in the eternal Vrindavana in another manifestation (in the spiritual sky). These words also describe the meditational process of jnana-yoga, by which the people of this world may obtain relief from material sufferings. However, the teaching of jnana-yoga do not bring peace to the gopis. Lord Krishna then explains in Shrimad-Bhagavatam (10.47.34):

yat tv aham bhavatinam vai. . .

"But the actual reason why I, the beloved object of your sight, have stayed far away from you is that I wanted to intensify your meditation upon Me and thus draw your minds closer to Me."***

Lord Krishna also explains in Shrimad-Bhagavatam (10.47.37):

ya maya kridata ratryam. . .

"Although some gopis had to remain in the cowherd village and so could not join the rasa dance to sport with Me at night in the forest, they were nonetheless fortunate. Indeed, they attained Me by thinking of My glorious pastimes."***

Further explaining the meaning of the words He spoke in Shrimad-Bhagavatam 10.47.34, Lord Krishna says in Shrimad-Bhagavatam (10.82.41):

api smaratha nah sakhyah
svanam artha-cikirshaya
gatan. . .

"My dear girlfriends, do you still remember Me? It was for My relatives' sake that I stayed away so long, intent on destroying my enemies."***

By describing his purpose (in staying way) Lord Krishna's intention to increase the gopis' feelings of happiness and love for Him. This is seen in these words of Shrimad-Bhagavatam (10.47.53):

tatas tah krishna-sandeshair
vyapeta-viraha-jvarah
uddhavam pujayam cakrur
jnatvatmanam adhokshajam

"Lord Krishna's messages having relieved their fever of separation, the gopis then worshipped Uddhava, recognizing him as nondifferent from their Lord, Krishna."***

In this verse the word "vyapeta-viraha-jvarah" means "by hearing of Lord Krishna's return and by hearing of other topics also, the gopis became pacified". In this context the gopis asked (Shrimad-Bhagavatam 10.47.40):

kaccid gadagrajah saumya. . .

"Gentle Uddhava, is the elder brother of Gada now bestowing on the city women the pleasure that actually belongs to us? We suppose those ladies worship Him with generous glances full of affectionate, shy smiles."***

In Shrimad-Bhagavatam 10.47.53 the word "atmanam" means "because he was a messenger sent by Krishna, Uddhava was able to know what was in Lord Krishna's heart", and "adhokshajam" means "the gopis thought Uddhava was Lord Krishna Himself". Because they thought he was Lord Krishna, the gopis worshiped Uddhava (uddhavam pujayam cakruh). The idea that Uddhava was Lord Krishna Himself is also seen in these words of Shrimad-Bhagavatam (10.46.14):

tam agatam samagamya
krishnasyanucaram priyam
nandah pritah parishvajya
vasudeva-dhiyarcayat

"As soon as Uddhava arrived in Nanda Maharaja's home, Nanda came forward to meet him. The cowherd king embraced him in great happiness and worshipped him as nondifferent from Lord Vasudeva."***

This verse was spoken by Shrila Shukadeva Gosvami.

Anucchedas 414-421

Lord Balarama's carrying a message from Lord Krishna in Dvaraka is seen in these words of Shrimad-Bhagavatam (10.65.16):

sankarshanas tah krishnasya
sandeshair hridayangamaih
santvayam asa bhagavan
nananunaya-kovidah

"The Supreme Lord Balarama, the attractor of all, being expert at various kinds of conciliation, consoled the gopis by relaying to them the confidential messages Lord Krishna had sent with Him. These messages deeply touched the gopis' hearts."***

After this message the gopis enjoyed sambhoga pastimes with Lord Krishna, directly seeing Him at Kurukshetra. Those pastimes are described in these words of Shrimad-Bhagavatam (10.82.39):

gopyash ca krishnam upalabhya cirad abhishöam
yat-prekshane drishishu pakshma-kritam shapanti
drigbhir hridi-kritam alam parirabhya sarvas
tad-bhavam apur api nitya-yujam durapam

"While gazing at their beloved Krishna, the young gopis used to condemn the creator of their eyelids (which would momentarily block their vision of Him). Now, seeing Krishna again after such a long separation, with their eyes they took Him into their hearts, and there they embraced Him to their full satisfaction. In this way they became totally absorbed in ecstatic meditation on Him, although those who constantly practice mystic yoga find such absorption difficult to achieve."***

After in this way describing the condition of the gopis' hearts, Shrimad-Bhagavatam explains the gopis' ecstatic love for Lord Krishna in these words (Shrimad-Bhagavatam 10.82.40):

bhagavams tas tatha-bhuta
vivikta upasangatah
ashlishyanamayam prshöva
prahasann idam abravat

"The Supreme Lord approached the gopis in a secluded place as they stood in their ecstatic trance. After embracing each of them and inquiring about their well-being, He laughed and spoke as follows."***

Agitating the gopis' hearts, Lord Krishna made the gopis forgive his offenses. His smile was glorious. Then He consoled the gopi with these words of Shrimad-Bhagavatam (10.82.41):

api smaratha nah sakhyah
svanam artha-cikirshaya
gatamsh cirayatan chatru-
paksha-kshapana-cetasah

"My dear girlfriends, do you still remember Me? It was for My relatives' sake that I stayed away so long, intent on destroying my enemies."***

In this verse Lord Krishna says: "Please do not remember Me with anger. Then, to show that He is indeed faultless, Lord Krishna says: "It was for My relatives' sake that I stayed away so long, intent on destroying my enemies." Here the word "svanam" means "of My father, the king of Vraja, and also of My kinsmen, the Yadavas". These words may also hint: "These two sides of the family (Krishna's kinsmen in Vraja and Dvaraka) were both part of the Yadava dynasty". Then Lord Krishna explains why He was so long in returning to Vraja. He says: "I was intent on destroying my enemies". These words hint: "From now only you will enjoy My company (sambhoga) without interruption".

Fearing the gopis may remain dissatisfied at heart, Lord Krishna comforted them by explaining that the Supreme Personality of Godhead is the ultimate independent controller of everyone. He said (Shrimad-Bhagavatam 10.82.42):

apy avadhyayathasman svid
akrita-jnavishankaya
nunam bhutani bhagavan
yunakti vinuyakti ca

"Do you perhaps think I'm ungrateful and thus hold Me in contempt? After all, it is the Supreme Lord who brings living beings together and then separates them."***

Fearing that the gopis might reply: "You are the Supreme Personality of Godhead", Lord Krishna explains: "Your separation from Me gave birth to great love for Me in your hearts. This is not against your actual desire." Lord Krishna told them in Shrimad-Bhagavatam (10.82.44):

mayi bhaktir hi bhutanam
amritatvaya kalpate
dishöya yad asin mat-sneho
bhavatinam mad-apanah

"Rendering devotional service to Me qualifies any living being for eternal life. But by your good fortune you have developed a special loving attitude toward Me, by which you have attained Me."***

Shridhara Svami comments on this verse:

"This verse means: `Rendering devotional service to Me qualifies any living being for eternal life. But by your good fortune you have developed a special loving attitude toward Me.' The question may be asked:

`Why is this so?' The answer is given here in the words: `You have attained Me'."

Then, in order to console the gopis and reassure them they they indeed have attained His association, Lord Krishna explains to them that because He is the Supreme Personality of Godhead manifest in a humanlike form. He explains to the gopis that He is present everywhere and He is the shelter in which everything rests. He tells them in Shrimad-Bhagavatam (10.82.45-46):

aham hi sarva-bhutanam. . .

"Dear ladies, I am the beginning and end of all created beings and exist both within and without them, just as the elements ether, water, earth, air, and fire are the beginning and end of all material objects and exist both within and without them."*

"In this way all created beings reside within the basic elements of creation, while the spirit souls pervade the creation, remaining in their own true identity. You should see both of these-the material creation and the self-as manifest within Me, the imperishable Supreme Truth."***

In the description of the Lord's Damodara pastimes it is also said in Shrimad-Bhagavatam (10.9.13-14):

na cantar na bahir yasya. . .

"The Supreme Personality of Godhead has no beginning and no end, no exterior and no interior, no front and no rear. In other words, He is all-pervading. Because He is not under the influence of the element of time, for Him there is no difference between past, present and future. He exists in His own transcendental form at all times. Being absolute, beyond relativity, He is free from distinctions between cause and effect, although He is the cause and effect of everything. That unmanifested person, who is beyond the perception of the senses, had now appeared as a human child, and mother Yashoda, considering Him her own ordinary child, bound Him to the wooden mortar with a rope."*

In these two verses are described some of Lord Krishna's eternal pastimes in Vrindavana with the people of Vraja, pastimes also revealed in the Krishna-sandarbha, Anucchedas 174-175. Those pastimes are also considered here. The gopis were able to see Lord Krishna as the Supreme. That is described in these words of Shrimad-Bhagavatam (10.82.47):

adhyatma-shikshaya. . .

"Having thus been instructed by Krishna in spiritual matters, the gopis were freed from all tinges of false ego because of their incessant meditation upon Him. And with their deepening absorption in Him, they came to understand Him fully."***

In this verse the word "atma" refers to Lord Krishna, and the word "siksaya" means "by His instruction". Their bodies old and worn by meditating on Lord Krishna in the mood of separation, the gopis then could see Lord Krishna in that way. Some thinkers interpret Shrimad-Bhagavatam 10.82.45 in this way: "According to ordinary perception it seems that Lord Krishna is here preaching the philosophy of Brahman, but that philosophy is not the true meaning of His words here. When Rukmi was disfigured Lord Balarama preached to Shri Rukmini what also seemed to be the philosophy of Brahman. However, because Rukmini was directly enjoying pastimes with Lord Krishna, that preaching of Lord Balarama's was only a specific pastime meant to

look like the activities of an ordinary person in this world. In the same way Lord Krishna's preaching of this philosophy to the gopis is also only a pastime. Actually the gopis yearned to enjoy pastimes with Lord Krishna directly in His spiritual form. This is seen in these words of Shrimad-Bhagavatam (10.82.48):

ahus ca te nalina-nabha padaravindam

"Dear Lord whose navel is just like a lotus flower, Your lotus feet are the only dhelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogis and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are ordinary persons engaged in household affairs."***

In this verse the gopis say: "Dear Lord whose navel is just like a lotus flower, may Your lotus feet be awakened within the hearts of us, who are overcome by always meditating on You. Following Your instructions, the peaceful-hearted kings of yoga meditate on Your feet in their hearts." An explanation of this verse may be seen in the Krishna-sandarbha, Anuccheda 170. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 422

In this way the truth of sambhoga, which consists of seeing, touching, and conversing with Lord Krishna, is revealed. Lord Krishna stayed at Kurukshetra for three months. Then He and the gopis were again separated. After that there were not again separation between them. After that they enjoyed sambhoga pastimes together. The conclusion of these pastimes is described in the following words of Shrimad-Bhagavatam (10.83.1):

tathanugrihya bhagavan
gopinam sa gurur gatih

"Thus Lord Krishna, the spiritual master of the gopis and the very purpose of their life, showed them His mercy. He then met with Yudhishthira and all His other relatives and inquired from them about their welfare."***

This verse explains that the gopis attained the desire they expressed in Shrimad-Bhagavatam 10.82.48. This is seen in this verse, which explains that Lord Krishna gave His mercy (anugrihya) to them. This verse also affirms that they attained Lord Krishna, who is their eternal destination (gatih). This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 423

All of this is revealed in a passage from the Padma Purana, Uttara-khanda, a passage quoted in Krishna-sandarbha, Anuccheda 176. In that passage it is said that Lord Krishna left Dvaraka and returned to Vrindavana. There, visible to everyone, even the ordinary people of this world, He enjoyed pastimes for two months. After that Lord Krishna gave the people of Vrindavana eternal samyoga pastimes with Him, although

those pastimes were not visible to ordinary people. Lord Krishna clearly explained all this to Uddhava in Shrimad-Bhagavatam's Eleventh Canto. There Lord Krishna says (Shrimad-Bhagavatam 11.12.10-11):

ramena sardham mathuram pranite. . .

"The residents of Vrindavana, headed by the gopis, were always completely attached to Me with deepest love. Therefore, when My uncle Akrura brought My brother Balarama and Me to the city of Mathura, the residents of Vrindavana suffered extreme mental distress because of separation from Me and could not find any other source of happiness."***

tas tah kshapah. . .

"Dear Uddhava, all of those nights that the gopis spent with Me, their most dearly beloved, in the land of Vrindavana seemed to them to pass in less than a moment. Bereft of My association, however, the gopis felt that those same nights dragged on forever, as if each night were equal to a day of Brahma."***

After that time there was no further separation of Lord Krishna and the people of Vrindavana. After that time the people of Vrindavana always enjoyed the bliss of Lord Krishna's association. Lord Krishna described this truth in these words of Shrimad-Bhagavatam (11.12.12-13):

ta navidan mayy anushanga-baddha-dhiyah. . .

"My dear Uddhava, just as great sages in yoga trance merge into self realization like rivers merging into the ocean, and are thus not aware of material names and forms, similarly the gopis were so completely attached to Me within their minds that they could not think of their own bodies, or of this world, or of their future lives. Their entire consciousness was simply bound up in Me."***

"All those hundreds of thousands of gopis, understanding Me to be their most charming lover and ardently desiring Me in that way, were unaware of my actual position. Yet by intimately associating with Me, the gopis attained Me, the Supreme Absolute Truth."***

In these verses the word "anu" means "after the great separation", and "sanga-baddha-dhiyah" means "their hearts were overcome with bliss", and navidan" means "they were bewildered with joy". In that state it was as if they had become one with Lord Krishna. An example to explain that state is given here in the phrase beginning with the words "just as great sages in yoga trance". A different interpretation of Shrimad-Bhagavatam 11.12.13 has already been given in Krishna-sandarbhā, Anuccheda 177. What the gopis attained (prapuh) is described in this verse. It is briefly described there. There it is said: "The gopis attained Me, the Supreme Brahman, who am named Krishna." Here Lord Krishna hints: "Unaware of My true nature, that I am eternally the object of their love, the gopis attained Me as their paramour (jaram). Then, desiring Me as their husband, they eventually attained Me as their husband (ramanam)." In this way it is seen that the gopis' relationship with Lord Krishna after some time becomes parakiyabhasa (the faint reflection of the love a girl has for her paramour). All this is explained in that passage of Krishna-sandarbhā, Anuccheda 177. My glorious master, Shрила Rupa Gosvami explains in Ujjvala-nilamani (Nayika-bheda-prakarana, Text 3):

neshōa yad angini rase kavibhih parodha

tad gokulambuja-drisham kulam antarena
ashamsaya rasa-vidher avitaritanam
kamsarina rasika-mandala-shekharena

"The lotus-eyed gopis of Gokula descended to this material world to enjoy amorous pastimes with Krishna, the crest jewel of those expert at relishing transcendental mellows, and the enemy of King Kamsa. Except for those gopis, learned scholars and philosophers do not consider amorous affairs between a married woman and a paramour to be good or auspicious."

The scriptures explain that this was the activity at the time of Lord Krishna's descent to this world. The conclusion of all this is found in Shrila Rupa Gosvami's Lalita-Madhava (7.18), where it is said:

dagdham hanta dadhanaya vapuh. . .

"O moon-faced one, My dear friend ahs again come to Me. My desire to see Him scorched My body and wounded My heart with a monsoohn of pain. My life-breeath yearns to meet Him in Vrindavana and enjoy pastimes with Him in a cottage by the Yamuna's shore."

When the mistaken idea that He is their paramour is destroyed, then the gopis enjoy the full bliss of perfect sambhoga pastimes with Lord Krishna. In this way vipralambha is divided into four parts and sambhoga is also divided into four parts. In sambhoga are many different pastimes, such as lila-cauryam (playful theft), sanganam (singing and music), rasa (the rasa dance), jala-krida (water pastimes), and vrindavana-vihara (pastimes in Vrindavana forest). An example of playful theft is seen in these words of Shrimad-Bhagavatam (10.22.9):

tasam vasamsy upadaya
nipam aruhya satvarah. . .

"Taking the girls' garments, He quickly climbed to the top of a kadamba tree. Then, as He laughed loudly and His companions also laughed, He addressed the girls jokingly."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 424

An example of singing and music is seen in these words of Shrimad-Bhagavatam (10.33.9):

kacit samam mukundena. . .

"One gopi, joining Lord Mukunda in His singing, sang pure melodious tones that rose harmoniously above His. Krishna was pleased and showed great appreciation for her performance, saying 'Excellent! Excellent!' Then another gopi repeated the same melody, but in a special metrical pattern, and Krishna praised her

also.***

Another example of singing and music is seen in these words of Shrimad-Bhagavatam (10.34.20-21):

kadacid atha govindo
ramash cadbhuta-vikramah
vijahratur vraje ratryam
madhya-gau vraja-yoshitam

"Once Lord Govinda and Lord Rama, the performers of wonderful feats, were playing in the forest at night with the young girls of Vraja.***

upagiyamanau lalitam
stri janair baddha-sauhridaih
sv-alankritanuliptangau
sragvinau virajo-'mbarau

"Krishna and Balarama wore flower garlands and spotless garments, and Their limbs were beautifully decorated and anointed. The women sang Their glories in a charming way, bound to Them by affection.***

In general the Holi festival is celebrated in this way. Thus, to celebrate the Holi festival, Lord Krishna and His brother, Lord Balarama, enjoyed singing and many other pastimes with a host of girls in Vraja. This pastime is also described in the Bhavishya Purana, Uttara-khanda. Even today, the people of India celebrate the Holi festival in this way. It is said in that passage of Shrimad-Bhagavatam (10.34.22):

nisha-mukham manayantav
uditodupa-tarakam. . .

"The two Lords praised the nightfall, signaled by the rising of the moon and the appearance of stars, a lotus-scented breeze and bees intoxicated by the fragrance of jasmine flowers.***

The bliss of this festival, which occurs on the full-moon day of the month of Phalguna, after the winter has ended, is described in this verse. Lord Krishna enjoyed this festival with His joyful friend Lord Balarama. In some texts of Shrimad-Bhagavatam 10.34.20 the passage reads "vane ratryam" instead of "vraje ratryam". In this reading the forest is described as the forest of Vraja. These verses were spoken by Shrila Shukadeva Gosvami.

Anucchedas 425-427

The rasa dance pastime is seen in these words of Shrimad-Bhagavatam (10.33.2):

tatrarabhata govindo

rasa-kridam anuvrataih. . .

"There on the Yamuna's banks Lord Govinda then began the pastime of the rasa dance in the company of those jewels among women, the faithful gopis, who joyfully linked their arms together."***

The Lord's water-pastimes are seen in these words of Shrimad-Bhagavatam (10.33.23):

so 'mbhasy alam yuvatibhih parishicyamanah. . .

"My dear King, in the water Krishna found Himself being splashed on all sides by the laughing gopis, who looked at Him with love. As the demigods worshiped Him by showering flowers from their airplanes, the self-satisfied Lord took pleasure in playing like the king of the elephants."***

Lord Krishna's pastimes in Vrindavana forest are seen in these words of Shrimad-Bhagavatam (10.33.24):

tatash ca krishnopavane jala-sthala-
prasuna-gandhanila jushöa-dik-tate. . .

"Then the Lord strolled through a small forest on the bank of the Yamuna. This forest was filled to its limits with breezes carrying the fragrances of all the flowers growing on the land and in the water. Followed by His entourage of bees and beautiful women, Lord Krishna appeared like an intoxicated elephant with his she-elephants."***

The meaning of these verses is clear. These verses were spoken by Shrila Shukadeva Gosvami.

Anuccheda 428

The Lord's amorous pastimes with the gopis are seen in these words of Shrimad-Bhagavatam (10.29.46):

bahu-prasara-parirambha-karalakoru-nivi. . .

"There Krishna threw His arms around the gopis and embraced them. He aroused Cupid in the beautiful young ladies of Vraja by touching their hands, hair, thighs, belts, and breasts, by playfully scratching them with His fingernails, and also by joking with them, glancing at them, and laughing with them. In this way the Lord enjoyed pastimes."***

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 429

At the conclusion of the description of Lord Krishna's amorous pastimes in the rasa dance it is said in Shrimad-Bhagavatam (10.33.25):

evam shashankamshu-virajita nishah. . .

"Although the gopis were firmly attached to Lord Krishna, whose desires are always fulfilled, the Lord was not internally affected by any mundane sex desire. Still, to perform His pastimes the Lord took advantage of all those moonlit autumn nights, which inspire poetic descriptions of transcendental affairs."***

Lord Krishna's pastimes with Shri Radha, who is the crest jewel of all fortunate girls, are described in these words of Shrimad-Bhagavatam (10.30.27-34):

kasyah padani caitani
yataya nanda-sununa
amsa-nyasta-prakoshohayah
karenoh karina yatha

"Here we see the footprints of some gopi who must have been walking along with the son of Nanda Maharaja. He must have put His arm on Her shoulder, just as an elephant rests His trunk on the shoulder of an accompanying she-elephant."***

anayaradhito nunam
bhagavan harir ishvarah
yan no vihaya govindah
prito yam amayad rahah

"Certainly this particular gopi has perfectly worshiped the allpowerful Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place."***

dhanya aho ami alyo
govindanghry-abja-renavah
yan brahmeshau rama devi
dadhur murdhny agha-nuttaye

"O girls! The dust of Govinda's lotus feet is so sacred that even Brahma, Siva and the goddess Rama take that dust upon their heads to dispel sinful reactions."***

tasya amuni nah kshobham-
kurvanty uccaih padani yat
yaikapahritya gopinam
dhanam bhunkte 'cyutadharam

na lakshyante padany atra
tasya nunam trinankuraih
khidyat-sujatanghri-talam
unninye preyasim priyah

"These footprints of that special gopi greatly disturb us. Of all the gopis, She alone was taken away to a secluded place, where She is enjoying the lips of Krishna. Look, we can't see Her footprints over here! It's obvious that the grass and sprouts were hurting the tender soles of Her feet, and so the lover lifted up His beloved."***

imany adhika-magnani
padani vahato vadhuh
gopyah pashyata krishnasya
bharakrantasya kaminah
atravaropita kanta
pushpa-hetor mahatmanah

"Please observe, my dear gopis, how in this place lusty Krishna's footprints are pressed more deeply into the ground. Carrying the weight of His beloved must have been difficult for Him. And over here that intelligent boy must have put Her down to gather some flowers."***

atra prasunavacayah
pnya-rthe preyasa kritah
prapadakramana ete
pashyatasakale pade

"Just see how in this place dear Krishna collected flowers for His beloved. Here He has left the impression of only the front part of His feet because He was standing on His toes to reach the flowers."***

kesha-prasadhanam tv atra
kaminyah kamina krtam
tani cudayata kantam
upavishöam iha dhruvam

"Certainly Krishna sat down here with His girlfriend to arrange Her hair. The lusty boy must have made a crown for that Iusty girl out of the flowers He had collected."***

In this passage Shrimad-Bhagavatam 10.30.27 is spoken by all the gopis, 10.30.28 is spoken by Shri Radha's friends, 10.30.29 is spoken by the gopis who are neither friends nor enemies, 10.30.30 is spoken by Shri Radha's rivals, the second stanza (beginning with the words "na lakshyate) of 10.30.30 is spoken by Shri Radha's friends, who speak these words to torment Shri Radha's rivals, 10.30.31 is spoken by the rivals who cannot bear Shri Radha's good fortune, the last two lines (beginning with the word "atravaropita) of 10.30.31 and 10.30.32 are spoken by Shri Radha's friends, the first two lines of 10.30.33 are spoken by Shri Radha's rivals, and the last two lines of 10.30.33 are spoken by Shri Radha's friends. In this way Shri Radha's friends

and rivals describe the pastimes of Shri Shri Radha-Krishna. It is also said in Shrimad-Bhagavatam (10.30.26):

vilokyartah samabruvan

"The gopis began following Krishna's path, as shown by His many footprints, but when they saw that these prints were thoroughly intermixed with those of His dearest consort, they became perturbed and spoke as follows."***

All the gopis spoke these words. Filled with longings, all the gopis wandered (in the forest). The passage quoted above (Shrimad-Bhagavatam 10.30.27-34) was spoken by the vraja-gopis.

The pastimes of Shri Radha had already been hinted at in these words of Shrimad-Bhagavatam (10.30.11-12):

apy ena-patni. . .

"O friend, wife of the deer, has Lord Acyuta been here with His beloved, bringing great joy to your eyes? Indeed, blowing this way is the fragrance of His garland of kunda flowers, which was smeared with the kunkuma from the breasts of His girlfriend when He embraced Her."***

"O trees, we see that you are bowing down. When the younger brother of Rama walked by here, followed by the intoxicated bees swarming around the tulasi manjaris decorating His garland, did He acknowledge your obeisances with His affectionate glances? He must have been resting His arm on the shoulder of His beloved and carrying a lotus flower in His free hand."***

The reader may study these verses to see the pastimes of Shri Shri Radha-Krishna.

Epilogue

Many verses of Shrimad-Bhagavatam's Tenth Canto we have not elaborately explained here. The devotees who yearn to taste the nectar of the rasas may study the explanations Shрила Shridhara Svami has given in His Dashama-öippani commentary. Following his explanations, we have explained the verses of Shrimad-Bhagavatam.

alibhih paripalitah pravalitah sanandam alokitah
pratyasham sumanah-phalodaya-vidhau samodam asvaditah
vrindaranya-bhuvi prakasha-madhurah sarvatishayi-shriya
radha-madhavayoh pramodayatu mam ullasa-kalpa-drumah

May the glorious kalpa-vriksha tree of Shri Shri Radha-Madhava, a tree surrounded by hosts of bumblebees that are Shri Radha's gopi friends, a tree delightful to see, a tree that fills the directions with the sweet fragrance of its suman flowers, a tree that manifests in the land of Vrindavana the sweetness of the greatest beauty and handsomeness, fill me with delight.

tadrisha-bhavam bhavam
prathayitum iha yo 'vataram ayatah
a-durjana-gana-sharanam
sa jayati chaitanya-vigraha krishnah

Glory to Lord Krishna, who is the shelter of everyone, including even the most fallen and wicked, and who, manifesting the form of Lord Chaitanya, descended to this world to widely distribute the gift of ecstatic spiritual love.

Thus ends Shri Priti-sandarbha

Parmatama-Sandarbha

Mangalacarana

tau santoshayata santau
shrila-rupa-sanatanau
dakshinatyena bhattacharya
punar etad vivicyate
rma
tasyadyam granthana-lekham
kranta-vyutkranta-khanditam
paryalocyatha paryayam
kritva likhati jivakah

tau-them; santoshayata-pleasing; santau-saintly; shrila-rupa-sanatanau-Shri Rupa and Sanatana Gosvamis; dakshinatyena-from south India; bhattacharya-by Shri Gopala Bhatta Gosvami; punar-again; etad-this; vivicyate-is described; tasya-of him; adyam-original; granthana-lekham-writing; kranta-vyutkranta-various arguments; khanditam-refuting; paryalocya-considering; atha-now; paryayam-systematic arrangement; kritva-doing; likhati-writes; jivakah-Jiva Gosvami.

Shrila Gopala Bhatōa Gosvami, the great philosopher from the southern provinces who greatly pleased Shrila Rupa Gosvami and Shrila Sanatana Gosvami, left many valuable notes that defeat various philosophical misconceptions. Systematically arranging these notes, and considering their content, Jiva Gosvami writes this book.

Anuccheda 1

Text 1

atha paramatma vivriyate. yadyapi paramatmatvam vaikunöhe 'pi prabhor asti. tad api ca bhagavattangam tat syad ittham jagad-gatam vacyam. tatra tam jagad-gata-jiva-nirupana-purvakam nirupayati dvabhyam

atha-now; paramatma-th Supersoul; vivriyate.-is described; yadyapi-although; paramatmatvam-the nature of the Supersoul; vaikunöhe-in Vaikuntha; api-also; prabhoh-of the Supreme Personality of Godhead; asti.-is; tad api-nevertheless; ca-also; bhagavatta-of the nature of the Supreme Personality of Godhead; angam--a part; tat-that; syat-is; ittham-thus; jagad-gatam-gone to the material world; vacyam.-to be said; tatra-there; tam-that; jagad-gata-gone to the material world; jiva-of the individual spirit soul; nirupana-description; purvakam-previous; nirupayati-dscribes; dvabhyam-with two.

Now the Supersoul will be described. Although the Lord's Supersoul feature is also manifested in the spiritual world of Vaikunöha, it is generally said to that the Supreme Lord's Supersoul expansion is present primarily in the material world. The individual spirit souls and the Supersoul, both present in the material world, are described in the following two verses (Shrimad-Bhagavatam 5.11.12-13):

Text 2

kshetrajna eta manasa vibhutih
jivasya maya-racitasya nityah
avirhitah kvapi tirohitash ca
shuddho vicashöe hy avishuddha-kartuh

kshetrajna-the individual soul; eta-all these; manasa-of the mind; vibhutih-different activities; jivasya-of the living entity; maya-racitasya-created by the external material energy; nityah-from time immemorial; avirhitah-sometimes manifested; kvapi-somewhere; tirohitah ca-and not manifested; shuddhah-purified; vicashöe-sees this; hi-certainly; avishuddha-unpurified; kartuh--of the doer.

"The individual soul bereft of Krishna consciousness has many ideas and activities created in the mind by the external energy. They have been existing from time immemorial. Sometimes they are manifest in the wakening state and in the dream state, but during deep sleep (unconsciousness) or trance, they disappear. A person who is liberated in this life (jivan-mukta) can see all these things vividly.*

Text 3

kshetrajna atma purushah puranah
sakshat svayam-jyotir ajah pareshah
narayano bhagavan vasudevah
sva-mayayatmany avadhiyamanah

kshetrajna-the Supreme Personality of Godhead; atma-all-pervading, present everywhere; purushah-the unrestricted controller, who has unlimited power; puranah-the original; sakshat-perceivable by hearing from the authorities and by direct perception; svayam-personal; jyotih-manifesting His bodily rays (the Brahman effulgence); ajah-never born; pareshah-the Supreme Personality of Godhead; narayanah-the resting place of all living entities; bhagavan-the Supreme Personality of Godhead with six full opulences; vasudevah-the shelter of everything, manifested and nonmanifest; sva-mayaya-by His own potency; atmani-in His own self, or in the ordinary living entities; avadhiyamanah-existing as the controller.

"There are two kinds of kshetrajna: the living entity, as explained above, and the Supreme Personality of Godhead, who is explained as follows. He is the all-pervading cause of creation. He is full in Himself and is not dependent on others. He is perceived by hearing and direct perception. He is self-effulgent and does not experience birth, death, old-age, or disease. He is the controller of all the demigods, beginning with Lord Brahma. He is called Narayana and He is the shelter of living entities after the annihilation of the material world. He is full of all opulences and He is the resting place of everything material. He is therefore known as Vasudeva, the Supreme Personality of Godhead."*

Text 4

yah shuddho 'pi mayatah paro 'pi maya-racitasya vakshyamanasya sarva-kshetrasya mayaya kalpitasya manaso 'ntahkaranasyaitah prasiddha vibhutir vrittir vicashöe visheshena pashyati. pashyams tatravishöo bhavati. sa khalv asau jiva-nama sva-sharira-dvaya-lakshana-kshetrasya jnatritvat kshetrajna ucyata ity arthah.

yah-who; shuddhah-pure; api-although; mayatah-maya; parah-above; api-even; maya-racitasya-created by maya; vakshyamanasya-which will be explained; sarva-kshetrasya-of all fields; mayaya-by maya; kalpitasya-created; manasah-of the mind; antahkaranasya-of the mind; etah-they; prasiddha-proved; vibhutir-vibhutih; vrittir-actions; vicashöe-sees; visheshena-specifically; pashyati-sees; pashyamh-seeing; tatra-there; avishöah-entered; bhavati.-is; sa-he; khalv-indeed; asau-he; jiva-nama-called the jiva; sva-sharira-dvaya-lakshana-characterized by two bodies; kshetrasya-of the field; jnatritvat-because of being the knower; kshetrajna-the knower of the field; ucyata-is said; iti-thus; arthah.-the meaning.

This verse means: "Even though he is by nature pure (shuddhah), that is to say beyond the touch of the illusory potency maya, the individual spirit soul sees (vicashöe) the (etah) activities (vibhutir) of the mind (manasah), the mind having been created by the illusory potency maya (maya-racitasya). The mind sees all fields of activity. The mind will be further described later in this book. By seeing these activities, the individual soul, who is called the 'jiva', enters into them. Because he thus has knowledge of two different material bodies, the soul is thus called 'kshetrajna' (the knower of the field of action)."

Text 5

tad uktam

yaya sammohito jiva
atmanam tri-gunatmakam
paro 'pi manute 'nartham
tat-kritam cabhipadyate. iti.

tat-that; uktam-said; yaya-by whom; sammohitah-illusioned; jiva-the living entities; atmanam-self; tri-gunatmakam-conditioned by the three modes of nature, or a product of matter; parah-transcendental; api-in spite of; manute-takes it for granted; anartham-things not wanted; tat-by that; kritam ca-reaction; abhipadyate-undergoes thereof; iti-thus.

The conditioned soul is also described in these words of Shrimad-Bhagavatam (1.7.5):

"Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries."*

Text 6

tasya manasah. kidrishataya maya-racitasya. tatraha jivasya jivopadhitaya jiva-tadatmyena racitasya. tatash ca tat-tayopacaryamanasyety arthah. tatash ca kidrishasya. avishuddham bhagavad-bahirmukham karma karotiti tadrishasya. kidrishir vibhutih. nitya anadita evanugatah. atra ca kada kidrishir ity apekshayam aha jagrat-svapnayor avirbhutah sushuptau tirohitash ceti.

tasya-of that; manasah.-mind; kidrishataya-withwhat?; maya-racitasya.-created by maya; tatra-there; aha-said; jivasya-of the soul; jiva-the soul; upadhitaya-with the designation; jiva-tadatmyena-by the identity of the soul; racitasya.-created; tatra-then; ca-and; tat-that; taya-by that; upacaryamanasya-honored; iti-thus; arthah-the meaning; tatra-then; ca-and; kidrishasya.-like what?; avishuddham-impure; bhagavat-the Supreme Personality of Godhead; bahirmukham-outside; karma-deeds; karoti-does; iti-thus; tadrishasya.-like that; kidrishir-like what?; vibhutih-actions; nitya-eternal; anadita-from time immemorial; eva-indeed; anugatah-followed; atra-here; ca-and; kada-when?; kidrishir-like what?; iti-thus; apekshayam-in this matter; aha-said; jagrat-svapnayor-of waking and dream; avirbhutah-manifested; sushuptau-in dreamless sleep; tirohitah-disappeared; ca-and; iti-thus.

Here someone may ask: "How does the illusory energy maya create (maya-racitasya) the material mind (manasah)?" The answer is given in the word "jivasya", which means "by making the individual soul think that the external material body is his true identity".

Then someone may ask: "What happens then?" The answer is that the soul then engages in impure material activities that have no relation to the Supreme Personality of Godhead.

Then someone may ask: "What are these material activities (vibhutih) like?" The answer is given in the word "nityah", which means "they have been existing from time immemorial".

Then someone may ask: "When are these material activities manifested?" The answer is given that they are manifest in the waking state and in the dream state, but during deep sleep (unconsciousness) or trance, they disappear (tirohitash ca).

Text 7

yas tu purano jagrat-karana-bhutah purushah adyo 'vatarah purushah parasya ity-adina dvitiyadau prasiddhah.

yah-who; tu-indeed; puranah-ancient; jagrat-karana-bhutah-the creator of the waking state; purushah-the Supreme Personality of Godhead; adyo 'vatarah purushah parasya ity-adina-Shrimad-Bhagavatam 2.6.42; dvitiyadau-in the beginning of the Second Canto; prasiddhah-proved.

That the Supreme Personality of Godhead is the creator of the waking state is explained in these words of Shrimad-Bhagavatam (2.6.42):

"Karanarnavashayi Vishnu is the first incarnation of the Supreme Lord, and He is the master of eternal time, space, cause and effects, mind, the elements, the material ego, the modes of nature, the senses, the universal form of the Lord, Garbhodakashayi Vishnu, and the sum total of all living beings, both moving and nonmoving."*

Text 8

sakshad eva svayam-jyotih sva-prakashah. na tu jiva-vad anyapekshaya. ajo janmadi-shunayh. paresham brahmadinam apishah. naram jiva-samuhah sva-niyamyatvenayanam yasya sah. bhagavan aishvaryady-amsha-van. bhagavad-amshatvat. vasudevah sarva-bhutanam ashrayah.

sakshat-directly; eva-indeed; svayam-jyotih-self-manifest; sva-prakashah.-self-manifest; na-not; tu-but; jiva-vat-like the individual soul; anya-on others; apekshaya-dependent; ajah-unborn; janmadi-shunayh.-free from birth and other material changes; paresham-of others; brahmadinam-beginning with the demigod Brahma; api-also; ishah-the master; naram-naram; jiva-samuhah-the aggregate of all spirit souls; sva-niyamyatvena-by controlling; ayanam-the resting place; yasya-of whom; sah.-He; bhagavan-the Supreme Personality of Godhead; aishvarya-opulences; adi-beginning; amsha-parts; van-possessing; bhagavad-amshatvat-because of being a part and parcel of the Supreme Personality of Godhead; vasudevah-Vasudeva; sarva-bhutanam-of all living entities; ashrayah-the shelter.

Here (in the verse quoted in text 3) the word "svayam-jyotih" means "The Supreme Personality of Godhead is manifested according to His own wish". This means that the Supreme Lord is not like the individual souls, who are dependent on others. The word "ajah" means that the Lord is free of material birth and other material transformations. The word "pareshah" means that the Supreme Personality of Godhead is master of Brahma and all other living beings. The word "narayanah" means that because He is the supreme controller, the Supreme Personality of Godhead is also the resting place (ayana) of all living entities (nara). The word "bhagavan" means that the Lord is the master of all opulences. The word "vasudevah" means that the Lord is the shelter of all living entities.

Text 9

sva-mayaya sva-rupa-shaktya atmani sva-svarupe avadhiyamano 'vasthapyamanah. karma-kartri-prayogah. mayayam mayike 'py antaryamitvena pravishöo 'pi svarupa-shaktya svarupa-stha eva. na tu tat-samshakta ity arthah. vasudevatvena sarva-kshetra-jnatritvat so 'parah. maya-mohito jivo maya-rahitah shuddhah kshetrajna atma paramatmeti.

sva-mayaya-sva-mayaya; sva-rupa-shaktya-by His internal potency; atmani-atmani; sva-svarupe-in His own transcendental form; avadhiyamanah-avadhiyamanah; avasthapyamanah-being established; karma-kartri-prayogah-the instrumental case; mayayam-in maya; mayike-in the world created by maya; api-also; antaryamitvena-as the Supersoul; pravishöah-entered; api-also; svarupa-shaktya-by His internal potency; svarupa-stha-situated in Himself; eva.-indeed; na-not; tu-but; tat-samshakta-attached to that; iti-thus; arthah.-the meaning; vasudevatvena-as Vasudeva; sarva-kshetra-jnatritvat-because of being the knower of all fields; sah-He; aparah-without superior; maya-mohitah-bewildered by maya; jivah-the individual spirit soul; maya-rahitah-without maya; shuddhah-pure; kshetrajna-knower of the field; atma-the Soul; paramatma-the Supersoul; iti-thus.

The words "sva-mayaya atmani avadhiyamanah" mean "by His own internal potency (sva-mayaya) He has manifested (avadhiyamanah) the world within Himself (atmani)". Therefore in this passage the Lord is in the instrumental case. Thus the Lord enters the world created by the illusory potency maya and, by the power of His own internal potency, there He manifests His spiritual form of the Supersoul. However, He never becomes attached to that world of maya. That is the meaning. Here the Lord is called "vasudevah" because He is the knower of all fields of activities, and therefore no one is superior to Him. The individual spirit soul is bewildered by the illusory potency maya, but the Supersoul (kshetrajna atma) is never bewildered by maya.

He is always pure.

Text 10

tad evam api mukhyam kshetrajnatvam paramatmany eva. tad uktam sarvam puman veda gunamsh ca taj-jno na veda sarvajnam anantam ide iti.

tat-that; evam-thus; api-also; mukhyam-primary; kshetrajnatvam-the state of being the knower of the field of activity; paramatmani-in the Supersoul; eva.-indeed; tat-that; uktam-said; sarvam puman veda gunamsh ca taj-jno na veda sarvajnam anantam ide iti-Shrimad-Bhagavatam 6.4.24.

Thus the primary meaning here is that the Supersoul is the knower of all fields of activity. This is described in the following words of Shrimad-Bhagavatam (6.4.25):

"Nevertheless, the living being is unable to see the Supreme Being, who is omniscient and unlimited. I therefore offer my respectful obeisances unto Him."*

Text 11

tatha shri-gitopanishatsu

idam shariram kaunteya
kshetram ity abhidhiyate
etat yo vetti tam prahuh
kshetrajnam iti tad-vidah

tatha-so; shri-gitopanishatsu-in Shri Bhagavad-gita 13.2; idam-this; shariram-body; kaunteya-O son of Kunti; kshetram-the field; iti-thus; abhidhiyate-is called; etat-this; yah-anyone; vetti-knows; tam-him; prahuh-is called; kshetrajnam-knower of the body; iti-thus tad-vidah-one who knows.

This is also described in Bhagavad-gita (13.2-3), where the Supreme Personality of Godhead explains:

"This body, O son of Kunti, is called the field, and one who knows this body is called the knower of the field.*

Text 12

kshetrajnam capi mam viddhi
sarva-kshetreshu bharata
kshetra-kshetrajnayo jnanam
yat taj jnanam matam mama. iti.

kshetrajnam-the knower; ca-also; api-certainly; mam-Me; viddhi-know; sarva-all; kshetreshu-in bodily fields; bharata-O son of Bharata; kshetra-field of activities (the body; kshetrajnayo-the knower of the field; jnanam-knowledge; yat-that which is taught; taj-that; jnanam-knowledge; matam-opinion; mama.-My; iti-thus.

"O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its owner is called knowledge. That is My opinion."*

Text 13

atra khalu kshetrajnam capi mam viddhi iti sarveshv api kshetreshu mam ca kshetrajnam viddhi. na tu jivam iva sva-sva-kshetra evety artha iti. na ca jiveshayoh samanadhikaranyena nirvishesha-cid-vastv eva jneyataya nirdishati. sarva-kshetreshu ity asya vaiyarthypatteh.

atra-here; khalu-indeed; kshetrajnam capi mam viddhi iti-the words "kshetrajnam capi mam viddhi"; sarveshu-in all; api-even; kshetreshu-fields; mam-Me; ca-and; kshetrajnam-the knower of the field; viddhi.-know; na-not; tu-but; jivam-the individual spirit soul; iva-like; sva-sva-kshetre-their own fields; eva-indeed; iti-thus; arthah-the meaning; iti.-thus; na-not; ca-also; jiva-of the individual soul; ishaya-of the Supreme Personality of Godhead; samanadhikaranyena-by equality; nirvishesha-without variety; cit-spiritual; vastv-substance; eva-indeed; jneyatayaby what is to be known; nirdishati-indicates; sarva-kshetreshu-in all fields; iti-thus; asya-of Him; vaiyarthya-useless; apatteh-because of the improper conclusion.

Here the words "kshetrajnam capi mam viddhi", which in prose order become "mam ca kshetrajnam viddhi", mean "I am also the knower in all bodies". Thus the Supreme Personality of Godhead is not at all like the individual spirit soul, for the individual soul knows his own body only. That is the meaning. Therefore one should not accept the impersonalist theory, which states that the individual soul and the Supreme Personality of Godhead are equal. The impersonalist interpretation of the words "sarva-kshetreshu" here is complete nonsense.

Text 14

jneyam yat tat pravakshyami ity-adina. sarvatah pani-padam tat sarvato 'kshi-siro-mukham ity-adina ca sa-visheshasya nirdekshyamanatvat.

jneyam yat tat pravakshyami ity-adina-in Bhagavad-gita 13.12; sarvatah pani-padam tat sarvato 'kshi-siro-mukham ity-adina-in Bhagavad-gita 13.13; ca-also; sa-visheshasya-the personalist idea, that They are different; nirdekshyamanatvat-because it will be shown.

This is so because the personalist idea, that the individual soul and the Supersoul are different, will be affirmed in these words of Bhagavad-gita (13.12-13):

"I shall now explain the knowable. knowing which you will taste the eternal. This is beginningless and it is subordinate to Me. It is called Brahman, the spirit, and it lies beyond the cause and effect of this material world.*

"Everywhere are His hands and legs, His eyes and faces, and He hears everything. In this way the Supersoul exists."*

Text 15

amanitvam ity-adina jnanasya ca tathopadekshyamanatvat.

amanitvam ity-adina-Bhagavad-gita 13.8; jnanasya-of knowledge; ca-also; tatha-so; upadekshyamanatvat-

because of what will be taught.

Further evidence that the personalist idea is correct is given by the Supreme Lord Himself when He defines the true meaning of knowledge in these words (Bhagavad-gita 13.8-12):

"Humility, pridelessness, non-violence, tolerance, simplicity, approaching a bona fide spiritual master, cleanliness, steadiness and self-control, renunciation of the objects of sense gratification, absence of false ego, the perception of the evil of birth, death, old-age, and disease, non-attachment to children, wife, home, and the rest, and evenmindedness amid pleasant and unpleasant events, constant and unalloyed devotion to Me, resorting to solitary places, detachment from the general mass of people, accepting the importance of self-realization, and philosophical search for the Absolute Truth-all these I thus declare to be knowledge, and what is contrary to these is ignorance."*

Text 16

kim ca kshetrajnam capi ity atra tat tvam asi itivat samanadhikaranyena tan-nirvishesha-jnane vivakshite kshetra-kshetrajnaya jnanam ity evanudyate. na tu kshetra-kshetrajnaya jnanam iti.

kim ca-furthermore; kshetrajnam capi iti-these words; atra-here; tat-that; tvam-you; asi-are; iti-thus; vat-like; samanadhikaranyena-by equality; tan-nirvishesha-in the absence of distinction; jnane-in knowledge; vivakshite-desired to be said; kshetra-kshetrajnaya jnanam iti-these words; eva-indeed; anudyate-is said; na-not; tu-but; kshetra-kshetrajnaya jnanam iti-these words.

However, if in Bhagavad-gita 13.3 the Supreme Lord had wished to teach that the individual souls are not different from Him, and if this Gita passage were then like the Chandogya Upanishad's (6.8.7) declaration "tat tvam asi" (You are that), then the Lord would have said "kshetrajneshvaraya jnanam" (to understand the two knowers of this body, who are both the Supreme Personality of Godhead, is called knowledge). He would not have said what He actually did say: "kshetrajnaya jnanam" (to understand this body and its owner is called knowledge).

Text 17

kintu kshetra-kshetrajnaya ity asyayam arthah. dvi-vidhayor api kshetra-kshetrajnaya yaj-jnanam tan mamaiva jnanam matam. anyarthash ca paramarshah iti nyayena maj-jnanaika-tatparyakam ity arthah. jneyasyaikatvenaiva nirdishöatvad yogyatvac ca.

kintu-however; kshetra-kshetrajnaya-of the field and the knower of the field; iti-thus; asya-of this; ayam-this; arthah.-the meaning; dvi-vidhayor-of two kinds; api-also; kshetra-kshetrajnaya-of the field and the knower of the field; yaj-jnanam-which knowledge; tat-that; mama-of Me; eva-indeed; jnanam-knowledge; matam.-the opinion; anyarthash ca paramarshah iti nyayena-by Vedanta-sutra 1.3.20; maj-jnana-knowledge of Me; eka-only; tatparyakam-the meaning; iti-thus; arthah-the meaning; jneyasya-of the object of knowledge; ekatvena-by being one; eva-indeed; nirdishöatvad-because of being taught; yogyatvac-because of the propriety; ca.-also.

Here is the true meaning of the words "kshetra-kshetrajnaya": "To understand the two different persons who know this body is called knowledge. That is My opinion." This is also confirmed in the following words of Shri Vedanta-sutra (1.3.21):

anyarthash ca paramarshah

"The meaning here is that the individual soul is different from the Supreme."

Thus, ultimately, the Supreme Lord says here: "True knowledge is knowledge of Me". This is so because here a single object of knowledge is described. That is the proper understanding.

Text 18

na ca nirishvara-sankhya-vat kshetra-kshetrajna-matra-vibhagad atra jnanam matam. mam ity aneneshvarasyapekshitatvat. na ca vivarta-vada-vad ishvarasyapi bhrama-matra-pratita-purushatvam. tad-vacana-lakshana-sa-veda-gitadi-shastranam apramanyat bauddha-vadapatteh. tasyam ca satyam bauddhanam iva vivarta-vadinam tad-vyakhyayanayukteh.

na-not; ca-also; nirishvara-sankhya-vat-like thatheistic sankhya theory; kshetra-kshetrajna-of the field and the knower of the field; matra-only; vibhagat-because of the distinction; atra-here; jnanam-knowledge; matam.-considered; mam-Me; iti-thus; anena-by this; ishvarasya-of the Supreme Personality of Godhead; apekshitatvat-because of being in relation to; na-not; ca-also; vivarta-vada-vat-like the impersonalist theory of transformation; ishvarasya-of the Supreme Personality of Godhead; api-even; bhrama-bewilderment; matra-only; pratita-believed; purushatvam-the status of the Supreme Personality of Godhead; tad-vacana-by those words; lakshana-characterized; sa-with; veda-the Vedas; gita-the Bhagavad-gita; adi-beginning with; shastranam-of scriptures; apramanyat-because of not providing evidence; bauddha-vadapatteh-of the theory of the Buddhists; tasyam-in that; ca-also; satyam-truth; bauddhanam-of the Buddhists; iva-like; vivarta-vadinam-of the impersonalists; tad-vyakhyana-of that interpretation; ayukteh-because of being illogical.

The knowledge here is not like the atheistic sankhya theory, which accepts only the individual soul and the field of the soul's perception. The reason is given here in the word "mam" (Me). With this word the Supreme Personality of Godhead affirms that He Himself is the proper object of knowledge. Nor is the knowledge described here like the impersonalists' theory that the Supreme Personality of Godhead is an illusion and only foolish people believe that the Supreme Personality of Godhead really exists. This idea of the impersonalists is not supported by the Vedas, Bhagavad-gita, and other scriptures, for this idea is the same as the idea of the Buddhists. The impersonalists and the Buddhists actually share the same philosophy, a philosophy that is wildly illogical.

Text 19

na ca tasya satya-purushatve 'pi nirvishesha-jnanam eva moksha-sadhanam iti tadiya-shastrantaratah samaharyam. evam satata-yukta ye ity-adi purvadhyaye nirvishesha-jnanasya heyatvena vivakshitatvat.

na-not; ca-also; tasya-of that; satya-truth; purushatve-in personality; api-also; nirvishesha-jnanam-the impersonalist theory; eva-indeed; moksha-sadhanam-the way to attain liberation; iti-thus; tadiya-of that; shastra-scriptures; antaratah-from within; samaharyam-to be collected; evam satata-yukta ye ity-adi-Bhagavad-gita 12.1; purvadhyaye-in the previous chapter; nirvishesha-jnanasya-of the impersonalist theory; heyatvena-the status of being worthy to be rejected; vivakshitatvat-because of desiring to say.

Many quotes may be gathered from the scriptures to prove that the impersonalist idea of the Supreme Personality of Godhead does not lead to final liberation. For example, in the previous chapter of Bhagavad-gita

it is said that the impersonalist theory should be rejected. There it is said (Bhagavad-gita 12.1-2):

"Arjuna inquired: Which is considered to be more perfect: those who are properly engaged in Your devotional service, or those who worship the impersonal Brahman, the unmanifested?*

"The Supreme Personality of Godhead said: He whose mind is fixed on My personal form, always engaged in worshipping Me with great and transcendental faith, is considered by Me to be most perfect."*

Text 20

tatraiva ca ye tu sarvani karmani ity-adinananya-bhaktan uddishya tesham aham samuddharta mrityu-samsara-sagarat ity anena taj-jnanapekshapi nadriteti.

tatraiva ca ye tu sarvani karmani ity-adinananya-bhaktan uddishya tesham aham samuddharta mrityu-samsara-sagarat ity anena taj-jnanapekshapi nadriteti.

The impersonalist theory is also criticized in these words spoken by the Supreme Personality of Godhead Himself (Bhagavad-gita 12.6-7):

"For one who worships Me, giving up all his activities unto Me and being devoted to Me without deviation, engaged in devotional service and always meditating upon Me, who has fixed his mind upon Me, O son of Pritha, for him I am the swift deliverer from the ocean of birth and death."*

Text 21

tad uktam ekadashe svayam-bhagavata yat karmabhir yat tapasa ity adi.

tad uktam ekadashe svayam-bhagavata yat karmabhir yat tapasa ity adi-Shrimad-Bhagavatam 11.20.32-33.

The Supreme Personality of Godhead again criticizes it in these words (Shrimad-Bhagavatam 11.20.32-33):

"Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties, and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions."***

Text 22

moksha-dharme ca

ya vai sadhana-sampattih
purushartha-catushöaye
taya vina tad apnoti
naro narayanashrayah. iti.

moksha-dharme-in the Moksha-dharma; ca-and; ya-which; vai-indeed; sadhana-sampattih-the result of religious practice; purushartha-the goal of life; catushöaye-fourfold; taya-by that; vina-without; tat-that; apnoti-attains; narah-a person; narayanashrayah.-who has taken shelter of Lord Narayana; iti-thus.

This is also confirmed by the following words of Shri Moksha-dharma:

"A person who takes shelter of Lord Narayana attains the four goals of life. He does not need to perform any other spiritual activities other than taking shelter of the Lord."

Text 23

atra tu purvadyaya-vishlaghitam tad evavrita-kartum sa-visheshataya nirdishya

atra-here; tu-but; purvadyaya-the previous chapter; vishlaghitam-praised; tat-that; eva-indeed; avrita-not useless; kartum-to make; sa-visheshataya-with the personalist idea of spiritual variety; nirdishya-indicating.

So the previous chapter's (Chapter 12 of Bhagavad-gita) praise of the personal conception of God shall not go in vain, the Supreme Personality of Godhead again praises the personalist idea in these words (Bhagavad-gita 13.8):

Text 24

iti kshetram tatha jnanam
jneyam cuktam samasatah
mad-bhakta etad vijñaya
mad-bhāvayopapadyate

iti-thus; kshetram-field of activities (the body); tatha-also; jnanam-knowledge; jneyam-knowable; ca-also; uktam-describe; samasatah-in summary; mad-bhaktah-My devotee; etad-allthis; vijñaya-after understanding; mad-bhāvaya-My nature; upapadyate-attains.

"Thus the field of activities (the body), knowledge, and the knowable have been summarily described by Me. Only My devotees can understand this thoroughly and thus attain to My nature."*

Text 25

ity antena bhakti-samvalitataya sukarartha-prayam kritam. ata evatra vyashöi-kshetrajña eva bhaktatvena nirdishöah. samashöi-kshetrajñas tu jñeyatveneti kshetra-kshetrajña-jñanabhyam saha jñeyasya pāhad anusmarya tad-anantaram ca tasya tasya ca jivatvam ishvaratvam ca ksharam neti darshitam.

iti-thus; antena-ending; bhakti-samvalitataya-mixed with devotional service; sukarartha-prayam-easily done; kritam-done; ata eva-therefore; atra-here; vyashöi-the individual; kshetrajña-knower of the field; eva-indeed; bhaktatvena-as a devotee; nirdishöah.-is indicated; samashöi-cumulative; kshetrajñah-knower of the field; tu-indeed; jñeyatvena-as the object of knowledge; iti-thus; kshetra-kshetrajña-of the field and the knower of the field; jñanabhyam-both kinds of knowledge; saha-with; jñeyasya-of the object of knowledge; pāhad-from the description of scripture; anusmarya-from the smṛti-saṣṭra; tat-that; anantaram-after; ca-also; tasya-of that; tasya-of that; ca-also; jivatvam-the nature of the individual spirit soul; ishvaratvam-the nature of the Supreme Personality of Godhead; ca-also; ksharam-the fallible; na-not; iti-thus; darshitam-shown.

Thus it is explained that by engaging in devotional service one may easily understand all this. The knower of one field of activities (body) is the individual soul, the devotee of the Lord. The knower of all fields of activities (bodies) is the Supreme Personality of Godhead, who is the object of knowledge for the individual souls. The truth about the field of activities (the body) and the knower of the field (the spirit soul) should be understood by studying the scriptures. The individual spirit soul is thus one person and the Supreme Personality of Godhead is a different person. The scriptures reveal that the Supreme Personality of Godhead is never fallible.

Text 26

yatah

purushah prakriti-stho hi
bhunkte prakriti-sthan gunan
karanam guna-sango 'sya
sad-asad-yoni-janmasu

yatah-because; purushah-the living entity; prakriti-sthah-being situated in the material energy; hi-certainly; bhunkte-enjoys; prakriti-sthan-produced by the material nature; gunan-modes of nature; karanam-cause; guna-sangah-association with the modes of nature; asya-of the living entity; sad-asat-good and bad; yoni-species of life; janmasu-birth.

The fallible individual spirit soul who resides in the material world is described in these words of Bhagavad-gita (13.22):

"The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with the material nature. Thus he meets with good and evil amongst various species."*

Text 27

iti jivasya prakriti-sthatvam nirdishya svatas tasyaprakritatva-darshanaya sphuöam evaksharatvam jnapitam

iti-thus; jivasya-of the individual soul; prakriti-sthatvam-the situation in the material world; nirdishya-describing; svatah-personally; tasya-of him; aprakritatva-the situation beyond the material world; darshanaya-to reveal; sphuöam-clearly; eva-indeed; aksharatvam-infallibility; jnapitam-taught.

In this way the individual soul in the material world is described. To reveal the truth about the world beyond the realm of matter, the eternal and infallible Supreme Lord is described in these words (Bhagavad-gita 13.23):

Text 28

upadrashö anumanta ca
bharta bhokta maheshvarah

paramatmeti capy ukto
dehe 'smin purushah parah

upadrashöa-overseer; anumanta-permitter; ca-also; bharta-master; bhokta-supreme enjoyer; maheshvarah-the Supreme Lord; paramatma-Supersoul; iti-thus; ca-and; api-also; uktah-is said; dehe-in this body; asmin-this; purushah-enjoyer; parah-transcendental.

"Yet in this body there is another, a transcendental enjoyer, who is the Lord, the supreme proprietor, who exists as the overseer and permitter, and who is known as the Supersoul."*

Text 29

iti jivat paratvena nirdishöasya paramatmakhya-purushasya tu kaimutyenaiva tad darshitam

iti-thus; jivat-to the individual soul; paratvena-superior; nirdishöasya-explained; paramatmakhya-called the Supersoul; purushasya-of the Supreme Personality of Godhead; tu-but; kaimutyenaiva-how much greater?; tat-that; darshitam-revealed.

Superior to the individual soul is the Supreme Personality of Godhead, who appears here in a form called "Paramatma" (the Supersoul). How much is the Supersoul superior to the individual soul? The Bhagavad-gita (15.16-17) reveals:

Text 30

dvav imau purushau loke
ksharash cakshara eva ca
ksharah sarvani bhutani
kuöa-stho 'kshara ucyate

dvau-two; imau-in this (world); purushau-living entities; loke-in the world; ksharah-fallible; ca-and; akshara-infallible; eva-certainly; ca-and; ksharah-the fallible; sarvani-all; bhutani-living entities; kuöa-sthah-in oneness; akshara-infallible; ucyate-is said.

"There are two classes of beings, the fallible and the infallible. In the material world every entity is fallible, and in the spiritual world every entity is called infallible.*

Text 31

uttamah purushas tv anyah
paramatmety udahrtah
yo loka-trayam avishya
bibharti avyaya ishvarah

uttamah-the best; purushah-personality; tv-but; anyah-another; parama-the supreme; atma-Self; iti-thus; udahrtah-said; yah-one who; loka-of the universe; trayam-the three divisions; avishya-entering; bibharti-maintaining; avyaya-inexhaustible; ishvarah-the Lord.

"Besides these two, there is the greatest living personality, the Lord Himself, who has entered into these worlds and is maintaining them."*

Text 32

ity atra jivasyapy aksharatvam kanöhoktam eva. tatropadrashöa parama-sakshi. anumanta tat-tat-karmanurupah pravartakah. bharta poshakah. bhokta palayita. maheshvarah sarvadhikarta. paramatma sarvantaryamiti vyakhyeyam.

iti-thus; atra-here; jivasya-of the individual soul; api-also; aksharatvam-infallibility; kanöhoktam-personal testimony; eva-indeed; tatra-there; upadrashöa-upadrasta; parama-sakshi.-supreme witness; anumanta-anumanta; tat-tat-karmanurupah-in relation to various activities; pravartakah-the instigator; bharta-bharta; poshakah.-the maintainer; bhokta-bhokta; palayita.-the protector; maheshvarah-mahesvara; sarvadhikarta-the controller of all; paramatma-paramatma; sarvantaryami-who resides in everyone's heart; iti-thus; vyakhyeyam.-to be explained.

In these words the Lord Himself declares that the individual spirit soul is also infallible. In Bhagavad-gita 13.23, "upadrashöa" means "the supreme witness", "anumanta" means "the permitter of various activities", "bharta" means "the maintainer", "bhokta" means "the protector", "maheshvarah" means "the ruler of all", "paramatma" means "the Supersoul who resides in the hearts of all".

Text 33

uttara-padyayos tu kuöasthah eka-rupataya tu yah kala-vyapi sa kuöasthah ity amara-koshad avagatarthah. asau shuddha-jiva eva uttamah purushas tv anyah ity uttarat.

uttara-padyayoh-in the next two verses; tu-indeed; kuöasthah-kutastha; eka-rupataya-with one form; tu-indeed; yah-who; kala-time; vyapi-pervading; sa-he; kuöasthah-kutastha; iti-thus; amara-koshat-from Amara-kosa; avagatarthah.-the meaning is understood; asau-this; shuddha-pure; jiva-soul; eva-indeed; uttamah-superior; purushah-person; tv-indeed; anyah-another; iti-thus; uttarat-from the better.

In the following two verses (Bhagavad-gita 15.16-17) the word "kuöasthah" is defined by the Amara-kosha dictionary in these words:

"The word `kuöasthah' means `He whose form does not change in the course of time'."

The "kuöasthah" is thus the pure, liberated individual soul. The Lord then says "uttamah purushas tv anyah" (Above even the liberated soul is the greatest living personality, the Lord Himself).

Text 34

tad evam atrapi kshetra-kshetrajna-sarva-kshetrajna uktah. atra cottarayor anya ity anena bhinnayor eva sator aksharayor na tat-tad-rupata-parityagah sambhaved iti na kadacid api nirvishesha-rupenavasthitir iti darshitam.

tat-that; evam-thus; atra-here; api-also; kshetra-kshetrajna-of the field and the knower of the field; sarva-

kshetrajna-the knower of all fields; uktah.-said; atra-here; ca-and; uttarayoh-in the following two; anya-another; iti-thus; anena-by this; bhinnayoh-different; eva-indeed; satoh-of the two beings; aksharayoh-infallible; na-not; tat-tad-rupata-the various forms; parityagah-abandonment; sambhavet-may be; iti-thus; na-not; kadacit-ever; api-also; nirvishesha-rupenavasthith-the situation of having a form without qualities; iti-thus; darshitam-revealed.

In this way the field of activities (the body), the knower of that field, and the knower of all fields (all bodies) are described. In the following two verses (Bhagavad-gita 15.16-17) the word "anyah" (another) indicates that there are two distinct infallible beings. Thus in liberation the individual soul does not become formless. Thus it is revealed that the Supreme and the individual soul are never formless.

Text 35

tasmat mad-bhavayopapadyate iti yad uktam. tad api tat-sarishöi-prapti-tatparyakam. tad evam dvayor aksharatvena samye 'pi jivasya hina-shaktitvat prakrity-avishöasya tan-nivrittty-artham ishvara eva bhajaniyatvena jneya iti bhavah.

tasmat-therefore; mad-bhavayopapadyate-"mad-bhavayopapadyate"; iti-thus; yat-which; uktam.-said; tat-that; api-also; tat-of Him; sarishöi-the liberation of possessing opulences like those of the Supreme Personality of Godhead; prapti-attainment; tatparyakam-the meaning; tat-that; evam-thus; dvayoh-of both; aksharatvena-with infallibility; samye-in equality; api-even; jivasya-of the individual spirit soul; hina-without; shaktitvat-because of the nature of potency; prakriti-into matter; avishöasya-entered; tan-nivrittty-artham-for the sake of renouncing that; ishvara-the Supreme Personality of Godhead; eva-indeed; bhajaniyatvena-because of being the object of worship; jneya-to be known; iti-thus; bhavah-the meaning.

Although the Lord clearly says (Bhagavad-gita 13.19) "mad-bhavayopapadyate" (the devotees attain to My nature), the meaning here is that the devotees attain transcendental opulences like those of the Lord Himself, not that they become the Lord. Although the Lord and the individual soul are both equally infallible, the individual soul is not as powerful as the Lord. That is why the individual soul is trapped in the material world and why, in order to become free of that trap of material existence, the individual soul must worship the Supreme Lord. That is the meaning.

Text 36

tasmat idam shariram ity adikam punar ittham vivecaniyam. idam iti sva-svaparoksham ity arthah. sharira-kshetrayor ekaikatvena grahanam atra vyakti-paryavasana jati-puraskarenaiveti gamyate sarva-kshetreshu iti bahu-vacanenanuvadat.

tasmat-therefore; idam shariram ity adikam-Bhagavad-gita 13.2; punah-again; ittham-thus; vivecaniyam-to be considered; idam-idam; iti-thus; sva-svaparoksham-visible; iti-thus; arthah.-the meaning; sharira-of the body; kshetrayoh-of the two fields; ekaikatvena-with oneness; grahanam-to be accepted; atra-here; vyakti-manifestation; paryavasana-with the determination; jati-birth; puraskarena-placing first; eva-indeed; iti-thus; gamyate-is attained; sarva-kshetreshu-in all fields; iti-thus; bahu-vacanena-by the plural number; anuvadat-from the statement.

Let us now consider again the statement of Bhagavad-gita 13.2 ("This body, O son of Kunti, is called the field, and one who knows this body is called the knower of the field.*"). The word "idam" (this) means "this

thing that is directly perceived". The word "sarva-kshetreshu" (in all bodies) in Bhagavad-gita 13.3 is plural because the conditioned soul in the material accepts many sets of two material bodies, one after another.

Note: The conditioned soul has two material bodies: 1. the subtle body of mind, intelligence and false ego, and 2. the gross body of senses and limbs.

Text 37

etad yo vetti ity atra deho 'savo 'ksha manavah ity adau sarvam puman veda gunamsh ca taj-jnah ity ukta-disha kshetrajna eta manaso vibhutih ity ukta-disha ca janatity arthah.

etad yo vetti ity atra-in Bhagavad-gita 13.2; deho 'savo 'ksha manavah ity adau sarvam puman veda gunamsh ca taj-jnah ity ukta-disha-Shrimad-Bhagavatam 6.4.25; kshetrajna eta manaso vibhutih ity ukta-disha-Shrimad-Bhagavatam 5.11.12-13; ca-also; janati-knows; iti-thus; arthah-the meaning.

These statements of Bhagavad-gita 13.2 are confirmed by the following words of Shrimad-Bhagavatam (6.4.25):

"Because they are only matter, the body, the life airs, the external and internal senses, the five gross elements, and the subtle sense objects (form, taste, smell, sound, and touch) cannot know their own nature, the nature of the other senses, or the nature of their controllers. But the living being, because of his spiritual nature, can know his body, the life airs, the senses, the elements, and the sense objects, and he can also know the three qualities that form their roots. Nevertheless, although the living being is completely aware of them, he is unable to see the Supreme Being, who is omniscient and unlimited. I therefore offer my respectful obeisances unto Him."*

These statements are again confirmed by these words of Shrimad-Bhagavatam (5.11.12-13):

"The individual soul bereft of Krishna consciousness has many ideas and activities created in the mind by the external energy. They have been existing from time immemorial. Sometimes they are manifest in the waking state and in the dream state, but during deep sleep (unconsciousness) or trance, they disappear. A person who is liberated in this life (jivan-mukta) can see all these things vividly.*

"There are two kinds of kshetrajna: the living entity, as explained above, and the Supreme Personality of Godhead, who is explained as follows. He is the all-pervading cause of creation. He is full in Himself and is not dependent on others. He is perceived by hearing and direct perception. He is self-effulgent and does not experience birth, death, old-age, or disease. He is the controller of all the demigods, beginning with Lord Brahma. He is called Narayana and He is the shelter of living entities after the annihilation of the material world. He is full of all opulences and He is the resting place of everything material. He is therefore known as Vasudeva, the Supreme Personality of Godhead."*

Text 38

kshetrajnām capi mam viddhi ity atra mam svayam bhagavantam eva sarveshv api samashöi-vyashöi-rupeshu kshetreshu. na tu purva-kshetrajna-vat nija-nija-kshetra eva kshetrajnām ca viddhiti.

kshetrajnām capi mam viddhi ity atra-in the words kshetrajnām capi mam viddhi; mam-mam; svayam-personally; bhagavantam-the Supreme Personality of Godhead; eva-indeed; sarveshv-in all; api-also; samashöi-vyashöi-rupeshu-in individual forms and in the totality of all forms; kshetreshu-in fields; na-not; tu-

but; purva-kshetrajna-vat-like the previous knower of the field; nija-nija-kshetra-each in his own field; eva-indeed; kshetrajnam-the knower of the field; ca-and; viddhi-please know; iti-thus.

In Bhagavad-gita 13.3 the Supreme Lord's declaration "kshetrajnam capi mam viddhi" (You should understand that I am also the knower in all bodies) means that the Supreme Personality of Godhead knows what is happening in every body and in the entire universe as a whole. In this way He is not like the individual spirit souls, who each know only what his happening within his own limited sphere of perception.

Text 39

tad uktam vishöabhyaham idam kritsnam ekamshena sthito jagat iti.

tad uktam vishöabhyaham idam kritsnam ekamshena sthito jagat iti-Bhagavad-gita 10.42.

The Supreme Personality of Godhead again declares this in these words (Bhagavad-gita 10.42):

"With a single fragment of Myself I pervade and support this entire creation."*

Text 40

yatra gaty-antaram nasti. tatraiva lakshanamaya-kashöam ashriyate. tathapi tena samanadhikaranyam yadi vivakshitam syat tarhi kshetrajnam capi mam viddhi ity etavad eva tam ca mam viddhity etavad eva va procyate. na tu sarva-kshetreshu bharatety adhikam api. kintu kshetrajna eta manaso vibhutih ity adi-vat kshetrajna-dvayam api vaktavyam eva syat. tatha ca brahma-sutram guham pravishöav atmanau hi tad-darshanat iti.

yatra-where; gati-goal; antaram-another; na-not; asti-is; tatra-there; eva-indeed; lakshanamaya-consisting of characteristics; kashöam-difficulty; ashriyate-is attained; tathapi-nevertheless; tena-by this; samanadhikaranyam-equality; yadi-if; vivakshitam-wished to be said; syat-may be; tarhi-then; kshetrajnam capi mam viddhi iti-the words ksetrajnam capi mam viddhi; etavat-like that; eva-indeed; tam-Him; ca-and; mam-Me; viddhi-please know; iti-thus; etavat-like that; eva-indeed; va-or; procyate.-is said; na-not; tu-but; sarva-kshetreshu-in all fields; bharata-O bharata; iti-thus; adhikam-beginning; api.-also; kintu-however; kshetrajna eta manaso vibhutih ity adi-Shrimad-Bhagavatam 5.11.12; vat-like; kshetrajna-dvayam-two knowers of the field; api.-also; vaktavyam-to be said; eva-indeed; syat-may be; tatha-so; ca-and; brahma-sutram-Vedanta-sutra; guham-the cave of the heart; pravishöav-entered; atmanau-two souls; hi-indeed; tad-darshanat-from the description of the scriptures; iti.-thus.

In this passage (Bhagavad-gita 13.3) there is no object other than "mam" (Me). Therefore here it is difficult to reject the direct, literal interpretation and accept instead a secondary, allegorical, round-about interpretation of these words. If one insists on trying to interpret these words in such a way that they may affirm that the individual soul is identical with the Supreme, the only way he can do it is by re-writing the clear statement "kshetrajnam capi mam viddhi" (You should understand that I am also the knower in all bodies) so that it reads instead "kshetrajnam tam capi mam viddhi" (You should understand that the individual soul and I are the knowers in all bodies). However, it is not possible to thus re-write the words of scripture, and thus it is not possible to say that anyone but the Supreme Personality of Godhead is the knower in all bodies, as the words "sarva-kshetreshu bharata" declare. Therefore it must be said that two different persons are knowers of the field of activities This is confirmed by Shrimad-Bhagavatam 5.11.12-13 (quoted here in text 37) and it is

also confirmed by these words of Vedanta-sutra (1.2.11):
guham pravishöav atmanau hi tad-darshanat iti.

"Two persons reside in the heart, for that is the conclusion of scripture."

Text 41

tad-vaividhyam eva copasamhritam purushah prakriti-stho hi ity-adina. tasmad upakramarthasyopasamharadhinatvad esha evarthah samanjasah. yathoktam brahma-sutra-kridbhih asad-vyapadean neti cen na dharmantarena vakya-sheshat iti.

tat-that; vaividhyam-variety; eva-indeed; ca-also; upasamhritam-concluded; purushah prakriti-stho hi ity-adina-in Bhagavad-gita 13.22; tasmad-therefore; upakrama-beginning; arthasya-of the meaning; upasamhara-conclusion; adhinatvat-because of dependence; esha-this; eva-indeed; arthah-the meaning; samanjasah-properly; yatha-as; uktam-said; brahma-sutra-kridbhih-by the distinguished author of Vedanta-sutra; asat-non-existence; vyapadeat-because of the teaching; na-not; iti-thus; cet-if; na-not; dharma-nature; antarena-by another; vakya-of the words; sheshat-because of the remainder; iti-thus.

That the Supreme Personality of Godhead and the individual spirit soul are different persons may be inferred by this description of the conditioned soul (Bhagavad-gita 13.22):

"The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil amongst various species."*

That the Supreme Personality of Godhead and the individual spirit soul are different persons is explained again and again in all the scriptures, from the beginning to the end. For example, the author of Vedanta-sutra (Vedanta-sutra 2.1.17) declares:

"If someone says that the individual soul and the Supreme are not different, then I reply: No. That cannot be so, for all the scriptures declare that they have very different natures."

Text 42

atha kshetra-kshetrajnayor jnanam ity atra yat kshetre jnanendriya-gatam tenagatam ca jnanam darshayishyate. yac ca purvatra-kshetrajne nija-nija-kshetra-jnanam darshitam. tat-tan-maj-jnanamshasya kshetreshu chaya-rupatvat kshetrajneshu yat kincid amshamshataya pravean mamaiva jnanam matam iti. tasmad sadhuktam mukhyam kshetrajnatvam paramatmany eveti.

atha-now; kshetra-kshetrajnayor jnanam ity atra-in Bhagavad-gita 13.3; yat-what; kshetre-in the field of activities; jnanendriya-to the knowledge-acquiring senses; gatam-gone; tena-by that; agatam-arrived; ca-and; jnanam-knowledge; darshayishyate-will be shown; yat-what; ca-and; purvatra-in the previous place; kshetrajne-in the knower of the field; nija-nija-each in his own; kshetra-field; jnanam-knowledge; darshitam.-is shown; tat-tat-various; mat-of Me; jnana-of knowledge; amshasya-of a part; kshetreshu-in fields of activity; chaya-rupatvat-because of having the form of a shadow; kshetrajneshu-among the knowers of the fields; yat-what; kincit-something; amsha-amshataya-as the part of a part; pravean-entrance; mama-of Me; eva-indeed; jnanam-knowledge; matam-opinion; iti.-thus; tasmad-therefore; sadhu-well; uktam-said; mukhyam-primary meaning; kshetrajnatvam-the state of being the knower of the field; paramatmani-in the Supersoul; eva-indeed; iti-thus.

The field of activities described in Bhagavad-gita 13.3 is the part of the world that is perceived by the knowledge-acquiring senses. The knowledge thus obtained will be further described later in this book. As was previously explained, each individual soul has direct knowledge only of his own small field of perception. Thus the knowledge obtained by the individual soul is only a shadow of the knowledge obtained by the Lord. The individual soul has only a very small part of a part of the knowledge possessed by the Supreme Lord. Therefore it is truly said that the Supreme Personality of Godhead is the primary, the most important knower of the field of action.

Text 43

atra shri-bhagavatah paramatma-rupenavirbhavo 'pi ajani ca yanmayam tad avimucya niyantri bhavet ity ukta-disha shakti-visheshalingitad yasmad evamshaj jivanam avirbhavas tenaiveti jneyam.

atra-here; shri-bhagavatah-of the Supreme Personality of Godhead; paramatma-rupena-in the form of the Supersoul; avirbhavah-appearance; api-even; ajani ca yanmayam tad avimucya niyantri bhavet ity ukta-disha-in Shrimad-Bhagavatam 10.87.30; shakti-potency; vishesha-specific; alingitat-because of being embraced; yasmad-because; eva-indeed; amshat-because of a part; jivanam-of the individual spirit souls; avirbhavah-manifestation; tena-by Him; eva-indeed; iti-thus; jneyam-to be known.

The Supersoul described here is a direct manifestation of the Supreme Personality of Godhead. The individual spirit souls are potencies of the Lord. They are parts and parcels of the Lord. This is described in the following prayer of Shrimad-Bhagavatam (10.87.30):

"O Supreme eternal! If the embodied living entities were eternal and all-pervading like You, then they would not be under Your control. But if the living entities are accepted as minute energies of Your Lordship, then they are at once subject to Your supreme control. Therefore, real liberation entails surrender by the living entities to Your control, and that surrender will make them happy. In that constitutional position only can they be controllers. Therefore, men with limited knowledge who advocate the monistic theory that God and the living entities are equal in all respects are actually misleading themselves and others."*

Text 44

tad uktam tatraiva vishöabhyaham idam kritsnam ekamshena sthito jagat ity adi.

tat-that; uktam-said; tatra-there; eva-indeed; vishöabhyaham idam kritsnam ekamshena sthito jagat ity adi-Bhagavad-gita 10.42.

That the Supreme Personality of Godhead and the individual spirit soul are different may also be inferred by these words spoken by the Supreme Personality of Godhead Himself (Bhagavad-gita 10.42):

"With a single fragment of Myself I pervade and support this entire universe."*

Text 45

shri-vishnu-purane ca

yasyayutamshamshe
vishva-shaktir iyam sthita
para-brahma-svarupasya
pranamama tam avyayam iti.

shri-vishnu-purane-in Shri Vishnu Purana; ca-also; yasya-of whom; ayuta-ayuta-of a thousands of thousands; amsha-of a part; amshe-of a part; vishva-shaktih-the potency of the universe; iyam-this; sthita-situated; para-brahma-svarupasya-of the form fo the Supreme Personality of Godhead; pranamama-I bow down; tam-to Him; avyayam-eternal and unchanging; iti.-thus.

This difference may also be inferred from the following words of Shri Vishnu Purana (1.9.52):

"I bow down before the eternal and changeless Supreme Personality of Godhead, whose form is spiritual. By a million-millionth part of His power the material world is manifested."

Text 46

purna-shuddha-shaktis tu kala-kashöha-nimeshadi ity anena darshita.

purna-perfect; shuddha-pure; shaktih-potency; tu-indeed; kala-kashöha-nimeshadi iti-thus; anena-by this; darshita-revealed.

The perfect and pure potency of the Lord is also described in these words of Shri Vishnu Purana (1.9.44):

"Seconds, minutes, hours, and all other units of time are all manifested from the potency of t#e Supreme Personality of Godhead."

Text 47

tatha shri-narada-pancaratre

shri-narada uvaca

shuddha-sargam aham deva
jnatum icchami tattvatah
sarga-dvayasya caivasya
yah paratvena varitate

tatha-so; shri-narada-pancaratre-in Shri narada-pmacratra; shri-narada-Shri Narada; uvaca-said; shuddha-pure; sargam-creation; aham-I; deva-O Lord; jnatum-to understand; icchami-I desire; tattvatah-in truth; sarga-dvayasya-of the two worlds; ca-and; eva-indeed; asya-of that; yah-who; paratvena-by supriority; varitate-is.

In Shri Narada-pancaratra, Shri Narada Muni says:

"O Lord, I wish to understand Your pure spiritual realm. You are the Supreme Personality of Godhead, and

the spiritual and the material worlds rest in You."

Text 48

tatraitat purvoktah pradhanikah shaktash cety etat sarga-dvayasyeti jneyam. shri-bhagavan uvaca

tatra-there; etat-this; purva-previous; uktah-said; pradhanikah-primary; shaktah-potency; ca-and; iti-thus; etat-this; sarga-dvayasya-of the two worlds; iti-thus; jneyam-to be known; shri-bhagavan-the Supreme Personality of Godhead; uvaca-said.

In this part of Shri Narada-pancaratra, the Supreme Personality of Godhead answered Narada's question. After explaining that both spiritual and material worlds are manifested from His potency, the Supreme Personality of Godhead said:

Text 49

yah sarva-vyapako devah
para-brahma ca shashvatam
cit-samanyam jagaty asmin
paramananda-lakshanam

yah-who; sarva-vyapakah-all-pervading; devah-the Supreme Personality of Godhead; para-brahma-the Supreme Spirit; ca-and; shashvatam-eternally; cit-samanyam-spirit; jagati-in the world; asmin-this; paramananda-lakshanam-the nature of bliss.

"The Supreme Personality of Godhead and the impersonal Brahman are both eternal. Spiritual and full of bliss, They are also manifested in the material world.

Text 50

vasudevad abhinna tu
vahny-arkendu-shata-prabham
vasudevo 'pi bhagavams
tad-dharma parameshvarah

vasudevat-from Lord Vasudeva; abhinna-not different; tu-indeed; vahny-arkendu-shata-prabham-splendid like hundreds of fires, suns, and moons; vasudevah-Lord Vasudeva; api-also; bhagavams-the Supreme Personality of Godhead; tad-dharma-His nature; parameshvarah-the supreme controller.

"Splendid like many hundreds of fires, suns, and moons, the impersonal Brahman is not different than Lord Vasudeva. Lord Vasudeva is the Supreme Personality of Godhead. His nature is that He is the supreme controller.

Text 51

svam diptim kshobhayaty eva

tejasa tena vai yutam
prakasha-rupo bhagavan
acyutam cashrijad dvija

svam-own; diptim-effulgence; kshobhayati-agitates; eva-indeed; tejasa-with splendor; tena-by that; vai-indeed; yutam-endowed; prakasha-manifested; rupah-form; bhagavan-the Supreme Personality of Godhead; acyutam-infallible; ca-also; ashrijat-created; dvija-O brahmana.

"O brahmana, when He removes the covering of His own Brahman effulgence, the Supreme Personality of Godhead reveals His original, eternal, transcendental form.

Text 52

so 'cyuto 'cyuta-tejash ca
svarupam vitanoti vai
ashritya vasudevam ca
khastho meghe jalam yatha

sah-He; acyutam-infallible; acyuta-tejah-infallible power; ca-and; svarupam-form; vitanoti-manifests; vai-indeed taking shelter; ashritya vasudevam-Vasudeva; ca-and; khasthah-staying in the sky; meghe-a cloud; jalam-water; yatha-as.

"He is all-powerful and invincible, and His potency is also all-powerful and invincible. As a cloud in the sky showers rain, so the Supreme Personality of Godhead reveals His original form.

Text 53

kshobhayitva svam atmanam
satya-bhasvara-vigraham
utpadayam asa tada
samudrormir jalam yatha

kshobhayitva-agitating; svam-own; atmanam-self; satya-bhasvara-vigraham-spiritual and effulgent form; utpadayam asa-manifested; tada-then; samudrormir-waves in the ocean; jalam-water; yatha-as.

"As the ocean manifests many waves, so the Supreme Personality of Godhead manifests many glorious and effulgent transcendental forms.

Text 54

sa chinmayah prakashatma
utpadyatmanam atmana
purushakhyam anantam ca
prakasha-prasaram mahat

sah-He; chinmayah-spiritual; prakashatma-manifest self; utpadyatmanam-of manifestatuiions; atmana-by Himself; purushakhyam-called the Purusha; anantam-limitless; ca-also; prakasha-prasaram-manifestation;

mahat-great.

"In this way the spiritual and glorious Supreme Personality of Godhead manifests His limitless form known as the Purusha-avatara.

Text 55

sa ca vai sarva-jivanam
ashrayah parameshvarah
antaryami sa tesham vai
tarakanam ivambaram

sah-He; ca-and; vai-indeed; sarva-jivanam-of all spirit souls; ashrayah-the shelter; parameshvarah-the Supreme Personality of Godhead; antaryami-the Supersoul; sa-He; tesham-of them; vai-indeed; tarakanam-of stars; iva-like; ambaram-the sky.

"In this way He is the shelter and controller of all souls. He is the Supersoul residing in the hearts of all beings. As stars rest in the great sky, so everything rests in Him.

Text 56

sendhanah pavako yadvat
sphulinga-nicayam dvija
anicchatah prerayati
tadvad esha parah prabhuh

sendhanah-with fuel; pavakah-fire; yadvat-as; sphulinga-nicayam-many sparks; dvija-O brahmana; anicchatah-without desiring; prerayati-sends; tadvat-in that way; esha-He; parah-supreme; prabhuh-Lord.

"As a blazing fire spontaneously manifests many sparks, so the Supreme Personality of Godhead spontaneously manifests the many individual souls.

Text 57

prag-vasana-nibandhanam
bandhanam ca vimuktaye
tasmad viddhi tad-amshams tan
sarvamsham tam ajam prabhum. iti.

prak-previous; vasana-material desires; nibandhanam-bound; bandhanam-bound; ca-and; vimuktaye-for liberation; tasmad-from that; viddhi-please know; tad-amshan-His parts and parcels; tan-them; sarvamsham-fo whom everything is a part; tam-to Him; ajam-the unborn; prabhum-Lord; iti.-thus.

"Know that all living beings are part and parcel of the unborn Supreme Personality of Godhead. When the individual souls, trapped by their own past material desires, come to this material world, the Supreme

Personality of Godhead follows them to set them free."

Text 58

ata eva yat tu brahmadau shri-pradyumnasya. manv-adau shri-vishnoh. rudradau shri-sankarshanasyantaryamitvam shruyate. tan-nanamsham adayaavatirnasya tasyaiva tat-tad-amshena tat-tad-antaryamitvam iti mantavyam.

ata eva-therefore; yat-what; tu-but; brahmadau-beginning with Brahma; shri-pradyumnasya.-of Shri Pradyumna; manv-adau-beginning with Manu; shri-vishnoh-of Shri Vishnu; rudradau-beginning with Shiva; shri-sankarshanasya-of Shri Sankarshana; antaryamitvam-the status of the Supersoul residing in the hearts of all living beings; shruyate.-is heard in the scriptures; tan-nanamsham-various parts of Him; adaya-accepting; avatirnasya-incarnated; tasya-of Him; eva-indeed; tat-tad-amshena-by the various parts; tat-tad-various; antaryamitvam-the status of the Supersoul; iti-thus; mantavyam-to be considered.

Manifesting His form of Lord Pradyumna, the Supreme Personality of Godhead becomes the Supersoul of Brahma and others. Manifesting His form of Lord Vishnu, the Supreme Personality of Godhead becomes the Supersoul of Manu and others. Manifesting His form of Lord Sankarshana, the Supreme Personality of Godhead becomes the Supersoul of Shiva and others. This is confirmed by the words of the scriptures. Thus descending to the material world in His different partial forms, the Lord becomes the Supersoul residing in the hearts of all living beings.

Text 59

ata eva rudrasya shri-sankarshana-prakrititvam purusha-prakrititvam cety ubhayam apy amnatam prakritim atmanah sankarshana-samjnam bhava upadhavata ity adau. adav abhuc chata-dhritih ity adau ca.

ata eva-therefore; rudrasya-of Shiva; shri-sankarshana-prakrititvam-the nature of Lord Sankarshana; purusha-prakrititvam-the nature of the purusha-avatara; ca-and; iti-thus; ubhayam-both; api-also; amnatam-described in the scriptures; prakritim-nature; atmanah-of the self; sankarshana-samjnam-named Sankarshana; bhava-nature; upadhavata-attains; iti-thus; adau.-Shrimad-Bhagavatam 5.17.16; adau abhuc chata-dhritih ity adau-Shrimad-Bhagavatam 11.4.5; ca-also.

That Lord Shiva is manifested from the purusha-avatara Lord Sankarshana is confirmed by the following two quotes from scripture. In Shrimad-Bhagavatam (5.17.16) it is said:

"Lord Shiva knows that Lord Sankarshana is the original cause of his own existence, and thus he always meditates upon Him in trance."*

In Shrimad-Bhagavatam (11.4.5) it is also said:

"In the beginning, the original Supreme Personality manifested the form of Brahma through the material mode of passion in order to create this universe. The Lord manifested His form as Vishnu, the Lord of sacrifice and protector of the \square twice-born brahmanas and their religious duties to maintain the universe. And when the universe is to be annihilated the same Supreme Lord employs the material mode of ignorance and manifests the form of Rudra. The created living beings are thus always subject to the forces of creation, maintenance, and destruction."***

Text 60

esha eva

bhutatma cendriyatma ca
pradhanatma tatha bhavan
atma ca paramatma ca
tvam ekah pancadha sthitah

ity adau vivritah.

eshah-He; eva-indeed; bhutatma-the soul of the material elements; ca-and; indriyatma-the soul of the senses; ca-and; pradhanatma-the soul of the primordial origin of matter; tatha-so; bhavan-You; atma-the soul; ca-and; paramatma-the Supersoul; ca-and; tvam-You; ekah-alone; pancadha-in five ways; sthitah.-manifested; iti-thus; adau-beginning; vivritah.-manifested.

In the Vishnu Purana (5.18.50) it is said:

"O Lord, You are the soul of the gross material elements, the soul of the material senses, the soul of matter's subtle origin, the soul, and the Supersoul. In these five ways You are manifested."

Text 61

tasmat sarvantaryami purusha eva brahmeti paramatmeti ity adau paramatmatvena nirdishöa iti sthitam.

tasmat-therefore; sarvantaryami-the Supersoul present in the hearts of all; purusha-the ourusa-avatara; eva-indeed; brahmeti paramatmeti ity adau-Shrimad-Bhagavatam 1.2.11; paramatmatvena-as the Supersoul; nirdishöa-indicated; iti-thus; sthitam-situated.

The Supersoul, who is the purusha-avatara situated in the hearts of all, is also described in these words of Shrimad-Bhagavatam (1.2.11):

"Learned transcendentalists who know the Absolute Truth call the non-dual substance Brahman, Paramatma, and Bhagavan."*

Here the word "Paramatma" indicates the Supersoul.

Text 62

vyakhyatam ca svamibhih tasmai namo bhagavate brahmane paramatmane ity atra varuna-stutau paramatmane sarva-jiva-niyantre iti.

vyakhyatam-explained; ca-also; svamibhih-by Shrila Shridhara Svami; tasmai namo bhagavate brahmane paramatmane ity atra-Shrimad-Bhagavatam 10.28.7; varuna-stutau-in the prayers of Varuna; paramatmane-to the Supersoul; sarva-jiva-of all individual souls; niyantre-the controller; iti-thus.

The Supersoul is also described in these prayers spoken by Varuna (Shrimad-Bhagavatam 10.28.7):

"I offer my respectful obeisances to the Absolute Truth, who is Brahman, Paramatma, and Bhagavan."

Shrila Shridhara Svami comments on this verse:

"Here the word `paramatmane' means `the controller of all individual souls'."

Text 63

asya paramatmano mayopadhitaya purushatvam tupacaritam eva. tad uktam vaishnave eva

asya-of Him; paramatmanah-the Supersoul; maya-of maya; upadhitaya-by the designation; purushatvam-the status of the purusa-avatara; tu-but; upacaritam-honored; eva.-indeed; tat-that; uktam-said; vaishnave-in the Vishnu Purana; eva-indeed

When He appears in the material world, the Supersoul is called the purusha-avatara. This is described in the following words of Shri Vishnu Purana (6.8.58-59):

Text 64

nanto 'sti yasya na ca yasya samudbhavo 'sti
vridhdhir na yasya parinama-vivarjitasya
napakshayam ca samupaiti avikalpa-vastu
yas tam nato 'smi purushottamam adyam idyam

na-not; antah-end; asti-is; yasya-of whom; na-not; ca-and; yasya-of whom; samudbhavah-birth; asti-is; vridhdhih-growth; na-not; yasya-of whom; parinama-transformation; vivarjitasya-without; na-not; apakshayam-dwindling; ca-and; samupaiti-attains; avikalpa-without doubt; vastu-substance; yah-whom; tam-to Him; natah-bowed down; asmi-I am; purushottamam-to the Supreme Person; adyam-origin; idyam-worshipable.

"I bow down before the purusha-avatara, who is the origin of all and the final object of worship. For Him there is no death, no birth, no growth, no change, no decay, and no doubt.

Text 65

tasyaiva yo 'nu guna-bhug bahudhaika eva
shuddho 'py ashuddha iva murti-vibhaga-bhedaih
jnananvitah sakala-sattva-vibhuti-karta
tasmai nato 'smi purushaya sadavyayaya. iti.

tasya-of Him; eva-indeed; yah-who; anu-following; guna-bhug-the master of transcendental opulences; bahudha-in many ways; eka-one; eva-indeed; shuddhah-pure; api-although; ashuddha-impure; iva-like; murti-vibhaga-bhedaih-with many forms; jnana-knowledge; anvitah-with; sakala-sattva-vibhuti-karta-the creator of all transcendental opulences; tasmai-to Him; natah-bowed down; asmi-I am; purushaya-to the Supreme Person; sada-always; avyayaya-eternal; iti.-thus.

"I bow down before the purusha-avatara, who is the master of transcendental virtues. who manifests many forms, who may seem to be impure although in truth He is completely pure, and who is the master of all transcendental knowledge and opulences."

Text 66

atra tasyaiva anu purvokat parameshvarat samantaram. bahudha brahmadi-rupena ashuddha iva shrishöy-adishv asakta iva murti-vibhaganam dakshadi-manv-adi-rupanam bhedaih sarva-sattvanam vibhuti-karta vistara-krit iti svami-padah.

atra-here; tasya-of Him; eva-indeed; anu-following; purva-previous; uktat-from the statement; parameshvarat-from the Supreme Personality of Godhead; samantaram-different; bahudha-in many ways; brahmadi-beginning with Brahma; rupena-with the form; ashuddha-impure; iva-as if; shrishöy-adishv-beginning with creation; asakta-attached; iva-as if; murti-vibhaganam-of many forms; dakshadi-manv-adi-rupanam-beginning with Daksa and Manu; bhedaih-with difference; sarva-all; sattvanam-existences; vibhuti-opulences; karta-the creator; vistara-of extension; krit-the creator; iti-thus; svami-padah-Shrila Shridhara Svami.

Shrila Shridhara Svami comments:

"Here the word `anu' indicates that the purusha-avatara is manifested from the previously described Supreme Personality of Godhead, `bahudha' means `with the form of Brahma and many other forms', `ashuddha iva' means `as if He were attached to the material creation', `murti-vibhaga-bhedaih' means `in the form of Daksha, Manu, and many other forms', and `sakala-sattva-vibhuti-karta' means `who creates all the opulences manifested by the living entities'."

Text 67

tatra guna-bhug iti sad-guny-ananda-bhedoktety arthah.

tatra-there; guna-bhuk-guna-bhuk; iti-thus; shad-six; guni-virtues; ananda-bliss; bheda-different; ukta-said; iti-thus; arthah-the meaning.

Here the word "guna-bhuk" means "with the bliss of the six virtues".

Texts 68 and 69

yat tat sukshmam avijneyam
avyaktam acalam dhruvam
indriyair indriyarthais ca
sarva-bhutaish ca varjitam

sa hy antaratma bhutanam
kshetrajnash ceti kathyate
tri-guna-vyatirikto vai
purushash ceti kalpitah

iti moksha-dharme 'pi narayaniyopakhyane.

yat-what; tat-that; sukshmam-subtle; avijneyam-unknowable; avyaktam-unmanifested; acalam-unmoving; dhruvam-eternal; indriyaih-by the senses; indriyarthaih-by the purpose of the senses; ca-also; sarva-bhutaiḥ-by all material elements; ca-and; varjitam-without; sa-He; hi-indeed; antaratma-the Supersoul within the heart; bhutanam-of the living entities; kshetrajñah-the knower of the field of action; ca-and; iti-thus; kathyate-is said; tri-guṇa-vyatiriktah-beyond the modes of nature; vai-indeed; puruṣah-the puruṣa-avatara; ca-also; iti-thus; kalpitah-considered; iti-thus; moksha-dharme 'pi narayaniyopakhyane-in the Moksha-dharma, Narayaniyopakhyana, the puruṣa-avatara.

In the Moksha-dharma, Narayaniyopakhyana (334.29-30), the puruṣa-avatara is described in these words:

"It is said that the puruṣa-avatara is very subtle, inconceivable, unmanifested, unchanging, and eternal. He is untouched by the material senses, material sense desires, and the material elements. He is the Supersoul present in the hearts of all living beings and He directly perceives all that happens everywhere and in every body. He is untouched by the modes of material nature."

Text 70

shrutayo 'py enam shuddhatvenaiva varnayanti

shrutayah-the Sruti-sastra; api-also; enam-Him; shuddhatvena-with purity; eva-indeed; varnayanti-describe.

The Shruti-shastras also affirm that the puruṣa-avatara is completely pure. For example, in the Shvetashvatara Upanishad (6.11 and 4.5) it is said:

Text 71

eko devah sarva-bhuteshu gudhah
sarva-vyapi sarva-bhutantaratma
karmadhyakṣah sarva-bhutaadivasah
sakshi cetah kevalo nirgunash ca

ekah-one; devah-Supreme Personality of Godhead; sarva-bhuteshu-in all living entities; gudhah-hidden; sarva-vyapi-all-pervading; sarva-bhutantaratma-the Supersoul in the hearts of all living beings; karma-of actions; adhyakṣah--the witness; sarva-bhuta-in all living beings; adivasah-the residence; sakshi-the witness; cetah-the heart; kevalah-transcendental; nirgunah-beyond the modes of material nature; ca-and.

"The Supreme Personality of Godhead manifests Himself as the all-pervading Supersoul, the witness present in the hearts of all living entities. He witnesses all activities of the living entity. He is the supreme living force, and yet He is transcendental to all material qualities."*

Text 72

ajam ekam lohita-shukla-krishnam
bahvih prajah janayantim sa-rupah
ajo hy eko jushamano 'nushete
jahaty enam bhukta-bhogam ajo 'nyah. ity adyah.

ajam-unborn; ekam-one; lohita-shukla-krishnam-red, white, and black; bahvih-many; prajah-children; janayantim-givign birth; sa-rupah-like herself; ajah-unborn; hi-indeed; ekah-one; jushamanah-doing; anushete-follows; jahati-abandons; enam-here; bhukta-bhogam-finished enjoyment; ajah-unborn; anyah-another; iti-thus; adyah.-beginning.

"A unborn man enjoys an unborn red, white, and black woman who bears many children like herself. Another unborn man renounces this woman and will not enjoy with her."

Note: The unborn woman is the material nature. The colors red, white, and black are the modes of passion, goodness, and ignorance. The many children are the ingredients of the material universes. The first unborn man is the individual spirit soul trapped in material existence. The second unborn man is the Supersoul, who is always aloof from the material nature.

Text 73

tasmat sadhu vyakhyatam kshetrajna etah ity adi padya-dvayam. shri-brahmano rahuganam.

tasmat-therefore; sadhu-well; vyakhyatam-explained; kshetrajna etah ity adi-Shrimad-Bhagavatam 5.11.12-13; padya-dvayam-two verses; shri-brahmanah-the brahmana; rahuganam-to King Rahugana.

The purusha-avatara was also nicely described in the two verses of Shrimad-Bhagavatam (5.11.12-13) quoted in the beginning of this anuccheda. Those verses were spoken by a brahmana to King Rahugana.

Anuccheda 2

Text 1

atha tasyavirbhava योग्यता प्रग्वद भक्तिर एव ज्ञेया. अविरभावस त्रिधा. यथा नारदीया-तन्त्रे

atha-now; tasya-of Him; avirbhava-in the manifestation; योग्यता-suitability; प्रग्वद-as before; भक्ति-devotional service; eva-indeed; ज्ञेया-to be understood; avirbhavah-manifestation; त्रिधा-so; यथा-as; नारदीया-तन्त्रे-in the Narada Tantra.

Now will be explained the truth that the purusha-avatara reveals Himself in response to the soul's devotion. The purusha-avatara manifests three forms, which are described in the following words of the Narada Tantra:

Text 2

vishnos tu trini rupani
purushakhyany atho viduh
prathamam mahatah srashöri
dvitiyam tv anda-samsthitam
tritiyam sarva-bhutastham
tani jnatva vimucyate. iti.

vishnoh-of Lord Vishnu; tu-certainly; trini-three; rupani-forms; purushakhyani-celebrated as the purusha; athah-how; viduh-they know; prathamam-one of them; mahatah- srashöri-the creator of the total material energy; dvitiyam-the second; tu-but; anda-samsthitam-situated within the universe; tritiyam-the third; sarva-bhutastham-within the hearts fo all living beings; tani-these three; jnatva-knowing; vimucyate.-one becomes liberated; iti.-thus.

"Vishnu has three forms called purushas. The first, Maha-Vishnu, is the creator of the total material energy (mahat), the second is Garbhodashayi, who is situated within each universe, and the third is Kshirodashayi, who lives in the heart of every living being. He who knows these three becomes liberated from the clutches of maya."*

Text 3

tatra prathamah yathagneh kshudra visphulinga vyuccaranti. sa aikshata ity ady ukto maha-samashöi-jiva-prakrityor ekatapannayor drashöety eka eva.

tatra-there; prathamah-the first; yatha-as; agneh-from fire; kshudra-tiny; visphulinga-sparks; vyuccaranti-are manifested; sa-He; aikshata-saw; iti-thus; adi-beginning; uktah-said; maha-samasti-jiva-prakrityoh-of the total of all individual souls and material nature; ekatapannayoh-oneness; drasta-the seer iti-thus; eka-one; eva.-indeed

The first purusha-avatara is described in these words of the Brihad-aranyaka Upanishad (2.1.20):

yathagneh kshudra visphulinga vyuccaranti

"As many tiny sparks are manifested from a great fire, so many individual spirit souls are manifested from the Supreme."

In the Brihad-aranyaka Upanishad (1.2.5) it is also said:
sa aikshata

"The Supreme Lord glanced and the material creation became manifested."

In this way it is explained that with His glance the first purusha-avatara manifested the material nature and the conditioned state of the individual spirit souls.

Text 4

ayam eva sankarshana iti. maha-vishnur iti ca. brahma-samhitayam yatha tal-lingam bhagavan shambhur jyotih-rupah sanatanah. tasminn avirabhul linge maha-vishnur jagat-patih. sahasra-shirsha purushah ity arabhya

ayam-He; eva-indeed; sankarshana-Sankarshana; iti.-thus; maha-vishnuh-Maha-vishnu; iti-thus; ca.-also; brahma-samhitayam-in Brahma-samhita; yatha tal-lingam bhagavan shambhur jyotih-rupah sanatanah-Brahma-samhita 5.13; tasminn avirabhul linge maha-vishnur jagat-patih-Brahma-samhita 5.16. sahasra-shirsha purushah iti-Brahma-samhita 5.17; arabhya-beginning.

The first purusha-avatara is known as Lord Sankarshana and Lord Maha-Vishnu. He is described in the following words of Brahma-samhita (5.8, 5.10, and 5.11):

"The divine plenary portion of Krishna creates the mundane world. At creation there appears a divine halo of the nature of His own subjective portion (svamsha). This halo is divine Shambhu, the masculine symbol or manifested emblem of the Supreme Lord. This halo is the dim twilight reflection of the supreme eternal effulgence. This masculine symbol is the subjective portion of divinity who functions as progenitor of the mundane world, subject to the supreme regulatrix (niyati)."**

"The Lord of the world, Maha-Vishnu, is manifest in Shambhu by His subjective portion in the form of His glance."**

"The Lord of the mundane world, Maha-Vishnu, possesses thousands of thousands of heads, eyes, and hands. He is the source of thousands of thousands of avatars in His thousands of thousands of subjective portions. He is the creator of thousands of thousands of individual souls."**

Text 5

narayanah sa bhagavan
apas tasmāt sanātanāt
avirasit karanārno-
nidhiḥ sankarshanātmakah
yoga-nidram gataś tasmīn
sahasramśah svayam mahan

narayanah-Narayana; sa-He; bhagavan-the Supreme Personality of Godhead; apah-water; tasmāt-from Him; sanātanāt-eternal; avirasit-manifested; karanārno-nidhiḥ-the Causal ocean; sankarshanātmakah-Lord Sankarsana; yoga-nidram-divine sleep; gatah-attained; tasmin-in that; sahasramśah-a thousand parts; svayam-personally; mahan-great.

The first purusha-avatara is also described in these words of Brahma-samhita (5.13 and 5.14):

"The same Maha-Vishnu is spoken of by the name of `Narayana' in this mundane world. From that eternal portion has sprung the vast expanse of water of the spiritual Causal Ocean. The subjective portion of Sankarshana who abides in Paravyoma, above the supreme purusha with thousands of subjective portions, reposes in the state of divine sleep (yoga-nidra) in the waters of the spiritual causal ocean.**

Text 6

tad-roma-bila-jaleśhu
bijam sankarshanasya ca
haimany andani jatani

maha-bhutavritani tu ity adi.

tad-roma-bila-jaleshu-in the many bodily pores; bijam-seed; sankarshanasya-of Lord Sankarsana; ca-also; haimani-golden; andani-eggs; jatani-born; maha-bhutavritani-covered with the five elements; tu-indeed; iti-thus; adi.-beginning.

"The spiritual seeds of Sankarshana existing in the pores of skin of Maha-Vishnu are born as so many golden sperms. These sperms are covered with five great elements."**

Text 7

lingam iti yasyayutamshamse vishva-shaktir iyam sthita ity anusarena tasya maha-bhagavatah shri-govindasya purushotpadakatval lingam iva lingam yah khalv amsha-visheshas tad eva shambhuh. shambhu-shabdasya mukhyaya vritter ashraya ity arthah. linge bhagavata evanga-vishesha iti tat-prakarana-labdham.

lingam-lingam; iti-thus; yasya-of whom; ayuta-ten thousand; ayuta-ten thousand amsha-part; amse-of a part; vishva-shaktih-the potency of the universe; iyam-this; sthita-situated; iti-thus; anusarena-following; tasya-of Him; maha-bhagavatah-the Supreme Personality of Godhead; shri-govindasya-Lord Govinda; purusha-the purusa; utpadakatval-from the manifestation; lingam-linga; iva-like; lingam-linga; yah-which; khalv-indeed; amsha-vishesha-a specific part; tat-that; eva-indeed; shambhuh.-Shiva; shambhu-shabdasya-of the word Sambhu; mukhyaya-primary meaning; vritteh-of the action; ashraya-the shelter; iti-thus; arthah-the meaning; linge-in the linga; bhagavata-of the Supreme Personality of Godhead; eva-indeed; anga-part; vishesha-specific; iti-thus; tat-prakarana-labdham-the explanation.

The word "linga" (masculine symbol) described in the passage from Brahma-samhita (5.8) quoted here in text 4, is explained in the following words of Shri Vishnu Purana (1.9.52, quoted in this book in anucceda 1, text 45):

"I bow down before the eternal and changeless Supreme Personality of Godhead, whose form is spiritual. By a million-millionth part of His power the material world is manifested."

The "linga" is thus manifested from Lord Govinda, the Supreme Personality of Godhead. Thus Lord Shiva is a partial manifestation of Lord Govinda. The word "shambhu" here means "the resting place of activities". Thus it is explained that the "linga" is a partial manifestation of the Supreme Personality of Godhead.

Text 8

atha dvitiya-purushah yat shrishöva tad evanupravishat ity ady uktah samashöi-jivantaryami tesham brahmandatmakanam bahu-bhedah bahu-bhedah.

atha-now; dvitiya-purushah-the second purusa-avatara; yat-which; shrishöva-creating; tat-that; eva-indeed; anupravishat-entered; iti-thus; adi-beginning; uktah-said; samashöi-all; jiva-souls; antaryami-the Supersoul residing in the heart; tesham-of them; brahmandatmakanam-the material universes; bahu-bhedat-many difference; bahu-bhedah-many different.

Now the second purusha-avatara will be described. In the Taittiriya Upanishad (2.6.2) it is said:

"The Supreme Personality of Godhead creates the material world and then enters it."

These words describe the Supreme Lord's becoming the Supersoul present in the hearts of all living entities. There are many different material universes, and the Lord enters all of them to become the Supersoul.

Text 9

tatraiva sukshmantaryami pradyumnah sthulantaryamy □aniruddha iti kvacit. anena maha-vaikunöha-sthah sankarshanadayas tad-amshinah. ye tu cittady-adhishöhataro vasudevadayas te tad-amsha evety adi vivecaniyam.

tatra-there; eva-inded; sukshma-subtle; antaryami-Supersoul; pradyumnah-Pradyumna; sthula-gross; antaryami-Supersoul; aniruddha-Aniruddha; iti-thus; kvacit.-somewhere; anena-by this; maha-vaikunöha-sthah-staying in Maha-Vaikunöha; sankarshanadayah-beginning with Lord Sankarshana; tad-amshinah.-His parts; ye-who; tu-indeed; cittady-adhishöhatarah-the presiding Deity of the mind and other senses; vasudevadayah-headed by Lord Vasudeva; te-They; tad-amsha-parts of Him; eva-certainly; iti-thus; adi-beginning; vivecaniyam.-to be said

Lord Pradyumna is the Supersoul presiding over the subtle elements. Lord Aniruddha is the Supersoul presiding over the gross elements. Lord Sankarshana and other expansions reside in Maha-Vaikunöha. Lord Vasudeva and other expansions preside over the mind and senses. In this way it is explained.

Text 10

triti[6]yo 'pi purushah,,

dva suparna sayuja sakhaya
samanam vriksham praishasvajate
tayor anyah pippalam svadv atty
anashnann anyo 'bhicakashiti

triti[6]yah-third; api-also; purushah-purusa-avatara; dva-two; suparna-birds; sayuja-together; sakhaya-friends; samanam-the same; vriksham-tree; praishasvajate-reside; tayoh-of them; anyah-another; pippalam-pippala; svadv-delicious; atti-eats; anashnann-not eating; anyah-another; abhicakashi-watches; iti-thus.

The third purusha-avatara is also described in these words of Shvetashvatara Upanishad (4.6-7):

"In the individual spirit soul and the Supersoul, Supreme Personality of Godhead, are like two friendly birds sitting on the same tree. One of the birds (the individual atomic soul) is eating the fruit of the tree (the sense gratification afforded by the material body), and the other bird (the Supersoul) is not trying to eat these fruits, but is simply watching His friend.*

Text 11

ity ady ukto vyashöy-antaryami. tesham bahu-bhedad bahu-bhedah. atra prathamasyavirbhavo yatha

iti-thus; adi-beginning; uktah-said; vyashöi-of the individual; antaryami-the Supersoul; tesham-of them; bahu-bhedat-because of many differences; bahu-bhedah-many different; atra-here; prathamasya-of the first;

avirbhavah-manifestation; yatha-as.

These words describe the Supersoul as He appears in the hearts of the many living entities. Because there are many different living entities, the Supersoul appears many times in this way. The first purusha-avatara is described in these words of Shrimad-Bhagavatam (2.6.42):

Text 12

adyo 'vataarah purushah parasya iti.

adyo 'vataarah purushah parasya iti-Shrimad-Bhagavatam 2.6.42.

"Lord Karanarnavashayi Vishnu is the first incarnation of the Supreme Lord, and He is the master of eternal time, space, cause and effects, mind, the elements, the material ego, the modes of nature, the senses, the universal form of the Lord, Garbhodakashayi Vishnu, and the sum total of all living beings, both moving and nonmoving."*

Text 13

öika ca parasya bhumnah purushah prakriti-pravartakah. yasya sahasra-shirsha ity ady ukto lila-vigraha sa adyo 'vataarah ity esha.

öika-commentary; ca-and; parasya-parasya; bhumnah-of the Supreme Personality of Godhead; purushah-purusha; prakriti-pravartakah.-who puts the material nature into action; yasya-of whom; sahasra-shirsha ity adi-Rig Veda 10.90.1; uktah-said; lila-vigraha-pastime form; sa-He; adyah-first; avataarah-incarnation; iti-thus; esha-it.

Shrila Shridhara Svami comments:

"Here the word 'parasya' means 'of the Bhuma-purusha' and 'purushah' means 'He who puts the material energy in motion'. This pastime form of the Lord, who is described here by the words 'adyo 'vataarah', is also described in these words of the Rig Veda (10.90.1):

"In His form of the purusha-avatara, a form with thousands of heads, thousands of eyes, and thousands of feet, the Lord filled the universe and went ten fingers beyond it."

Text 14

atra canyatra cavataratvam namaika-pada-vibhuty-avirbhavatvam jneyam. shri-brahma shri-naradam.

atra-here; ca-also; anyatra-in another place; ca-also; avataratvam-the status of an incarnation; nama-name; eka-pada-vibhuti-the opulence of one quarter; avirbhavatvam-manifestation; jneyam-to be known; shri-brahma-Shri Brahma; shri-naradam-to Shri Narada.

In other places in scripture are also described the Lord's incarnations within the material world, a world

that bears the name "eka-pada-vibhuti" (the world that is one-fourth of the Supreme Lord's opulence). The verse quoted in the beginning of this anuccheda was spoken by Shri Brahma to Shri Narada.

Anuccheda 3

Text 1

dvitiyasya yatha

kalena so 'jah purushayushabhi-
pravritta-yogena virudha-bodhah
svayam tad antar hridaye 'vabhatam
apashyatapasyata yan na purvam
mrinala-gaurayata-shesha-bhoga-
paryanka ekam purusham shayanam ity adi.

dvitiyasya-of the second; yatha-as; kalena-in due course of time; sah-he; ajah-the self born Brahma; purushayusha-by the duration of his age; abhipravritta-being engaged; yogena-in meditation; virudha-developed; bodhah-intelligence; svayam-automatically; tad antar hridaye-in the heart; avabhatam-manifested; apashyata-saw; apasyata-did see; yat-which; na-not; purvam-before; mrinala-lotus flower; gaura-white all over; ayata-gigantic; shesha-bhoga-body of Shesha-naga; paryanka-on the bed; ekam-alone; purusham-the Supreme Person; shayanam-was lying; iti-thus; adi.-beginning.

The second purusha-avatara is described in these words (Shrimad-Bhagavatam 3.8.22-30):

"At the end of Brahma's one hundred years, when his meditation was complete, he developed the required knowledge, and as a result he could see in his heart the Supreme within himself, whom he could not see before with the greatest endeavor.*

"Brahma could see that on the water there was a gigantic lotuslike white bedstead, the body of Shesha-naga, on which the Personality of Godhead was lying alone. The whole atmosphere was illuminated by the rays of the jewels bedecking the hood of Shesha-naga, and that illumination dissipated all the darkness of those regions.*

"The luster of the transcendental body of the Lord mocked the beauty of the coral mountain. The coral mountain is very beautifully dressed by the evening sky, but the yellow dress of the Lord mocked its beauty. There is gold on the summit of the mountain, but the Lord's helmet, bedecked with jewels, mocked it. The mountain's waterfalls, herbs, etc., with a panorama of flowers, seem like garlands, but the Lord's gigantic body, and His hands and legs, decorated with jewels, pearls, tulasi leaves, and flower garlands, mocked the scene on the mountain.*

"His transcendental body, unlimited in length and breadth, occupied the three planetary systems, upper, middle, and lower. His body was self-illuminated by unparalleled dress and variegatedness and was properly ornamented.*

"The Lord showed His lotus feet by raising them. His lotus feet are the source of all awards achieved by devotional service free from material contamination. Such awards are for those who worship Him in pure devotion. The splendor of the transcendental rays from His moonlike toenails and fingernails appeared like the petals of a flower.*

"He also acknowledged the service of the devotees and vanquished their distress by His beautiful smile. The reflection of His face, decorated with earrings, was so pleasing because it dazzled with the rays from His lips and the beauty of His nose and eyebrows.*

"My dear Vidura, the Lord's waist was covered with yellow cloth resembling the saffron dust of the

kadamba flower, and it was encircled by a well-decorated belt. His chest was decorated with the shrivatsa marking and a necklace of unlimited value.*

"As a sandalwood tree is decorated with fragrant flowers and branches, the Lord's body was decorated with valuable jewels and pearls. He was the self-situated tree, the Lord of all others in the universe. And as a sandalwood tree is covered with many snakes, so the Lord's body was covered by the hoods of Ananta.*

"Like a great mountain, the Lord stands as the abode for all moving and nonmoving living entities. He is the friend of the snakes because Lord Ananta is His friend. As a mountain has thousands of golden peaks, so the Lord was seen with the thousands of golden-helmeted hoods of Ananta-naga. And as a mountain is sometimes filled with jewels, so His transcendental body was fully decorated with valuable jewels. As a mountain is sometimes submerged in the ocean water, so the Lord is sometimes submerged in the water of devastation."*

Text 2

ayam garbhodaka-sthah sahasra-shirsha pradyumna eva. purushayusha vatsara-shatena yogo bhakti-yogah. etad agre 'pi avyakta-mulam ity atra avyaktam pradhanam mulam adho-bhago yasyety arthah. bhuvananghripendram iti bhuvanani caturdasha tad-rupa anghripas tesham indram tan-niyantritvena vartamanam ity arthah. shri-maitreya viduram.

ayam-He; garbhodaka-sthah-staying on the Garbha ocean; sahasra-shirsha-with a thousand heads; pradyumna-Pradyumna; eva.-indeed; purushayusha-purushayusha; vatsara-shatena-with a hundred years; yogah-yoga; bhakti-yogah.-devotional yoga; etad-this; agre-before; api-aslo; avyakta-mulam ity atra-Shrimad-Bhagavatam 3.8.29; avyaktam-avyakta; pradhanam-pradhana; mulam-root; adho-bhagah-below; yasya-of whom; iti-thus; arthah.-the meaning; bhuvananghripendram-bhuvananghripendram; iti-thus; bhuvanani-worlds; caturdasha-fourteen; tad-rupa-the forms; anghripah-trees; tesham-of them; indram-Indra; tan-niyantritvena-as the controller; vartamanam-being so; iti-thus; arthah.-the meaning; shri-maitreya-Shri Maitreya; viduram-to Vidura.

These verses describe the thousand-headed Lord Pradyumna who resides on the Garbha Ocean. The word "purushayusha" means "for a hundred years", "and "yogena" means "by practicing the yoga of devotional service". In Shrimad-Bhagavatam 3.8.29 the word "avyakta-mulam" means "the root of pradhana, the unmanifested origin of matter", and "bhuvananghripendram" means "because He is the Supreme Controller, He is like the king of the trees that are the fourteen material worlds". This verse was spoken by Shri Maitreya to Vidura.

Anuccheda 4

Text 1

tritiyasyavirbhavo yatha

kecit sva-dehantar-hridayavakashe
pradea-matram purusham vasantam
catur-bhujam kanja-rathanga-shankha-
gadadharam dharanaya smaranti. ity adi.

tritiyasya-of the third; avirbhavah-manifestation; yatha-as; kecit-others; sva-dehantah-within the body; hridayavakashe-in the region of the heart; pradea-matram-measuring only eight inches; purusham-the

Personality of Godhead; vasantam-residing; catur-bhujam-with four hands; kanja-lotus; rathanga-the wheel of a chariot; shankha-conchshell; gadadharam-and with a club in the hand; dharanaya-conceiving in that way; smaranti.-do meditate upon Him; iti-thus; adi.-beginning.

The third purusha-avatara is described in these words of Shrimad-Bhagavatam (2.2.8):

"Others conceive of the Personality of Godhead residing within the body in the region of the heart and measuring only eight inches, with four hands carrying a lotus, a wheel of a chariot, a conchshell, and a club respectively."*

Text 2

pradeam tarjany-angushöhayor vistaras tat-pramanam hridy apekshaya tu manushyadhikaratvat iti nyayena. shri-shukah.

pradeam-pradesa; tarjany-angushöhayoh-of the forefinger and thumb; vistarah-extent; tat-pramanam-that measurement; hridi-the heart; apekshaya-in relation to; tu-indeed; manushya-of a human being; adhikaratvat-because of the qualification; iti-thus; nyayena.-byu the Vedanta-sutra; shri-shukah-Shri Sukadeva Gosvami.

Here the word "pradesha" means "the distance between the forefinger and thumb. In the Vedanta-sutra (1.3.25) it is said:

hridy apekshaya tu manushyadhikaratvat

"The Supreme Personality of Godhead indeed appears in the hearts of human beings."

Anuccheda 5

Text 1

evam purushasyaneka-vidhatve 'pi drishöantenaikyam upapadayati

evam-thus; purushasya-of the purusa-avatara; aneka-vidhatve-in many ways; api-also; drishöantena-by an example; aikyam-oneness; upapadayati-teaches.

Although He appears in many forms, the purusha-avatara is one person. This is shown by the following example given in Shrimad-Bhagavatam (5.11.14):

Text 2

yathanilah sthavara-jangamanam
atma-svarupena nivishöa ishet
evam paro bhagavan vasudevah
kshetrajna atmedam anupravishöh

yatha-as much as; anilah-the air; sthavara-of the nonmoving living entities; jangamanam-and of the moving living entites; atma-svarupena-by His expansion as the Supersoul; nivishöa-entered; ishet-controls; evam-thus; parah-transcendental; bhagavan-the Supreme Personality of Godhead; vasudevah-the shelter of everything; kshetrajna-known as ksetrajna; atma-the vital force; idam- this material world; anupravishöah-entered within.

"He is full of all opulences, and He is the resting place of everything material. He is therefore known as Vasudeva, the Supreme Personality of Godhead. By His own potency He is present within the hearts of all living entities, just as the air or vital force is within the bodies of all beings, moving and nonmoving. In this way He controls the body. In His partial feature the Supreme Personality of Godhead enters all bodies and controls them."*

Text 3

atma-svarupena prana-rupena nivishöa ished ishita niyamayati. idam vishvam.

atma-svarupena-atma-svarupena; prana-rupena-in the form of the vital force; nivishöa-entered; ishet-controls; ishita-is the controller; niyamayati-controls; idam-this; vishvam.-universe.

Here the word "atma-svarupena" means "in the form of the vital force", "nivishöa ishet" means "He enters and controls", and "idam" means "this material universe".

Text 4

shrutish ca

vayur yathaiko bhuvanam pravishöo
rupam rupam pratirupo babhuva
ekas tatha sarva-bhutantaratma
rupam rupam pratirupo bahish ca

iti kaöhake.

shrutih-the Sruti-sastra; ca-also; vayuh-air; yatha-as; ekah-one; bhuvanam-world; pravishöah-entered; rupam-form; rupam-form; pratirupah-in every form; babhuva-was; ekah-one; tatha-so; sarva-bhutantaratma-the Supersoul in the hearts fo all living beings; rupam-form; rupam-form; pratirupah-in every form; bahih-outside; ca-also; iti-thus; kaöhake--in the Katha Upanisad.

A similar example is given in these words of the Kaöha Upanishad (2.2.10):

"As the air that enters all living beings is one, so the Supersoul who enters the hearts of all living beings is a single person."

Text 5

shri-brahmano rahuganam.

shri-brahmanah-a brahmana; rahuganam-to King Rahugana.

The verse quoted in the beginning of this anuccheda was spoken by a brahmana to King Rahugana.

Anuccheda 6

Text 1

tatha

eka eva paro hy atma
sarvesham eva dehinam
naneva grihyate mudhair
yatha jyotir yatha nabhah

tatha-so; eka-one; eva-indeed; parah-t; hi-indeed; atma-Supersoul; sarvesham-of all; eva-indeed; dehinam-embodied beings; nana-many; iva-as if; grihyate-is accepted; mudhah-by fools; yatha-as; jyotih-light; yatha-as; nabhah-the sky.

That the many forms of the Supersoul are all one person only is also confirmed by the following example given in Shrimad-Bhagavatam (10.54.44):

"Bewildered fools think that the Supersoul, who resides in all embodied beings, is many different persons. The truth is that He is a single transcendental person. As the sky is one, and as a flame is one, so the Supersoul is a single person."

Text 2

dehinam jivanam. atma paramatma. shri-baladevah shri-rukminim.

dehinam-dehinam; jivanam.-of the individual spirit souls; atma-atma; paramatma.-the Supersoul; shri-baladevah-Shri Baladeva; shri-rukminim-to Shri Rukmini.

Here the word "dehinam" means "of the individual spirit souls", and the word "atma" means "the Supersoul". This verse was spoken by Lord Balarama to Shrimati Rukmini.

Anuccheda 7

Text 1

evam

eka eva paro hy atma
bhuteshv atmany avasthitah

yathendur uda-patreshu
bhutany ekatmakani ca

evam-thus; eka-one; eva-indeed; parah-transcendental; hi-indeed; atma-Supersoul; bhuteshv-in the living beings; atmani-in the heart; avasthitah-situated; yatha-as; induh-the moon; uda-patreshu-in bodies of water; bhutani-elements; eka-one; atmakani--of the Supreme Personality of Godhead; ca-also.

That the Supersoul is a single person is also confirmed by the following words of Shrimad-Bhagavatam (11.18.32):

"As the moon reflected in many bodies of water is a single moon, and as the entire material creation is the energy of the single Supreme Lord, so the Supersoul residing in the hearts of all living beings is a single person."

Text 2

bhuteshu jiveshu eka eva para atma. na tv asau jiva-vat tatra tatra lipto bhavaty aha atmani sva-svarupa evavasthitah. bhutani jiva-deha api yena karana-rupenaikatmakani. shri-bhagavan uddhavam.

bhuteshu-bhuteshu; jiveshu-in the individual spirit souls; eka-one; eva-indeed; para-t; atma.-Supersoul; na-not; tv-but; asau-He; jiva-vat-like the individual soul; tatra-there; tatra-there; liptah-anointed; bhavati-is; iti-thus; aha-said; atmani-in the Supersoul; sva-svarupa-in His own form; eva-indeed; avasthitah-situated; bhutani-the material elements; jiva-deha-the body of the individual soul; api-even; yena-by which; karana-rupena-as the cause; eka-one; atmakani-self; iti-thus; shri-bhagavan-the Supreme Personality of Godhead; uddhavam-to Uddhava.

Here the word "bhuteshu" means "in the individual spirit souls". The Supersoul residing in those souls is a single person (eka eva paro hy atma). However, the Supersoul is not like the individual souls, who are contaminated by the touch of material nature. "Atmani" means "situated in His own form", and "bhutani" means "the material bodies of the individual souls". "Atmakani" indicates that the Supreme Lord is the creator of the material bodies.

Anuccheda 8

Text 1

evam ekasya purushasya nanatvam upapadya tasya punar amsha vivriyante. atra dvi-vidha amshah svamsha vibhinnamshash ca. vibhinnamshas taöastha-shakty-atmaka jiva iti vakshyate. svamshas tu guna-lilady-avatara-bhedena vividhah. tatra lilady-avatara-prasanga-sangatya shri-krishna-sandarbhah vakshyante.

evam-thus; ekasya-of one; purushasya-purusa-avatar; nanatvam-variety; upapadya-is explained; tasya-of Him; punah-again; amsha-parts; vivriyante-are explained; atra-here; dvi-vidha-two kinds; amshah-parts; svamsha-own parts; vibhinnamshah-separated parts; ca.-also; vibhinnamshah-separated parts; taöastha-shakty-atmaka-marginal potency; jiva-individual souls; iti-thus; vakshyate.-will be explained; svamshah-own parts; tu-but; guna-lilady-avatara-bhedena-with differences of guna and lila avatars; vividhah.-various; tatra-there; lilady-avatara-beginning with lila avatars; prasanga-sangatya-by contact; shri-krishna-sandarbhah-in Shri Krishna-sandarbhah; vakshyante.-will be explained; gunavatara-guna avatars; yatha-as.

In this way it has been explained that although the purusha-avatara is a single person, He nevertheless expands in many different forms. The Supreme Personality of Godhead has two kinds of expansions: 1. svamsha (personal expansions), and 2. vibhinna-msha (separated expansions). The Lord's separated expansions are the individual spirit souls, who are all the Lord's marginal potency (tāḥastha-shakti). The Lord's personal expansions are His many incarnations, such as His guna-avatars and lila-avatars. The Lord's lila-avatars and other incarnations will be described later in the Shri Krishna-sandarbha.

Text 2

gunavatara yatha

adav abhuc chata-dhriti rajasasya sarge
vishnuh sthitau kratu-patir dvija-dharma-setuh
rudro 'py ayaya tamasa purushah sa adya
ity udbhava-sthiti-layah satatam prajasu

gunavatara-guna-avatars; yatha-as; adav-in the beginning; abhuc-was; chata-dhriti-Brahma; rajasa-with passion; asya-of whom; sarge-in the creation; vishnuh-Lord Vishnu; sthitau-in the situation; kratu-patih-the Lord of sacrifice; dvija-dharma-setuh-the religious duties of the brahmanas; rudrah-Lord Siva; api-also; apayaya-for destruction; tamasa-with ignorance; purushah-the purusa avatara; sa-He; adya-transcendental; iti-thus; udbhava-creation; sthiti-maintenance; layah-and destruction; satatam-always; prajasu-in the living entities.

The guna-avatars are described in these words of Shrimad-Bhagavatam (11.4.5):

"In the beginning of creation the Supreme Personality of Godhead manifested the incarnation of Brahma to create the world through the mode of passion, Vishnu, the master of sacrifices and the object of the brahmanas' worship, to maintain the world through the mode of goodness, and Shiva to destroy the world through the mode of ignorance. In this way the residents of the material world are always subject to creation, maintenance, and destruction."

Text 3

sa yugapat guna-trayadhishtatadyah purushah prithak prithag api tat-tad-gunadhishtatana-lilayaiva adau rajasa asya jagatah sarge visarge karye shata-dhritir brahmabhut. sthitau vishnuh sattveneti sheshah.

sa-He; yugapat-at the same time; guna-trayadhishtatadyah-beginning with the controllers of the three modes; purushah-the purusa; prithak prithag-specific; api-also; tat-tad-gunadhishtatana-lilaya-by the pastime of controlling the modes; eva-indeed; adau-beginning; rajasa-by passion; asya-of that; jagatah-universe; sarge-in creation; visarge-in secondary creation; karye-in action; shata-dhritih-Brahma; brahma-Brahma; abhuc.-was; sthitau-in maintenance; vishnuh-Vishnu; sattvena-with goodness; iti-thus; sheshah-the remainder.

This verse means that the purusha-avatara (adyah purushah) is the controller of all three modes of nature. In His pastime of controlling the various modes, He first becomes Brahma (shata-dhritih) and with the modes of passion (rajasa) engages in the activities of secondary creation (sarge). Then He becomes Vishnu who employs the mode of goodness. In this way the remainder of the verse is to be understood.

Text 4

tatra sakshad gunanuktish ca tasyati-rohita-svarupataya tat-sambandhopacarasyapy uööankanam ayukтам ity abhiprayena. palana-kartritvena kratu-patis tat-phala-data. yajna-rupas tu lilavatara-madhye eva shri-brahmana dvitiye ganitah.

tatra-there; sakshat-directly; guna-mode; anukti-non-statement; ca-and; tasya-of that; ati-rohita-svarupataya-with an expanded form; tat-sambandha-in relation; upacarasya-of worship; api-also; uööankanam-binding; ayukтам-improper; iti-thus; abhiprayena.-the meaning; palana-kartritvena-by protection; kratu-patih-kratu-pati; tat-phala-data.-the giver of results; yajna-rupah-the form of yajna; tu-indeed; lilavatara-madhye-among the ilavataras; eva-indeed; shri-brahmana-by Brahma; dvitiye-in the second; ganitah-considered.

Note that in this verse the mode of goodness is not specifically stated in relation to Lord Vishnu. This is because Lord Vishnu is beyond all the modes of material nature and it is not really proper to say that He has contact with the material modes. Because He is the protector, Lord Vishnu gives the results of all sacrifices. That is the meaning of the word "kratu-patih". This is explained by Lord Brahma in the Second Canto of Shrimad-Bhagavatam.

Text 5

dvijanam dharmanam ca setuh palaka ity arthah. tamasa tasyapy apyayaya rudro 'bhud ity anena prakarenodbhava-sthiti-laya bhavantiti. atra brahma-rudrayor avataravasaro moksha-dharme vivikto 'sti. yatha

dvijanam-of the Brahmanas; dharmanam-of duties; ca-and; setuh-the bridge; palaka-the protector; iti-thus; arthah.-the meaning; tamasa-by ignorance; tasya-of Him; api-also; apyayaya-for destruction; rudrah-Rudra; abhut-was; iti-thus; anena-by Him; prakarena-by the way; udbhava-creation; sthiti-maintenance; laya-destruction; bhavanti-are; iti-thus; atra-here; brahma-rudrayoh-of Brahma and Siva; avataravasarah-the occasion of being incarnations; moksha-dharme-in the Moksha-dharma; viviktah-distinguished; asti-is; yatha-as.

The word "dvija-dharma-setuh" means "the protector of the brahmanas' duties". The Lord also becomes Shiva to destroy the universe by employing the mode of ignorance (tamasa apyayaya rudrah). In this way the creation, maintenance, and destruction of the universes is performed (udbhava-sthiti-layah). The position of Brahma and Shiva as guna-avatars is described in the following words of the Moksha-dharama:

Text 6

brahme ratri-kshaye prapte
tasya hy amita-tejasah
prasadat pradurabhavat
padmam padma-nibhekshana

brahme-of Brahma; ratri-kshaye-the end of the day; prapte-attained; tasya-of him; hi-indeed; amita-tejasah-limitless power; prasadat-from the mercy; pradurabhavat-was manifested; padmam-lotus; padma-nibhekshana-O lotus-eyed one.

"O lotus-eyed one, at the end of Brahma's day a lotus flower is manifested from the mercy of the limitlessly

powerful Lord.

Text 7

tato brahma samabhavat
sa tasyaiva prasada-jah
ahnah kshaye lalaôac ca
suto devasya vai tatha
krodhavishôasya samjajne
rudrah samhara-karakah. iti.

tatah-from that; brahma-Brahma; samabhavat-born; sa-he; tasya-of him; eva-indeed; prasada-jah-born from the mercy; ahnah-of the day; kshaye-at the end; lalaôat-from the forehead; ca-and; sutah-son; devasya-of the Lored; vai-indeed; tatha-so; krodha-anger; avishôasya-entered; samjajne-is born; rudrah-Rudra; samhara-karakah.-the destroyer; iti.-thus.

"From this lotus is born Brahma. Thus Brahma is born from the Supreme Lord's mercy. At the end of his day Brahma becomes angry and from his forehead Shiva is born."

Text 8

shri-vishnos tu tritiye drishyate

tal-loka-padmam sa u eva vishnuh
pravivishat sarva-gunavabhasam
tasmin svayam vedamayo vidhata
svayambhuvam yam sma vadanti so 'bhut. iti.

shri-vishnoh-of Lord Vishnu; tu-indeed; tritiye-in the third; drishyate-is seen; tat-that; loka-universal; padmam-lotus flower; sa-He; u-certainly; eva-factually; vishnuh-the Lord; pravivishat-entered into; sarva-all; gunavabhasam-reservoir of all modes of nature; tasmin-in which; svayam-in person; vedamayah-the personality of Vedic wisdom; vidhata-controller of the universe; svayambhuvam-self-born; yam-whom; sma-in the past; vadanti-do say; sah-He; abhut-generated; iti.-thus.

Lord Vishnu is described in the following words of Shrimad-Bhagavatam (3.8.15):

"into that universal lotus flower Lord Vishnu personally entered as the Supersoul, and when it was thus impregnated with all the modes of material nature, the personality of Vedic wisdom, whom we call the self-born, was generated."*

Text 9

asyarthah tal-lokatmakam padmam. sarva-gunan jiva-bhogyan arthan avabhasayatiti tatha. tad yasmaj jatam sa shri-narayanakhyah purusha eva vishnu-samjnah san sthapana-rupantaryamitayai pravivishat. prakarshenalupta-shaktitayaivavishat. svarthe nic. tasmin shri-vishnuna labdha-sthitau padme punah shrishöy-artham svayam eva brahmabhut. sthitasyaiva mrd-ader ghaôaditaya shrishöh.

asya-of that; arthah-the meaning; tal-lokatmakam-of that world; padmam.-the lotus; sarva-gunan-all modes; jiva-bhogyan-the soul's experience; arthan-meaning; avabhasayatimanifests; iti-thus; tatha.-so; tat-that; yasmāt-from whom; jātām-born; sa-He; śhrī-narayanakhyah-named Śhrī Narayana; puruṣha-the puruṣa; eva-indeed; viṣṇu-samjnah-named Viṣṇu; san-being so; sthāpana-rūpa-the form of maintaining; antaryāmītai-to the Supersoul; pravivishat.-entered; prakarshena-pulling; alūpta-not omitted; śhaktitaya-with the potency; āvivishat-entered; svarthe-meaning; nic.-nic; tasmin-in that; śhrī-viṣṇuna-by Lord Viṣṇu; labdha-attained; sthītau-in maintenance; padme-lotus; punah-again; śhrīśhōy-artham-for creation; svayam-personally; eva-indeed; brahma-Brahma; abhūt-was; sthītya-situated; eva-indeed; mrd-adeh-beginning with clay; ghaḍādītya-beginning with a pot; śhrīśhōh-of creation.

Here the word "tal-loka-padmaṁ" means "that lotus world", "sarva-guṇavabhasam" means "the manifestation of the modes of nature experienced by the individual souls", "viṣṇuḥ pravivishat" means Lord Viṣṇu, who is known as Narayana, entered to become the maintainer and the Supersoul". The Lord entered by the power of His invincible potency. Here is used the grammatical form called nic. Then, in order to create the material world, Lord Viṣṇu entered this (tasmin) lotus flower and personally (svayam) became Brahma. Then, as a potter fashions pots and other things from clay, the Lord fashioned the material universe from the various material ingredients.

Text 10

ata eva sthīty-adāye hari-virinci-hareti samjnah ity anyatrāpi.

ata eva-therefore; sthīty-adāye hari-virinci-hareti samjnah iti-Śhrīmad-Bhagavatam 1.2.23; anyatra-in another place; api-also.

This is also described in the following words of Śhrīmad-Bhagavatam (1.2.23):

"The transcendental Supreme Personality of Godhead is indirectly associated with the three modes of material nature, namely passion, goodness, and ignorance, and just for the material world's creation, maintenance, and destruction He accepts the three qualitative forms of Brahma, Viṣṇu, and Shiva."*

Text 11

śhrī-dravido nimim.

śhrī-dravidah-Śhrī Dravida; nimim-to Nimi.

The verse quoted in the beginning of this anuccheda was spoken by Śhrī Dravida to King Nimi.

Anuccheda 9

Text 12

evam yo va aham ca girishash ca vibhuh svayam ca ity adau tripāt iti.

evam-thus; yo va aham ca girishash ca vibhuh svayam ca ity adau tripāt iti-Śhrīmad-Bhagavatam 3.9.16.

This is also described in the following prayer addressed to Lord Vishnu (Shrimad-Bhagavatam 3.9.16):

"Your Lordship is the prime root of the tree of the planetary systems. This tree has grown by first penetrating the material nature in three trunks-as me, Shiva, and You, the almighty-for creation, maintenance, and dissolution, and we three have grown with many branches. Therefore I offer my obeisances unto You, the tree of the cosmic manifestation."*

Text 13

öika ca yo vai ekas tripat trayo brahmadayah padah skandha yasya ity esha.

öika-commentary; ca-and yo vai ekas tripat-yo vai ekas tripat; trayah-three; brahmadayah-beginning with Brahma; padah-padas; skandhah-trunks; yasya-of whom; iti-thus; esha-it.

Shrila Shridhara Svami comments:

"The words `yo vai ekas tripat' mean `the guna-avatars headed by Brahma are three trunks from Him'."

Text 14

vriksha-rupatvena tad-varnanad esham skandhatvam. brahma shri-garbhodashayinam

vriksha-rupatvena-with the form of a tree; tad-varnanat-from that description; esham-of them; skandhatvam.-the status of trunks; brahma-Brahma; shri-garbhodashayinam-to Shri Ga4rbhodakashayi Vishnu.

Thus they are described as trunks of a tree. This verse was spoken by Brahma to Shri Garbhodakashayi Vishnu.

Anuccheda 10

Text 1

tesham avirbhavo yatha

tapyamanam tri-bhuvanam
pranayamaidhasagnina
nirgatena muner murdhnah
samikshya prabhavas trayah

tesham-of them; avirbhavah-the manifestation; yatha-as; tapyamanam-while practicing austerities; tri-bhuvanam-the three worlds; pranayama-practice by breathing exercise; edhasa-fuel; agnina-by the fire; nirgatena-issuing out; muneh-of the great sage; murdhnah-the top of the head; samikshya-looking over; prabhavas trayah-the three great gods (Brahma, Vishnu, and Maheshvara).

The guna-avatars are also described in these words of Shrimad-Bhagavatam (4.1.21-22):

"When Atri Muni was engaged in these severe austerities, a blazing fire came out of his head by virtue of his breathing exercise, and that fire was seen by the three principal deities of the three worlds.*

Text 2

apsaro-muni-gandharva-
siddha-vidyadharoragaih
vitayamana-yashasas
tad-ashrama-padam yayuh. ity adi.

apsarah-heavenly society women; muni-great sages; gandharva-the inhabitants of the Gandharva planet; siddha-of Siddhaloka; vidyadhara-other demigods; uragaih-the inhabitants of Nagaloka; vitayamana-being spread; yashasah-fame, reputation; tat-his; ashrama-padam-hermitage; yayuh.-wen; iti-thus; adi.-beginning.

"At that time, the three Deities approached the hermitage of Atri Muni, accompanied by the denizens of the heavenly planets, such as the celestial beauties, the Gandharvas, the Siddhas, the Vidyadharas, and the Nagas. Thus they entered the ashrama of the great sage, who had become famous by his austerities."*

Text 3

muner atreh. shri-maitreya viduram.

muneh-muneh; atreh.-of Atri; shri-maitreyah-Shri Maitreya; viduram-to Vidura.

Here the word "muneh" means "of Atri Muni". This verse was spoken by Shri Maitreya to Vidura.

Anuccheda 11

Text 1

yatha va

sarasvatyas taöe rajan
rishayah satram asate
vitarkah samabhut tesham
trishv adhisheshu ko mahan ity adi itihisah.

yatha-as; va-or; sarasvatyah-of the Sarasvati; taöe-on the bank; rajan-O king; rishayah-sages; satram-sacrifice; asate-do; vitarkah-sipute; samabhut-arose; tesham-of them; trishv-in the three; adhisheshu-demigods; kah-who?; mahan-the greatest; iti-thus; adi-beginning; itihisah-the story.

This is also described in the story narrated in Shrimad-Bhagavatam, Canto Ten, Chapter Eighty-nine, which

begins with this verse (Shrimad-Bhagavatam 10.89.1):

"Long ago there was an assembly of great sages on the bank of the river Sarasvati, and they performed a great sacrifice of the name Satrayajna. In such assemblies, the great sages present usually discuss Vedic subject matters and philosophical topics, and in this particular meeting the following question was raised: The three predominating deities of the material world, namely Lord Brahma, Lord Vishnu, and Lord Shiva, are directing all the affairs of this cosmos, but who among them is the Supreme?"*

Text 2

atra shri-vishnoh sthanam ca kshirodadikam padmottara-khandadau jagat-palana-nimittika-nivedanartham brahmadayas tatra muhur gacchantiti prasiddheh. vishnulokataya prasiddhesh ca. brihat-sahasra-namni ca kshirabdhi-mandira iti tan-nama-gane paöhyate. shvetadvipa-pateh kvacid aniruddhataya khyatish ca. tasya sakshad evavirbhava ity apekshayeti. shri-shukah.

atra-here; shri-vishnoh-of Lord Vishnu; sthanam-the position; ca-and; kshirodadikam-beginning with the milk ocean; padmottara-khandadau-beginning with the Padma Purana, Uttara-khanda; jagat-of the worlds; palana-protection; nimittika-cause; nivedana-request; artham-for the purpose; brahmadayah-headed by Brahma; tatra-there; muhuh-again and again; gacchanti-go; iti-thus; prasiddheh.-from the proof; vishnulokataya-as the planet of Lord Vishnu; prasiddheh-from the proof; ca.-also; brihat-sahasra-namni-in the Brihat-sahasra-namna; ca-also; kshirabdhi-mandira-in the abode of the milk ocean; iti-thus; tan-nama-gane-in chanting His holy names; paöhyate-is read; shvetadvipa-pateh-of the master of Svetadvipa; kvacit-somewhere; aniruddhataya-as Aniruddha; khyatih-celebrated; ca.-and; tasya-of Him; sakshat-directly; eva-indeed; avirbhava-manifestation; iti-thus; apekshaya-in relation; iti.-thus; shri-shukah-Shri Sukadeva Gosvami.

This truth (that Lord Vishnu is the Supreme) is also proved by the fact that Brahma and the other demigods again and again go to the milk-ocean and the other abodes of Lord Vishnu to beg the Lord for protection, and also by the fact that the transcendental realm of Lord Vishnu is celebrated above all others. For example, the Lord's abode is glorified in the Brihat-sahasra-nama, which counts "kshirabdhi-mandira" (He whose palace is on the milk-ocean) among Lord Vishnu's names. In some places in the scriptures, Lord Aniruddha is called "shvetadvipa-pati" (the master of Svetadvipa). Lord Aniruddha is a direct incarnation of Lord Vishnu. The verse quoted in the beginning of this anuccheda was spoken by Shrila Shukadeva Gosvami.

Anucchedas 12 and 13

Text 1

evam parikshaya tatra tri-devyas taratamyam api sphuöam. tatha canyatra dvayenaha

evam-thus; parikshaya-by a test; tatra-there; tri-devyah-the three demigods; taratamyam-the various statuses; api-also; sphuöam.-clearly seen; tatha-so; ca-also; anyatra-in another place; dvayena-by two verses; aha-said.

In this story (Shrimad-Bhagavatam, Canto Ten, Chapter Eighty-nine) a certain test clearly determines the relative importance of the three Deities (Vishnu, Brahma, and Shiva). The relative of importance of these three Deities is also explained in two verses of Shrimad-Bhagavatam. The first of these verses is given here

Text 2

sattvam rajas tama iti prakriter gunas tair
yuktah parah purusha eka ihasya dhatte
sthity-adaye hari-virinca-hareti-samjnah
shreyamsi tatra khalu sattva-tanor nrinam syuh

sattvam-goodness; rajah-passion; tama-the darkness of ignorance; iti-thus; prakriteh-of material nature; gunah-qualities; tair-by them; yuktah-associated with; parah-transcendental; purushah-the personality; eka-one; iha asya-of this material world; dhatte-accepts; sthity-adaye-for the matter of creation, maintenance, and destruction, etc.; hari-Vishnu, the Personality of Godhead; virinca-Brahma; hara-Lord Shiva; iti-thus; samjnah-different features; shreyamsi-ultimate benefit; tatra-therein; khalu-of course; sattva-goodness; tanoh-form; nrinam-of the human being; syuh-derived.

"the transcendental Personality of Godhead is indirectly associated with the three modes of material nature, namely passion, goodness, and ignorance, and just for the material world's creation, maintenance, and destruction He accepts the three qualitative forms of Brahma, Vishnu, and Shiva. Of these three, all human beings can derive ultimate benefit from Vishnu, the form of the quality of goodness."*

Text 3

iha yadyapy eka eva parah puman asya vishvasya sthity-adaye sthiti-shrishöi-layartham tair sattvadibhir
yuktah prithak prithak tat-tad-adhishöhata. tathapi paras tad-asamslishöhah san hari-virinci-hareti samjna
bhinna dhatte. tat-tad-rupenavirbhavatity arthah. tathapi tatra tesham madhye shreyamsi dharmartha-kama-
moksha-bhakty-akhyani sattva-tanor adhishöhita-sattva-shakteh shri-vishnor eva syuh.

iha-here; yadyapi-although; eka-one; eva-indeed; parah-supreme; puman-person; asya-of this; vishvasya-universe; sthity-adaye-beginning with maintenance; sthiti-shrishöi-laya-maintenance, creation, and destruction; artham-the meaning; tair-by them; sattvadibhih-beginning with goodness; yuktah-engaged; prithak prithak-separately; tat-tad-adhishöhata-the controller of them; tathapi-nevertheless; parah-supreme; tad-asamslishöhah-not touched by them; san-being so; hari-virinci-hara-Brahma, Vishnu, and Shiva; iti-thus; samjna-names; bhinna-different; dhatte.-places; tat-tad-rupena-in these forms; avirbhavati-manifests; iti-thus; arthah-the meaning; tathapi-still; tatra-theer; tesham-of them; madhye-in the midst; shreyamsi-the best; dharmartha-kama-moksha-bhakty-akhyani-called religion, economic development, sense gratification, liberation, and devotional service; sattva-tanoh-of the form of goodness; adhishöhita-manifested; sattva-shakteh-of the power of goodness; shri-vishnoh-of Lord Vishnu; eva-indeed; syuh.-are.

This verse means: "Even though (api) He employs goodness and the other modes of material nature (tair) to create, maintain, and destroy (sthity-adaye) the material universe, the one (ekah) Supreme Person (parah) remains always untouched by these three modes. In this way He appears as the three forms Vishnu, Brahma, and Shiva (hari-virinca-hareti-samjnah). Nevertheless, the best results are obtained from Lord Vishnu, who is the master of the potency of goodness (sattva-tanoh). These best results are religion, economic development, sense gratification, liberation, and devotional service."

Text 4

ayam bhavah upadhi-drishöya tau dvau sevamane rajas-tamasor ghora-vimudhatvat bhavanto 'pi dharmartha-kama nati-sukhada bhavanti. tathopadhi-tyagena sevamane bhavann api moksho na sakshan na jaöhiti. kintu katham api paramatmamsha evayam ity anusandhanabhyasenaiva paramatmana eva bhavita.

ayam-this; bhavah-the meaning; upadhi-drishöya-by the sight of designations; tau-they; dvau-both; sevamane-serving; rajas-tamasor-of passion and ignorance; ghora-vimudhatvat-because of being horribly bewildered; bhavantah-being; api-even; dharmartha-kama-religion, economic development, and sense gratification; na-not; ati-great; sukhada-bringing happiness; bhavanti-are; tatha-so; upadhi-tyagena-by renouncing designations; sevamane-serving; bhavann-being so; api-even; mokshah-liberation; □na-not; sakshat-directly; na-not; jaöhiti.-at once; kintu-however; katham api-in some way; paramatmamsha-a part of the Supersoul; eva-indeed; ayam-this; iti-thus; anusandhanabhyasena-by searching; eva-indeed; paramatmana-of the Supersoul; eva-indeed; bhavita-will be.

Here is the meaning: One who worships Brahma or Shiva with the idea that they are the deities of the modes of passion and ignorance obtains only religion, economic development, and sense gratification, which bring only very little happiness, as his result. He obtains only this because he is completely bewildered by the modes of passion and ignorance. Even if he abandons the idea that Brahma and Shiva are the Deities of specific modes, such a person cannot at once attain true liberation. Only when he understands that Brahma and Shiva are partial expansions of the Supersoul, and when he strives to find the Supersoul, can that person attain true liberation.

Text 5

tatra tatra sakshat paramatmakarenaprakashat tasmāt tabhyam shreyamsi na bhavanti. athopadhi-drishöyapi shri-vishnum sevamane sattvasya shantatvat dharmartha-kama api sukhadah.

tatra tatra-there; sakshat-directly; paramatma-of the Supersoul; akarena-as a form; aprakashat-because of non manifestation; tasmāt-from that; tabhyam-by them; shreyamsi-the best; na-not; bhavanti-are; iti-thus; atha-then; upadhi-drishöya-by seeing the designation; api-also; shri-vishnum-Lord Vishnu; sevamane-serving; sattvasya-of goodness; shantatvat-because of being peaceful; dharmartha-kama-religion, sense gratification, and liberation; api-also; sukhadah.-giving happiness.

If one does not see them as expansions of the Supersoul, one will not attain auspiciousness by worshipping Brahma and Shiva. However, even thinking Him only the Deity of the mode of goodness, if one worships Lord Vishnu, one will attain auspiciousness. Such a person will easily attain whatever happiness may be obtained from religion, economic development, and sense gratification. He obtains this because of the peaceful and auspicious nature of the mode of goodness.

Text 6

tatra nishkamatvena tu na sevamane sattvat sanjayate jñanam iti. kaivalyam sattvikam jñanam iti cōkter mokshash ca sakshat.

tatra-there; nishkamatvena-without material desires; tu-but; na-not; sevamane-serves; sattvat sanjayate jñanam iti-Bhagavad-gita 14.17; kaivalyam sattvikam jñanam iti-Shrimad-Bhagavatam 11.25.24; ca-and; ukteh-of the statement; mokshah-liberation; ca-and; sakshat-directly.

Thus by worshiping Lord Vishnu without any material desires one attains true liberation. This is hinted by the following words of Bhagavad-gita (14.17):

"From the mode of goodness, real knowledge develops."*

It is also hinted by these words of Shrimad-Bhagavatam (11.25.24):

"The mode of goodness brings spiritual knowledge."

Text 7

ata uktam skande

bandhako bhava-pashena
bhava-pashac ca mocakah
kaivalyadah param brahma
vishnur eva sanatanah. iti.

atah-then; uktam-said; skande-in the Skandna Purana; bandhakah-bondage; bhava-pashena-by the ropes of birth and death; bhava-pashat-from the ropes of birth and death; ca-and; mocakah-releasing; kaivalyadah-giving liberation; param-the Supreme; brahma-Absolute; vishnuh-Lord Vishnu; eva-indeed; sanatanah.-eternal; iti.-thus.

That the worship of Lord Vishnu brings liberation is also confirmed by the following words of the Skanda Purana:

"He binds the souls with the ropes of birth and death. He unties the ropes of birth and death that bind the souls. Eternal Lord Vishnu, the Supreme Personality of Godhead, brings liberation."

Text 8

upadhi-parityagena tu pancama-purushartho bhaktir eva bhavati. tasya paramatmakarenaiva prakashat. tasmāt shri-vishnor eva shreyamsi syur iti.

upadhi-parityagena-by abandoning the designation; tu-but; pancama-purusharthah-the fifth goal of life; bhaktih-devotional service; eva-indeed; bhavati.-is; tasya-of Him; paramatmakarena-as a form of the Supersoul; eva-indeed; prakashat.-from the manifestation; tasmāt-from Him; shri-vishnoh-from Lord Vishnu; eva-indeed; shreyamsi-the best; syuh-are; iti-thus.

By giving up the idea that Lord Vishnu is merely the Deity of the mode of goodness one becomes eligible to attain devotional service, which is the fifth goal of life (superior to the other four goals: religion, economic development, sense gratification, and liberation). Such a person attains devotional service because he understands that Lord Vishnu is identical with the Supersoul. In this way all good things (shreyamsi) come from worshiping Lord Vishnu.

Text 9

atra tu yat-trayanam abheda-vakyaenopajapta-matayo vivadante. tatredam kramah yadyapi taratamyam idam adhishöhana-gatam eva. adhishöhata tu parah purusha eka eveti bhedasambhavat. satyam evabheda-vakyam tathapi tasya tatra tatra sakshattvasakshattva-bedena prakashena taratamyam durnivaram eveti sadrishöantam aha

atra-here; tu-but; yat-which; trayanam-of the three; abheda-vakyaena-by the declataionm of non-difference; upajapta-matayah-they who declare the idea; vivadante-debate; tatra-there; idam-thus; kramah-in sequence; yadyapi-although; taratamyam-relative importance; idam-this; adhishöhana-establishment; gatam-attained; eva.-indeed; adhishöhata-the establisher; tu-indeed; parah-superior; purusha-the Supreme Personality of Godhead; eka-one; eva-indeed; iti-thus; bhedasambhavat-because of non0difference; satyam-truth; eva-indeed; abheda-of non difference; vakyam-statement; tathapi-nevertheless; tasya-of Him; tatra-there; tatra-there; sakshattva-directly; aasakshattva-not directly; bhedena-by difference; prakashena-manifestation; taratamyam-relatuve importance; durnivaram-dififcult to prevent; eva-certainly; iti-thus; sadrishöantam-with an example; aha-said.

Some philosophers, claiming that the three Deities Brahma, Vishnu, and Shiva are identical in all respects, may dispute these conclusions. Here is the explanation given in Shrimad-Bhagavatam (1.2.23): Although the three modes of nature are not equal, and are indeed situated in different levels of merit, nevertheless, they are all manifested and controlled by the one Supreme Personality of Godhead (parah purusha ekah). Therefore the controllers of the modes are not different from Lord Vishnu. These words are certainly the truth. However, Brahma, Vishnu, and Shiva are still different in the sense that some are direct manifestations of the Supreme Personality of Godhead and others are indirect manifestations of the Lord. Therefore one cannot reject the idea that the modes and their Deities are situated in different levels of importance. This is described in the following example given by Shrimad-Bhagavatam (1.2.24):

Text 10

parthivad daruno dhumas
tasmad agnis trayimayah
tamasas tu rajas tasmad
sattvam yad brahma-darshanat

parthivat-from earth; darunah-firewood; dhumah-smoke; tasmad-from that; agnih-fire; trayi-Vedic sacrifices; mayah-made of; tamasah-in the mode of ignorance; tu-but; rajah-the mode of passion; tasmad-from that; sattvam-the mode of goodness; yat-which; brahma-the Absolute Truth; darshanat-realization.

"Firewood is a transformation of earth, but smoke is better than the raw wood. And fire is still better, for by fire we can derive the benefits of superior knowledge (through Vedic sacrifices). Similarly, passion (rajas) is better than ignorance (tamas), but goodness (sattva) is best because by goodness one can come to realize the Absolute Truth."*

Text 11

parthivan na tu dhumavad amshenagneyat. tata eva vedokta-karmanah sakshat pravritti-prakasha-rahitad daruno yajniyan mathana-kashöhat sakashad amshenagneyo dhumas trayimayah purvapekshaya vedokta-karmadhikyavirbhavaspadam. tasmad api svayam agnis trayimayah sakshat tad-ukta-karmavirbhavaspadam. evam kashöha□-sthaniyat sattva-guna-vidurat tamasah sakashad dhuma-sthaniyam kincit sattva-sannihitam rajo brahma-darshanam. vedokta-karma-sthaniyasya tat-tad-avatarinah purushasya prakasha-dvaram.

parthivat-from earth; na-not; tu-but; dhumavat-like smoke; amshena-by a part; agneyat-frpm fire; tata-from that; eva-indeed; vedokta-spoken in the Vedas; karmanah-of duties; sakshat-directly; pravritti-action; prakasha-manifestation; rahitat-without; darunah-firewood; yajniyan-suitable ofr yajnas; mathana-kashöhat-by rubbing the wood; sakshat-in the presence; amshena-by a part; agneyah-possessing fire; dhumah-smoke; trayimayah-consisting of the three Vedas; purvapekshaya-in relation ot the previous; vedokta-spoken in the Vedas; karma-actions; adhikya-superiority; avirbhava-manifestation; aspadam-abode; tasmāt-from that; api-even; svayam-personally; agnih-fire; trayimayah-the three Vedas; sakshat-directly; tad-ukta-karmavirbhavaspadam-the manifestation of the activities described there; evam-thus; kashöha□-sthaniyat-the situation of wood; sattva-guna-vidurat-far from the mode of goodness; tamasah-of ignorance; sakshat-in the presence; dhuma-sthaniyam-the situation of smoke; kincit-something; sattva-sannihitam-with goodness; rajah-passion; brahma-the Absolute Truth; darshanam-seeing; vedokta-described in the Vedas; karma-actions; sthanyasya-of the situation; tat-tad-avatarinah-incarnations; purushasya-of the Supreme Personality of Godhead; prakasha-dvaram-by the manifestation.

Firewood manifested from earth (parthivat) is not like smoke, for smoke has some fire within it. In the same way the mode of ignorance does not manifest the duties described in the Vedas, but in the mode of passion the duties described in the Vedas may be partially manifested. By rubbing two wooden sticks one may create some and then a fire that may be used to perform a yajna. In this way smoke may lead to performance of Vedic duties (trayimayah). In this way smoke, or passion, is considered to be a better resting place for the duties described in the Vedas. Better than smoke, however, is fire. In this way it is seen that in the mode of goodness the duties described in the Vedas are directly manifested. Therefore goodness is better than passion. As wood is far from actual fire, so ignorance is far from goodness. As smoke is not as far from fire, so passion is not as far from goodness. From the mode of goodness one may attain brahma-darshanam (the realization of the Absolute Truth). Thus by following the duties described in the Vedas one comes to have realization of the Supreme Personality of Godhead.

Text 12

tu-shabdena layatmakat tamasah sakashad rajasah sopadhika-jnana-hetutveneshat tad-guna-cchavi-pradurbhava-rupam kincid brahma-darshana-pratyasatti-matram uktam. na tu sarvatha. vikshepakatvat.

tu-shabdena-by the word tu; layatmakat-the nature of destruction; tamasah-of ignorance; sakshat-in the presence; rajasah-of passion; sa-with; upadhika-designation; jnana-knowledge; hetutvena-by the cause; ishat-from the Supreme Personality of Godhead; tad-guna-of those modes; cchavi-light; pradurbhava-manifestation; rupam-form; kincit-something; brahma-of the Supreme Personality of Godhead; darshana-the sight; pratyasatti-nearness; matram-only; uktam.-said; na-not; tu-but; sarvatha-in all respects; vikshepakatvat-because of throwing.

By the word "tu" (but) is hinted the truth that the mode of ignorance brings destruction. Because it brings some material knowledge, the mode of passion brings a little light to see the Supreme. In other words, in the mode of passion one comes closer to seeing the Supreme. However, because it is so agitating and troublesome, the mode of passion does not allow one to see the Supreme properly.

Text 13

yad agni-sthaniyam sattvam. tat sakshad brahmano darshanam. sakshad eva samyak tat-tad-guna-rupavirbhava-dvaram. shanta-svaccha-svabhavatmakatvat. ato beahma-shivayor asakshattvam shri-vishnau tu

sakshattvam siddham iti bhavah.

yat-what; agni-sthaniyam-the place of fire; sattvam.-goodness; tat-that; sakshat-directly; brahmanah-of the Supreme; darshanam.-the sight; sakshat-directly; eva-indeed; samyak-properly; tat-tad-guna-rupa-the nature of that mode; avirbhava-dvaram-by the manifestation; shanta-peaceful; svaccha-clear; svabhavatmakatvat-because of the nature; atah-then; beahma-shivayoh-of Brahma and Siva; asakshattvam-the nature of nnot being direct; shri-vishnau-in Shri Vishnu; tu-but; sakshattvam-directness; siddham-proved; iti-thus; bhavah-the meaning.

In this verse goodness is compared to fire. This is because in goodness one can directly see the Supreme. Because goodness is by nature peaceful and pure, goodness enables one to directly and properly see the Supreme. In this way it is proved that Brahma and Shiva are indirect incarnations and Lord Vishnu is a direct incarnation of the Supreme Personality of Godhead. That is the meaning.

Text 14

tatha ca shri-vamana-purane

brahma-vishnv-isha-rupani
trini vishnor mahatmanah
brahmani brahma-rupah sa
shiva-rupah shive sthitah
prithag eva sthito devo
vishnu-rupi janardanah. iti.

tatha-so; ca-and; shri-vamana-purane-in Shri Vamana Purana; brahma-vishnv-isha-rupani-the forms of Brahma, Vishnu, and Shiva; trini-thre; vishnoh-of Vishnu; mahatmanah-the Supreme Personality of Godhead; brahmani-in Brahma; brahma-rupah-the form of Brahma; sa-he; shiva-rupah-the from of Siva; shive-in Siva; sthitah-situated; prithag-separately; eva-indeed; sthitah-situated; devah-the Lord; vishnu-rupi-in the form of Vishnu; janardanah.-who rescues His devotees from troubles and sufferings; iti-thus.

The ruth that Lord Vishnu is directly the Supreme Personality of Godhead is also explained in these words of Shri Vamana Purana:

"The three forms of Brahma, Vishnu, and Shiva are all manifested from Lord Vishnu, who is the Supreme Personality of Godhead. Brahma appears in the form of Brahma, and Shiva appears in the form of Shiva. Lord Vishnu, however, is different from either Brahma or Shiva, for Lord Vishnu is the Supreme Personality of Godhead Himself, the Lord who delivers His devotees from distress."

Text 15

tad uktam brahma-samhitayam

bhasvan yathashma-sakaleshu nijeshu tejah
sviyam kiyat prakaöayaty api tadvad atra
brahma ya eva jagadanda-vidhana-karta
govindam adi-purusham tam aham6 bhajami

tat-that; uktam-said; brahma-samhitayam-in Brahma-samhita; bhasvan-splendid; yatha-as; ashma-sakaleshu-in all jewels; nijeshu-own; tejah-light; sviyam-own; kiyat-how much?; prakaöayati-manifests; api-even; tadvat-like that; atra-here; brahma-Brahma; ya-who; eva-indeed; jagadanda-vidhana-karta-the creator of the universe; govindam-Lord Krishna; adi-purusham-the Supreme Personality of Godhead; tam-Him; aham-I; bhajami-worship.

The relative natures of Brahma, Shiva, and Vishnu are also described in these words of Brahma-samhita (5.49, 5.45, and 5.46):

"I adore the primeval Lord Govinda from whom the separated subjective portion Brahma receives his power for the regulation of the mundane world, just as the sun manifests some portion of his own light in all the effulgent gems that bear the names of suryakanta etc.**

Text 16

kshiram yatha dadhi-vikara-vishesha-yogat
sanjayate na tu tatah prithag asti hetoh
yah sambhutam api tatha samupaiti karyad
govindam adi-purusham tam aham6 bhajami

kshiram-milk; yatha-as; dadhi-vikara-vishesha-yogat-the transformastion of yogurt; sanjayate-is born; na-not; tu-but; tatah-then; prithag-separat; asti-is; hetoh-from the reason; yah-whom; sambhutam-born; api-even; tatha-so; samupaiti-attains; karyat-from trhe action; govindam-Krishna; adi-purusham-the Supreme Personality of Godhead; tam-Him; aham-I; bhajami-worship.

"Just as milk is transformed into curd by the action of acids, but yet the effect curd is neither the same as, nor different from, its cause, viz. milk, so I adore the primeval Lord Govinda of whom the state of Shambhu is a transformation for the performance of the work of destruction."**

Text 17

diparcir eva hi dashantaram abhyupetya
dipayate vivrita-hetu-samana-dharma
yas tadrig eva hi ca vishnutaya vibhati
govindam adi-purusham tam aham6 bhajami. ity adi.

diparcih-the light of a lamp; eva-indeed; hi-indeed; dashantaram-another lamp; abhyupetya-expanding; dipayate-illuminates; vivrita-hetu-samana-dharma-the equally powerful expansion; yah-who; tadrig-like that; eva-indeed; hi-indeed; ca-also; vishnutaya-as Lord Vishnu; vibhati-is manifested; govindam-Lord Krishna; adi-purusham-the Supreme Personality of Godhead; tam-Him; aham-I; bhajami-worship.

"The light of one candle being communicated to another candle, although it burns separately in them, is the same in its quality. I adore the primeval Lord Govinda, who exhibits Himself equally in the same mobile manner in His various manifestations."**

Text 18

na ca dadhi-drishöantena vikaritvam ayatam. tasya shrutes tu shabda-mulatvat iti nyayena muhuh parihritatvat.

na-not; ca-qand; dadhi-drishöantena-by the4 example of curd; vikaritvam-transformation; ayatam.-attained; tasya-of that; shruteh-of the Sruti; tu-indeed; shabda-mulatvat-because of being the root of the scriptures; iti-thus; nyayena-by the Vedanta-sutra; muhuh-again and again; parihritatvat-because of being refuted.

The example of curd given in this verse does not support the impersonalists' theory of transformation, for that theory is again and again refuted by the scriptures, and the scriptures' opinion should be accepted, as is declared by the Vedanta-sutra (2.1.27):

shrutes tu shabda-mulatvat

"The scriptures are the root of knowledge."

Text 19

yathoktam yata udayastamayo vivriter mrd ivavikritat iti.

yatha-as; uktam-said; yata udayastamayo vivriter mrd ivavikritat iti-Shrimad-Bhagavatam 10.87.15.

An example of the scriptures refutation of the impersonalists' theory of transformation is given in these word of Shrimad-Bhagavatam (10.87.15):

"As many things may be created from clay and then again dissolved into the original clay, but the original clay itself remains unchanged, in the same way the Supreme Personality of Godhead creates and annihilates the worlds, but He Himself remains always unchanged."

Text 20

drishöanta-trayena tu kramenedam labhyate. suryakanta-sthaniye brahmopadhau suryasyeva tasya kincit prakashah. dadhi-sthaniye shambhupadhau kshira-sthaniyasya na tadrq api prakashah. dasantara-sthaniye vishnupadhau tu purna eva prakasha iti. shri-sutah.

drishöanta-trayena-by three examples; tu-indeed; kramena-in sequence; idam-this; labhyate-is obtained; suryakanta-of suryakanta; sthaniye-in the place; brahmopadhau-the designation of Brahma; suryasya-of the sun; iva-like; tasya-of Him; kincit-something; prakashah.-manifestation; dadhi-sthaniye-in the place of curd; shambhupadhau-the designbation of Shiva; kshira-sthaniyasya-of the place of milk; na-not; tadrq-like that; api-even; prakashah-manifestation; dasantara-sthaniye-in the place of lamps; vishnupadhau-the designation of Vishnu; tu-but; purna-full; eva-indeed; prakasha-manifestation; iti-thus; shri-sutah-Shri Suta Gosvami.

The three examples given in the verses from Brahma-samhita may be understood in the following way. The example of the sun and the suryakanta jewels describes Brahma. In this way it is seen that Brahma is a very limited manifestation of the Supreme Lord. The example of milk and curd describes Shiva. In this way it is seen that Shiva is not like the Supreme Lord. The example of one lamp lighting other lamps describes Lord

Vishnu. In this way it is seen that Lord Vishnu is the Supreme Personality of Godhead Himself in all fullness. The verse quoted in the beginning of this anuccheda was spoken by Shri Suta Gosvami.

Anuccheda 14

Text 1

evam evaha tribhih

shivah shakti-yutah sakshat
tri-lingo guna-samvritah
vaikarikas taijasash ca
tamasash cety aham tridha

evam-thus; eva-indeed; aha-says; tribhih-by three; shivah--Lord Shiva; shakti-yutah-associated with material nature; sakshat-eternally; tri-lingah-in three features; guna-samvritah-covered by the modes of nature; vaikarika-one is called vaikarika; taijasas ca-another is called taijasa; tamasas ca-as well as tamasa; iti-thus; aham-egotism; tridha-three kinds.

The relative status of Brahma, Vishnu, and Shiva is also described in these words of Shrimad-Bhagavatam (10.88.3-5):

"The truth about Lord Shiva is that he is always covered with three material coverings: vaikarika, taijasa, and tamasa. Because of these three modes of material nature, he always associates with the external energy and egotism itself.*

Text 2

tato vikara bhagavan
shodashamishu kincana
upadhavan vibhutinam
sarvasam ashnute gatim

tatah-from that; vikara-transformations; abhavan-were; shodasha-sixteen; amisu-among them; kincana-something; upadhavan-pursuing; vibhutinam-of opulences; sarvasam-of all; ashnute-enjoys; gatim-goal.

"From egotism are manifested the sixteen elements. Pursuing these elements, the living entity enjoys various opulences.

Text 3

harir hi nirgunah sakshat
purushah prakriteh parah
sa sarva-drig upadrashöa
tam bhajan nirguno bhavet

harih-the Supreme Personality of Godhead, Vishnu; hi-certainly; nirgunah-transcendental to all material

qualities; sakshat-directly; purushah-the supreme enjoyer; prakriteh-material nature; parah-beyond; sa-He; sarva-drik-the seer of everything; upadrashöa-the overseer of everything; tam-Him; bhajan-by worshiping; nirgunah-transcendental to material qualities; bhavet-one becomes.

"Shri Hari, the Supreme Personality of Godhead, is □situated beyond the range of material nature. Therefore He is the supreme transcendental person. He can see everything inside and outside. Therefore He is the supreme overseer of all living entities. If someone takes shelter at His lotus feet and worships Him, he also attains a transcendental position."*

Text 4

shashvac-chakti-yutah prathamatas tavan nityam eva shaktya guna-samyavastha-prakriti-rupopadhina yuktah. guna-kshobhe sati tri-lingo guna-trayopadhih. prakaöaish ca sadbhis tair gunaih samvritash ca.

shashvac-chakti-yutah-shashvac-chakti-yutah; prathamatah-first; tavan-then; nityam-always; eva-indeed; shaktya-by the potency; guna-modes; samyaa-equality; avastha-situation; prakriti-of matter; rupa-form; upadhina-with the designations; yuktah.-with; guna-kshobhe-in agitation of the modes; sati-being so; tri-lingah-three features; guna-trayopadhih.-designatuions of the htree modes; prakaöaih-manifested; ca-and; sadbhih-being so; taih-by them; gunaih-by the modes; samvritah-with; ca-also.

The word "shashvac-chakti-yutah" means "In the beginning Lord Shiva is accompanied by his eternal potency." That is to say he is accompanied by the material feature where the modes of nature are balanced equally against each other, and no one of them dominates the others. The word "tri-lingah" means "when the modes are agitated, the equilibrium is broken, and the three material modes manifest their individual natures."

Text 5

nanu tama-upadhitvam eva tasya shruyate. katham tat-tad-upadhitvam. tatraha vaikarika iti.

nanu-is it not so?; tama-upadhitvam-the designation of ignorance; eva-indeed; tasya-of that; shruyate.-is heard; katham-how?; tat-tad-various; upadhitvam-the state of having designation; tatra-there; aha-says; vaikarika iti-the word vaikarika.

Here someone may ask: "The scriptures declare that Lord Shiva associates with the mode of ignorance. Why do you say, then, that he associates with all the modes?"

To this question this passage of Shrimad-Bhagavatam answers with the word "vaikarikah" (Lord Shiva associates with goodness, passion, and ignorance).

Text 6

aham ahan-tattvam hi tat-tad-rupena tridha. sa ca tad-adhishöhatety arthah. mukhyataya nastam namanyad guna-dvayam. gaunataya tv asta evety arthah.

aham-aham; ahan-tattvam-egotism; hi-indeed; tat-tad-rupena-in various forms; tridha.-three kinds; sa-he; ca-and; tat-of that; adhishöhata-the controller; iti-thus; arthah.-the meaning; mukhyataya-primary meaning na-not; astam-may be; nama-name; anyat-another; guna-dvayam.-two modes; gaunataya-with the secondary

meaning; tv-but; aste-is; eva-indeed; iti-thus; arthah-the meaning.

Here the word "aham" means "egotism", and "tridha" means "that egotism is manifested in three forms". The meaning is that Lord Shiva is the presiding deity of these three kinds of egotism. In this passage the direct meaning should not be accepted. The secondary meaning should be accepted in its place.

Text 7

tatas tena bhagavat-pratinidhi-rupenadhishöhitad ahan-tattvat shodasha vikara ye abhavann amishu vikareshu madhye sarvasam vibhutinam sambandhi kincana upadhavan. tad-upadhikatvena tam upasino gatim prapyam phalam labhate.

tatah-then; tena-by this; bhagavat-pratinidhi-rupena-as the representative of the Supreme Personality of Godhead; adhishöhitat-established; ahan-tattvat-from egotism; shodasha-sixteen; vikara-transformations; ye-which; abhavann-were; amishu-among them; vikareshu-transformations; madhye-in the midst; sarvasam-of all; vibhutinam-opulences; sambandhi-relationship; kincana-something; upadhavan-pursuing; tad-upadhikatvena-by that designation; tam-that; upasinah-worshipping; gatim-goal; prapyam-to be attained; phalam-result; labhate-obtains.

In this way Lord Shiva acts as a the representative of the Supreme Personality of Godhead. From egotism are manifested the sixteen (shodasha) transformations (vikarah) that are the material elements. The living entities pursue (kincana upadhavan) all (sarvasam) the opulences (vibhutinam) manifested among these elements. By worshipping Lord Shiva, they attain their goals (gatim).

Text 8

hi prasiddhau hetau va. haris tu prakriter upadhitah paras tad-dharmair asprishöah. ata eva nirguno 'pi kutas tri-lingatvadikam iti bhavah. tatra hetuh sakshad eva purusha ishvarah. na tu pratibimbavad vyavadhanenety arthah.

hi-hi; prasiddhau-in proof; hetau-in reason; va.-or; harih-Lord Krishna; tu-indeed; prakriteh-of matter; upadhitah-designated; parah-transcendental; tad-dharmaih-by those natures; asprishöah.-untouched; ata eva-therefore; nirgunah-nirguna; api-also; kutah-from where?; tri-lingatvadikam-beginning with the three features; iti-thus; bhavah.-the meaning; tatra-there; hetuh-the reason; sakshat-directly; eva-indeed; purusha-the Supreme Personality of Godhead; ishvarah.-the controller; na-not; tu-but; pratibimbavat-like a reflection; vyavadhanena-by separation; iti-thus; arthah-the meaning.

In the last of these verses the word "hi" means either "it is certainly well known" or "it is certainly proved". The words "harih purushah prakriteh parah" mean "Lord Hari is never touched by the material energy". For this reason, Lord Hari is said here to be "nirgunah" (beyond the modes of material nature). This being so, how is it possible that Lord Hari can come under the influence of the material modes? (It is not possible.) the reason Lord Hari never comes under the influence of the material modes is given in the words "sakshat purushah", which mean that He is the Supreme Personality of Godhead, the supreme controller. He is not a reflection of something else that is the true Supreme. He is the Supreme.

Text 9

atah vidyavidye mama tanu itivat tanu-shabdopadanat kutracit sattva-shaktitva-shravanam api prekshadi-matrenopakaritvad iti bhavah. ata eva sarvesham shiva-brahmadinam drik jnanam yasmāt tatha-bhūtaḥ sann upadrashōa tad-adi-sakshi bhavati. atas tam bhajan nirguno bhaved gunatita-phala-bhag bhavatiti. shri-shukah.

atah-therefore; vidyavidye mama tanu itivat-as in Shrimad-Bhagavatam 11.11.3; tanu-shabdopadanat-from the word "tanu"; kutracit-somewhere; sattva-shaktitva-the goodness potency; shravanam-hearing; api-even; preksha-with seeing; adi-beginning; matrena-merely; upakaritvat-because of helping; iti-thus; bhavah.-the meaning; ata eva-therefore; sarvesham-of all; shiva-brahmadinam-beginning with Siva and Brahma; drik-seeing; jnanam-knowledge; yasmāt-from which; tatha-bhūtaḥ-in that way; sann-being so; upadrashōa-the over-seer; tad-adi-of the living entities beginning with them; sakshi-the witness; bhavati.-is; atah-therefore; tam-Him; bhajan-worshiping; nirgunah-beyond the modes of nature; bhaved-may become; guna-the modes; atita-beyond; phala-the result; bhag-possessing; bhavati-is iti-thus; shri-shukah-Shri Sukadeva Gosvami.

Here the word "tanuh" is used in the same way as in Shrimad-Bhagavatam 11.11.3. In various places in the scriptures the potency of the Lord is described. In this way, merely by glancing, Lord Hari can perform various activities. That is the meaning. The word "upadrashōa" here means that Lord Hari is the witness. "Sarva-drik" means that Lord Hari has direct knowledge of Shiva, Brahma, and all other living entities. The words "tam bhajan nirguno bhaved" mean that a person who worships Lord Hari also transcends the influence of the material modes. The verses quoted in the beginning of this anuccheda were spoken by Shrila Shukadeva Gosvami.

Anuccheda 15

Text 1

ata eva vishnor eva parama-purushena sakshad abhedoktim aha

ata eva-therefore; vishnoh-Lord Vishnu; eva-indeed; parama-purushena-as the Supreme Personality of Godhead; sakshat-directly; abhedat-non-difference; uktim-statement; aha-says.

That Lord Vishnu is the Supreme Personality of Godhead Himself is confirmed by the following words, where the demigod Brahma describes Lord Vishnu (Shrimad-Bhagavatam 2.6.32):

Text 2

shrijami tan-niyukto 'ham
haro harati tad-vashah
vishvam purusha-rupena
paripati tri-shakti-dhrik. iti.

shrijami-do create; tat-by His; niyuktah-appointment; aham-I; harah-Lord Siva; harati-destroys; tad-vashah-under His subordination; vishvam-the whole universe; purusha-the Personality of Godhead; rupena--by His eternal form; paripati-maintains; tri-shakti-dhrik-the controller of three energies; iti.-thus.

"By His will, I create, Lord Shiva destroys, and He Himself, in His eternal form as the Personality of Godhead, maintains everything. He is the powerful controller of these three energies."*

Text 3

aham brahma. shrutish catra sa brahmana shrijati. sa rudrena vilapayati. so 'nutpattir alaya eva harih parah paramanandah iti mahopanishadi.

aham-I; brahma.-Brahma; shrutih-The sruti-sastra; ca-also; atra-here; sa-He; brahmana-by Brahma; shrijati.-creates; sa-He; rudrena-by Siva; vilapayati-destroys; sah-He; anutpattih-never born; alaya-the abode; eva-indeed; harih-Lord Hari; parah-the Supreme; paramanandah-full of transcendental bliss; iti-thus; mahopanishadi-in the Maha Upanisad.

Here the word "aham" (I) refers to Lord Brahma. That Lord Hari is the Supreme Personality of Godhead is also confirmed by the following words of the Maha Upanishad (2.3.14):

"Using Brahma as His agent, Lord Hari creates the material universe. Using Shiva as His agent, Lord Hari destroys the material universe. Lord Hari is the blissful Supreme Personality of Godhead. He was never born. He is the shelter in which everything rests."

Text 4

shri-brahma shri-naradam

shri-brahma-Shri Brahma; shri-naradam-to Shri Narada.

The verse quoted in the beginning of this anuccheda was spoken by Shri Brahma to Shri Narada.

Anuccheda 16

Text 1

tathaivaha

atranuvarnyate 'bhikshnam
vishvatma bhagavan harih
yasya prasada-jo brahma
rudrah krodha-samudbhavah. iti.

tatha-so; eva-indeed; aha-said; atra-here; anuvarnyate-is described; abhikshnam-again and again; vishvatma-the soul of the universes; bhagavan-the Supreme Personality of Godhead; harih-Hari; yasya-of whom; prasada-jah-born from the mercy; brahma-Brahma; rudrah-Siva; krodha-samudbhavah-born from the anger; iti-thus.

In Shrimad-Bhagavatam (11.5.1) it is also said:

"In this book the Supreme Personality of Godhead, Lord Hari, is described again and again. Lord Hari is the soul of the universe. From His mercy Brahma is born, and from His anger Shiva is born."

Text 2

atra shri-vishnur na kathita iti tena sakshad abheda evety ayatam. tad uktam sa u eva vishnuh iti.

atra-here; shri-vishnuh-Lord Vishnu; na-not; kathita-said; iti-thus; tena-by Him; sakshat-directly; abheda-not different; eva-indeed; iti-thus; ayatam-attained; tat-that; uktam-said; sa-He; u-indeed; eva-indeed; vishnuh-Vishnu; iti-thus.

Although the word "vishnu" is not expressly used here, Lord Vishnu is meant, for Lord Vishnu is not different from Lord Hari. This is confirmed by the following words of Shrimad-Bhagavatam (3.8.15):

"Lord Vishnu personally entered as the Supersoul."*

Text 3

shrutish ca purusho ha vai narayano 'kamayata. atha narayanad ajo 'jayata. yatah prajah sarvani bhutani.

shrutih-the Sruti-sastra; ca-laos; purushah-the Supreme Personality of Godhead; ha-indeed; vai-indeed; narayanah-Narayana; akamayata-desired; atha-then; narayanat-from Lord Narayana; ajah-Brahma; ajayata-was born; yatah-from whom; prajah-the living entities; sarvani-all; bhutani-elements.

In the Narayana Upanishad (1) it is said:

"Narayana is the Supreme Personality of Godhead. He desired, 'I shall create children'. From Narayana Brahma was born. From Narayana the living entities and material elements were manifested."

Text 4

narayanah param brahma
tattvam narayanah param
shritam satyam param brahma
purusham krishna-pingalam. iti.

narayanah-Narayana; param brahma tattvam-the Supreme Truth; narayanah-Narayana; param-Supreme; shritam-manifested; satyam-eternal; param brahma purusham-the Supreme Personality of Godhead; krishna-pingalam-with a dark complexion; iti-thus.

In the scriptures it is also said:

"Narayana is the Supreme Brahman. He is the Supreme Truth. He is the real, eternal Supreme Spirit. He is a person with a dark complexion."

Text 5

eko narayana asin na brahma na ca shankarah. sa murtir bhutva samacintayat. tata evaite vyajayanta

vishvo hiranyagarbho 'gnir varuna-rudrendrah iti ca.

ekah-one; narayana-Narayana; asit-was; na-not; brahma-Brahma; na-not; ca-and; shankarah-Siva; sa-this; murtih-form; bhutva-manifesting; samacintayat-thought; tata-then; eva-indeed; ete-they; vyajayanta-were born; vishvah-the universe; hiranyagarbhah-Brahma; agnih-Agni; varuna-rudrendrah-Varuna, Siva, and Indra; iti-thus; ca-also.

It is also said:

"In the beginning of creation there was only the Supreme Personality of Godhead, Narayana, and there was no existence of Brahma or Shiva.* Manifesting His transcendental form, Narayana began to think, and from His thinking were born the universe and the demigods Brahma, Agni, Varuna, Shiva, and Indra."

Text 6

tasmat tasyaiva varnaniyatvam api yuktam. shri-sutah.

tasmat-therefore; tasya-of Him; eva-indeed; varnaniyatvam-the state of being worthy to be described; api-also; yuktam-endowed; shri-sutah-Shri Suta Gosvami.

Therefore, for these reasons one should describe the glories of Lord Narayana. The verse quoted in the beginning of this anuccheda was spoken by Shrila Suta Gosvami.

Anuccheda 17

Text 1

nanu trayanam eka-bhavanam yo na pashyati vai bhidam. tatha na te mayy acyute 'je ca bhidam anv api cakshate ity adav abheda eva shruyate. puranantare ca vishnutas tayor bhede narakah shruyate. satyam. vayam api bhedam na brumah. parama-purushasyaiva tat-tad-rupam ity ekatmatvenaivopakrantatvat.

nanu-is it not so?; trayanam eka-bhavanam yo na pashyati vai bhidam-Shrimad-Bhagavatam 4.7.54; tatha na te mayy acyute 'je ca bhidam anv api cakshate ity adau-Shrimad-Bhagavatam 12.10.22; abheda-not different; eva-indeed; shruyate-described in the scriptures; puranantare-in another pUra; ca-also; vishnutah-from Lord Vishnu; tayoh-of them both; bhede-in difference; narakah-a resident of hell; shruyate-is described in the scriptures; satyam-truth; vayam-we; api-also; bhedam-difference; na-not; brumah-say; parama-purushasya-of the Supreme Personality of Godhead; eva-indeed; tat-tad-rupam-various forms; iti-thus; ekatmatvena-as one person; eva-indeed; upakrantatvat-from what was begun.

Here someone may protest: Is it not so that Shrimad-Bhagavatam (4.7.54) declares:

"One who does not consider Brahma, Vishnu, and Shiva, or the living entities in general, to be separate from the Supreme, and who knows Brahman, actually realizes peace. Others do not."*

Is it not also so that in Shrimad-Bhagavatam (12.10.22) Lord Vishnu Himself declares:

"The devotees do not think that I am different from the demigod Brahma."

In another Purana it is also said that anyone who thinks that Brahma and Shiva are different from Lord Vishnu becomes a resident of hell.

To this protest I give the following reply: That is true. We also say that Brahma and Shiva are not different from Lord Vishnu. From the very beginning we have said that even though He manifests many different forms, the Supreme Personality of Godhead remains one person.

Text 2

shivo brahma ca bhinna-svabhavaditaya drishyamano 'pi pralaye shrishöau ca tasmāt svatantra evanya ishvara iti na mantavyam. kintu vishnv-atmaka eva sa sa iti hi tatrarthah. tad uktam brahmani brahma-rupah sah ity adi.

shivah-Shiva; brahma-Brahma; ca-and; bhinna-svabhavaditaya-beginning with possessing a different nature; drishyamanah-being seen; api-also; pralaye-in annihilation; shrishöau-in creation; ca-also; tasmāt-from that; svatantra-independent; evanya-personally; ishvara-the controller; iti-thus; na-not; mantavyam-to be considered; kintu-however; vishnu-Lord Vishnu; atmaka-the Self; eva-indeed; sa-he; sa-he; iti-thus; hi-indeed; tatra-there; arthah-the meaning; tat-that; uktam-said; brahmani-in Brahma; brahma-rupah-the form of Brahma; sah-he; iti-thus; adi-beginning.

Although Shiva and Brahma may seem to be independent of Lord Vishnu, they are not truly independent in their duties of cosmic creation and annihilation. They are dependent on Lord Vishnu. That is the meaning of the word "vishnv-atmaka" applied to them. The word means that they are dependent on Lord Vishnu. This is also described in the following words of the Vamana Purana:

"The demigod Brahma takes shelter of the Supreme Personality of Godhead."

Text 3

na ca prakashasya sakshad-asakshad-rupatvadi taratamyam vayam kalpayamah. param shastram eva vadati. shastram tu darshitam. evam bhagavad-avataranukramanikasu trayanam bhedom angi-krityaiva kevalasya shri-dattasya ganana. soma-durvasasos tv aganana.

na-not; ca-and; prakashasya-of manifestation; sakshat-direct; asakshat-indirect; rupatva-having the form; adi-beginning with; taratamyam-gradations of higher and lower; vayam-we; kalpayamah-consider; param-best; shastram-scripture; eva-indeed; vadati-says; shastram-scripture; tu-but; darshitam-shown; evam-thus; bhagavad-avatara-of the incarnations of the Supreme Personality of Godhead; anukramanikasu-in the sequence; trayanam-of the three; bhedom-difference; angi-kritya-accepting; eva-indeed; kevalasya-transcendental; shri-dattasya-of Lord Dattatreya; ganana-consideration; soma-durvasasoh-of Siva and Durvasa Muni; tv-but; aganana-not consideration.

Brahma and Shiva are not direct incarnations of the Supreme Personality of Godhead. they are indirect incarnations. We consider that the Lord has different grades of incarnations, some direct and other indirect. This is explained in the best of scriptures. Among the varying grades of incarnations the guna-avatars Shiva and Brahma are accepted as different from the Supreme Lord. Dattatreya is counted among the direct incarnations, but Shiva and Durvasa Muni are not counted among the direct incarnations.

Text 4

kim ca brahma-vaivarte ca brahma-vakyam

naham shivo na canye ca
tac-chakty-ekamsha-bhaginah
bala-kriidanakair yadvat
kridate 'smabhir acyutah. iti.

kim-furthermore; ca-also; brahma-vaivarte-in the Brahma-vaivarta Purana; ca-also; brahma-vakyam-the words of Brahma; na-not; aham-I; shivah-Shiva; na-not; ca-also; anye-others; ca-and; tac-chakty-ekamsha-bhaginah-parts of a part of His potency; bala-kriidanakaih-with childhood pastimes; yadvat-when; kridate-plays; asmabhih-with us; acyutah-the infallible Lord; iti-thus.

This is also confirmed in the Brahma-vaivarta Purana, where Brahma says:

"I am not the Supreme, Shiva is not the Supreme, and the other demigods are not the Supreme either. We are parts of the parts of one of the Supreme Lord's potencies. As an adult plays with children, so the infallible Supreme Personality of Godhead plays with us."

Text 5

ata eva shrutau yam kamaye tam ugram krinomi. tam brahmanam tam rishim tam sumedham ity uktva mama yonir apasv antah iti shakti-vacanam.

ata eva-therefore; shrutau-in the Sruti-sastra; yam-which; kamaye-desire; tam-that; ugram-horrible; krinomi-I do; tam-that; brahmanam-to Brahma; tam-him; rishim-the sage; tam-him; sumedham-intelligence; iti-thus; uktva-said; mama-of me; yonih-the birth; apasv-in water; antah-at the end; iti-thus; shakti-of the potency; vacanam-the words.

In the Shruti-shastra, Shakti says:

"The Supreme Personality of Godhead says: When I desire to destroy the universe, I employ ferocious Shiva. When I desire to create the universe, I employ saintly intelligent Brahma. When I desire to maintain the universe, I Myself appear. I manifest a form that lies down on the Karana waters."

Text 6

apasv antar iti karanodashayi sucyate apo nara iti proktah ity adeh. yonih karanam.

apasv antah-in the water; iti-thus; karanodashayi-Karanodakashayi Vishnu; sucyate-is indicated; apah-apa; nara-nara; iti-thus; proktah-is said; iti-thus; adeh-beginning; yonih-yoni; karanam-cause.

Here the words "apasv antah" refer to Lord Karanodakashayi Vishnu. Here "apah" means "water" and yoni" means "cause" (karana).

Text 7

evam eva skande

brahmeshanadibhir devair
yat praptum naiva shakyate
tadvat svabhavah kaivalyam
sa bhavan kevalo harih. iti.

evam-thus; eva-indeed; skande-in the Skanda Purana; brahmeshanadibhih-beginning with Brahma and Siva; devaih-by the demigods; yat-what; praptum-to attain; na-not; eva-indeed; shakyate-is able; tadvat-to that extent; svabhavah-own nature; kaivalyam-liberation; sa-He; bhavan-Your Lordship; kevalah-alone; harih-Lord Hari iti..

In the Skanda Purana it is said:

"O Lord Hari, You alone are the Supreme Personality of Godhead. If Brahma, Shiva, and the demigods cannot accomplish something, then only You can accomplish it."

Text 8

tatha vishnu-samanya-darshinam doshash ca shruyate. yatha vaishnava-tantre

tatha-so; vishnu-samanya-equality with Lord Vishnu; darshinam-of they who see; doshash-the defect; ca-also; shruyate-is explained in the scriptures; yatha-as; vaishnava-tantre-in the Vaishnava Tantra

Persons who think Brahma and Shiva equal to Lord Vishnu make a great mistake. This is explained in the following words of the Vaishnava Tantra:

Text 9

na labheyuh punar bhaktim
harer aikantikim jadah
ekagrya-manasash capi
vishnu-samanya-darshinah iti.

na-not; labheyuh-attain; punah-again; bhaktim-devotional service; hareh-to Lord Hari; aikantikim-pure; jadah-dull; ekagrya-single-pointed; manasah-mind; ca-also; api-and; vishnu-samanya-darshinah-seeing to be equal to Lord Vishnu; iti-thus.

Fools who think Brahma and Shiva equal to Lord Vishnu do not attain pure devotion to Lord Hari."

Text 10

anyatra ca

yas tu narayanam devam
brahma-rudradi-daivataih
samatvenaiva viksheta
sa pashandi bhaved dhruvam. iti.

anyatra-in another place; ca-also; yah-any person who; tu-however; narayanam-the Supreme Personality of Godhead, the master of such demigods as Brahma and Siva;; devam--the Lord; brahma-Lord Brahma; rudra-Lord Siva; adi-and others; daivataih-with such demigods; samatvena-on an equal level; eva-certainly; viksheta-observes; sa-such a person; pashandi-pasandi; bhavet-must be; dhruvam-certainly; iti-thus.

In another place in the scriptures it is said:

"A person who considers demigods like Brahma and Shiva to be on an equal level with Narayana is to be considered an offender, a pashandi."*

Text 11

tatha ca mantra-varnah madhye vamanam asinam vishve deva upasate iti.

tatha-so; ca-also; mantra-varnah-the words of the mantra; madhye-in the midst; vamanam-Lord Vamana; asinam-seated; vishve-in the universe; deva-the demigods; upasate-worship; iti-thus

This is also confirmed by the following words of the Mantra-varna:

"Then Lord Vamana sat in the middle and all the demigods worshiped Him."

Text 12

nanu kvacid anya-shastre shivasyaiva parama-devatvam ucyate.

nanu-is it not so; kvacit-somewhere; anya-shastre-in another scripture; shivasya-of Lord Shiva; eva--indeed; parama-devatvam-the position of the Supreme Personality of Godhead; ucyate-is said.

Here someone may protest: Is it not true that in other scriptures it is said that Lord Shiva is the Supreme Personality of Godhead?

Text 13

satyam. tathapi shastrasya sarasaratva-vivekena tad badhitam iti. tatha ca padma-saivayor umam prati shri-shivena shri-vishnu-vakyam anukritam

satyam-true; tathapi-nevertheless; shastrasya-of scripture; sara-important; asaratva-and not important; vivekena-by distinguishing; tat-that; badhitam-refuted; iti-thus; tatha-so; ca-also; padma-saivayoh-in the Pamda Purana and Shiva Purana; umam-to Goddess Partvati; prati-to; shri-shivena-by Lord Siva; shri-vishnu-vakyam-the words of Lord Vishnu; anukritam-repeated

That is true. Still, when the scriptures consider what is good and true, they reject that idea. For example, in both the Padma Purana (Uttara-khanda 42.105-106) and the Shiva Purana, Lord Shiva repeats to Parvati the following words originally spoken by Lord Vishnu:

Text 14

tvam aradhya tatha shambho
grahishyami varam sada
dvaparadau yuge bhutva
kalaya manushadishu

tvam-you; aradhya-worshiping; tatha-so; shambhah-O Shiva; grahishyami-I will accept; varam-a boon; sada-always; dvapara-of Dvapara-yuga; aadau-in the beginning; yuge-in the yuga; bhutva-becoming; kalaya-by a part; manusha-human; adishu-beginning.

"O Shiva, I will accept this service from you: When the Dvapara-yuga has ended and the Kali-yuga has begun, I want you to incarnate among the human beings.

Text 15

svagamaih kalpitais tvam tu
janan mad-vimukhan kuru
mam ca gopaya yena syat
shrishöir eshottarottara. iti.

sva-own; agamaih-with scriptures; kalpitaih-imagined; tvam-you; tu-indeed; janan-the people; mad-vimukhan-averse to me; kuru-make; mam-Me; ca-also; gopaya-conceal; yena-by which; syat-may be; shrishöih-creation; esha-this; uttarottara-more and more; iti-thus.

"In Kali-yuga, mislead the people in general by propounding imaginary meanings for the Vedas to bewilder them.* In this way turn the people away from Me. Make them averse to Me. Hide Me from them."

Text 16

varahe ca
esha moham shrijamy ashu
yo janan mohayishyati
tvam ca rudra maha-baho
moha-shastrani karaya

varahe-in the Varaha Purana; ca-and; esha-he; moham-illusion; shrijami-create; ashu-quickly; yah-who; janan-the people; mohayishyati-will be bewildered; tvam-you; ca-and; rudra-Shiva; maha-bahah-O mighty armed one; moha-shastrani-bewildering scriptures; karaya-please do.

In the Varaha Purana Lord Vishnu says:

"I will create a situation where the people will be bewildered. O mighty-armed Shiva, please write books that will bewilder the people.

Text 17

atathyani vitathyani
darshayasva maha-bhuja
prakasham kuru catmanam
aprakasham ca mam kuru

atathyani-without the truth; vitathyani-with lies; darshayasva-please show; maha-bhuja-O mighty-armed one; prakasham-manifestation; kuru-do; ca-and; atmanam-yourself; aprakasham-unmanifested; ca-also; mam-Me; kuru-please do.

"O mighty-armed Shiva, please write books that preach many lies and conceal the real truth. Make yourself prominent, and conceal Me."

Text 18

purananam ca madhye yad yat sattvika-kalpa-kathamayam tat tat shri-vishnu-mahima-param. yad yat tamasa-kalpa-kathamayam tat tac chivadi-mahima-param iti shri-vishnu-pratipadaka-puranasyaiva samyag-jnana-pradatvam sattvat sanjayate jnanam iti darshanat.

purananam-of the Puranas; ca-and; madhye-in the midst; yad yat-whatever; sattvika-kalpa-kathamayam-descriptions that are true and good; tat tat-they; shri-vishnu-mahima-param-devoted to the glories of Lord Vishnu; yad yat-whaetver; tamasa-kalpa-kathamayam-descriptions manifested from the mode of ignroance; tat tat-that; shivadi-mahima-param-the glories of Siva and others; iti-thus; shri-vishnu-pratipadaka-puranasya-of a Purana that describes the glories of Lord Vishnu; eva-indeed; samyag-jnana-pradatvam-giving true knowledge; sattvat sanjayate jnanam iti darshanat-from the description in Bhagavad-gita 14.17.

The Puranas in the mode of goodness glorify Lord Vishnu, whereas the Puranas in the mode of ignorance glorify Lord Shiva and others. Therefore the Puranas that glorify Lord Vishnu present the actual truth. This is also confirmed by the following words of Bhagavad-gita (14.17):

"From the mode of goodness real knowledge develops."*

Text 19

tatha ca matsye
sattvikeshu ca kalpeshu
mahatmyam adhikam hareh
rajaseshu ca mahatmyam
adhikam brahmano viduh

tatha-so; ca-and; matsye-in the Matsya Purana; sattvikeshu-in goodness; ca-also; kalpeshu-in

determination; mahatmyam-glory; adhikam-better; hareh-of Lord Hari; rajaseshu-in passionm; ca-and; mahatmyam-glorification; adhikam-better; brahmanah-of Brahma; viduh-they know.

In the Matsya Purana (53.67-68) it is also said:

"The sages know that the glorification of Lord Hari, which is contained in the goodness Puranas is better than the glorification of Brahma, which is contained in the passion Puranas.

Text 20

tadvad agnesh ca mahatmyam
tamaseshu shivasya ca
sankirneshu sarasvatyah
pitrinam ca nigadyate. iti.

tadvat-in the same way; agneh-of Agni; ca-and; mahatmyam-the glorification; tamaseshu-in ignorance; shivasya-of Shiva; ca-also; sankirneshu-expanded; sarasvatyah-of Sarasvati; pitrinam-of the Pitas; ca-also; nigadyate-said; iti-thus.

"The sages also say that the glorification of Lord Hari is better than the glorification of Shiva and Agni, which is contained in the ignorance Puranas, and the glorification of Lord Hari is also better than the glorification of Sarasvati and the Pitas, which is contained in a host of miscellaneous scriptures."

Text 21

vaishnavam naradiyam ca
tatha bhagavatam shubhe
garudam ca tatha padmam
varaham shubha-darshane

vaishnavam-Vishnu; naradiyam-Narada; ca-and; tatha-so; bhagavatam-Shrimad-Bhagavatam; shubhe-O beautiful one; garudam-Garuda; ca-also; tatha-so; padmam-Padma; varaham-Varaha; shubha-darshane-O beautiful one.

In the Matsya Purana, Lord Shiva also says:

"O beautiful one, it is said that the Puranas in the mode of goodness are: 1. Vishnu, 2. Narada, 3. Shrimad-Bhagavatam, 4. Garuda, 5. Padma, and 6. Varaha.

Text 22

brahmandam brahma-vaivartam
markandeyam tathaiva ca
bhavishyam vamanam brahmyam
rajasani nigadyate

brahmandam-Brahmanda; brahma-vaivartam-Brahma-vaivarta; markandeyam-Markandeya; tatha-so; eva-

indeed; ca-also; bhavishyam-Bhavishya; vamanam-Vamana; brahmyam-Brahma; rajasani-in the mode of passion; nigadyate-is said.

"It is said that the Puranas in the mode of passion are: 1. Brahmanda, 2. Brahma-vaivarta, 3. Markandeya, 4. Bhavishya, 5. Vamana, and 6. Brahma.

Text 23

matsyam kurmam tatha laingam
shaivam skandam tathaiva ca
agneyakam tathaitani
tamasani nigadyate. ity adi.

matsyam-Matsya; kurmam-Kurma; tatha-so; laingam-Linga; shaivam-Siva; skandam-Skanda; tatha-so; eva-indeed; ca-and; agneyakam-Agni; tatha-so; etani-they; tamasani-in ignorance; nigadyate-is said; iti-thus; adi-beginning.

"It is said that the Puranas in the mode of ignorance are: 1. Matsya, 2. Kurma, 3. Linga, 4. Shiva, 5. Skanda, and 6. Agni."

Text 24

ata uktam skande shanmukham prati shri-shivena

shiva-shastreshu tad grahyam
bhagavac-chastra-yogi yat
paramo vishnur evaikas
taj jnanam moksha-sadhanam
shastranam nirnayas tv
eshas tad anyan mohanaya hi. iti.

ata-therefore; uktam-said; skande-in the Skanda Purana; shanmukham-Karttikeya; prati-to; shri-shivena-by Lord Siva; shiva-of Siva; shastreshu-in the scriptures; tat-that; grahyam-to be accepted; bhagavac-chastra-yogi-appropriate for the scriptures of Lord Vishnu; yat-what; paramah-Supreme; vishnuh-Lord Vishnu; eva-indeed; ekah-one; taj-that; jnanam-knowledge; moksha-sadhanam-bringing liberation; shastranam-of scriptures; nirnayah-the conclusion; tv-indeed; eshas-this; tat-that; anyan-another; mohanaya-for bewilderment; hi-indeed; iti-thus.

In the Skanda Purana, Lord Shiva tells Karttikeya:

"The statements of the Shiva scriptures should be accepted only when they agree with the Vishnu scriptures. Lord Vishnu is the only Supreme Lord, and knowledge of Him is the path to liberation. That is the conclusion of all the scriptures. Any other conclusions are meant only to bewilder the people."

Text 25

tathaiva ca drishöam moksha-dharme narayaniyopakhyane. vaishampayana uvaca

tatha-so; eva-indeed; ca-also; drishöam-seen; moksha-dharme-in the Moksha-dharma; narayaniyopakhyane-in the story of Lord Narayana; vaishampayana uvaca-Vaishampayana said.

This is also seen in the following passage of the Moksha-dharma, Narayaniyopakhyana, where Vaishampayana says:

Text 26

sankhyam yogah pancaratram
vedah pashapatam tatha
jnanany etani rajarshe
viddhi nana-matani vai

sankhyam-sankhya; yogah-yoga; pancaratram-Pancaratra; vedah-Vedas; pashapatam-Saiva-sastras; tatha-so; jnanani-knowledges; etani-these; rajarshe-O saintly king; viddhi-please know; nana-matani-various opinions; vai-indeed.

"O saintly king, please know that there are many different philosophies, such as the sankhya, yoga, pancaratra, Vedic, and Shaiva philosophies.

Text 27

sankhyasya vakta kapilah
paramarshih sa ucyate
hiranyagarbho yogasya
vetta nanyah puratanah

sankhyasya-of sankhya; vakta-the speaker; kapilah-Kapila; paramarshih-the great sage; sa-he; ucyate-is said; hiranyagarbhah-Brahma; yogasya-of yoga; vetta-the know; na-not; anyah-another; puratanah-ancient.

"The great sage Kapila is the propounder of the sankhya philosophy. Ancient Brahma is the knower of yoga. No one is like him.

Text 28

apantarathamash caiva
vedacaryah sa ucyate
pracinagarbham tam rishim
pravadanti hi kecana

apantarathamah-Apantaratama; ca-also; eva-indeed; veda-of the Vedas; acaryah-the teacher; sa-he; ucyate-is said; pracinagarbham-Pracinagarbha; tam-him; rishim-the sage; pravadanti-call; hi-indeed; kecana-some.

"The sage Apantaratama is said to be the teacher of the Vedas. Some call him by the name Pracinagarbha.

Text 29

uma-pator bhuta-patih
shrikanöho brahmanah sutah
uktavan idam avyagro
jnanam pashupatam shivah

uma-patoh-of the husband of Parvati; bhuta-patih-the master of the ghosts; shrikanöhah-who has a beautiful neck; brahmanah-of Brahma; sutah-the son; uktavan-said; idam-this; avyagrah-detached; jnanam-knowledg; pashupatam-Shaiva; shivah-Lord Shiva.

"Lord Shiva, who is Brahma's son, Parvati's husband, and the ghosts' master, and who has a glorious neck and is detached from material life, spoke the Shaiva philosophy.

Text 30

pancaratrasya kritsnasya
vakta tu bhagavan svayam
sarveshu ca nripa-shreshöha
jnaneshv eteshu drishyate

pancaratrasya-of pancaratra; kritsnasya-entire; vakta-the speaker; tu-indeed; bhagavan-the Supreme Personality of Godhead; svayam-Himself; sarveshu-in all; ca-also; nripa-shreshöha-O best of kings; jnaneshv-in knowledges; eteshu-in these; drishyate-is seen.

"The Supreme Personality of Godhead is Himself the speaker of the pancaratra philosophy. O best of kings, the pancaratra philosophy is seen as the best of all the philosophies.

Text 31

yathagamam yatha-jnanam
nishöha narayanah prabhuh
na cainam evam jananti
tamo-bhuta visham-pate

yatha-as; agamam-scripture; yatha-as; jnanam-knowledge; nishöha-faith; narayanah-Narayana; prabhuh-the Lord; na-not; ca-also; enam-to Him; evam-thus; jananti-know; tamobhuta-manifested in the mode of ignorance; visham-pate-O king.

"To whatever extent one understands the scriptures and knows the truth of spiritual life, to that extent one will have faith that Lord Narayana is the Supreme Personality of Godhead. O king, persons who are trapped in the mode of ignorance cannot understand that Narayana is the Supreme Lord.

Text 32

tam eva shastra-kartarah
pravadanti manishinah
nishöham narayanam rishim
nanyo 'stiti vaco mama

tam-Him; eva-certainly; shastra-kartarah-the authors of the scriptures; pravadanti-say; manishinah-wise; nishöham-faith; narayanam-Narayana; rishim-sage; na-not; anyah-another; asti-is; iti-thus; vacah-words; mama-of me.

The wise authors of the scriptures declare that Narayana is the Supreme Lord. The sages place their faith in Lord Narayana. None but Him is the Supreme. Those are my words.

Text 33

nihsamshayeshu sarveshu
nityam vasati vai harih
samshayad dhetu-valanan
nadyavasati madhavah

nihsamshayeshu-without doubt; sarveshu-in all; nityam-always; vasati-resides; vai-indeed; harih-Lord Krishna; samshayat-from doubt; hetu-cause; valanat-from the action; na-not; adhyavasati-resides; madhavah-Lord Krishna.

"Lord Hari always stays with persons who have faith in Him. He does not stay among the faithless.

Text 34

pancaratra-vido ye tu
yathakrama-para nripa
ekanta-bhavopagatas
te harim pravishanti vai

pancaratra-the pancaratra; vidah-know; ye-who; tu-indeed; yatha-as; krama-sequence; para-devoted; nripa-O king; ekanta-bhavopagatah-pure devotees; te-they; harim-Lord Krishna; pravishanti-attain; vai-indeed.

O king, the pure devotees, who know the truths explained in the Pancaratras, attain the company of Lord Hari.

Text 35

sankhyam yogash ca sanatane dve
vedash ca sarve nikhile 'pi rajan
sarvaih samastair rishibhir nirukto
narayanam vishvam idam puranam. iti.

sankhyam-sankhya; yogah-yoga; ca-and; sanatane-eternal; dve-two; vedah-the Vedas; ca-and; sarve-all; nikhile-all; api-also; rajan-O king; sarvaih-by all; samastaih-by all; rishibhih-the sages; niruktah-said; narayanam-Narayana; vishvam-universe; idam-this; puranam-ancient; iti-thus.

"Sankhya and yoga are both eternal. All the Vedas are also eternal. All the sages declare that Lord Narayana is the ancient Supreme Personality of Godhead, the master of all the worlds."

Text 36

atra apantarata mah it i sh ri-krish na-dvaipayana sya i va jan man ta ra-na ma-vish esha it i ta tra i va j ne ya m. a tra i va m vy ak hye ya m pa n ca ra tra-sa m ma ta m sh ri-na ra ya na m e va sar vott a ma t ve na va k tum na na-ma ta m dar shay a ti san khy a m it i. ta tra pa n ca ra tra m e va ga ri shö ham a ca shö e pa n ca ra tra sye ty a da u bha ga van svay a m it i.

atra-here; apantarata mah-apantarata ma; it i-thus; sh ri-krish na-dvaipayana sya-of Sh ri Kr ish na-dvaipayana Vyasa; e va-cer tain ly; jan ma-birth; an ta ra-in an oth er; na ma-na me; vi sh esha-spe ci fic; it i-thus; ta tra-there; e va-in deed; j ne ya m-to be known; a tra-here; e va-m thus; vy ak hye ya m-to be ex plained; pa n ca ra tra-of the Pan ca ra tras; sa m ma ta m-the con clu sion; sh ri-na ra ya na m-Sh ri Na ra ya na; e va-in deed; sar vott a ma t ve na-as the best of all; va k tum-to say; na na-ma ta m-var ious op in ions; dar shay a ti-reveal; san khy a m-san khy a; it i-thus; ta tra-there; pa n ca ra tra m-Pan ca ra tra; e va-in deed; ga ri shö ham-the best; a ca shö e-says; pa n ca ra tra sya-of Pan ca ra tra; it i-thus; a da u-beg in ning; bha ga van-the Su pre me Per son ality of God head; svay a m-per son ally; it i-thus.

Here the word "apantarata ma" is Sh ri Kr ish na-dvaipayana Vyasa's name in a previous birth. These verses explain that all these different philosophies ultimately lead to the Pan ca ra tra philosophy, which declares that Lord Na ra ya na is the su pre me mas ter of all. The verse quoted here in text 30 specifically declares that the Pan ca ra tra philosophy is the best of all philosophies.

Text 37

atha dvau bhuta-sargau loke 'smin daiva asura eva it i sh ri-gi ta su shru ya te.

atha-now; dvau bhuta-sargau loke 'smin daiva asura eva it i sh ri-gi ta su-in Bhagavad-gi ta 16.6; shru ya te-is heard.

In Bhagavad-gi ta (16.6) the Su pre me Per son ality of God head de clares:

"O son of Pritha, in this world there are two kinds of created beings. One is called the divine and the other the demoni c."*

Text 38

yad e va ta ni na na-ma ta ni it y uk ta m tat tva su ra prak ri ty-anu sa re ne ty e va j ne ya m. da i va-prak ri ta ya s tu tat-tat-sar va va lo ka ne na pa n ca ra tra-pra ti pa dye sh ri-na ra ya na e va pa ry a va sy an ti ty a ha sar vesh v it i. asu ra m tu ni n da ti na ca i na m it i.

yad e va-there fore; ta ni na na-ma ta ni it y uk ta m-said in the pas sage be gin nignw ith the words "na na-ma ta ni"; tat tva-truth; asura-asura; prak ri ty-anu sa re na-following mat ter; it i-thus; e va-in deed; j ne ya m-to be

known; daiva-prakritayah-who have a spiritual nature; tu-but; tat-tat-various; sarva-all; avalokanena-by seeing; pancaratra-pratipadye-explained in the Pancaratra; shri-narayana-Shri Narayana; eva-indeed; paryavasyanti-comes to the conclusion; iti-thus; aha-said; sarveshv iti-in the passage beginning with the word sarvesu; asuramh-the demons; tu-but; nindati-criticizes; na cainam iti-the passage beginning with the words "na cainam".

In these verses (beginning with text 26) the demonic and saintly natures are both described. In the words beginning with the verse quoted here in text 30 it is said that the final conclusion of the Pancaratra philosophy is the understanding that Lord Narayana is the Shri Supreme Personality of Godhead. In the verse quoted here and in text 31 the demons are criticized.

Text 39

tad uktam vishnu-dharmagni-puranayoh

dvau bhuta-sargau loke 'smin
daiva asura eva ca
vishnu-bhaktah smrito saiva
asuras tad-viparyayah. iti.

tat-that; uktam-said; vishnu-dharmagni-puranayoh-in the Vishnu, Dharma, and Agni Puranas; dvau-two; bhuta-of the living beings; sargau-dispositions; loke-in the world; asmin-in this; daiva-godly; asura-demonic; eva-certainly; ca-and; vishnu-bhaktah-a devotee of Lord Vishnu; smritah-remembered; daiva-godly; asurah-demonic; tad-viparyayah-the opposite of that; iti-thus.

In the Vishnu Purana, Dharma Purana, and Agni Purana it is said:

"There are two classes of men in the created world. One consists of the demonic and the other of the godly. The devotees of Lord Vishnu are the godly, whereas those who are just the opposite are called demons."*

Text 40

nanu tatra tatra mataya eva drishyante. tatraha tam eveti. pancaratretara-shastra-kartaro hi dvi-vidhah kincij-jnah sarva-jnash ca. tatradya yatha sva-sva-jnananusarena yat kincit tattvaika-desham vadanti. tat tu samudraika-desha-varnanam samudra iva purna-tattve shri-narayana eva paryavasyatiti te tam eva kincid vadanti.

nanu-is it not so; tatra tatra-there; mataya-opinions; eva-indeed; drishyante-are seen; tatra-there; aha-said tam eva iti-the words "tam eva"; pancaratra-Pancartara; itara-other; shastra-scriptures; kartarah-authors; hi-indeed; dvi-vidhah-two kinds; kincij-jnah-they who have some knowledge; sarva-jnah-they who have all knowledge; ca-also; tatra-there; adyah-the former; yatha-as; sva-sva-jnana-one's own knowledge; anusarena-according to; yat-what; kincit-something; tattva-truth; eka-only; deshah-place; vadanti-say; tat-that; tu-but; samudra-ocean; eka-only; desha-place; varnanam-description; samudra-ocean; iva-like; purna-full; tattve-truth; shri-narayana-Shri Narayana; eva-indeed; paryavasyati-concludes; iti-thus; te-they; tam-Him; eva-indeed; kincit-something; vadanti-say.

Here someone may protest: Is it not true that there are many different philosophies, and they are all valid

in their own way?

To this protest a reply may be given by quoting the verse given here in text 32. Aside from the author of the Pancaratras, the authors of the scriptures are of two kinds: 1. persons who have some knowledge, and 2. persons who have all knowledge. The first of these, the persons who have some knowledge, can describe some portions of the truth, according to what they have the power to understand of it. It is very difficult to describe the entire ocean, but one may describe a portion of it. The glories of Lord Narayana are vast like an ocean. Therefore these authors of scripture are able to describe only a certain portion of them.

Text 41

ye tu sarvajnas te caivam abhiprayanti nasmabhir asuranam mohanartham eva kritani shastrani. kintu daivanam vyatirekena bodhanartham.

ye-who; tu-but; sarvajnah-knowing all; te-they; ca-and; evam-thus; abhiprayanti-intend; na-not; asmabhih-by us; asuranam-of demons; mohanartham-for bewilderment; eva-indeed; kritani-done; shastrani-books; kintu-however; daivanam-of godly; vyatirekena-by contrast; bodhanartham-for enlightening.

Scripture authors who have all knowledge do not think 'Let us write misleading things to bewilder the demons'. On the contrary, they think 'Let us write things to enlighten the godly'.

Text 42

te hi rajas-tamah-shavalasya khandasya ca tattvasya tatha klesha-bahulasya sadhanasya ca pratipadakany etani shastrani drishöva vedamsh ca durgaman drishöva ca nirvidya sarva-vedartha-sarasya shuddhakhanda-tattva-shri-narayanasya sukhamaya-tad-aradhanasya ca sushöhu pratipadake pancaratre eva gadham pravekshyantiti.

te-they; hi-indeed; rajah-passion; tamah-ignorance; shavalasya-barbarian; khandasya-broken; ca-and; tattvasya-truth; tatha-so; klesha-bahulasya-of many troubles; sadhanasya-of the method; ca-and; pratipadakani-proved; etani-these; shastrani-scriptures; drishöva-seeing; vedamsh-the Vedas; ca-and; durgaman-difficult to follow; drishöva-seeing; ca-and; nirvidya-being dissatisfied; sarva-all; veda-Vedas; artha-the meaning; sarasya-of the best; shuddha-pure; akhanda-unbroken; tattva-truth; shri-narayanasya-of Lord Narayana; sukhamaya-consisting of happiness; tat-of Him; aradhanasya-of the worship; ca-and; sushöhu-clearly; pratipadake-proved; pancaratre-in the Pancaratra; eva-indeed; gadham-firmly; pravekshyanti-will explain; iti-thus.

Seeing that the imperfect scriptures in the modes of passion and ignorance bring only a host of troubles, and also seeing that the original Vedas are very difficult to follow properly, and thus being very dissatisfied with both of them, the all-knowing scripture authors affirm the superiority of the Pancaratras, which describe the pure absolute truth, Lord Narayana, and the worship of Lord Narayana, which is very easy to perform.

Text 43

tad etad aha nihsamshayeshv iti. tasmät jhaöiti vedartha-pratipattaye pancaratram evadhyetavyam ity aha pancaratreti. yata evam tata upasamharati sankhyam ca yogash ceti.

tat-this; etat-that; aha-said; nihsamshayeshv iti-in the verse beginning with the word nihsamsayesu; tasmāt-from that; jhāñiti-at once; vedārtha-the meaning of the Vedas; pratipattaye-to establish; pancaratram-thew Pancaratra; eva-certainly; adhyetavyam-to be studied; iti-thus; aha-said; pancaratra iti-the verse beginning with the word "pancaratra; yata-from that; evam-thus; tata-from that; upasamharati-concludes; sankhyam ca yogash ca iti-the verse beginning with the words "sankhyam ca yogash ca".

This is confirmed in the Moksha-dharma verse quoted here in text 33. In the Moksha-dharma verse quoted here in text 34, it is said that to quickly understand the true meaning and purpose of the Vedas one should study the Pancaratras. That conclusion is given its final form in the Moksha-dharma verse quoted in this anuccheda in text 35.

Text 44

tad evam pancaratra-pratipadya-rupasya shri-bhagavata evam utkarshe sthite atmaramash ca munayah ity ady asakrid apurvam upadishata shri-bhagavatena pratipadya-rupasya tasya kim utety api vivecaniyam.

tat-that; evam-thus; pancaratra-of the Pancaratras; pratipadya-to be established; rupasya-of the form; shri-bhagavata-of the Supreme Personality of Godhead; evam-thus; utkarshe-position of being most exalted; sthite-situated; atmaramash ca munayah ity adi-in Shrimad-Bhagavatam 1.7.10; asakrit-many times; apurvam-unprecedented; upadishata-shows; shri-bhagavatena-by Shrimad-Bhagavatam; pratipadya-rupasya-the form to be proved; tasya-of that; kim uta-how much more?; iti-thus; api-also; vivecaniyam-to be said.

That the form of the Supreme Personality of Godhead is the original, the highest feature of the Supreme is the truth taught in the Pancaratras. This truth is also confirmed by the following words of Shrimad-Bhagavatam (1.7.10):

"All different varieties of atmaramas (those who take pleasure in atma, or spirit self), especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls."*

What more need be said?

Text 45

tad etad uktanusanena sada-shiveshvara-tri-devi-rupa-vyuhā 'pi nirastah. tasmad eva ca shri-bhagavat-purushayor eva shaivagame sadashivadi-samjñe tan-mahima-khyapanaya dhṛite iti gamyate. sarva-shastra-shiromanau shri-bhagavate tu tri-devyam eva tat-taratamya-jijnāsa. puruṣa-bhagavato tu tat-prasanga eva naṣṭi.

tat-this; etat-that; ukta-said; anusarena-following; sada-shiveshvara-of Lord Sadashiva; tri-devi-rupa-vyuhah-the forms of the three goddesses; api-also; nirastah-rejected; tasmāt-therefore; eva-indeed; ca-also; shri-bhagavat-purushayor-of the Supreme Personality of Godhead and the puruṣa-avatara; eva-indeed; shaivagame-in the Shiava scriptures; sadashiva-with Lord Sadashiva; adi-beginning; samjñe-names; tan-mahima-khyapanaya-for describing His glories; dhṛite-held; iti-thus; gamyate-is attained; sarva-shastra-shiromanau-in the crest jewel of all scriptures; shri-bhagavate-in Shrimad-Bhagavatam; tu-but; tri-devyam-in the three goddesses; eva-indeed; tat-taratamya-of the gradations of higher and lower; jijnāsa-the desire to understand; puruṣa-bhagavato-of the puruṣa-avatara and the Supreme Personality of Godhead; tu-but; tat-prasanga-in association with Him; eva-indeed; na-not; asti-is.

In may also be noted in the context of these words that Lord Shadashiva is not the same as the demigod Shiva of the three guna-avatars. In the Shiva scriptures it is clearly said that Lord Sadashiva is an expansion of the purusha-avatara and the Supreme Personality of Godhead. In Shrimad-Bhagavatam (in Canto Ten. Chapter Eighty-nine), the crest jewel of all scriptures, the question "Who is the most exalted of the three guna-avatars?" is raised. In the answer given there it is clear that the demigod Shiva is not an expansion of the Supreme Personality of Godhead and the purusha-avatara.

Text 46

brahmadayo yat krita-setu-pala
yat karanam vishvam idam ca maya
ajna-kari yasya pishaca-carya
aho vibhumnash caritam vidambanam

brahmadayah-demigods like Brahma; yat-whose; krita-activities; setu-religious rites; palah-observers; yat-one who is; karanam-the origin of; vishvam-the universe; idam-this; ca-also; maya-material energy; ajna-kari-order carrier; yasya-whose; pishaca-devilish; carya-activity; ahah-O my Lord; vibhumnah-of the great; caritam-character; vidambanam-simply imitation.

The demigod Lord Shiva is described in the following words of Shrimad-Bhagavatam (3.14.29):

"Demigods like Brahma also follow the religious rites observed by him (Shiva). He (Shiva) is the controller of the material energy, which causes the creation of the material world. he is great, and therefore his devilish activities are simply imitation."*

Text 47

ity asya tritiye gunavataratvena parameshvarabheda-drishöya tathatvam uktam iti jneyam.

iti-thus; asya-of this; tritiye-in the Third Canto; gunavataratvena-as a guna-avatar; parameshvarabheda-drishöya-by the explanation that he is different from the Supreme Personality of Godhead; tathatvam-the state of being like that; uktam-said; iti-thus; jneyam-to be known.

From these words of Shrimad-Bhagavatam it should be understood that the demigod Shiva is one of the guna-avatars. He is different from the Supreme Personality of Godhead.

Text 48

nanu

na te giritrakhila-loka-pala-
virinca-vaikunöha-surendra-gamyam
jyotih param yatra rajas tamash ca
sattvam na yad brahma nirasta-bhedam

ity asya tasya paratvam shruyate evashöame.

nanu-is it not said?; na-not; te-of your Lordship; giritra-O king of the mountains; akhila-loka-pala-all the directors of departments of material activities; virinca-Lord Brahma; vaikunöha-Lord Vishnu; surendra-the king of heaven; gamyam-they cann understand; jyotih-effulgence; param-transcendental; yatra-wherein; rajah-the mode of passion; tamash ca-and the mode of ignorance; sattvam-the mode of goodness; na-not; yad brahma-which is impersonal Brahma; nirasta-bhedam -without distinction between demigods and human beings; iti-thus; asya-of Him; tasya-of Him; paratvam-supremacy; shruyate-is heard; eva-indeed; ashöame-in the Eighth Canto.

Here someone may protest: Is it not so that the following words are found in the Eighth Canto of Shrimad-Bhagavatam (8.7.31):

"O Lord Girisha, since the impersonal Brahman effulgence is transcendental to the material modes of goodness, passion, and ignorance, the various directors of the material world certainly cannot appreciate it or even know where it is. It is not understandable even to Lord Brahma, Lord Vishnu, or the King of heaven, Mahendra."*

These words of Shrimad-Bhagavatam's Eighth Canto clearly show that Lord Shiva is the Supreme Personality of Godhead.

Text 49

maivam. mahimna stuyamana hi deva viryena vardhate iti vaidika-nyayena tad-ayukteh. sa hi stavah kalakuöa-nashartham eva.

ma-not; evam-like that; mahimna-glory; stuyamana-praising; hi-indeed; deva-demigods; viryena-with power; vardhate-increase; iti-thus; vaidika-of the Vedas; nyayena-by the example; tad-ayukteh-not logical for that; sa-that; hi-indeed; stavah-prayer; kalakuöa-nashartham-to destroy the kalakuta poison; eva-indeed.

To this protest I reply: It is not so. The idea that Lord Shiva is the Supreme Personality of Godhead is disproved by the following words of the Vedas:

"By glorifying Lord Vishnu, the demigods become powerful."

The Shrimad-Bhagavatam verse you quoted was an appeal to Lord Shiva begging him to destroy the ocean of Kalakuöa poison.

Text 50

tatraiva prite harau bhagavati priye 'ham sa-caracarah iti.

tatra-there; eva-indeed; prite harau bhagavati priye 'ham sa-caracarah iti-Shrimad-Bhagavatam 8.7.40.

In that same chapter of Shrimad-Bhagavatam (8.7.40) Lord Shiva himself affirms the supremacy of Lord Vishnu. Shiva says:

"My dear gentle wife Bhavani, when one performs benevolent activities for others, the Supreme Personality

of Godhead, Hari, is very pleased. And when the Lord is pleased, I am also pleased, along with all other living creatures."*

Text 51

tatha navame

vayam na tata prabhavama bhumni.
yasmin pare 'nye 'py aja-jiva-koshah
bhavanti kale na bhavanti hidrishah
sahasrasho yatra vayam bhramamah. iti.

tatha-so; navame-in the Ninth Canto; vayam-we; na-not; tata-O my dear son; prabhavama-sufficiently able; bhumni-unto the great Supreme Personality of Godhead; yasmin-in whom; pare-in the Transcendence; anye-others; api-even; aja-Lord Brahma; jiva-the living entities; kosha-the universes; bhavanti-can become; kale-in due course of time; na-not; bhavanti-can become; hi-indeed; idrishah-like this; sahasrashah-many thousands and millions; yatra-wherein; vayam-all of us; bhramamah-are rotating; iti-thus.

That Lord Shiva is not the Supreme Personality of Godhead is also confirmed by these words of Shrimad-Bhagavatam (9.4.56) where Lord Shiva himself explains:

"My dear son, I, Lord Brahma, and the other demigods, who rotate within this universe under the misconception of our greatness, cannot exhibit any power to compete with the Supreme Personality of Godhead, for innumerable universes and their inhabitants come into existence and are annihilated by the simple direction of the Lord."*

Text 52

ete vayam yasya vashe mahatmanah sthitah shakunöha iva sutra-yantritah iti ca tad-vakya-virodhat.

ete- vayam yasya vashe mahatmanah sthitah shakunöha iva sutra-yantritah iti-Shrimad-Bhagavatam 5.17.23; ca-also; tad-vakya-virodhat-because of refuting those words.

In Shrimad-Bhagavatam (5.17.23) Lord Shiva himself affirms:

"Therefore, I worship the Supreme Personality of Godhead, who is greater than any of us and under whose control are situated all the demigods, material elements, and senses, and even Lord Brahma and I myself, like birds bound by a rope."*

These two verses of Shrimad-Bhagavatam clearly refute the idea that Lord Shiva is the Supreme Personality of Godhead.

Text 53

athava yat shivasya jyotis tatra sthitam paramatmakhyam chaitanyam tat-samyag-jnane tasyapy akshamata yuktaiva.

athava-or; yat-which; shivasya-of Lord Shiva; jyotih-effulgence; tatra-there; sthitam-situated; paramatmakhyam-called the Supersoul; chaitanyam-conscious; tat-samyag-jnane-in right knowledge; tasya-of Him; api-also; akshamata-inability; yukta-proper; eva-indeed.

Or, considering this from another point of view, it may be said that Lord Shiva's effulgence, which is described in the verse (Shrimad-Bhagavatam 8.7.31, quoted here in text 48) previously quoted by you, is the home of all-knowing Lord Vishnu, who is known as the Paramatma, or Supersoul. Understood in this way, it is quite proper that Lord Shiva's effulgence is beyond the living entities' understanding.

Text 54

yad uktam dyu-pataya eva te na yayur antam anantataya tvam api yad antaranda-nicaya nanu savaranah iti.

yat-what; uktam-said; dyu-pataya eva te na yayur antam anantataya tvam api yad antaranda-nicaya nanu savaranah iti-Shrimad-Bhagavatam 10.87.41.

That Lord Vishnu is the Supreme Personality of Godhead is also confirmed by the following words of Shrimad-Bhagavatam (10.87.41), where the Personified Vedas pray to Lord Vishnu:

"Our dear Lord, although Lord Brahma, the predominating deity of the highest planet, Brahmaloka, and King Indra, the predominating demigod of the heavenly planet, as well as the predominating deities of the sun planet, the moon planet, etc. are all very confidential directors of this material world, they have very little knowledge about You. And what to speak of ordinary human beings and mental speculators? It is not possible for anyone to enumerate the unlimited transcendental qualities of Your Lordship. No one, including the mental speculators and the demigods in the higher planetary systems is actually able to estimate the length and breadth of Your form and characteristics."*

Text 55

brahma-samhita-mate tu bhagavad-anga-vishesha eva sadashivah. na tv anyah. yatha tatraiva sarvadi-karana-govinda-kathane

brahma-samhita-mate-in the opinion of Brahma-samhita; tu-indeed; bhagavad-anga-vishesha-as a limb of Lord Krishna's body; eva-indeed; sadashivah-Lord Sadashiva; na-not; tv-but; anyah-another; yatha-as; tatra-there; eva-indeed; sarvadi-karana-the original cause of all causes; govinda-of Lord Krishna; kathane-in the description.

In the words of Brahma-samhita it is said that Lord Sadashiva is a direct expansion of Lord Vishnu. However, the other Shiva, the demigod Shiva, is not a direct expansion of Lord Vishnu. This is described in the following words of Brahma-samhita (5.8 and 5.10) where Lord Krishna's status as the original cause of all causes is described in these words:

Text 56

niyatih sa rama devi
tat-priya tad-vashamvada

niyatih-regulatrix; sa-she; rama-goddess Rama; devi-goddess; tat-priya-dear to him; tad-vashamvada-under control.

"Ramadevi, the spiritual (cit) potency, beloved consort of the Supreme Lord, is the regulatrix of all entities."**

Text 57

tal-lingam bhagavan shambhur
jyoti-rupah sanatanah
ya yonih sa para shaktih ity adi.

tal-lingam-the emblem of Him; bhagavan-Lord; shambhuh-Shambhu; jyoti-rupah-the form of light; sanatanah-eternal; ya-which; yonih-place of birth; sa-she; para-divine; shaktih-potency; iti-thus; adi-beginning.

"The divine plenary portion of Krishna creates the mundane world. at creation there appears a divine halo of the nature of His own subjective portion (svamsha). This halo is divine Shambhu, the masculine symbol or manifested emblem of the Supreme Lord. This halo is the dim twilight reflection of the supreme eternal effulgence . This masculine symbol is the subjective portion of divinity who functions as progenitor of the mundane world, subject to the supreme regulatrix (niyati). The conceiving potency in regard to mundane creation makes her appearance out of the supreme regulatrix. She is Maya, the limited non-absolute (apara) potency, the symbol of mundane feminine productivity."*

Text 58

tasminn avirabhul linge
maha-vishnuh ity ady-antam.

tasmin-in that; avirabhut-manifested; linge-emblem; maha-vishnuh--Lord Maha-Vishnu; iti-thus; adi-beginning; antam-end.

"the Lord of the world Maha-Vishnu is manifest in him (Shiva) by His subjective portion in the form of His glance."**

Text 59

tad etad abhipretya sadashivatvadi-prasiddhim apy akshipyaha

tat-this; etad-that; abhipretya-understanding; sadashivatva-the status of Lord sadashiva adi-beginning; prasiddhim-proof; api-also; akshipya-throwing away; aha-said.

Lord Sadashiva is thus a direct expansion of Lord Vishnu. Therefore the words of the following verse (Shrimad-Bhagavatam 1.18.21) refer not to Him, but to the demigod Shiva:

Text 60

athapi yat-pada-nakhavashrishöam
jagad-virincopahritarhanambhah
sesham punaty anyatamo mukundat
ko nama loke bhagavat-padarthah

atha-therefore; api-certainly; yat-whose; pada-nakha-nails of the feet; avashrishöam-emanating; jagat-the whole universe; virinca-Brahmaji; upahrita-collected; arhana-worship; ambhah-water; sa-along with; isham-Lord Shiva; punati-purifies; anyatamah-who else; mukundat-besides the Personality of Godhead, Shri Krishna; kah-who?; nama-name; loke-within the world; bhagavat-Supreme Lord; pada-position; arthah-worth.

"Who can be worthy of the name of the Supreme Lord but the Personality of Godhead, Shri Krishna? Brahmaji collected the water emanating from the nails of His feet in order to award it to Lord Shiva as a worshipful welcome. This very water (the Ganges) is purifying the whole universe, including Lord Shiva."*

Text 61

spashöam. shri-sutah.

spashöam-clear; shri-sutah-Shri Suta Gosvami.

The meaning of this verse is clear. The verse quoted in the beginning of this anuccheda was spoken by Shrila Suta Gosvami.

Anuccheda 18

Text 1

tasmat naham shivo na canye ca tac-chakty-ekamsha-bhaginah ity evam sadhv eva uktam ity aha

tasmat-therefore; na-not; aham-I; shivah-Shiva; na-not; ca-and; anye-others; ca-also; tat-shakti-of His potencies; eka-one; amsha-bhaginah-part; iti-thus; evam-thus; sadhv-well; eva-indeed; uktam-spoken; iti-thus; aha-said.

That Lord Shiva is not the Supreme Personality of Godhead is also very eloquently said in these words of the Brahma-vaivarta Purana, where Lord Shiva himself declares:

"I, Lord Shiva, am not the Supreme Personality of Godhead, and the other demigods are not the Supreme Personality of Godhead either. We are all parts of one of the Supreme Lord's transcendental potencies."

Text 2

brahma bhavo 'ham api yasya kalah kalayah iti.

brahma bhavo 'ham api yasya kalah kalayah iti-Shrimad-Bhagavatam 10.68.37.

That Lord Shiva is not the Supreme Personality of Godhead is also confirmed by the following words of Shrimad-Bhagavatam (10.68.37) where Lord Balarama declares:

"Brahma, Shiva, and I are parts of the parts of Lord Krishna."

Text 3

spashöam. shri-baladevah.

spashöam-clear; shri-baladevah-Lord Balarama.

The meaning of this verse is clear. This verse was spoken by Lord Balarama

Anuccheda 19

Text 1

atha paramatma-parikareshu jivas tasya ca taöastha-lakshanam kshetrajna etah iti atroktam svarupa-lakshanam padmottara-khandadikam anushritya shri-ramanujacarya-matacarya-varena parama-vriddha-shri-vaishnava-sampradaya-guruna shri-jamatri-muninopadishöam.

atha-now; paramatma-of the Supersoul; parikareshu-among the associates; jivah-the individual spirit soul; tasya-of Him; ca-and; taöastha-lakshanam-considered the marginal potency; kshetrajna etah iti-Shrimad-Bhagavatam 5.11.12; atra-here; uktam-said; svarupa-lakshanam-the nature of His own form; padmottara-khandadikam-beginning with the Padma Purana, Uttara-khanda; anushritya-following; shri-ramanujacarya-of Shri Ramanuja Acarya; mata-the opinion; acarya-varena-by the great acarya; parama-great; vriddha-increased; shri-vaishnava-sampradaya-of the Shri Vaishnava sampradaya; guruna-by the spiritual master; shri-jamatri-munina-by Shri Jamatr Muni; upadishöam-taught.

The individual spirit soul is the marginal potency of the Lord. The soul is counted among the associates of the Supersoul. This is explained in the following words of Shrimad-Bhagavatam (5.11.12)

"The individual soul bereft of Krishna consciousness has many ideas and activities created in the mind by the external energy. They have been existing from time immemorial. Sometimes they are manifest in the waking state and the dream state, but during deep sleep (unconsciousness) or trance, they disappear. A person who is liberated in this life (jivan-mukta) can see all these things vividly."***

That the individual spirit soul is the marginal potency of the Supreme Lord is confirmed by the statements of Padma Purana, Uttara-khanda, by the statements of the great Shri Vaishnava acarya Shri Ramanujacarya, and also by the statements of the sage Jamata Muni.

Text 2

tatra pranava-vyakhyane padmottara-khandam yatha

jnanashrayo jnana-gunas
cetanah prakriteh parah
na jato nirvikarash ca
eka-rupah svarupa-bhak

tatra-there; pranava-vyakhyane-in the commentary on Omkara; padmottara-khandam-the Padma Purana, Uttara-khanda; yatha-as; jnanashrayah-the shelter of knowledge; jnana-gunah-the quality of knowledge; cetanah-consciousness; prakriteh-from nature; parah-above; na-not; jatah-born; nirvikarah-unchanging; ca-and; eka-rupah-one form; svarupa-bhak-situated in His original form.

That the individual spirit soul is the marginal potency of the Supreme Lord is confirmed by these words of Padma Purana, Uttara-khanda, Chapter 90:

"The individual spirit soul is full of knowledge, virtuous, beyond the touch of matter, unborn, unchanging, and naturally situated in a single spiritual form.

Text 3

anur nityo vyapti-shilas
cid-anandatmakas tatha
aham-artho 'vyayah kshetri
bhinna-rupah sanatanah

anuh-atomic; nityah-eternal; vyapti-shilah-all-pervading; cid-anandatmakah-full of spiritual bliss; tatha-so; aham-arthah-ego; avyayah-unchanging; kshetri-tyhe knower of the field of activities; bhinna-rupah-a separated form; sanatanah-eternal.

"He is atomic in size, all-pervading within the material body, full of spiritual bliss, a separate and distinct person, unchanging, the knower of the field of activities, eternal, and different from others.

Text 4

adahyo 'cchedya akledya
ashoshyo 'kshara eva ca
evam-adi-gunair yuktah
shesha-bhutam parasya vai

adahyah-not burn; acchedya-not cut; akledya-not moistened; ashoshyah-not withered; akshara-imperishable; eva-indeed; ca-and; evam-thus; adi-beginning; gunaih-with qualities; yuktah-endowed; shesha-bhutam-the remainder; parasya-of the Supreme; vai-indeed.

"He cannot be burned, cut, moistened, dried, withered, or killed. He has these and many other spiritual virtues. He is part and parcel of the Supreme.

Text 5

makarenocyate jivah
kshetrajnah paravan sada
dasa-bhuto harer eva
nanyasyaiva kadacana. iti.

makarena-by the syllable ma; ucyate-is said; jivah-the individual spirit soul; kshetrajnah-the knower of the field of activities; paravan-superior; sada-always; dasa-bhuta-a servant; hareh-of Lord Hari; eva-indeed; na-not; anyasya-of another; eva-indeed; kadacana-ever; iti-thus.

"In the sacred syllable Om, the letter m stands for the individual spirit soul. The individual soul is the knower of the field of activities. He is transcendental, and he is, in his original spiritual nature, a servant of Lord Hari. He is not a servant of anyone else."

Text 6

shri-jamatri-muninapy upadishöam yatha

atma na devo na naro
na tiryak sthavarö na ca
na deho nendriyam naiva
manah prano na napi dhih

shri-jamatri-munina-by Shri Jamata Muni; api-also; upadishöam-taught; yatha-as; atma-the soul; na-not; devah-a demigod; na-not; naro -a human; na-not; tiryak-an animal; sthavarah-stationary; na-not; ca-and; na-nto; deha-body; na-not; indriyam-senses; na-not; eva-indeed; manah-the mind; pranah-the life breath; na-not; na-not; api-also; dhih-the intelligence.

Shri Jamata Muni teaches:

"The soul is not a demigod, not a human being, not a animal, not an unmoving plant, not the material body, not the senses, not the mind, not the life breath, and not the intelligence.

Text 7

na jado na vikari ca
jnana-matratmakö na ca
svasmai svayam-prakashah syad
eka-rupah svarupa-bhak
cetano vyapti-shilash ca
cid-anandatmakas tatha

na-not; jadah-material; na-not; vikari-subject to change; ca-and; jnana-knowledge; matra-only; atmakah-self; na-not; ca-and; svasmai-to himself; svayam-prakashah-personally manifested; syat-may be; eka-rupah-one form; svarupa-bhak-having his own original form; cetanah-conscious; vyapti-shilah-all-pervading; ca-and;

cid-anandatmakah-full of spiritual knowledge; tatha-so.

"The soul is not made of matter, nor is he subject to the changes matter imposes. His knowledge is not limited to the perception of the material world. He is conscious. He is all-pervading within the material body. He is self-manifest. He has his own original spiritual form, which is full of spiritual knowledge and bliss.

Text 8

aham-arthah pratikshetram
bhinnō 'nūr nitya-nirmalah
tatha jnatritva-kartritva-
bhoktritva-nija-dharmakah
paramatmaika-sheshatva-
svabhavah sarvada svatah. iti.

aham-arthah-ego; pratikshetram-every field; bhinnah-different; anuh-atomic; nitya-nirmalah-always pure; tatha-so; jnatritva-the state of being the knower; kartritva-the state of being the doer; bhoktritva-the state of being the enjoyer; nija-own; dharmakah-nature; paramatmaika-sheshatva-svabhavah-part and parcel of the Supreme Personality of Godhead; sarvada-always; svatah-himself; iti-thus.

"he is an individual person, different from other persons. He is atomic in size. He is eternally pure. In his original spiritual nature he is a knower, a doer, and an enjoyer. Eternally he is a part and parcel of the Supreme Personality of Godhead."

Text 9

shri-ramanuja-bhashyanusarena vyakhya ceyam. tatra devaditvam nirastam evasti tattva-sandarbhe

shri-ramanuja-bhashya-the commentary of Shri Ramanuja Acarya; anusarena-according to; vyakhya-commented; ca-also; iyam-this; tatra-there; devaditvam-beginning with attaining the position of a demigod; nirastam-rejected; eva-indeed; asti-is; tattva-sandarbhe-in the Tattva-sandarbha.

In his commentary, Shri Ramanuja Acarya gives the same explanation. In this way the idea that the individual soul is a demigod or other kind of material identity within this material world is clearly rejected. This idea is also rejected in the following words of Shrimad-Bhagavatam (11.3.39), which I have previously quoted in Shri Tattva-sandarbha:

Text 10

andeshu peshishu tarushv avinishciteshu
prano hi jivam upadhavati tatra tatra
sanne yad indriya-gane 'hami ca prasupte
kuöastha ashayam rite tad-anusmritir nah

andeshu-in eggs; peshishu-in embryos; tarushv-in plants; avinishciteshu-undetermined; pranah-life; hi-indeed; jivam-soul; upadhavati-follows; tatra tatra-whenever; sanne-merged; yat-what; indriya-gane-senses; ahami-in ego; ca-and; prasupte-sleeping; kuöastha-unchanging; ashayam-covering of contaminated

consciousness; rite-without; tad-anusmritih-remembering that; nah-of us.

"The spirit soul is born in many different species of life within the material world. Some species are born from eggs, others from embryos, others from the seeds of plants and trees, and others from perspiration. But in all species of life the prana, or vital air, remains unchanging and follows the spirit soul from one body to another. Similarly the spirit soul is eternally the same despite its material condition of life. We have practical experience of this. When we are absorbed in deep sleep without dreaming, the material senses become inactive, and even the mind and false ego are merged into a dormant condition. But although the senses, mind, and false ego are inactive, one remembers upon waking that he, the soul, was peacefully sleeping."*

Text 11

ity anena dehaditvam nirasyann aha

iti-thus; anena-by this; dehaditvam-the nody or other things; nirasyann-rejecting; aha-says.

The idea that the soul is the material body or some other material thing is again rejected by these words of Shrimad-Bhagavatam (11.10.8):

Text 12

vilakshanah sthula-sukshmad
dehad atmekshita sva-drik
yathagnir daruno dahyad
dahako 'nyah prakashakah

vilakshanah-different; sthula-sukshmat-from subtle and gross; dehat-body; atma-the soul; ikshita--is seen; sva-oneself; drik-seeing; yatha-as; agnih-fire; darunah-firewood; dahyat-to be burned; dahakah-the burner; anyah-another; prakashakah-manifestation.

"As fire is different from firewood, so the soul, the seer of things, is different from the subtle and gross material bodies."

Text 13

vilakshanatve hetuh ikshita tasya tasya drashöa prakashash ca. svayam tu sva-drik sva-prakasha iti. shri-bhagavan.

vilakshanatve-in difference; hetuh-the reason; ikshita-the seer; tasya-of that; tasya-of that; drashöa-the seer; prakashah-the light; ca-also; svayam-personally; tu-but; sva-drik-self seeing; sva-prakasha-self manifest; iti-thus; shri-bhagavan-the Supreme Personality of Godhead.

The reason why the soul is different from the material body is given in the word "ikshita" which means "he who sees". The word "sva-drik" means "self-manifest". This verse was spoken by the Supreme Personality of Godhead.

Anuccheda 20

Text 1

jadatvam nirasyann aha

jagrat-svapna-sushuptam ca
gunato vridhhi-vrittayah
tasam vilakshano jivah
sakshitvena vinishcitah

jadatvam-material status; nirasyann-rejecting; aha-says; jagrat-svapna-sushuptam-waking, dreaming, and dreamless sleep; ca-and; gunatah-from the modes of nature; vridhhi-vrittayah-causes of increase; tasam-of them; vilakshanah-different; jivah-the soul; sakshitvena-because of being a witness; vinishcitah-determined.

The idea that the soul is material is again rejected in these words of Shrimad-Bhagavatam (11.13.27):

"The soul is different from whatever the modes of nature perform in waking, dreaming, or dreamless sleep, for the soul is a witness only."

Text 2

ya tu mayi turye sthito jahyat ity adau parameshvare 'pi turyatva-prasiddhih.

ya-which; tu-indeed; mayi turye sthito jahyat ity adau-in Shrimad-Bhagavatam 11.13.28; parameshvare-in the Supreme Lord; api-also; turyatva-transcendental nature; prasiddhih-proof.

In Shrimad-Bhagavatam (11.13.28), the Supreme Personality of Godhead advises:

"The soul should renounce the material world and find Me, who am always situated in transcendence."

In this way it is proved that the Supreme Personality of Godhead is always beyond the touch of the material world.

Text 3

sanyathaiva

viraö hiranyagarbhash ca
karanam cety upadhayah
ishasya yat tribhir hinam
turiyam tat padam viduh

sa-that; anyatha-in another way; eva-indeed; viraö-Kshirodakashayi Vishnu; hiranyagarbhah-Garbhodakashayi Vishnu; ca-and; karanam-Karanodakashayi Vishnu; ca-and; iti-thus; upadhayah-designations; ishasya-of the Supreme Personality of Godhead; yat-what; tribhih-by three; hinam-without;

turiyam-transcendence; tat-that; padam-state; viduh-know.

The word "turiya" here can also be interpreted in a different way, as Shrila Shridhara Svami explains in these words (Shri Bhavartha-dipika, commentary on Shrimad-Bhagavatam 11.15.16):

"The Lord has three forms: 1. Kshirodakashayi Vishnu, 2. Garbhodakashayi Vishnu, and Karanodakashayi Vishnu. His fourth form is Lord Vasudeva. That is why Lord Vasudeva is called 'turiya' (the fourth)."

Text 4

ity ady-ukte vasudevasya catur-vyuhe turya-kakshakrantatvad va. shri-bhagavan.

iti-thus; adi-beginning; ukte-said; vasudevasya-of Lord Vasudeva; catur-vyuhe-in the four expansions; turya-kakshakrantatvat-because of being situated in transcendence; va-or; shri-bhagavan-the Supreme Personality of Godhead.

Or, the word "turiya" may mean: Among the four Catur-vyuha forms of the Lord, Lord Vasudeva is the fourth. That is why He is called 'turiya' (the fourth)."

Anuccheda 21

Text 1

vikaritvam nirasyann aha

visargadyah shmashananta
bhava dehasya natmanah
kalanam iva candrasya
kalenavyakta-vartmana

vikaritvam-being subject to change; nirasyann-refuting; aha-said; visargadyah-beginning with creation; shmashananta-ending with cremation; bhava-states; dehasya-of the body; na-not; atmanah-of the soul; kalanam-of different phases; iva-like; candrasya-of the moon; kalena-in time; avyakta-unmanifest; vartmana-by the pathway.

That the soul is subject to change is refuted by these words of Shrimad-Bhagavatam (11.7.48):

"Although the invisible movements of time push it through different phases, the moon is always unchanged. In this same way, although the body is pushed through many changes, which begin with birth and end with death and cremation, the soul is always unchanged."

Text 2

candrasya jalamaya-mandalatvat kalanam surya-praticchavi-rupa-jyotir-atmakatvad yatha kalanam eva janmadya nashanta bhavah. na tu candrasya. tatha dehasyaiva te bhava avyakta-vartmana kalena bhavanti.

na tv atmana ity arthah. shri-dattatreya yadum.

candrasya-of the moon; jalamaya-mandalatvat-because of being a circle made of water; kalanam-of the phases; surya-from the sun; praticchavi-reflected; rupa-jyotih-light; atmakatvat-because of; yatha-as; kalanam-of the phases; eva-indeed; janmadya-beginning with birth; nashanta-ending with death; bhavah-states of being; na-not; tu-but; candrasya-of the moon; tatha-so; dehasya-of the body; eva-indeed; te-those; bhava-states; avyakta-unmanifest; vartmana-by the path; kalena-by time; bhavanti-are; na-not; tv-but; atmana-of the soul; iti-thus; arthah-the meaning; shri-dattatreya-Shri Dattatreya; yadum-to King Yadu.

Because the moon is composed of water, and because it shines with light reflected from the sun, the moon itself is not changed when it goes through different phases. In the same way the soul is not changed when time forces the material body to go through the changes that begin with birth and end with death. This verse was spoken by Shri Dattatreya to King Yadu.

Anuccheda 22

Text 1

jnana-matratmakō na ca iti. kim tarhi jnana-matratve 'pi jnana-shaktitvam prakashasya prakashana-shaktitvat tadrishatvam api.

jnana-matratmakah-only knowledge; na-not; ca-also; iti-thus; kim-whether?; tarhi-then; jnana-matratve-in the state of being only knowledge; api-also; jnana-shaktitvam-the state of being the knowledge potency; prakashasya-of light; prakashana-manifestation; shaktitvat-because of being the potency; tadrishatvam-the state of being like that; api-also.

The phrase "jnana-matratmakō na ca" in the verse from Jamata Muni's teachings (quoted in this book in anuccheda 19, text 7) means that the individual soul is not only the potency of transcendental knowledge, but the soul is also the potency of transcendental glory. The soul is described in the following words of Shrimad-Bhagavatam (11.3.38):

Text 2

natma jajana na marishyati naidhate 'sau
na kshiyate savana-vid-vyabhicarinam hi
sarvatra shashvat-anapayy-upalabdhi-matram
prano yathendriya-balena vikalpitam sat

na-not; atma-the soul; jajana-is born; na-not; marishyati-will die; na-not; edhate-grows; asau-he; na-not; kshiyate-diminishes; savana-vit-the knower of the the phases of time; vyabhicarinam-in changing things; hi-indeed; sarvatra-everywhere; shashvat-always; anapayy-the companion; upalabdhi-knowledge; matram-only; pranah-life force; yatha-as; indriya-of the senses; balena-by the power; vikalpitam-imagined; sat-what.

"The soul was never born. It will never die. It never grows. It never decays. The soul is the witness, observing the changes time forces on changeable things. The soul is consciousness, existing always and in

every situation. As, influenced by the senses, one mistakenly thinks the life force changes, so the soul, bewildered about his own nature, thinks that he also changes."

Text 3

ity anena tattva-sandarbha eva darshitam. atra upalabdhi-matratve 'pi savanavittvenokteh spashöam eva tadrisha-jnana-shaktitvam.

iti-thus; anena-by this; tattva-sandarbha-in the Tattva-sandarbha; eva-indeed; darshitam-revealed; atra-here; upalabdhi-matratve-only consciousness; api-even; savana-of time; vittvena-as the knower; uktehfrom the statement; spashöam-clear; eva-indeed; tadrisha-like this; jnana-of knowledge; shaktitvam-the state of being the potency.

This is also shown in the explanations of Shri Tattva-sandarbha. Here the words "upalabdhi-matram" and "savana-vit" clearly show that the individual soul is the potency of transcendental knowledge.

Text 4

ata eva shuddho vicashöe hy avishuddha-kartuh ity uktam.

ata eva-therefore; shuddho vicashöe hy avishuddha-kartuh ity uktam-Shrimad-Bhagavatam 5.11.12.

In Shrimad-Bhagavatam (5.11.12) the souls is also described in these words:

"A person who is liberated in this life (jivan-mukta) can see all these things vividly."*

Text 5

prakarantarenapi tad aha

gunair vicitrah shrijatim
sarupah prakritim prajah
vilokya mumuhe sadyah
sa iha jnana-guhaya

prakarantarena-with a different kind; api-also; tat-that; aha-says; gunaih-by the threefold modes; vicitrah-variegated; shrijatim-creating; sarupah-with forms; prakritim-material nature; prajah-living entities; vilokya-having seen; mumuhe-was illusioned; sadyah-at once; sa-the living entity; iha-in this world; jnana-guhaya-by the knowledge-covering feature.

Different from the liberated soul is the conditioned soul. The conditioned soul is described in these words of Shrimad-Bhagavatam (3.26.5):

"Divided into varieties by her threefold modes, material nature creates the forms of the living entities, and the living entities, seeing this, are illusioned by the knowledge-covering feature of the illusory energy."*

Text 6

atra vilokya ity anena. mumuhe ity anena. jnana-guhaya ity anena ca parag-bhutayah prakrites tat-kritad ajnanac ca pratyag bhutam yaj jnanam tat tasya svarupa-shaktir eva syad iti gamyate.

atra-here; vilokya ity anena-by the word "vilokya"; mumuhe ity anena-by the word "mumuhe". jnana-guhaya ity anena-by the word "jnana-guhaya"; ca-also; parag-bhutayah-the unfavorable potencies; prakriteh-of matter; tat-kritat-done by that; ajnana-from ignorance; ca-also; pratyak-bhutam-favorable; yaj-what; jnanam-knowledge; tat-that; tasya-of that; svarupa-own form; shaktih-potency; eva-indeed; syat-may be; iti-thus; gamyate-is attained.

Here the words "vilokya", "mumuhe", and "jnana-guhaya" point to the actions of the inauspicious material potency. Different from that material potency is the Lord's internal spiritual potency, which brings transcendental knowledge.

Text 7

shri-gitopanishadash ca tatha ajnanenavritam jnanam tena muhyanti jantavah iti.

shri-gitopanishadah-in Shri Bhagavad-gita; ca-also; tatha ajnanenavritam jnanam tena muhyanti jantavah iti-verse 15.15.

The inauspicious material potency is also described in these words of Bhagavad-gita (5.15):

"Embodied beings are bewildered, however, because of the ignorance that covers their true knowledge."*

Text 8

shri-kapiladevah.

shri-kapiladevah-Shri Kapiladeva.

The verse quoted in the beginning of this anuccheda was spoken by Lord Kapiladeva.

Anuccheda 23

Text 1

shakty-antaram cahuh

sa yad ajaya tv ajam anushayita gunamsh" ca jushan
bhajati sarupatam tad anu mrityum apeta-bhagah iti.

shakty-antaram-another potency; ca-and; ahuh-said; sa-that; yat-which; ajaya-unbron; tv-indeed; ajam-unbron; anushayita-lies down; gunamshmodes; ca-and; jushan-engaging; bhajati-worships; sarupatam-having that nature; tat-that; anu-following; mrityum-death; apeta-bhagah-whose virtues are stolen; iti-thus.

The material potency is also described in these words of Shrimad-Bhagavatam (10.87.38):

"The illusory material nature attracts the minute living entity to embrace her, and as a result he assumes forms composed of her qualities. Subsequently, he loses all of his spiritual qualities and must undergo repeated deaths."***

Text 2

öika ca sa tu jivo yad yasmad ajaya mayaya ajam avidyam anushayita alinget. tato gunamsh" ca dehendriyadin jushan sevamana atmataya adhyasyan tad anu tad-anantaram sarupatam tad-dharma-yogam ca jushann apeta-bhagah pihitanandadi-gunah san mrityum samsaram bhajati prapnoti ity esha.

öika-commenryary; ca-and; sa-this; tu-indeed; jivah-soul; yat-what; yasmat-from which; ajaya-by the unborn; mayaya-maya; ajam-to the unborn; avidyam-ignorance; anushayita-anusayita; alinget-embraces; tatah-from that; gunamsh-modes; ca-and; dehendriyadin-beginning with the body and senses; jushan-engaging; sevamana-engaging; atmataya-as the self; adhyasyan-attaining; tat-that; anu-following; tad-anantaram-after that; sarupatam-with a form; tad-dharma-yogam-connecting to that nature; ca-and; jushann-engaging; apeta-bhagah-apeat-bhagah; pihita-covered; ananda-bliss; adi-beginning; gunah-qualities; san-being so; mrityum-death; samsaram-the material world; bhajati-attains; prapnoti-attains; iti-thus; esha-the meaning.

Shrila Shridhara Svami comments:

"Here the words `sa tu' mean `the individual spirit soul', `ajaya' means `by the unborn maya potency', `ajam' means `unborn material ignorance', `and `anushayita' means `embraces'. `Gunam' means `the material body and senses', `jushan' means `acting as if they were the self', `tad anu' means `after that', `sarupatam' means `with a nature like that', `jushann apeta-bhagah' means `his bliss and other spiritual qualities are covered over', `mrityum' means `the material world of repeated birth and death', and `bhajati' means `he attains'."

Text 3

shrutayah.

shrutayah-the Personified Vedas.

This verse was spoken by the Personified Vedas.

Anucheda 24

Text 1

tatha

tat-sanga-bhramshitaishvaryam
samsarantam kubharyavat
tad agatir abudhasyeha
kim asat karmabhir bhavet

tatha-so; tat-sanga-by association with the prostitute of intelligence; bhramshita-taken away; aishvaryam-the opulence of independence; samsarantam-undergoing the material way of life; kubharyavat-exactly like a person who has a polluted wife; tad-agatih-the movements of the polluted intelligence; abudhasya-of one who does not know; iha-in this world; kim asat karmabhir bhavet-what can be the benefit of performing temporary fruitive activities?

The inauspicious life of the conditioned soul is again described in these words of Shrimad-Bhagavatam (6.5.15):

"If one becomes the husband of a prostitute, he loses all independence. Similarly, if a living entity has polluted intelligence, he prolongs his materialistic life. Frustrated by material nature, he must follow the movements of the intelligence, which brings various conditions of happiness and distress. If one performs fruitive activities under such conditions, what will be the benefit?"*

Text 2

tasyah pumshcali-rupaya mayayah sangena bhramshitam aishvaryam kincit sviya-jnanadi-samarthyam yasya tam. tasya gatih. samsarantam gacchantam jivam sva-svarupam abudhasyajanata ity uttarenanvayah. haryashvah.

tasyah-of this; pumshcali-rupaya-in the form of a prostitute; mayayah-maya; sangena-by the association; bhramshitam-destroyed; aishvaryam-opulence; kincit-something; sviya-own; jnana-knowledge; adi-beginning with; samarthyam-ability; yasya-of whom; tam-him; tasya-of him; gatih-the movement; samsarantam-traveling; gacchantam-going; jivam-the soul; sva-svarupam-own form; abudhasya-abudhasya; ajanatah-not knowing; iti-thus; uttarena-by the last; anvayah-the sequence; haryashvah-the Haryasvas.

This verse explains how, by associating with the prostitute named Maya (material illusion) one loses his spiritual knowledge and other spiritual opulences (aishvaryam). Such a soul wanders (samsarantam) without any good destination (agatih). That soul is very foolish (abudhasya).

Anuccheda 25

Text 1

tatha ishvarasya vimuktasya karpanyam uta bandhanam iti.

tatha-so; ishvarasya vimuktasya karpanyam uta bandhanam iti-Shrimad-Bhagavatam 3.7.9.

Shrimad-Bhagavatam (3.7.9) also declares:

"Certain conditioned souls put forward the theory that the Supreme Brahman, or the Personality of

Godhead, is overcome by illusion, or maya, and at the same time they maintain that He is unconditioned. This is against all logic."*

Text 2

ishvarasya kincij jnanadi-shaktimatah. shri-maitreyah.

ishvarasya-isvarasya; kincit-something; jnanadi-beginning with transcendental knowledge; shakti-the potencies; matah-possessing; shri-maitreyah-Shri Maitreya.

Here the word "ishvarasya" means "of He who is the master of the knowledge potency and other transcendental potencies also". This verse was spoken by Shri Maitreya.

Anuccheda 26

Text 1

tatha

vipralabdho mahishyaivam
sarva-prakriti-vancitah
necchann anukaroty ajnah
klaibyat krida-mrigo yatha

tatha-so; vipralabdhah-captivated; mahishya-by the queen; evam-thus; sarva-all; prakriti-existence; vancitah-being cheated; na icchann-without desiring; anukaroti-used to imitate; ajnah-the foolish king; klaibyat-by force; krida-mrighah-a pet animal; yatha-just like.

The inauspicious life of the conditioned soul is also described in these words of Shrimad-Bhagavatam (4.25.62):

"In this way, King Puranjana was captivated by his nice wife and was thus cheated. Indeed, he became cheated in his whole existence in the material world. Even against that poor foolish king's desire, he remained under the control of his wife, just like a pet animal that dances according to the order of its master."*

Text 2

mahishya puranjanya vipralabdhah puranjanah sarvaya prakritya jnanadi-rupaya vancitas tyajitah san necchan tad-icchayaivety arthah. anukaroti tad dharmam atmany adhyasyeti.

mahishya-mahisya; puranjanya-by the wife of King puranjana; vipralabdhah-cheated; puranjanah-Puranjana; sarvaya-all; prakritya-by nature; jnanadi-rupaya-beginning with knowledge; vancitah-cheated; tyajitah-abandoned; san-being so; na-not; icchan-desiring; tad-icchaya-without desire; eva-indeed; iti-thus; arthah-the meaning; anukaroti-follows; tat-that; dharmam-nature; atmani-in the heart; adhyasya-practicing; iti-thus.

Here the word "mahishya" means "by King Puranjana's queen", "vipralabdham" means "Puranjana was cheated of his knowledge and all other opulences", and "necchan" means "without desiring". That is the meaning. "Anukaroti" means "in his heart he imitated that nature".

Text 3

tatra jivasya shaktimattayam parabhidhyanat tu tirohitam tato hy asya bandha-viparyayau ity etat sutram apy anusandheyam.

tatra-there; jivasya-of the individual soul; shaktimattayam-in the state of being the paster of potencies; para-the Supreme Personality of Godhead; abhidhyanat-by the will; tu-but; tirohitam-withdrawn; tatah-tyhen; hi-indeed; asya-of him; bandha-viparyayau-bondage and its opposite; iti-thus; etat-this; sutram-sutra; api-also; anusandheyam-may be considered.

The relationship between the individual soul and the Supreme Lord, who is the master of all potencies, is described in these words of Vedanta-sutra (3.2.5):

"By the will of the Supreme Personality of Godhead, the illusory potency maya is withdrawn. Indeed, bondage and liberation both come from the Supreme Lord."

Text 4

shri-naradah shri-pracinabarhisham.

shri-naradah-Shri Narada; shri-pracinabarhisham-to Shri Pracinabarhi.

The verse quoted in the beginning of this anuccheda was spoken by Shri Narada to Shri Pracinabarhi.

Anuccheda 27

Text 1

purvoktam evartham vyanjayitum svasmai svayam-prakasha ity uktam. tatha-bhutatvam ca vilakshanah ity ady-ukta-padya eva sva-drik ity anena vyaktam asti.

purva-previously; uktam-said; eva-indeed; artham-meaning; vyanjayitum-to manifest; svasmai-to Himself; svayam-personally; prakasha-manifest; iti-thus; uktam-the meaning; tatha-bhutatvam-the state of being like that; ca-and; vilakshanah-distinguished; iti-thus; adi-beginning; ukta-spoken; padye-in the verse; eva-certainly; sva-drik-sva-drik; iti-thus; anena-by this; vyaktam-manifested; asti-is.

The individual soul is self manifest. This is confirmed by use of the words "svayam-prakasha" and "sva-drik" in Shrimad-Bhagavatam 11.10.8 (quoted here in anuccheda 19, text 12).

Text 2

tatra prakashas tavad guna-dravya-bhedena dvi-vidhah. prathame nijashrayasya sphurti-rupah. dvitayah

sva-para-sphurti-nidanam vastu-visheshah.

tatra-there; prakashah-manifest; tavat-then; guna-dravya-bhedena-with the difference of the three material mdoes; dvi-vidhah-two kinds; prathame-in the first; nija-own; ashrayasya-of the shelter; sphurti-manifestation; rupah-form; dvitayah-the second; sva-own; para-other; sphurti-manifestation; nidanam-cause; vastu-thing; visheshah-specific.

Manifestation is of two kinds. 1. self-manifestation, where one is the seer and 2. manifestation where one is the object that is seen.

Text 3

tatratmano dravyatvad ayam eva grihyate. yatha dipash cakshuh prakashayan sva-para-sphurtim svayam eva karoti. na tu ghaöadi-prakasha-vat tad-adi-sapekshah. tasmad ayam svayam-prakashah. tathapi svam prati na prakashate. yata eva jada ity ucyate. atma tu svam param ca prakashayan svatmanam prati prakashamanatvat svasmai svayam-prakashah. yata eva cid-rupa ucyate.

tatra-there; atmanah-of the self; dravyatvat-because of being a thing; ayam-this; eva-indeed; grihyate-is accepted; yatha-as; dipah-lamp; cakshuh-eyes; prakashayan-manifesting; sva-para-sphurtim-manifested by another; svayam-personally; eva-indeed; karoti-does; na-not; tu-but; ghaöadi-beginning with a pot; prakasha-manifestation; vat-like; tat-that; adi-beginning; sapekshah-in relationship; tasmad-from that; ayam-this; svayam-prakashah-self-manifested; tathapi-nevertheless; svam-oneself; prati-to; na-not; prakashate-is manifested; yata-from which; eva-indeed; jada-matter; iti-thus; ucyate-is said; atma-self; tu-but; svam-own; param-another; ca-another; prakashayan-manifesting; svatmanam-own self; prati-to; prakashamanatvat-because of manifesting; svasmai-to himself; svayam-prakashah-self-manifest; yata-because; eva-indeed; cid-rupa-the spiritual form; ucyate-is said.

The spirit soul should be understood in this way: The spirit soul has the power to light the lamp of the eyes and see various objects. A clay pot or other inanimate object has no such power. In this way the soul is "self-manifest" (svayam-prakasha), which means it has the power to manifest things before himself, or in other words to perceive sense objects. Whatever does not have that power of perception is called "inanimate matter". Because it thus has the power to perceive itself and others, the soul is called "self-manifest". That is why the soul is said to be spiritual in nature.

Text 4

tad uktam anyair api svayam-prakashatvam sva-vyavahare paranapekshatvam. avedyatve saty aparoksha-vyavahara-yogyatvam veti.

tat-that; uktam-said; anyaih-by others; api-even; svayam-prakashatvam-the state of being self-manifest; sva-vyavahare-in one's own actions; para-others; anapekshatvam-the state of being without reference to; avedyatve-in being unable to know; sati-being so; aparoksha-visible to the senses; vyavahara-of activities; yogyatvam-suitableness; va-or; iti-thus.

Other thinkers say that "self-manifest" means "the soul is independent in its actions", and still other thinkers say that "self-manifest" means "when something is not understood, the soul can act to try to understand it".

Text 5

tatra purvatra paranapekshyatva-svarupa-lakshane dipa-sadharmya-jadatva-varanaya svasmai-padam apekshyam. paratva-lakshane dipader vedyatva-rupa-vailakshanyam. uttaratra tu spashöartham. atah svadrik svasmai svayam-prakasha ity arthah.

tatra-there; purvatra-previously; para-other; anapekshyatva-without relation; svarupa-lakshane-nature; dipa-lamp; sadharmya-sameness; jadatva-material status; varanaya-for rejecting; svasmai-padam-the word svasmai; apekshyam-in relation to; paratva-the state of being another; lakshane-in the nature; dipa-lamp; adeh-beginning with; vedyatva-to be known; rupa-of the form; vailakshanyam-difference; uttaratra-in a later place; tu-but; spashöa-clear; artham-meaning; atah-from that; svadrik-svadrk; svasmai-to oneself; svayam-prakasha-personally manifest; iti-thus; arthah-the meaning.

In the first of these two ideas the idea of the soul's independence refutes the idea that the soul is material, like a material lamp. This idea also affirms that the word "svayam" in "svayam-prakasha" means "to oneself". Because the soul is thus different from a material lamp, it is clear that the word "svayam" here means "to oneself". The second of these two ideas is clear in its meaning. In this way it is clear that the word "svayam-prakasha", meaning "manifest to oneself" here has the same meaning as the word "sva-drik".

Text 6

na casau paramatma-prakashyatve ghaöa-vat para-prakashyah. paramatmanas tat-parama-svarupatvena para-prakashyatvabhavat. evam evaha dvabhyam

na-not; ca-also; asau-he; paramatma-of the Supersoul; prakashyatve-in the state of being able to be manifested; ghaöa-vat-like a clay pot; para-prakashyah-visible to others; paramatmanah-of the Supersoul; tat-parama-svarupatvena-because of being the Supreme Personality of Godhead; para-prakashyatva-to be manifested by others; abhavat-because of the non-existence; evam-thus; eva-indeed; aha-said; dvabhyam-with two verses.

The Supersoul is not manifested by a source outside Himself, as clay pots or other material objects are. Because He is the Supreme Personality of Godhead, the Supersoul is not dependent on others for His being manifested. The Lord Himself explains this in the following words of Shrimad-Bhagavatam (11.22.30-31):

Text 7

mamanga maya guna-mayy anekadha
vikalpa-buddhish ca gunair vidhatte
vaikarikas tri-vidho 'dhyatmam ekam
athadhibhutam adhidaivam anyat

mama-of Me; anga-O dear one; maya-maya; guna-mayy-consisting of the modes of material nature; anekadha-many; vikalpa-buddhish-perceptions; ca-also; gunaih-by the modes; vidhatte-placed; vaikarika-transformations; tri-vidhah-three kinds; adhyatmam-adhyatma; ekam-one; atha-then; adhibhutam-adhibhuta; adhidaivam-adhidaiva; anyat-another.

"My dear Uddhava, My material energy, comprising three modes and acting through them, manifests the varieties of creation along with varieties of consciousness for perceiving them. The manifest result of material transformation is understood in three aspects: adhyatmika, adhidaivika, and adhibhautika.***

Text 8

drig-rupam arkam vapur atra randhre
parasparam sidhyati yah svatah khe
atma yad esham aparo ya adyah
svayanubhutyakhila-siddha-siddhih

drig-rupam-the form of the eyes; arkam-the sun; vapuh-form; atra-here; randhre-opening; parasparam-mutual; sidhyati-is established; yah-who; svatah-personally; khe-in the sky; atma-soul; yat-which; esham-of them; aparah-another; ya-who; adyah-beginning; svaya-personally; anubhuty-perceiving; akhila-all; siddhamanifest; siddhih-source.

"Sight, visible form, and the reflected image of the sun within the aperture of the eye all work together to reveal one another. But the original sun standing in the sky is self-manifested. Similarly, the Supreme Soul, the original cause of all entities, who is thus separate from all of them, acts by the illumination of His own transcendental experience as the ultimate source of manifestation of all mutually manifesting objects."***

Text 9

vikalpam bhedom tad-buddhih ca. anekadhatvam prapancayati vaikarika iti. aneka-vikaravan apy asau sthula-drishöya tavat tri-vidhah. traividhyam aha adhyatmam ity adina. tani kramenaha drg-adi-trayena.

vikalpam-manifestation; bhedom-difference; tad-buddhih-the conception of that; ca-and; anekadhatvam-plurality; prapancayati-creates; vaikarika-transformations; iti-thus; aneka-vikaravan-many transformations; api-also; asau-this; sthula-gross; drishöya-by vision; tavat-then; tri-vidhah-three kinds; traividhyam-three kinds; aha-said; adhyatmam-adhyatma; iti-thus; adina-beginning; tani-them; kramenaha-with the sequence; aha-said; drg-adi-trayena-by the three beginning with the word drk.

This verse describes vikalpa (manifestation), bheda (difference), and tad-buddhih (the conceptions of things). In this way many different manifestations are created. This is described with the word "vaikarika". The word "tri-vidhah" indicates that three kinds of transformations are present before the gross material vision. These three kinds of manifestations are described in the passage beginning with the word "adhyatmam" (Shrimad-Bhagavatam 11.22.30, quoted here in text 7). They are described, one after the other, in the three verses Shrimad-Bhagavatam 11.22.31-3.

Text 10

vapur amshah. atra randhre drig-goloke pravishöam tat trayam ca parasparam eva sidhyati. na tu svatah. yas tu khe akashe arko vartate. sa punah svatah sidhayti. cakshur-vishayatve 'pi sva-virodhinah pratiyogyapekshabhava-matrena svata ity uktam.

vapuh-vapuh; amshah-part; atra-here; randhre-randhra; drig-goloke-eye; pravishöam-entered; tat-that; trayam-three; ca-and; parasparam-mutual; eva-indeed; sidhyati-is proved; na-not; tu-but; svatah-personally;

yah-what; tu-indeed; khe-in the sky; akashe-sky; arkah-sun; vartate-is; sa-that; punah-again; svatah-personally; sidhayti-is established; cakshur-vishayatve-in the eye's sphere of perception; api-even; sva-virodhinah-self contradicting; pratiyogi-opposing; apeksha-relation; abhava-absence; matrena-only; svata-svatah; iti-thus; uktam-said.

Here the word "vapuh" means "part", "atra randhre" means "on the eyeballs", The three manifestations thus work together (parasparam) to reveal each other (sidhyati) on the eyes. Therefore, they are mutually dependent. They are not self-manifested and independent. However, the sun (arkah) in the sky (khe) is self-manifested (svatah sidhyati). Even in the eye's sphere of perception the sun does not need any other thing in order to be manifested. Therefore it is self-manifested (svatah).

Text 11

evam yatha mandalatmarkah svatah sidhayti. tathatmapity aha yad yatah purvokta-drishöanta-hetor atma esham adhyatmadinam yo 'para adyas tesham ashrayah. so 'pi svatah sidhyati. kintu svayanubhutyeti cid-rupatvad visheshah. na kevalam etavad api tv akhilanam paraspara-prakasha-siddhanam siddhir yasmat tatha-bhutah sann iti. shri-bhagavan.

evam-thus; yatha-as; mandala-circle; atma-self; arkah-sun; svatah-personally; sidhayti-manifested; tatha-so; atma-the Supersoul; api-also; iti-thus; aha-said; yat-what; yatah-from which; purva-previously; ukta-said; drishöanta-example; hetoh-cause; atma-Supersoul; esham-of them; adhyatmadinam-beginning with adhyatma; yah-who; apara-another; adyah-first; tesham-of them; ashrayah-the shelter; sah-He; api-indeed; svatah-personally; sidhyati-is manifested; kintu-however; svayanubhutyeti-by being self manifested; iti-thus; cid-rupatvad-because of being spieitual in nature; visheshah-specific; na-not; kevalam-alone; etavat-in that way; api-also; tv-indeed; akhilanam-of all; paraspara-prakasha-siddhanam-mutually manifested; siddhih-manifestation; yasmat-from which; tatha-bhutah-in that way; sann-being so; iti-thus; shri-bhagavan-the Supreme Personality of Godhead.

This verse explains: "As the sun is self-manifested, so the Supersoul is self-manifested also." Here the word "yat" means "because of the previously stated example". "esham" means "of the three things that begin with adhyatma", and "yo 'para adyah" means "the shelter of them". In this way the Supersoul is self-manifested. The Lord thus acts by His own transcendental experience (svayanubhutyeti) because He is perfectly spiritual in nature. He is not only the cause of His own manifestation, but He is also the cause of the manifestation of the many mutually-dependent beings. That is His nature. The verse quoted in this anuccheda were spoken by the Supreme Personality of Godhead.

Anuccheda 28

Text 1

yasmat svarupa-bhutayaiva shaktya tatha prakashate. tasmad eka-rupa-svarupa-bhaktvam api dipavad eva. natma jajana ity adau upalabdhi-matram ity anenaivoktam matra-padam tad-dharmanam api svarupanativratatvam dhvanayati.

yasmat-from which; svarupa-bhutaya-internal; eva-indeed; shaktya-potency; tatha-so; prakashate-mqanifests; tasmad-from that; eka-rupa-one form; svarupa-bhaktvam-hjaving His own nature; api-also; dipavat-like a lamp; eva-indeed; natma jajana ity adau-in Shrimad-Bhagavatam 11.3.38; upalabdhi-matram ity

anena-by th words "upalabdhi-matram; eva-indeed; uktam-said; matra-padam-the word matra; tad-dharmanam-of that nature; api-also; svarupa-own nature; anantiriktatvamthje state of not being different; dhvanayati-declares..

Therefore the soul is manifested from the Lord's internal potency. Each soul has one nature, like a lamp. The nature of the soul is described in these words of Shrimad-Bhagavatam (11.3.38, which were previously quoted in this book in anuccheda 22, text 2):

"The soul was never born. It will never die. It never grows. It never decays. The soul is the witness, observing the changes time forces on changeable things. The soul is consciousness, existing always and in every situation."

Text 2

atha cetanatvam nama svasya cid-rupatve 'py anyasya dehadesh cetayitritvam dipadi-prakashasya prakashayitritva-vat. tad etat vilakshanah ity adav eva drishöantenoktam. prakashakah iti cetayitritve hetuh.

atha-now; cetanatvam-consciousness; nama-indeed; svasya-own; cid-rupatve-spiritual nature; api-also; anyasya-of another; dehadesh-beginning with the body; cetayitritvam-the maker of consciousness; dipadi-prakashasya-manifestation of lamps and other like things; prakashayitritva-vat-like the manifester; tat-that; etat-this; vilakshanah-different; iti-thus; adav-beginning; eva-indeed; drishöantena-with the example; uktam-said; prakashakah-manifestation; iti-thus; cetayitritve-in the maker of consciousness; hetuh-the reason.

Thus the soul is spiritual and conscious. As a lamp or other luminous object lights up a certain place, so the soul lights up the body with consciousness. This example is given in Shrimad-Bhagavatam 11.10.8. In that verse the word "prakashah" means "the source of consciousness".

Text 3

vyapti-shilatvam udaharishyamane atma ity adau shri-prahlada-vakye vyapaka ity anenoktam vyapti-shilatvam ati-sukshmataya sarva-cetanantah-pravesha-svabhavatvam jnana-matratmako na ca ity atra cid-anandatmaka ity api hetv-antaram.

vyapti-shilatvam-the nature of being all-pervading; udaharishyamane-to be explained; atma ity adau-Shrimad-Bhagavatam 7.6.2; shri-prahlada-vakye-in the words of Shri Prahlada; vyapaka- ity anenoktam-spoken with the word "vyapaka"; vyapti-shilatvam-the nature of being all-pervading; ati-sukshmataya-with great subtlety; sarva-cetanantah-pravesha-svabhavatvam-the nature of entering everyone's heart; jnana-matra-simply knowledge; atmakah-self; na-not; ca-also; iti-thus; atra-here; cid-anandatmaka-spiritual and full of bliss; iti-thus; api-also; hetv-antaram-another reason.

That the Supersoul is all-pervading will be explained later, in this book, when Shri Prahlada's words of Shrimad-Bhagavatam 7.6.19-23 will be quoted. Here the word "vyapaka" means that the Supersoul subtly enters the hearts of all living beings. One reason this is so is that the Lord's nature is like that, as explained in the words "jnana-matratmako na ca" (He is not only transcendental knowledge). Another reason is that because He is spiritual and full of bliss, therefore the Lord appears as the Supersoul.

Text 4

tasya tasya jada-pratīyogitvena jñanatvam duḥkha-pratīyogitvena tu jñanatvam anandatvam ca. jñanatvam tudāhritam. anandatvam ca nirupadhi-premaspadatvena sadhayati

tasya-of Him; tasya-of Him; jada-pratīyogitvena-because of not being material in nature; jñanatvam-the nature of transcendental knowledge; duḥkha-pratīyogitvena-because of being free of suffering; tu-indeed; jñanatvam-the nature of knowledge; anandatvam-the nature of bliss; ca-also; jñanatvam-the nature of knowledge; tu-indeed; udāhritam-declared; anandatvam-bliss; ca-and; nirupadhi-spiritual and limitless; prema-of love; aspadatvena-because of being the resting place; sadhayati-establishes.

Because He is free from any trace of matter, the Supersoul is filled with transcendental knowledge. Because He is free from suffering, the Supersoul is filled with knowledge and bliss. Because He is thus filled with transcendental knowledge and bliss, the Supersoul is the abode of limitless transcendental love. This is explained in the following words of Shrimad-Bhagavatam (10.14.54):

Text 5

tasmat priyatamah svatma
sarvesham eva dehinam
tad-artham eva sakalam
jagac caitac caracaram

tasmat-therefore; priyatamah-most dear; svatma-own self; sarvesham-of all; eva-indeed; dehinam-embodied beings; tad-artham-for his sake; eva-indeed; sakalam-all; jagac-the universe; ca-and; etat-this; caracaram-with moving and nonmoving beings.

"Therefore it is the Supersoul that is most dear to every embodied living being, and it is simply for the satisfaction of the Supersoul that the whole material creation of moving and nonmoving entities exists."

Text 6

spashōam. shri-shukah.

spashōam-clear; shri-shukah-Shri Shukadeva Gosvami.

The meaning of this verse is clear. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 29

Text 1

tasmimsh canandatmake jñane pratibimbam yushmad-arthatvam na bhavati. kintv atmatvad asmad-arthatvam eva. tac casmad-arthatvam aham-bhava eva. tato 'ham ity etac chabdabhidheyakaram eva jñanam shuddha atma prakṛty-avesho 'nyatha nopapadyate. yata evaveshat tadiya-sanghata eva ity aham-bhavantaram prapnoti. tad etad abhipretya tasya-aham-arthatvam aha

tasmin-in this; ca-and; anandatmake-blissful self; jnane-knowledge; pratibimbam-reflection; yushmat-of you; arthatvam-the purpose; na-not; bhavati-is; kintv-however; atmatvat-because of the self; asmad-arthatvam-for our sake; eva-indeed; tac-that; ca-and; asmad-arthatvam-for our sake; aham-bhava-ego; eva-indeed; tatah-therefore; aham-I; iti-thus; etac-this; shabda-word; abhidheyakaram-to be said; eva-indeed; jnanam-knowledge; shuddha-pure; atma-soul; prakriti-matter; aveshah-entrance; anyatha-otherwise; na-not; upapadyate-is attained; yata-from which; eva-indeed; aveshat-from entrance; tadiya-like that; sanghata-combination; eva-indeed; aham-I; iti-thus; aham-bhava-false ego; antaram-after; prapnoti-attains; tat-this; etat-that; abhipretya-knowing; tasya-of him; aham-arthatvam-false ego; aha-says.

When that blissful spiritual consciousness is pervertedly reflected in material consciousness, the individual soul thinks, "I will not act for your benefit. I will only act for my benefit". In this way the individual soul comes under the grip of materialistic false-ego. Thus influenced by false-ego, the pure soul enters the material world. Without this false-ego it would not be possible for the soul to enter the material world. In this way the individual soul comes under the grip of false-ego. This is described in the following words of Shrimad-Bhagavatam (3.26.6):

Text 2

evam parabhidhyanena
kartritvam prakriteh puman
karmasu kriyamaneshu
gunair atmani manyate

evam-in this way; para-other; abhidhyanena-by identification; kartritvam-the performance of activities; prakriteh-of the material nature; puman-the living entity; karmasu kriyamaneshu-while the activities are being performed; gunaih-by the three modes; atmani-to himself; manyate-he considers.

"Because of his forgetfulness, the transcendental living entity accepts the influence of material energy as his field of activities, and thus actuated, he wrongly applies the activities to himself."*

Text 3

parabhidhyanena prakrity-aveshena prakritir evaham iti mananena prakriter gunaih kriyamaneshu karmasu kartritvam atmani manyate. atra niraham-bhavyasya parabhidhyanasambhavat paravesha-jatahankarasya cavarakatvad asty eva tasminn anyo 'ham-bhava-visheshah. sa ca shuddha-rupa-matra-nishohatvan na samsara-hetur iti spashoam.

parabhidhyanena-arabhidhyanena; prakrity-aveshena-by entering the material world; prakritih-matter; eva-indeed; aham-I; iti-thus; mananena--thinking; prakriteh-of matter; gunaih-by the modes; kriyamaneshu-being done; karmasu-ac tions; kartritvam-the doer; atmani-in the self; manyate-is thought; atra-here; niraham-bhavyasya-freedom from false ego; parabhidhyana-by the false identification; asambhavat-because of being impossible; paravesha-entrance; jata-born; ahankarasya-of false ego; ca-also; avarakatvat-because of covering; asti-is; eva-indeed; tasminn-in that; anyah-another; aham-bhava-visheshah-false ego; sa-that; ca-also; shuddha-rupa-matra-nishohatvan-because of confidence in the spiritual form; na-not; samsara-of the material world; hetuh-the cause; iti-thus; spashoam-clear.

Here the word "parabhidhyanena" means "by entering the material world and thinking 'I am made of

matter'." In this way the transcendental living entity accepts the influence of material energy as his field of activities, and thus actuated, he wrongly applies the activities to himself (prakriter gunair kriyamaneshu karmasu kartritvam atmani manyate). A person who is free of false-ego does not think in this way. Only when a person is covered by materialistic false-ego does he think in this way. A soul who is convinced of his spiritual identity has no reason to enter the material world. That is clear.

Text 4

tad evahankara-dvayam sanne yad indriya-gane 'hami ca prasupte kuöastha ashayam rite tad anusmritir nah ity atra darshitam.

tat-that; eva-indeed; ahankara-dvayam-two kinds of false ego; sanne yad indriya-gane 'hami ca prasupte kuöastha ashayam rite tad anusmritir nah ity atra-in Shrimad-Bhagavatam 11.3.39; darshitam-revealed.

The two kinds of false-ego are described in these words of Shrimad-Bhagavatam (11.3.39):

"When the living entity sleeps and the senses, false-ego, and material consciousness are all dormant, the unchanging soul still remembers that he had slept."

Text 5

upadhy-abhimanatmakasyahankarasya prasuptatvat tad anusmritir nah ity anena sukham aham asvapsam ity atmano 'hantayaiva paramarshac ca. ata eva mam aham najnasisham ity atra paramarse 'pi upadhy-abhimanino 'nusandhanabhavah. anyasya tv ajnana-sakshitvenanusandhanam iti dik. shri-kapiladevah.

upadhy-abhimanatmakasyahankarasya-of the soul covered by false ego; prasuptatvat-because of the sleeping condition; tat-of that; anusmritih-memory; nah-of us; iti-thus; anena-by this; sukham-happily; aham-I; asvapsam-slept; iti-thus; atmanah-of the self; ahantaya-by false ego; eva-indeed; paramarshac-from consideration; ca-and; ata eva-therefore; mam-myself; aham-I; na-not; ajnasisham-understood; iti-thus; atra-here; paramarse-in consideration; api-also; upadhy-abhimaninah-with material misidentification; anusandhana-searching; abhavah-non-existence; anyasya-of another; tv-but; ajnana-of ignorance; sakshitvena-because of being the witness; anusandhanam-consideration; iti-thus; dik-the direction; shri-kapiladevah-Lord Kapiladeva.

Even though he was asleep, and even though he was in the grip of materialistic false-ego, the soul still remember his activity of sleeping (tad-anusmritir nah). Thus, even though he is in the grip of false-ego, the soul thinks, "I slept happily." Even though he is in the grip of false-ego, the soul does not think, "I was completely unaware of myself as I slept". The conclusion is that the soul is never in a state of unawareness. The verse quoted in the beginning of this anuccheda was spoken by Lord Kapiladeva.

Anuccheda 30

Text 1

tatha

nrityato gayatah pashyan
yathaivanukaroti tan
evam buddhi-gunan pashyann
aniho 'py anukaryate

tatha-so; nrityatah-dancing; gayatah-singing; pashyan-seeing; yatha-as; eva-indeed; anukaroti-imitates; tan-them; evam-thus; buddhi-of intelligence; gunan-qualities; pashyann-seeing; anihah-inactive; api-even; anukaryate-is made to imitate.

The soul's nature is also described in these words of Shrimad-Bhagavatam (11.22.53):

"Seeing others singing and dancing, one may be inclined to imitate them. In the same way, seeing the material intelligence, the inactive spirit soul may be inclined to imitate it."

Text 2

purvavat. shri-bhagavan.

purvavat-as before; shri-bhagavan-the Supreme Personality of Godhead.

This verse is harmonious with the previous explanations. This verse was spoken by the Supreme Personality of Godhead.

Anuccheda 31

Text 1

evam eva swapna-drishöantam api ghaöayann aha

yad-arthena vinamushya
pumsa atma-viparyayah
pratiyata upadrashöuh
sva-shirash-chedanadikah

evam-thus; eva-indeed; swapna-drishöantam-the example of the dream; api-also; ghatayann-doing; aha-says; yat-thus; arthena-a purpose or meaning; vina-without; amushya-of such a one; pumsa-of the living entity; atma-viparyayah-upset about self-identification; pratiyata-so appear; upadrashöuh-of the superficial onlooker; sva-shirah-own head; chedana-adikah-cutting off.

The example of the dream is further elaborated in these words of Shrimad-Bhagavatam (3.7.10):

"The living entity is in distress regarding his self-identity. He has no factual background, like a man who dreams that he sees his head cut off."*

Text 2

upadrashöur amushyeti svapna-drashöra amuna jivenety arthah. shri-maitreyah.

upadrashöuh-seer; amushya-of him; iti-thus; svapna-drashöra-seeing in a dream; amuna-by him; jivena-by the spirit soul; iti-thus; arthah-the meaning; shri-maitreyah-Shri Maitreya.

Here the words "upadrashöur amushya" mean "of the spirit soul who sees something in a dream". This verse was spoken by Shri Maitreya.

Anuccheda 32

Text 1

sadhite ca svarupa-bhute 'ham-bhave pratikshetram bhinnatvam api sadhitam. yat tu

sadhite-attained; ca-and; svarupa-bhute-own nature; aham-bhave-in false ego; pratikshetram-every field of activities; bhinnatvam-difference; api-also; sadhitam-established; yat-what; tu-but.

Someone may say that it is only because of the influence of the false-ego that one thinks there are many different souls, each the witness of a particular field of activities. This mistaken idea is refuted by the Lord Himself in a passage of Shrimad-Bhagavatam that begins with these words (Shrimad-Bhagavatam 11.13.22):

Text 2

vastuno yady ananatvam
atmanah prashna idrishah
katham ghaöeta vo vipra
vaktur va me ka ashrayah

vastunah-in truth; yadi-if; ananatvam-the absence of variety; atmanah-of the soul; prashna-the question; idrishah-like this; katham-how?; ghaöeta-it may be; vah-of you; vipra-O brahmanas; vaktuh-the speaker; va-or; me-of Me; ka-what?; ashrayah-the shelter.

"If your question assumes that all variety is ultimately an illusion, then how can such a question be at all meaningful? O brahmanas, what is the truth about you and about Me, who am now speaking to you?"

Text 3

ity adau jnani-laukika-guru-ritim tadiya-prakrita-drishöim vanushritya svasya jivantara-sadharanya-kalpanamaye shri-hamsadeva vakye jivatmanam ekatvam. tat khalu amsa-bhede 'pi jnanecchun prati jnanopayogitvena tam avivicyaiva samanakaratenabheda-vyapadesho yatha tatraiva

iti-thus; adau-beginning; jnani-of the impersonalists; laukika-ordinary; guru-guru; ritim-method; tadiya-of this; prakrita-material; drishöim-vision; va-or; anushritya-following; svasya-own; jiva-souls; antara-other; sadharanya-common nature; kalpanamaye-imagination; shri-hamsadeva-Shri Hamsadeva; vakye-in the words; jivatmanam-of the individual souls; ekatvam-oneness; tat-that; khalu-indeed; amsa-of parts; bhede-in

difference; api-even; jnana-knowledge; icchun-desiring; prati-to; jnana-knowledge; upayogitvena-with appropriateness; tam-that avivicya-not separating; eva-indeed; samana-equal; akaratvena-with form; abheda-not different; vyapadeshah-teaching; yatha-as; tatra-there; eva-indeed.

Here Lord Hamsadeva refers to the materialistic idea of the impersonalist gurus who claim that all individual souls are one and there is no true difference between them. Lord Hamsadeva rejects this idea and instead explains that the spirit souls, who are part-and-parcel of the Lord, are distinct individuals. He then says (Shrimad-Bhagavatam 11.13.23):

Text 4

pancatmakeshu bhuteshu
samaneshv api vastutah
ko bhavan iti vah prashno
vacarambho hy anarthakah

pancatmakeshu-made of five elements; bhuteshu-beings; samaneshv-equal; api-even; vastutah-in truth; kah-who?; bhavan-you; iti-thus; vah-of you; prashnah-the question; vacarambhah-beginning of words; hi-indeed; anarthakah-meaningless.

"If your question 'Who are You?' referred to the material body made of five elements, elements that are in truth all alike, then your question was only a meaningless collection of words."

Text 5

tatapy amsha-bhedo 'sty eva. ata uktam svayam-bhagavata shuni caiva shvapake ca panditah samadarshinah iti nirdosham hi samam brahma ity adi ca.

tatapi-still; amsha-of parts and parcels; bhedah-difference; asti-is; eva-indeed; ata-then; uktam-said; svayam-bhagavata-by theSupreme Personality of Godhead Himself; shuni caiva shvapake ca panditah samadarshinah iti-Bhagavad-gita 5.18; nirdosham hi samam brahma- ity adi-Bhagavad-gita 5.19; ca-also.

Therefore, even though they are all parts-and-parcels of the Supreme Personality of Godhead, the individual spirit souls are individual, distinct persons, different from the Lord and from each other. The Lord describes the individual souls in these words (Bhagavad-gita 5.18-19):

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brahmana, a cow, an elephant, a dog, and a dog-eater (outcaste).*

"Those whose minds are established in sameness and equanimity have already conquered the conditions of birth and death. They are flawless like Brahman, and thus they are already situated in Brahman."*

Text 6

atra brahmeti jiva-brahmaivocyate. yatha yayaham etat sad-asat sva-mayaya pashye mayi brahmani kalpitam pare iti.

atra-here; brahma-Brahman; iti-thus; jiva-brahma-the spirit soul; eva--indeed; ucyate-is said; yatha-as; yayaham etat sad-asat sva-mayaya pashye mayi brahmani kalpitam pare iti-Shrimad-Bhagavatam 1.5.27.

Here the word "brahma" indicates the spiritual nature of the individual soul. That the individual soul is spiritual and transcendental is described in these words of Shrimad-Bhagavatam (1.5.27):

"As my taste developed, I could realize that it was only in my ignorance that I had accepted gross and subtle material coverings, for both the Lord and I am transcendental."*

Text 7

mayi brahmani dehatmakam pare brahmani ca jagad-atmakam sad asat karya-karana-sanghatam sva-vishayaka-mayaya jiva-mayakhyaya deha evaham tatha indra-candrady-atmakam jagad eveshvara itidam kalpitam eva. yaya matya pashye pashyamity arthah. samanakaradvat eva purvavat anyatra ca so 'ham sa ca tvam iti. tad evam sarvesham eva jivanam ekakaratve sati

mayi-mayi; brahmani-brahmani; dehatmakam-body; pare-pare; brahmani-brahmani; ca-and; jagad-atmakam-the universe; sad asat-sad asat; karya-karana-sanghatam-cause and effect; sva-vishayaka-in the range of perception; mayaya-by maya; jiva-soul; maya-potency; akhyayanamed; deha-body; eva-indeed; aham-I; tatha-so; indra-candrady-atmakam-beginning with Indra and Candra; jagat-universe; eva-indeed; ishvara-controller; iti-thus; idam-this; kalpitam-considered; eva-indeed; yaya-by which; matya-idea; pashye-I see; pashyami-I see; iti-thus; arthah-the meaning; samana-equal; akaratvat-because of having a form; eva-indeed; purvavat-as before; anyatra-in another place; ca-also; sah-he; aham+I; sa-he; ca-also; tvam-you; iti-thus; tat-that; evam-thus; sarvesham-of all; eva-indeed; jivanam-souls; ekakaratve-in the state of having a form; sati-being so.

Here the words "mayi brahmani" mean "the soul that resides in the material body", "pare brahmani" mean "He who is the soul of the entire universe", and "sad asat" mean "cause and effect". In this way the individual spirit soul, who is called the "jiva-maya" (the potency that is the individual soul) resides in the material body. (Here Narada says) "I am such an individual soul". As the individual spirit soul resides in a particular material body, in the same way the Supreme Personality of Godhead, who is the controller of the entire universe, also resides in the bodies of Indra, Candra, and all others. "Kalpitam" here means "with this understanding", "yaya" means "with this idea", and "pashye" means "I see". In this way, in the previous statements of this book, and in many other places also in the scriptures, it is seen that the nature of the individual souls is in many ways like the nature of the Supreme Personality of Godhead Himself. That is why in some places the scriptures declare, "The Supreme Personality of Godhead is like that, I am like that, and you are also like that". That all spirit souls have the same kind of spiritual nature is also confirmed by these words of Shrimad-Bhagavatam (11.10.32):

Text 8

yavat syad guna-vaishamyam
tavan nanatvam atmanah
nanatvam atmano yavat
paratantryam tadaiva hi

yavat-as; syat-is; guna-vaishamyam-difference of modes; tavan-then; nanatvam-variety; atmanah-of the soul; nanatvam-variety; atmanah-of the soul; yavat-as long as; paratantryam-superiority; tada-then; eva-indeed; hi-indeed.

"As long as one thinks the different modes of material nature create different kinds of souls, one will think that the souls have many different kinds of natures. As long as one thinks the souls have many different kinds of natures, one will remain in the grip of material illusion."

Text 9

ity adishu devadi-deha-bheda-kritagantuka-nanatvam nindyate

iti-thus; adishu-beginning; deva-demigods; adi-beginning with; deha-of material bodies; bheda-differences; krita-done; agantuka-attaining; nanatvam-variety; nindyate-is criticized.

In these words the idea that the different species of living entities, beginning with the demigods, and descending to the lowest forms of life, house different kinds of souls is strenuously refuted.

Text 10

venu-randhra-vibhedena
bhedah shadjadi-samjnitah
abheda-vyapino vayos
tatha tasya mahatmanah

venu-of a flute; randhra-holes; vibhedena-with differences; bhedah-difference; shadjadi-samjnitah-with the different notes, beginning with shadja; abheda-vyapinah-not different; vayoh-of wind; tatha-so; tasya-of that; mahatmanah-of the soul.

The idea that a different Supersoul resides in the material bodies of the different living entities is refuted by these words of Shri Vishnu Purana (2.14.32):

"A flute has many holes, which produce different notes and scales, beginning with shadja. However, the wind that blows through the flute is one. In the same way it is the same Supersoul, His identity always unchanged, who stays in different material bodies of the conditioned souls."

Text 11

ity adikam tu paramatma-vishayakam eva. tad etat sarvam abhipretya jivanam prati-kshetram bhinnatvam sva-pakshatvena nidarshayanti

iti-thus; adikam-beginning; tu-but; paramatma-vishayakam-the sphere of the Supersoul; eva-indeed; tat-this; etat-that; sarvam-all; abhipretya-knowing; jivanam-of soul; prati-kshetram-in every body; bhinnatvam-difference; sva-pakshatvena-own side; nidarshayanti-show.

These words of Shri Vishnu Purana describe the Supersoul. Although the Supersoul residing in the different material bodies is one person, the individual spirit souls in the different material bodies are all different persons. This is described in the following words of Shrimad-Bhagavatam (10.87.30):

Text 12

aparimita dhruvanubhrito yadi sarva-gatah iti.

aparimita dhruvanubhrito yadi sarva-gatah iti-Shrimad-Bhagavatam 10.87.30.

"O Supreme Eternal! If the embodied living entities were eternal and all-pervading like You, then they would not be under Your control. But if the living entities are accepted as minute energies of Your Lordship, then they are at once subject to Your supreme control. Therefore real liberation entails surrender by the living entities to Your control, and that surrender will make them happy. In that constitutional position only can they be controllers. Therefore, men with limited knowledge who advocate the monistic theory that God and the living entities are equal in all respects are actually misleading themselves and others."*

Text 13

atra yadi-shabdat purva-paöhenaparimitatvam dhruvatvam casandigdham iti tatra svapakshatvam pashcat paöhena sarva-gatatvam tu sandigdham iti tatra para-pakshatvam spashöam eva.

atra-here; yadi-shabdat-from the word "yadi"; purva-paöhena-by the previous quotation; aparimitatvam-the state of being limitless; dhruvatvam-the state of being eternal; ca-also; asandigdham-untouched by matter; iti-thus; tatra-there; svapakshatvam-own nature; pashcat-then; paöhena-by the quotation; sarva-all; gatatvam-pervading; tu-but; sandigdham-in contact; iti-thus; tatra-there; para-pakshatvam-the state of being with others; spashöam-clear; eva-indeed.

The words that follow the word "yadi" affirm that the Supreme Personality of Godhead is limitless, eternal, and untouched by matter. That is the Supreme Lord's nature. The words that follow that description affirm that the Supreme Personality of Godhead is present everywhere in the material world. That act establishes the Lord's relationship with the living entities. This is clearly stated.

Text 14

ata eva eko devah sarva-bhuteshu gudhah ity adikam paramatma-param vakyam jivanam anekatvam bodhayati. shrutayah.

ata eva-therefore; eko devah sarva-bhuteshu gudhah ity adikam-Shri Svetasvatara Upanisad 6.11; paramatma-param-teh Supersoul; vakyam-statement; jivanam-of the individual spirit souls; anekatvam-plurality; bodhayati-teaches; shrutayah-the Personified Vedas.

The Supersoul is also described in these words of Shvetashvatara Upanishad (6.11):

"The Supreme Personality of Godhead manifests Himself as the all-pervading Supersoul, the witness present in the hearts of all living entities. He witnesses all activities of the living entity. He is the supreme living force, and yet He is transcendental to all material qualities."*

Anuccheda 33

Text 1

pratikshetra-bhinnatve ketv-antaram anuh iti. anuh paramanur ity arthah. paramanush ca yasya dig-bhede 'py amsho na kalpayitum shakyate. sa evamshasya para kashöheti tad-vidah. anor apy akhanda-deha-cetayitritvam prabhava-vishesha-rupad gunad eva bhavati. yatha shira adau dharyamanasya jatu-jhaöitasyapi mahaushadhi-khandasyakhanda-deha-pushöi-karanadi-hetuh prabhavah. yatha vayas-kantader loha-calanadi-hetuh prabhava eva. tadvat. tad etad anutvam aha sukshmanam apy aham jivah iti.

pratikshetra-in every field of activities; bhinnatve-in difference; ket-reason; antaram-another; anuh-atomic; iti-thus; anuh-atomic; paramanuh-an atom; iti-thus; arthah-the meaning; paramanuh-atom; ca-and; yasya-of which; dik-direction; bhede-in difference; api-also; amshah-a part; na-not; kalpayitum-to conceive; shakyate-is able; sa-that; eva-indeed; amshasya-of a part; para kashöha-highest point; iti-thus; tat-that; vidah-understanding; anoh-of an atom; api-also; akhanda-unbroken; deha-of the body; cetayitritvam-the state of being conscious; prabhava-vishesha-rupad-from the specific power; gunad-from the quality; eva-indeed; bhavati-is; yatha-as; shira-head; adau-in the beginning; dharyamanasya-holding; jatu-jhaöitasya-at once; api-also; mahaushadhi-great medicine; khandasya-broken; akhanda-unbroken; deha-body; pushöi-of nourishment; karana-cause; adi-first; hetuh-cause; prabhavah-power; yatha-as; vayas-kantadeh-beginning with a magnetic; loha-people; calana-moving; adi-beginning; hetuh-cause; prabhava-power; eva-indeed; tadvat-in that way; tat-this; etad-that; anutvam-atomic nature; aha-said; sukshmanam-of small things; api-also; aham-I; jivah-the individual soul; iti-thus.

Another reason why the individual souls in the different material bodies are all different persons and are not the same is given in the word "anu", which means "atom". No one can count the number of atoms present in all directions. The atom is the smallest of all small things. This is known by the wise. Therefore the soul, atomic in size, fills the entire material body with consciousness. That is the soul's nature. As medicine placed in the mouth strengthens the entire body, and as a magnet moves pieces of iron, so the soul exerts its influence over the material body. The atomic nature of the soul is described by the Lord Himself in these words of Shrimad-Bhagavatam (11.16.11):

"Of atomic particles, I am the soul."

Text 2

tasmat sukshmata-parakashöha-prapto jiva ity arthah. durjneyatvad yat sukshmatvam tad atra na vivakshitam. mahatam ca mahan aham sukshmanam apy aham jivah iti paraspara-pratiyogitvena vakya-dvayasyanantaryoktau svarasya-bhangat. prapanca-madhye hi sarva-karanatvan mahat-tattvasya mahattvam nama vyapakatvam. na tu prithivy-ady-apekshaya sujneyatvam yatha tadvat prapance jivanam api sukshmatvam paramanutvam eveti svarasyam.

tasmat-therefore; sukshmata-parakashöha-praptah-being the smallest of particles; jiva-the individual soul; iti-thus; arthah-the meaning; durjneyatvad-because of being difficult to understand; yat-what; sukshmatvam-smalness; tat-that; atra-here; na-not; vivakshitam-desired to be said; mahatam-of the large; ca-also; mahan-the largest; aham-I; sukshmanam-of the smallest; api-also; aham-I; jivah-the soul; iti-thus; paraspara-mutual; pratiyogitvena-opposites; vakya-dvayasya-of the two statements; anantarya-not within; uktau-in the words; svarasya-appropriateness; bhangat-because of breaking; prapanca-madhye-in the midst of the material world; hi-indeed; sarva-karanatvan-because of being the cause of all; mahat-tattvasya-of the mahat-tattva; mahattvam-the largeness; nama-indeed; vyapakatvam-the state of being all-pervading; na-not; tu-indeed; prithivy-ady-apekshaya-in relation to the material elements, which begin with earth; sujneyatvam-to be easily understood; yatha-as; tadvat-so; prapance-in the material world; jivanam-of the individual spirit souls; api-

also; sukshmatvam-smallness; paramanutvam-atomic nature; eva-indeed; iti-thus; svarasyam-appropriate.

In this way it is said that the individual soul is the smallest of the small. Because it cannot be easily understood, we will not here describe the great smallness of the soul's size. In Shrimad-Bhagavatam (11.16.11):the Supreme Personality of Godhead declares:

"Of great things I am the mahat-tattva, and of small things I am the spirit soul."

These two statements seem to be mutually contradictory. Because the Supreme Personality of Godhead is the original cause of everything, He is all-pervading in the material world. In this way he is the greatness of the mahat-tattva. He is also the smallness of the individual souls. which should not be considered material, like earth or the other material elements. Understood in this way, the Lord's statement is appropriate and logical.

Text 3

shrutayash ca esho 'nuratma cetasa veditavya yasmin pranah pancadha samvivesha iti. balagra-shata-bhagasya shatadha kalpitasya ca bhago jivah sa vijneyah iti. aragra-matro hy aparo 'pi drishöah iti ca.

shrutayah-the Srutis; ca-and; eshah-he; anuh-atomic; atma-soul; cetasa-by the mind; veditavya-to be known; yasmin-in which; pranah-the breath; pancadha-in five ways; samvivesha-entered; iti-thus; balagra-of the tip,of a hair; shata-bhagasya-of a hundredth part; shatadha-in a hundred parts; kalpitasya-considered; ca-also; bhagah-part; jivah-the soul; sa-he; vijneyah-to be known; iti-thus; agra-matrah-the tip; hi-indeed; aparah-not great; api-also; drishöah-seen; iti-thus; ca-also.

The Shruti-shastras also describe the atomic nature of the individual soul. In the Mundaka Upanishad (3.1.9) it is said:

"The soul is atomic in size and can be perceived by perfect intelligence. The atomic soul is floating in five kinds of air (prana, apana, vyana, samana, and udana), and is situated within the heart."*

In the Shvetashvatara Upanishad (5.9) it is said:

"When the upper point of a hair is divided into one hundred parts, and again each of such parts is further divided into one hundred parts, each such part is the measurement of the dimension of the spirit soul."*

In the Shvetashvatara Upanishad (5.8) it is also said:

"The spirit soul is atomic in size."

Text 4

shri-bhagavan.

shri-bhagavan-the Supreme Personality of Godhead.

The verse quoted in the beginning of this anuccheda was spoken by the Supreme Personality of Godhead.

Text 1

tatha aparimita dhruvanubhrito yadi sarva-gata
tarhi na shasyateti niyamo dhruva-netaratha
ajani ca yan-mayam tad avimucya nityantri bhavet
samam anujanatam yad amatam mata-dushöataya

tatha-so; aparimita-countless; dhruva-eterna; tanubhritah-emobodied souls; yadi-if; sarva-gata-all-pervading; tarhi-then; na-not; sasyata-rulership; iti-thus; niyamah-rule; dhruva-O eternal Lord; na-not; itaratha-otherwise; ajani-born; ca-and; yan-mayam-consisting of whom; tat-that; avimucya-not becomign free; nityantri-controller; bhavet-may be; samam-equality; anujanatam-of they who know; yat-what; amatam-misunderstood; mata-opinion; dushöataya-because of falseness.

That the individual souls are different from the Supreme Personality of Godhead is confirmed by these words of Shrimad-Bhagavatam (10.87.30):

"O Supreme Eternal! If the embodied living entities were eternal and all-pervading like You, then they would not be under Your control. But if the living entities are accepted as minute energies of Your Lordship, then they are at once subject to Your supreme control. Therefore real liberation entails surrender by the living entities to Your control, and that surrender will make them happy. In that constitutional position only can they be controllers. Therefore, men with limited knowledge who advocate the monistic theory that God and the living entities are equal in all respects are actually misleading themselves and others."*

Text 2

ayam arthah paramatmano 'mshatvam tasmaj jayamanatvam ca jivasya shruyate. tatra mamaivamsho jiva-loke ity adi siddhe 'msatve tavat tasya vibhutvam ayuktam ity ahuh aparimita vastuta evananta-sankhya nityash ca ye tanu-bhrito jivas te yadi sarva-gata vibhavah syus tarhi tesham vyapyatvabhavena samatvat shasyateti niyamo na syat. ishvaro niyanta jivo niyamya iti veda-krita-niyamo na ghatata ity arthah.

ayam-this; arthah-the meaning; paramatmanah-of the Supersoul; amshatvam-the status of a part; tasmaj-from that; jayamanatvam-the status of being born; ca-also; jivasya-of ths soul; shruyate-is heard; tatra-there; mamaivamsho jiva-loke ity adi-in Bhagavad-gita 15.7; siddhe-proved; amsatve-the status of being a part; tavat-then; tasya-of Him; vibhutvam-all-powwefulness and all-pervasiveness; ayuktam-improper; iti-thus; ahuh-said; aparimita-aparimita; vastutah-in truth; eva-indeed; ananta-limitless; sankhya-in number; nityah-eternal; ca-and; ye-who; tanu-bhritah-emobidied souls; jivah-souls; te-they; yadi-if; sarva-gata-all-pervading; vibhavah-all-pervading; syuh-are; tarhi-then; tesham-of them; vyapyatvabhavena-with the absence of being all-pervading; samatvat-because of equality; shasyata-the state of being the controller; iti-thus; niyamah-the controller; na-not; syat-is; ishvarah-the Supreme Personality of Godhead; niyanta-the controller; jivah-the individual soul; niyamya-the controlled; iti-thus; veda-krita-niyamah-the conclusion of the Vedic scriptures; na-not; ghatata-is; iti-thus; arthah-the meaning.

Here is the meaning: the Shruti-shastras declare that the individual soul is a part-and-parcel of the Supreme Personality of Godhead. This is confirmed in Bhagavad-gita (15.7), where the Supreme Lord declares:

"The living entities in this material world are M<y parts and parcels."*

Because they are parts of the Lord, it is not possible for the individual souls to be all-pervading. This verse (Shrimad-Bhagavatam 10.87.30) declares: "O Supreme Eternal! If the embodied living entities were eternal and all-pervading like You, then they would not be under Your control." The truth is, however, that the Supreme Personality of Godhead is clearly the controller, and the individual spirit souls are clearly under His control. It cannot be claimed that this is not the conclusion of the Vedic literatures.

Text 3

he dhruva itaratha jivasyanutvena vyapyatva-bhave tu sati na tan-niyama iti na. api tu sa ghatata evety arthah.

he-O; dhruva-eternal; itaratha-otherwise; jivasya-of the individual soul; anutvena-with atomic size; vyapyatva-bhave-the state of being all-pervading; tu-but; sati-being so; na-not; tan-niyama-under Your control; iti-thus; na-not; api-also; tu-but; sa-he; ghatata-may be; eva-indeed; iti-thus; arthah-the meaning.

The verse therefore affirms, "If the embodied living entities were eternal and all-pervading like You, then they would not be under Your control." Therefore it is not possible that the individual spirit souls are all-pervading. That is the meaning.

Text 4

atha yato va imani bhutani jayanta iti jayamanatvavasthayam api vyapya-vyapakatvenaiva niyamyaniyantritvam bhavati.

atha-now; yatah-from whom; va-indeed; imani-these; bhutani-living entities; jayanta-are born; iti-thus; jayamanatva-of being born; avasthayam-in the state; api-even; vyapya-as what is pervading; vyapakatvena-as He who is all-pervading; eva-indeed; niyamyathe controlled; niyantritvam-the state of being the controller; bhavati-is.

That the individual souls are manifested from the Supreme Personality of Godhead is explained in these words of Taittiriya Upanishad (3.1.1):

"All created beings emanate from the Absolute Truth, the Supreme Personality of Godhead."*

Because the individual spirit souls are manifested from the Lord the relationship between the individual soul and the Lord is that of controlled (the individual soul) and controller (the Supreme Lord) or the object in which all-pervasiveness is manifested (the individual soul) and the person who is all-pervading (the Supreme Lord).

Text 5

sarvatraiva karya-karanayos tathabhava-darshanad ity ahuh ajaniti. yan-mayam yad-upadanakam yaf ajani jam jayata ity arthah. tad-upadanam kartri tasya jayamanasya yasmin niyantri bhavet tad avimucya kincid apy anuktva vyapyaivety arthah.

sarvatra-everywhere; eva-indeed; karya-karanayoh-of cause and effect; tathabhava-darshanat-from seeing like that; iti-thus; ahuh-said; ajaniti-ajani; yan-mayam-consisting of which; yad-upadanakam-the cause; yaf-what; ajani-was born; jatam-born; jayate-born; iti-thus; arthah-the meaning; tad-upadanam-the cause of that; kartri-the creator; tasya-of that; jayamanasya-being born; yasmin-in which; niyantri-the controller; bhavet-is; tat-that; avimucya-not being free; kincit-something; api-also; anukta-not saying; vyapya-pervading; eva-indeed; iti-thus; arthah-the meaning.

Seeing everywhere the chain of causes and effects are manifested in this way, the speaker of this verse says "ajani" (was born. The word "yan-mayam" means "consisting of this", and ""yad ajani" means "was born". The phrase "yan niyantr bhavet tad avimucya" means "He is the creator". Although not explicitly stated, here it is hinted "He is all-pervading".

Text 6

kim ca yad-upadana-rupam paramatmakhyam tattvam kenapy aparena samam samanam ity anujanatam yah kashcit tatha vadati. tatranujnam api dadatam amatam jnanam na bhavatity arthah. tatra hetuh mata-dushöataya tasya matasyashuddhatvena. tatrashuddhatvam shrutya ca virodhat.

kim ca-furthermore; yad-upadana-rupam-in the form of the creator; paramatmakhyam-called the Supersoul; tattvam-truth; kenapi-somehow; aparena-by another; samam-equal; samanam-equal; iti-thus; anujanatam-of they who know; yah-who; kashcit-someone; tatha-so; vadati-says; tatra-there; anujnam-knowledge; api-also; dadatam-gives; amatam-opinion; jnanam-knowledge; na-not; bhavati-is; iti-thus; arthah.-the meaning; tatra-there; hetuh-cause; mata-dushöataya-mata-dustaya; tasya-of that; matasya-idea; ashuddhatvena.-with impurity; tatra-there; ashuddhatvam-impurity; shrutya-by the srutis; ca-and; virodhat-because of contradiction.

Some thinkers claim that the individual souls are equal to the Supersoul, who is the creator of the the worlds. This idea is not true. It is not real knowledge (amatam). The word "mata-dushöataya" means "this idea is impure, for it contradicts the conclusions of the Shruti-shastras".

Text 7

shrutish ca asamo va esha paro na hi kashcid evam drishyate.sarve tv ete na va jayante ca mriyante ca chidra hy ete bhavanty atha paro na jayante na mriyate sarve hy apurnash ca bhavanti iti catur-veda-shikhayam.

shrutih-the Sruti-sastra; ca-and; asamah-not equal; va-indeed; esha-he; parah-the Supreme; na-not; hi-indeed; kashcit-someone; evam-thus; drishyate-is seen;.sarve-all; tv-indeed; ete-they; na-not; va-indeed; jayante-are born; ca-and; mriyante-die; ca-and; chidra-faults; hi-indeed; ete-they; bhavanti-are; atha-then; parah-supreme; na-not; jayante-born; na-not; mriyate-dies; sarve-all; hi-indeed; apurnah-inferior; ca-also; bhavanti-are; iti-thus; catur-veda-shikhayam-in the Catur-veda-shikha.

In the Shruti-shastra, in the Catur-veda-shikha, it is said:

"No individual soul is equal to the Supreme Personality of Godhead. All individual souls are born, die, and are filled with many faults. The Supreme Personality of Godhead is never born and never dies. All the

individual souls are imperfect and subordinate to the Lord."

Text 8

na tat-samash cabhyadhikash ca drishyate iti.

na-not; tat-samah-equal to Him; ca-and; abhyadhikah-greater; ca-and; drishyate-is seen; iti-thus.

In the Shvetashvatara Upanishad (6.8) it is said:

"No one is greater than the Supreme Personality of Godhead. No one is equal to the Supreme Personality of Godhead."

Text 9

atha kasmad ucyate brahma brimhati brihmayati ca iti canyatra.

atha-now; kasmad-from whom?; ucyate-is said; brahma-the Supreme; brimhati-creates; brhmayati-sustains; ca-and; iti-thus canyatra.

In the scriptures it is also said:

"Who created all the worlds? The Supreme Personality of Godhead creates and sustains all existence."

Text 10

brihatvad brmhanatvac ca yad brahma paramam viduh iti shri-vishnu-purane.

brihatvat-because of greatness; brmhanatvac-because of making great; ca-and; yat-what; brahma-Supreme; paramam-Su"reme; viduh-know; iti-thus; shri-vishnu-purane-Shri Vishnu Purana.

In the Shri Vishnu Purana (1.12.57) it is said:

"The wise know that the Supreme Personality of Godhead is the master of all, for it is He who creates and sustains all existence."

Text 11

atah paramatmana eva sarva-vyapakatvam. eko devah sarva-bhuteshu gudhah sarva-vyapi sarva-bhutantaratma ity adau. tasmad anur eva jiva iti.

atah-then; paramatmana-of the Supersoul; eva-indeed; sarva-vyapakatvam-all-pervasiveness; eko devah sarva-bhuteshu gudhah sarva-vyapi sarva-bhutantaratma ity adau-Svetasvatara Upanisad 6.11; tasmad-therefore; anuh-atomic; eva-indeed; jiva-the soul; iti-thus.

The Supersoul's all-pervasiveness is described in these words of Shvetashvatara Upanishad (6.11):

"The Supreme Personality of Godhead manifests Himself as the all-pervading Supersoul, the witness present in the hearts of all living entities. He witnesses all activities of the living entity. He is the supreme living force, and yet He is transcendental to all material qualities."*

From these words the truth that the individual spirit souls are atomic in size may also be inferred.

Text 12

yat tu shri-bhagavad-gitasu nityah sarva-gatah sthanuh ity adina jiva-nirupanam. tatra sarva-gatah shri-bhagavan eva tat-sthas tad-ashritash casav anush ceti sarva-gatah sthanur jivah proktah. shrutayah.

yat-what; tu-indeed; shri-bhagavad-gitasu-in Bhagavad-gita; nityah sarva-gatah sthanuh ity adina-in Bhagavad-gita 2.24; jiva-nirupanam-description of the individual souls; tatra-there; sarva-gatah-all-pervading; shri-bhagavan-the Supreme Personality of Godhead; eva-indeed; tat-sthah-staying there; tad-ashritah-taking shelter there; ca-and; asau-He; anuh-atomic; ca-and; iti-thus; sarva-gatah-all-pervading; sthanuh-staying; jivah-the soul; proktah-said; shrutayah-the personified Vedas.

The soul is also described in these words of Bhagavad-gita (2.24):

"The soul is everlasting, all-pervading, unchangeable, immovable, and eternally the same."*

In this verse the word "sarva-gatah" (all-pervading) refers to the Supreme Personality of Godhead. The word "sarva-gata" may also refer to an unchanging atomic individual soul who takes shelter (gata) of the the Supreme Personality of Godhead, who is everything (sarva). The verse quoted in the beginning of this anuccheda was spoken by the Personified Vedas.

Anuccheda 35

Text 1

atha shuddha-svarupatvan nitya-nirmalatvam udahritam eva shuddho vicashöe hy avishuddha-kartuh ity anena.

atha-now; shuddha-svarupatvan-because of purity; nitya-nirmalatvam-eternal purity; udahritam-said; eva-indeed; shuddho vicashöe hy avishuddha-kartuh ity anena-Shrimad-Bhagavatam 5.11.12.

That the individual soul is eternally pure in its nature is described in these words of Shrimad-Bhagavatam (5.11.12):

"A person who is pure and liberated in this life can see all these things vividly."

Text 2

tatha tenaiva shuddhasyapi jnatrtvam apy udahritam. jnanam ca nityasya svabhavika-dharmatvan nityam. ata eva na vikriyatmakam api. tatha chaitanya-sambandhena dehadeh kartritva-darshanat. kvacid acetanasya

kartritvam ca.

tatha-so; tena-by that; eva-indeed; shuddhasya-pure; api-also; jnatrtvam-the status of being the knower; api-also; udahritam-said; jnanam-knowledge; ca-and; nityasya-eternal; svabhavika-dharmatvat-because of his own nature; nityam-eternal; ata eva-therefore; na-not; vikriyatmakam-subjected to change; api-also; tatha-so; chaitanya-sambandhena-by consciousness; dehadeh-beginning with the material body; kartritva-of beingthe doer; darshanat-because of the sight; kvacit-somewhere; acetanasya-unconscious; kartritvam-the status of being the doer; ca-also.

These words explain that a soul who is pure can understand the truth. A soul who is eternally pure knows the eternal truth. Such a soul is not subjected to various kinds of material transformations. In this way a soul who is conscious of the truth acts in a particular way in relation to his material body and the various things of this world. A person who is not aware of the truth acts in a different way in relation to these things.

Text 3

na rite tvat kriyate kincanare ity adav antaryami-chaitanya-sambandhena bhavatity angi-karac ca shuddhad eva kartritvam pravartate.

na-not; rite-without; tvat-you; kriyate-is done; kincana-anything; are-Oh; iti-thus; adav-beginning; antaryami-of the Supersoul; chaitanya-sambandhena-with awareness; bhavati-is; iti-thus; angi-karac-from accepting; ca-and; shuddhat-from purity; eva-certainly; kartritvam-the state of being the doer; pravartate-does.

In the scriptures it is said:

"O Lord, without Your help no one has the power to do anything."

In this way the pure soul understands the position of the Supersoul, the the Supersoul is, ultimately, the real doer of activities.

Text 4

tad uktam dehendriya-prana-mano-dhiyo 'mi yad-amsha-viddhah pracaranti karmasu iti.

tat-that; uktam-said; dehendriya-prana-mano-dhiyo 'mi yad-amsha-viddhah pracaranti karmasu iti-
Shrimad-Bhagavatam 6.16.24.

This is also described in the following words of Shrimad-Bhagavatam (6.16.24):

"As iron has the power to burn when made red-hot in the association of fire, so the body, senses, living force, mind, and intelligence, although merely lumps of matter, can function in their activities when infused with a particle of consciousness by the Supreme Personality of Godhead. As iron cannot burn unless heated by fire, the bodily senses cannot act unless favored by the Supreme Brahman."*

Text 5

tat tupadhi-pradhanyena pravartamanam upadhi-dharmatvena vyapadishyate.

tat-that; tu-but; upadhi-designation; pradhanyena-by prime importance; pravartamanam-being so; upadhi-dharmatvena-by the nature of the designation; vyapadishyate-will be explained.

The superior position of the material nature is described in these words of Shrimad-Bhagavatam (3.26.8):

Text 6

yatha karya-karana-kartritve karanam prakritim viduh ity adau.

yatha karya-karana-kartritve karanam prakritim viduh ity adau-Shrimad-Bhagavatam 3.26.8.

"The cause of the conditioned soul's body and senses and the senses' presiding deities, the demigods, is the material nature. This is understood by learned men. The feelings of happiness and distress of the soul, who is transcendental by nature, are caused by the spirit soul himself."*

Text 7

paramatma-pradhanyena pravartamanas tu nirupadhikam evety aha

paramatma-pradhanyena-the ultimate superiority of the Supersoul; pravartamanah-being so; tu-indeed; nirupadhikam-free from matter; eva-indeed; iti-thus; aha-said.

Above the material nature is the Supersoul. By understanding the ultimate superiority of the Supersoul, the individual soul attains the transcendental state where he is freed from the touch of matter. This is described in Shrimad-Bhagavatam (11.25.26). where the Supreme Personality of Godhead declares:

Text 8

sattvikah karako 'sangi
ragandho rajasah smritah
tamasah smriti-vibhrashöo
nirguno mad-apashrayah

sattvikah-in the mode of goodness; karakah-a worker; asangi-unattached; ragandhah-blinded by passion; rajasah-in the mode of passion; smritah-considered; tamasah-in the mode of ignorance; smriti-vibhrashöhah-destruction of memory; nirgunah-freed from the three modes; mad-apashrayah-one who takes shelter of Me.

"A worker free of attachment is in the mode of goodness, a worker blinded by personal desire is in the mode of passion, and a worker who has completely forgotten how to tell right from wrong is in the mode of ignorance. But a worker who has taken shelter of Me is understood to be transcendental to the modes of nature."***

Text 9

spashöam. shri-bhagavan.

spashöam-clear; shri-bhagavan-the Supreme Personality of Godhead.

The meaning of this verse is clear. This verse was spoken by the Supreme Personality of Godhead.

Anuccheda 36

Text 1

atha bhoktritvam samvedana-rupatvena yatha tatha tatraiva cid-rupe paryavasyatity aha

atha-now; bhoktritvam-the state of being the enjoyer; samvedana-rupatvena-by perception; yatha-as; tatha-so; tatra-there; eva-indeed; cid-rupe-in consciousness; paryavasyati-concludes; iti-thus; aha-said.

That the spirit soul experiences the various perceptions offered in the material world is described in these words of Shrimad-Bhagavatam (3.26.8):

Text 2

bhoktritve sukha-duhkhanam purusham prakriteh param iti.

bhoktritve sukha-duhkhanam purusham prakriteh param iti-Shrimad-Bhagavatam 3.26.8.

"The feelings of happiness and distress of the soul, who is transcendental by nature, are caused by the spirit soul himself."*

Text 3

karanam viduh iti purvenaivanvayah. shri-kapiladevah.

karanam-the cause; viduh-the learned understand; iti-thus; purvena-by the previous; eva-indeed; anvayah-the meaning; shri-kapiladevah-Lord Kapiladeva.

The phrase that precedes these words is "karanam viduh" (learned men know this is the cause). This verse was spoken by Lord Kapiladeva.

Anuccheda 37

Text 1

atha paramatmaika-sheshatva-sva-bhavash ceti vyakhyeyam. ekah paramatmano 'nyah shesho 'mshah. sa casau sa ca eka-sheshah. paramatmana eka-sheshah paramatmaika-sheshah. tasya bhavas tattvam tad eva sva-bhavah prakritir yasya sa paramatmaika-sheshatva-sva-bhavah. tatha-bhutash cayam sarvada moksha-dashayam apity arthah. etadrishatvam casya svatah sva-rupata eva. na tu paricchadadina.

atha-now; paramatma-of the Supersoul; eka-sheshatva-sva-bhavah-an ekasesa-samasa; ca-also; iti-thus; vyakhyeyam-explained; ekah-one; paramatmanah-of the Supersoul; anyah-another; sheshah-the remaining one; amshah-the part; sa-also; ca-and; asau-he; sa-he; ca-and; eka-sheshah-ekasesa; paramatmana-of the Supersoul; eka-sheshah-ekasesa; paramatmaika-sheshah-an ekasesa of the Supersoul; tasya-of Him; bhavah-the nature; tattvam-the truth; tat-that; eva-indeed; sva-bhavah-own nature; prakritih-nature; yasya-of whom; sa-He; paramatmaika-sheshatva-sva-bhavah-an ekasesa of the Supersoul; tatha-bhutah-like that; ca-also; ayam-He; sarvada-always; moksha-dashayam-in the condition of being liberated; api-also; iti-thus; arthah-the meaning; etadrishatvam-the state of being like that; ca-also; asya-of him; svatah-personally; sva-rupata-by his own nature; eva-indeed; na-not; tu-but; paricchada-limitation; adina-beginning.

Shrila Shridhara Svami comments on this verse:

"This is an ekashesha-samasa with the Supersoul as the first member of the compound."

In this ekashesha-samasa the eka is the Supersoul and the shesha is the part-and-parcel living entity. In this compound word the nature of the Supersoul is described. Here it is said that the Supersoul is eternally free from the touch of matter. That is His nature. He is never subjected to material limitations.

Note: An ekashesha-samasa is a single word that refers to two persons. The word "purusham" (the person) in the previous text quoted from Supreme Personality of Godhead is the ekashesha-samasa referred to here. This word refers to both the Supreme Personality of Godhead and the individual spirit soul.

Text 2

tadiya-svabhavikacintya-shaktya svabhavika-tadiya-rashmi-paramanu-sthaniyatvat aupadhikavasthayam tv amshena prakriti-sheshatvam api bhavati ca svata ity asya bhavah.

tadiya-of Him; svabhavika-nature; acintya-inconceivable; shaktya-with the potency; svabhavika-nature; tadiya-of Him; rashmi-rays of light; paramanu-atom; sthaniyatvat-of the condition; aupadhika-of matter; avasthayam-in the condition; tv-indeed; amshena-as a part; prakriti-nature; sheshatvam-the ending; api-also; bhavati-is; iti-thus; ca-also; svata-personally; iti-thus; asya-of this; bhavah-the meaning.

By His inconceivable potency the Supreme Personality of Godhead manifests the individual souls, who are His parts and parcels and who are like atomic particles of light manifested from Him. Because the individual souls are thus parts of the Supreme Lord, the use of an ekashesha-samsa here is appropriate.

Text 3

shakti-rupatvam casya taöastha-shakty-atmakatvat. tatha tadiya-rashmi-sthaniyatve 'pi nitya-tad-ashrayitvat tad-vyatirekena vyatirekat hetur jivo 'sya sargadeh ity anusarena jagat-shrishöau tat-sadhanatvat. dravya-rupatve 'pi pradhana-samyac cavagamyate.

shakti-rupatvam-the nature of the potency; ca-and; asya-of Him; taöastha-shakty-atmakatvat-because of being the marginal potency; tatha-so; tadiya-rashmi-sthaniyatve-because of being particles of light; api-also; nitya-tad-ashrayitvat-because of taking shelter of Him eternally; tad-vyatirekena-by being different from Him; vyatirekat-because of difference; hetuh-the cause; jivah-the individual spirit soul; asya-of Him; sargadeh-beginning with creation; iti-thus; anusarena-by following; jagat-shrishöau-in the creation of the material world; tat-sadhanatvat-because of that method; dravya-rupatve-in the nature of the thing; api-also; pradhana-of the most important; samyat-because of likeness; ca-also; avagamyate-is known.

The individual spirit soul is the marginal potency of the Supreme Lord. The soul is a particle of light manifested from the Lord. The soul eternally rests within the Lord. In these ways the individual soul is different from the Supreme Lord. Still, in other ways, the individual soul is certainly like the Lord. The individual soul even shares, to an extent, the Lord's activity of creating the material world. This is seen in the following words of Shrimad-Bhagavatam (12.7.18):

"Out of ignorance the living entity performs material activities and thereby becomes in one sense the cause of the creation, maintenance, and destruction of the universe."***

Text 4

uktam ca prakriti-visheshatvena tasya shaktitvam

vishnu-shaktih para prokta
kshetrajnakhya tathapara
avidya karma-samjnanya
tritiya shaktir ishyate. iti.

uktam-said; ca-also; prakriti-visheshatvena-a specific potency; tasya-of Him; shaktitvam-the state of being a potency; vishnu-shaktih-the potency of Lord Vishnu; para-spiritual; prokta-it is said; kshetrajnakhya-the potency known as ksetrajna; tatha-as well as; para-spiritual; avidya-ignorance; karma-fruitive activities; samjna-known as; anya-other; tritiya-third; shaktih-potency; ishyate-known thus; iti-thus.

The individual spirit souls are also a specific potency of the Supreme Lord. This is described in the following words of Vishnu Purana (6.7.61 and 63):

"The potency of Lord Vishnu is summarized in three categories: namely the spiritual potency, the living entities, and ignorance. The spiritual potency is full of knowledge, the living entities, although belonging to the spiritual potency, are subject to bewilderment, and the third energy, which is full of ignorance, is always visible in fruitive activities."*

Text 5

taya tirohitatvac ca
shaktih kshetrajna-samjnita
sarva-bhuteshu bhupala
taratamyena vartate

iti ca vishnu-purane.

taya-by her; tirohitatvac-from being freed from the influence; ca-also; shaktih-the potency; kshetrajna-ksetrajna; samjnita-known by the name; sarva-bhuteshu-in different types of bodies; bhupala-O king; taratamyena-in different degrees; vartate-exists; iti-thus; ca-and; vishnu-purane-in Vishnu Purana.

"This living entity, covered by the influence of nescience, exists in different forms in the material creation. O king, he is thus proportionately freed from the influence of material energy, to greater or lesser degrees."*

Text 6

bhumir apo 'nalo vayuh ity adau bhinna prakritir ashöadha ity antaram.

bhumir apo 'nalo vayuh ity adau bhinna prakritir ashöadha ity antaram-Bhagavad-gita 7.4-5).

That the individual spirit souls are a potency of the Lord also described by the Lord Himself in these words (Bhagavad-gita 7.4-5):

"Earth, water, fire, air, ether, mind, intelligence, and false-ego, altogether these eight comprise My separated material energies.*

Text 7

apareyam itas tv anyam
prakritim viddhi me param
jiva-bhutam maha-baho
yayedam dharyate jagat

iti shri-gitopanishatsu ca.

apara-inferior; iyam-this; itah-besides this; tv-but; anyam-another; prakritim-energy; viddhi-just try to understand; me-My; param-superior; jiva-bhutam-the living entities; maha-bahah-O mighty-armed one; yaya-by whom; idam-this; dharyate-being utilized or exploited; jagat-the material world; iti-thus; shri-gitopanishatsu-in Bhagavad-gita; ca-also.

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which are all living entities who are struggling with material nature and are sustaining the universe."*

Text 8

vishnu-shaktih para prokta ity adi vishnu-purana-vacane tu tishrinam eva prithak-shaktitva-nirdeshat kshetrajnasyavidya-karma-sambandhenaiva shaktitvam iti parastam. kintu sva-rupenaivetya ayatam.

vishnu-shaktih para prokta ity adi vishnu-purana-vacane-in the statement of Vishnu Purana 6.7.61; tu-but; tishrinam-of three; eva-indeed; prithak-shaktitva-nirdeshat-because of the description of distinct potencies; kshetrajnasya-of ksetrajna; avidya-of ignorance; karma-sambandhena-in relationship with fruitive actions; eva-indeed; shaktitvam-the status of potency; iti-thus; para-superior; astam-is; kintu-however; sva-own; rupena-form; eva-indeed; iti-thus; ayatam-attained.

In Vishnu Purana 6.7.61 (quoted here in text 4 of this anuccheda) three distinct potencies are described. There it is stated that even when it is in contact with the potency of ignorance and fruitive activities, the kshetrajna potency, or the individual souls, are always part of the Lord's spiritual (para) potency.

Text 9

tatha ca shri-bhagavad-gitayam mamaivamshah iti.

tatha-so; ca-and; shri-bhagavad-gitayam-in Shri Bhagavad-gita; mamaivamshah iti-Bhagavad-gita 15.7.

Indeed, the individual spirit souls are all part-and-parcel of the Supreme Lord Himself. This is confirmed in Bhagavad-gita (15.7), where the Supreme Lord declares:

"The living entities in this conditioned world are My eternal fragmental parts."*

Text 10

ata eva apareyam itas tv anyam ity uktam.

ata eva-therefore; apareyam itas tv anyam iti-in Bhagavad-gita 7.5; uktam-said.

That the individual spirit souls are a spiritual potency of the Lord is again affirmed by the Lord in these words (Bhagavad-gita 7.5):

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which are all living entities who are struggling with material nature and are sustaining the universe."*

Text 11

kshetrajna eta manaso vibhutih ity adau kshetrajna-sabdash ca shuddhe 'pi pravartate. kshetra-shabdasyopalakshana-matratvat.

kshetrajna eta manaso vibhutih ity adau-Shrimad-Bhagavatam 5.11.12; kshetrajna-sabdah-the word ksetrajna; ca-also; shuddhe-pure; api-indeed; pravartate-is; kshetra-shabdasya-of the word ksetra; upalakshana-matratvat-because of being a single one standing for the whole.

In Shrimad-Bhagavatam 5.11.12 the word "kshetrajna" is used to describe the individual spirit souls. Even the liberated souls are described there by that word. The word "kshetrajna" is here in the singular, even though all the spirit souls are meant.

Text 12

tad evam shaktitve 'py anyatvam asya taöasthatvat. taöasthatvam ca maya-shakty-atitatvat. asyavidya-para-bhavadi-rupena doshena paramatmano lepa-bhava-cobhaya-koöav apraveshat.

tat-that; evam-thus; shaktitve-as a potency; api-also; anyatvam-being another; asya-of him; taöasthatvat-because of being the marginal potency; taöasthatvam-the state of being the marginal potency; ca-and; maya-shakty-atitatvat-because of being beyond the maya potency; asya-of him; avidya-para-bhava-the state of being beyond ignorance; adi-beginning; rupena-by the form; doshena-with the defect; paramatmanah-of the Supersoul; lepa-conmtact; abhava-because of the absence; ca-and; ubhaya-both; koöau-on the border; apraveshat-because of not entering.

Because He is the marginal potency, the individual soul is different from the Lord. Because he is superior to the maya potency of material ignorance, the individual soul is called the marginal potency. Because his position is on the border between the nature of the potency of material ignorance and the nature of the Supreme Personality of Godhead, the individual spirit soul is called the marginal potency.

Text 13

tasya tac-chaktitve saty api paramatmanas tal-lepabhavash ca yatha kvacid eka-desha-sthe rashmau chayaya tiraskrite 'pi suryasyatiraskaras tadvat.

tasya-of him; tac-chaktitve-as the potency of the Lord; sati-being so; api-even; paramatmanah-of the Supreme Personality of Godhead; tal-lepabhavah-without contact; ca-also; yatha-as; kvacit-somewhere; eka-desha-s-the-in one place; rashmau-in light; chayaya-by shadow; tiraskrite-eclipsed; api-eveb; suryasya-od the sun; atiraskarah-not eclipsed; tadvat-then

Even though he is the Lord's potency, the individual soul is not like the Lord in all respects. As an ordinary object may sometimes be covered by a shadow, but the sun is never covered by a shadow, in the same way the individual soul may be bewildered by the illusory potency maya, but the Supreme Personality of Godhead is never bewildered.

Text 14

uktam ca taöasthatvam shri-narada-pancaratre

yat taöastham tu cid-rupam
sva-samvedyad vinirgatam
ranjitam guna-ragena
sa jiva iti kathyate. ity adau.

uktam-said; ca-also; taöasthatvam-the state of being the marginal potency; shri-narada-pancaratre-in Shri Narada-pancaratra; yat-what; taöastham-marginal; tu-indeed; cid-rupam-spiritual in nature; sva-samvedyat-because of self-awareness; vinirgatam-gone away; ranjitam-agitated; guna-of the modes; ragena-by desire; sa-he; jiva-the individual spirit soul; iti-thus; kathyate-is said; iti-thus; adau-beginning.

That the individual soul is the Lord's marginal potency is also confirmed by these words of Shri Narada-pancaratra:

"The Lord's marginal potency, which is spiritual, conscious, and liable to the contamination of the material modes, is called the individual soul."

Text 15

ato vishnu-purane 'py antarala eva pathito 'sau. anyatvam ca shrutau asman mayi shrjate vishvam etat tasmimsh canyo mayaya sanniruddhah. tayor anyah pippalam svadv atti ity adau.

atah-the n; vishnu-purane-in Vishnu Purana; api-also; antarala-marginal; eva-indeed; paöhita-read; asau-this; anyatvam-the state of being someone else; ca-also; shrutau-in the Sruti-sastra; asman-from Him; mayi-ther master of maya; shrjate-creates; vishvam-the universe; etat-this; tasmimh-in this; ca-and; anyah-another; mayaya-bythe maya potency; sanniruddhah-stopped; tayoh-of them; anyah-another; pippalam-the pippala fruit; svadv-sweet; atti-eats; iti-thus; adau-beginning.

That the individual soul and the Supreme Personality of Godhead are different is also confirmed by the following words of the Shvetashvatara Upanishad (4.9):

"Simply by studying the Vedas it is very difficult for the conditioned soul, illusioned by maya and trapped in the material world, to understand the Supreme Personality of Godhead, the controller of the illusory potency and the creator of the material universes."*

This is also confirmed by the following words of Mundaka Upanishad (3.1.1) and Shvetashvatara Upanishad (4.6-7):

"In the individual spirit soul and the Supersoul, Supreme Personality of Godhead, are like two friendly birds sitting on the same tree. One of the birds (the individual atomic soul) is eating the fruit of the tree (the sense gratification afforded by the material body), and the other bird (the Supersoul) is not trying to eat these fruits, but is simply watching His friend.*

Text 16

ata evoktam vaishnave

vibheda-janake 'jnane
nasham atyantikam gate
atmano brahmano bheda
asantam kah karishyati. iti.

ata eva-therefore; uktam-said; vaishnave-in the Vishnu Purana; vibheda-of bewilderment; janake-in the cause; ajnane-ignorance; nasham-destruction; atyantikam-great; gate-attained; atmanah-of the self; brahmanah-of the Supreme Personality of Godhead; bheda-difference; asantam-not true; kah-who?; karishyati-will do; iti-thus.

This is also confirmed by the following words of Vishnu Purana (6.7.94):

"When the false ideas about the difference of the soul are completely dispelled, who will refute the statement that the individual soul and the Supreme Personality of Godhead are different?"

Text 17

devatva-manushyatvadi-lakshano visheshato yo bhedas tasya janake 'py ajnane nasham gate brahmanah paramatmanah sakshad atmano jivasya yo bhedah svabhavikas tam bhedam asantam kah karishyati. api tu santam vidyamanam eva sarva eva karishyati arthah.

devatva-manushyatvadi-beginning eith the status of a demigod or a human being; lakshanah-nature; visheshatah-distinguished; yah-which; bhedah-difference; tasya-of that; janake-the creator; api-even; ajnane-ignorance; nasham-destruction; gate-attained; brahmanah-of the Brahman; paramatmanah-of the Supersoul; sakshat-directly; atmanah-of the self; jivasya-individual soul; yah-which; bhedah-difference; svabhavikah-nature; tam-that; bhedam-difference; asantam-untrue; kah-who; karishyati-will make; api-also; tu-indeed; santam-true; vidyamanam-being so; eva-indeed; sarva-all; eva-indeed; karishyati-will make; iti-thus; arthah-the meaning.

Here the words "vibheda-janake 'jnane nasham gate" mean "when the illusion of thinking that the demigods, human beings, and other species of life have different kinds of souls is completely dispelled". Here "brahmanah" means "of the Supreme Personality of Godhead", and "atmanah" means "of the individual spirit soul". "Bhedam asantam kah karishyati" means "That the individual soul and the Supreme Personality of Godhead are different is the truth. Everyone knows that it is true."

Text 18

uttaratra paöhe nasantam ity etasya vidheyatvad anyatharthah. kashöa-shrishöa eveti moksha-dashayam api tad-amshatvavyabhicarah sva-bhavika-shaktitvad eva.

uttaratra-later; paöhe-in the reading; na-not; asantam-untrue; iti-thus; etasya-of this; vidheyatvad-to be stated; anyatha-another; arthah-meaning; kashöa-of evil and suffering; shrishöa-created; eva-indeed; iti-thus; moksha-dashayam-in the condition of the liberated; api-also; tad-amshatva-being a part and parcel fo the Supreme Personality of Godhead; avyabhicarah-not changing; sva-bhavika-shaktitvad-because of being a potency of the Lord; eva-indeed.

An alternate reading of this text gives the words "nasantam" instead of "asantam" If this alternate reading is accepted, the last part of this verse should be interpreted in a different way. Then it means, "Because he is one of the Lord's potencies, even after attaining liberation the soul remains always part-and-parcel of the Lord."

Text 19

ata evavidya-vimoksha-purvaka-svarupavasthiti-lakshanayam muktau tal-linasya tat-sadharmyapattir bhavati

ata eva-therefore; avidya-ignorance; vimoksha-liberation; purvaka-before; svarupa-own form; avasthiti-situation; lakshanayam-in the nature; muktau-liberated; tal-linasya-merged into Him; tat-sadharmyapattih-attainment of His nature; bhavati-is.

When he becomes free from ignorance and situated in his original constitutional position, the soul is said to be liberated. In this liberated condition his spiritual nature is like that of the Lord Himself. This is described in the following words of Mundaka Upanishad (3.2.9):

Text 20

niranjanah paramam samyam upaiti ity adi shrutibhyah.

niranjanah-free from matter; paramam-supreme; samyam-equality; upaiti-attains; iti-thus; adi-beginning; shrutibhyah-from the Sruti-sastras.

"When he is liberated from the grip of matter, the individual soul attains a spiritual nature like that of the Supreme Lord Himself."

Text 21

idam jnanam upashritya
mama sadharmyam agatah
sarge 'pi nopajayante
pralaye na vyathanti ca

iti shri-gitopanishadbhyash ca.

idam-this; jnanam-knowledge; upashritya-taking shelter of; mama-My; sadharmyam-nature; agatah-attained; sarge 'pi-even in the creation; na-never; opajayante-comes in ; pralaye-in the annihilation; na-nor; vyathanti-disturbed; ca-also; iti-thus; shri-gitopanishadbhyah-from Shri Bhagavad-gita; ca-also.

This is also confirmed by the following words of Bhagavad-gita (14.2), where the Supreme Personality of Godhead declares:

"By becoming fixed in this knowledge, one can attain to the transcendental nature, which is like My own nature. Thus established, one is not born at the time of creation nor disturbed at the time of dissolution."*

Text 22

ata eva brahma veda brahmaiva bhavati ity adishu ca brahma-tadatmyam eva bodhayati. svenacintaniya-jnanam bhavati.

ata eva-therefore; brahma-the supreme; veda-knows; brahma-like the Supreme; eva-indeed; bhavati-becomes; iti-thus; adishu-beginning; ca-also; brahma-tadatmyam-a nature like that of the Supreme; eva-indeed; bodhayati-teaches; svena-own; acintaniya-inconceivable; jnanam-knowledge; bhavati-is.

This is also confirmed by the following words of Mundaka Upanishad (3.2.9):

"A person who understands the Supreme attains a spiritual nature like that of the Supreme."

These words teach that the soul attains a spiritual nature like that of the Supreme. In this way one comes to understand something of the inconceivable Lord.

Text 23

tat-svabhavyapattih upapatteh iti-vat.

tat-svabhavya-of His nature; apattih-attainment; upapatteh-Vedanta-sutra 3.2.36; iti-thus; vat-like.

That the liberated soul attains a spiritual nature like that of the Lord is also confirmed by the following words of Vedanta-sutra (3.2.36):

"This is true, for it is reasonable and logical."

Text 24

tad evam shaktitve siddhe shakti-shaktimatoh parasparanupraveshat shaktimad-vyatireke shakti-vyatirekat cittvavisheshac ca kvacid abheda-nirdesha ekasminn api vastuni shakti-vaividhya-darshanad bheda-nirdeshash ca nasamanjasah. shri-ramanujiyas tu adhishöhanadhishöhatror api jiveshayor bheda-vyapadesho vyakti-jatyor gavadi-vyapadesha-vad iti manyante.

tat-that; evam-thus; shaktitve-in the position of being a potency; siddhe-proved; shakti-shaktimatoh-of the potency and the master of potencies; paraspara-mutual; anupraveshat-from entrance; shaktimat-from the master of potencies; vyatireke-different; shakti-vyatirekat-different from the potency; cittva-considering; avisheshac-from non-difference; ca-and; kvacit-somewhere; abheda-of non-difference; nirdesha-teaching; ekasminn-in one place; api-also; vastuni-thing; shakti-of potencies; vaividhya-variety; darshanat-from seeing; bheda-nirdeshah-teaching of difference; ca-also; na-not; asamanjasah-improper;. shri-ramanujyah-the followers of Shri Ramanujacarya; tu-but; adhishöhana-of the established; adhishöhatroh-of the person who establishes; api-also; jiva-of the individual soul; ishayoh-of the Supreme Personality of Godhead; bheda-of difference; vyapadeshah-teaching; vyakti-manifestation; jatyoh-of birth; gavadi-beginning eith cows; vyapadesha-teaching; vat-likew; iti-thus; manyante-considered.

In this way it is proved that the individual souls are potencies of the Supreme Lord. The potency and the master of potencies have a close relationship. Still, the potencies are different from the master of potencies, and the master of potencies is different from His potencies. Then again, in another sense they are not different from each other. Then again, because there are many different potencies, and thus spiritual variety is very real, it is not wrong to discuss the differences that exist within the spiritual reality. The followers of Shri Ramanujacarya also affirm that the creator and His creation are certainly different, that the Supreme Personality of Godhead and the individual spirit soul are certainly different, that the whole and the part are different, and that, for example, a single cow and the sum total of all cows are different.

Text 25

yatah shri-vishnu-purane

yo 'yam tavagato deva
samipam devata-ganah
sa tvam eva jagat-srashöa
yatah sarva-gato bhavan. iti.

yatah-because; shri-vishnu-purane-in Shri Vishnu Purana; yah-who; ayam-he; tava-to You; agatah-approached; deva-O Lord; samipam-near; devata-ganah-demigods; sa-he; tvam-You; eva-indeed; jagat-

srashöa-the creator of the universe; yatah-because; sarva-gatah-all-pervading; bhavan-You; iti-thus.

That the individual spirit souls and the Supreme Personality of Godhead are different is also confirmed by the following prayer in Shri Vishnu Purana (1.9.69):

"Whoever comes before You, be he a demigod, is created by You, O Supreme Personality of Godhead."*

Text 26

shri-gitasu ca sarvam samapnoshi tato pi sarvah iti.

shri-gitasu ca sarvam samapnoshi tato pi sarvah iti-in Bhagavad-gita 11.40.

This is also confirmed by the following words of Shri Bhagavad-gita (11.40):

"O Supreme Personality of Godhead, You are all-pervading, and thus You are everything!"*

Text 27

tatra jñanecchun prati shastram abhedam upadishati bhakticchun prati tu bhedam eva. kvacit tu paramatma-pratibimbatvam yad asya shruyate yatha

tatra-there; jñana-knowledge; icchun-desiring; prati-to; shastram-scripture; abhedam-not different; upadishati-teaches; bhakti-devotional service; icchun-desiring; prati-to; tu-but; bhedam-difference; eva-indeed; kvacit-somewhere; tu-but; paramatma-of the Supersoul; pratibimbatvam-reflection; yat-what; asya-of Him; shruyate-is heard; yatha-as.

To persons who desire impersonal knowledge, the scriptures teach that the Supreme and the individual souls are not different. To persons who desire to serve the Lord in devotional service, the scriptures teach that the Supreme and individual souls are different. In some places the scriptures declare that the individual souls are reflections of the Supreme. An example of this is found in the following words of Shrimad-Bhagavatam (4.28.63):

Text 28

yatha purusha atmanam
ekam adarsha-cakshushoh
dvidhabhutam aveksheta
tathaivantaram avayoh. iti.

yatha-as; purusha-the living entity; atmanam-his body; ekam-one; adarsha-in a mirror; cakshushoh-by the eyes; dvidhabhutam-existing as two; aveksheta-sees; tatha-similarly; eva-certainly; antaram-difference; avayoh-between ourselves; iti-thus.

"As a person sees the reflection of his body in a mirror to be one with himself and not different, whereas others actually see two bodies, so in our material condition, in which the living being is affected and yet not

affected, there is a difference between God and the living entity."*

Text 29

tad api jñānecchun praty abheda-drishōi-poshanartham evocyate. na vastava-vṛittyai va pratibimbatvena.

tad api-nevertheless; jñānecchun prati-to persons who desire impersonal knowledge; abheda-drishōi-the vision of being not different; poshanartham-in order to increase; eva-indeed; ucyate-is said; na-not; vastava-vṛittyai-with reality; eva-indeed; pratibimbatvena-the state of being a reflection

Although, in order to encourage the impersonalists in their idea that they are not different from the Lord, it may sometimes be said that the individual souls are reflections of the Lord, that idea is not really true. The individual souls are not reflections of the Lord.

Text 30

advaya-vāda-guru-mate 'pi ambu-vad āgrahanat iti nyaya-virodhat vṛiddhi-hrasa-bhaktvām antar-bhavad ubhaya-samanjasyad evam iti nyayena yathā-kathāncit pratibimba-sadrishya-matrāṅgi-karac ca.

advaya-vāda-guru-mate-in the opinion of the impersonalist gurus; api-even; ambu-vad āgrahanat iti-Vedānta-sūtra 3.2.19; nyaya-Vedānta; virodhat-because of contradiction; vṛiddhi-hrasa-bhaktvām antar-bhavad ubhaya-samanjasyad evam iti nyayena-Vedānta-sūtra 3.2.20; yathā-kathāncit-somehow; pratibimba-reflection; sadrishya-similarity; matrā-angī-karac-because of accepting; ca-also.

This idea of the impersonalist gurus, that the individual souls are reflections of the Supreme, is refuted by the following words of Vedānta-sūtra (3.2.19-20):

"The individual souls are not reflections of the Supreme, like reflections of the sun in various bodies of water. The scriptures' example of a reflection is merely meant to show the greatness of the Supreme and the smallness of the individual soul. It is not meant to be taken literally."

In this way the Vedānta-sūtra affirms that the individual soul is only like a reflection of the Supreme. The soul is not literally a reflection of the Supreme.

Text 31

tad etat tasya paramatmamśha-rūpataya nityatvam śhri-gītopaniṣadbhir api darśhitam mamaivamśho jīva-loke jīva-bhūtaḥ sanātanaḥ iti.

tat-that; etat-this; tasya-of him; paramatmamśha-rūpataya-as a part and parcel of the Supreme Personality of Godhead; nityatvam-eternal nature; śhri-gītopaniṣadbhir-by Śhri Bhagavad-gītā; api-also; darśhitam-revealed; mamaivamśho jīva-loke jīva-bhūtaḥ sanātanaḥ iti-Bhagavad-gītā 15.7.

That the individual spirit souls are eternally parts-and-parcels of the Supreme Personality of Godhead is confirmed by the Lord Himself in these words of Śhri Bhagavad-gītā (15.7):

"The living entities in this conditioned world are My eternal fragmental parts."*

Text 32

tad evam amshatvam tavad aha. tatra samashöeh

esha hy ashesha-sattvanam
atmamshah paramatmanah
adyo 'vataro yatrasau
bhuta-gramo vibhavyate

tat-that; evam-thus; amshatvam-the status of parts and parcels; tavat-so; aha-said; tatra-there; samashöeh-of the totality; esa-this; hi-certainly; ashesha-unlimited; sattvanam-living entities; atma-self; amshah-part; paramatmanah-of the Supersoul; adyah-the first; 'vatarah-incarnation; yatra-whereupon; asau-all those; bhuta-gramah-the aggregate creations; vibhavyate-flourish.

That the sum total of all individual souls is a part and parcel of the Lord is confirmed by these words of Shrimad-Bhagavatam (3.6.8):

"The gigantic universal form of the Supreme Lord is the first incarnation and plenary portion of the Supersoul. He is the self of an unlimited number of living entities, and in Him rests the aggregate creation, which thus flourishes."*

Text 33

öika ca ashesha-sattvanam praninam atma. vyashötinam tad-amshatvat. amsho jivah. avataroktis tasmin narayanavirbhavabhiprayena ity esha.

öika-commentary; ca-also; ashesha-sattvanam-asesa-sattvanam; praninam-of living entities; atma-self; vyashötinam-of the aggregates; tad-amshatvat-because of being a part; amshah-part; jivah-individual soul; avatara-incarnation; uktih-statement; tasmin-in Him; narayana-of Lord Narayana; avirbhava-manifestation; abhiprayena-by the meaning; iti-thus; esha-it.

Shrila Shridhara Svami comments:

"In this verse the word 'ashesha-bhutanam' means 'of the living entities'. This is so because the totality of living entities are part and parcel of the Lord. The word 'amshah' means 'the individual spirit soul', and the word 'avatara' means 'the incarnation of Lord Narayana'."

Text 34

shri-shukah.

shri-shukah-Shri Sukadeva Gosvami.

This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 38

Text 1

atha vyashöeh

ekasyaiva mamamshasya
jivasyaiva maha-mate
bandho 'syavidyamanadir
vidyaya ca tathetarah

atha-now; vyashöeh-of the individual; ekasya-one; eva-indeed; mama-of Me; amshasya-part; jivasya-of the soul; eva-indeed; maha-mate-O noble-hearted one; bandhah-bondage; asya-of him; avidyaya-by ignorance; anadih-without beginning; vidyaya-by knowledge; ca-also; tatha-so; itarah-the other.

That each individual soul, taken for himself, is a part and parcel of the Lord is confirmed by these words spoken by the Supreme Lord Himself (Shrimad-Bhagavatam 11.11.4):

"O most intelligent Uddhava, the living entity, called jiva, is part and parcel of Me, but due to ignorance he has been suffering in material bondage since time immemorial. By knowledge, however, he can be liberated."***

Text 2

itaro mokshah. atra rashmi-paramanu-sthaniyo vyashötih. tatra sarvabhimani kashcit samashötir iti jneyam. shri-bhagavan.

itarah-itarah; mokshah-liberation; atra-here; rashmi-paramanu-sthaniyah-of the atomic particles of sunlight; vyashötih-the individual; tatra-there; sarvabhimani-in conseration of the totality; kashcit-something; samashötih-totality; iti-thus; jneyam-to be known; shri-bhagavan-the Supreme Personality of Godhead.

Here the word "itarah" means "liberation". Here the individual soul is like a single particle of sunlight, and the sum total of all individual souls is like the sum total of all sunlight. In this way it should be understood. This verse was spoken by the Supreme Personality of Godhead.

Anuccheda 39

Text 1

tatra shaktitvenaivamshatvam vyanjayanti

tatra-there; shaktitvena-because of being a potency; eva-indeed; amshatvam-the status of being a part and parcel; vyanjayanti-reveals.

That the individual soul's nature is to be both a potency of the Lord and a part and parcel of the Lord is

confirmed by the following prayer (Shrimad-Bhagavatam 10.87.20):

Text 2

sva-krita-pureshv amisv abahir-antar-asamvahanam
tava purusham vadanty akhila-shakti-dhrito 'msha-kritam. iti.

sva-krita-created by Him; pureshv-in the bodies; amisv-in them; abahir-antar-asamvahanam-neither within nor without; tava-of You; purusham-the living entity; vadanti-says; akhila-shakti-dhritah-the master of all potencies; amsha-kritam-manifested as a part and parcel; iti-thus.

"It is explained in the Vedic literatures that the living entities entrapped in different species of life are part and parcel of the Supreme Lord."*

Text 3

abahir-antara-samvahanam bahir bahirangani karyani. antah antarangani karanani tair asamvaranam karya-karanair asamshprishöam. amsha-kritam amsham ity arthah. akhila-shakti-dhritah sarva-shakti-dharasyeti visheshanam jiva-shakti-vishishöasyaiva tava jivo 'msho na tu shuddhasyeti gamayitva jivasya tac-chakti-rupatvenaivamshatvam ity etad vyanjayanti.

abahir-antara-samvahanam-abahir-antara-samvahanam; bahir-bahir; bahirangani-external; karyani-actions; antah-antah; antarangani-internal; karanani-actions; taih-by them; asamvaranam-not covered; karya-karanaih-by causes and effects; asamshprishöam-untouched; amsha-kritam-made a part; amsham-part; iti-thus; arthah.-the meaning; akhila-shakti-dhritah-akhila-shakti-dhritah; sarva-shakti-dharasya-possessing all potencies; iti-thus; visheshanam-specific; jiva-shakti-vishishöasya-specifically the potency that is the individual spirit souls; eva-indeed; tava-of You; jivah-the soul; a'mshah-part and parcel; na-not; tu-but; shuddhasya-pure; iti-thus; gamayitva-brining; jivasya-of the soul; tac-chakti-of His potency; rupatvena-with the nature; eva-indeed; amshatvam-the nature of being a part; iti-thus; etad-this; vyanjayanti-reveal.

In the compound word "abahir-antar-asamvahanam" the word "bahir" means "external activities", "antah" means "internal activities", and "asamvaranam" means "untouched by cause and effect". "Amsha-kritam" means "part and parcel", and "akhila-shakti-dhritah" means "of He who possesses all potencies, especially the potencies that are the individual spirit souls". Here the prayers says, "O Lord, You do not send a pure soul into the material world". This verse thus affirms that the individual spirit souls are potencies of Lord and parts and parcels of the Lord.

Text 4

atha taöasthatvam ca sa yad ajaya ajam anushayita ity adau vyaktam asti. ubhaya-koöav apravishöatvad eva. shrutayah shri-bhagavantam.

atha-now; taöasthatvam-the nature of being the marginal potency; ca sa yad ajaya ajam anushayita ity adau-in Shrimad-Bhagavatam 10.87.38; vyaktam-manifested; asti.-is; ubhaya-koöau-on the boundary of both; apravishöatvat-because of not having entered; eva.-indeed; shrutayah-the Vedas; shri-bhagavantam-to the Supreme Personality of Godhead.

That the individual souls are the marginal potency of the Lord is described in these words of Shrimad-Bhagavatam (10.87.38):

"The illusory material nature attracts the minute living entity to embrace her, and as a result he assumes forms composed of her qualities. Subsequently, he loses all of his spiritual qualities and must undergo repeated deaths."***

In this way it is said that the individual souls are on the border between the spiritual and material worlds. This verse was spoken by the Personified Vedas to the Supreme Personality of Godhead.

Anuccheda 40

Text 1

atha jñānecchum prati jiveshayor abhedam aha

atha-now; jñānecchum prati-to they who desire impersonal knowledge; jiveshayoh-of the individual soul and the Supreme Personality of Godhead; abhedam-non difference; aha-says.

To describe the way in which the individual spirit soul and the Supreme Personality of Godhead are not different, the Shrimad-Bhagavatam (4.28.62) gives the following explanation to those persons who desire impersonal knowledge:

Text 2

aham bhavan na canyas tvam
tvam evaḥam vicakshva bhoh
na nau pashyanti kavayas
chidram jatu manag api

aham-I; bhavan-you; na-not; ca-also; anyah-different; tvam-you; tvam-you; eva-certainly; aham-as I am; vicakshva-just observe; bhoh-my dear friend; na-not; nau-of Us; pashyanti-do observe; kavayah-learned scholars; chidram-faulty differentiation; jatu-at any time; manag-in a small degree; api-even.

"My dear friend, I, the Supersoul, and you, the individual soul, are not different in quality, for we are both spiritual. In fact, My dear friend, you are qualitatively not different from Me in your constitutional position. Just try to consider this subject. Those who are actually advanced scholars, who are in knowledge, do not find any qualitative difference between you and Me."*

Text 3

spāṣhām śhri-paramatma purāṇjanam.

spāṣhām-clear; śhri-paramatma-the Suoersoul; purāṇjanam-to King Purāṇjana.

The meaning of this verse is clear. This verse was spoken by the Supersoul to King Puranjana.

Anuccheda 41

Text 1

tatra purvokta-ritya prathamam tavat sarvesham eva tattvanam parasparanupravesha-vivikshayaikyam pratiyate. ity evam shaktim iti paramatmani jivakhya-shakty-anupravesha-vivakshaiva tayor aikya-pakshe hetur ity abhipraiti shri-bhagavan.

tatra-there; purvokta-ritya-by the previous statement; prathamam-first; tavat-then; sarvesham-of all; eva-indeed; tattvanam-truths; paraspara-mutual; anupravesha-entrance; vivikshaya-with the desire to describe; aikyam-oneness; pratiyate.-is accepted; iti-thus; evam-thus; shaktim-potency; iti-thus; paramatmani-in the Supersoul; jivakhya-called the individual spirit soul; shakti-potency; anupravesha-entrance; vivaksha-the desire to say; eva-indeed; tayoh-of them both; aikya-pakshe-in oneness; hetuh-the reason; iti-thus; abhipraiti-attains; shri-bhagavan-the Supreme Personality of Godhead.

In the previous quote it was affirmed that every things is present in every other thing. In this way it is affirmed that the potency that is the individual spirit soul is present within the Supreme Personality of Godhead, who is the Supersoul and the master of all potencies. It is in this way that the Supreme Personality of Godhead and the individual spirit souls are one. That every thing is present in every other things is described in these words of Shrimad-Bhagavatam (11.22.7):

Text 2

parasparanupraveshat
tattvanam purusharshabha
paurvaparya-prasankhyanam
yatha vaktur vivakshitam

paraspara-mutual; anupraveshat-because of entrance; tattvanam-of things; purusharshabha-O best of men; paurvaparya-causes and effects; prasankhyanam-sounding; yatha-as; vaktuh-of the speaker; vivakshitam-desired to be said.

"O best of men, because every thing is present in every other thing, philosophers may calculate the different causes and effects in different ways, according to their personal desire."

Text 3

oika ca anyonyasminn anupraveshad vaktur yatha vivakshitam tatha purva alpa-sankhya apara adhika-sankhya tayor bhavah paurvaparyam tena prasankhyanam gananam ity esha.

oika-commentary; ca-and; anyonyasminn-mutually; anupraveshad-because of entering; vaktuh-of the speaker; yatha-as; vivakshitam-desired to be said; tatha-so; purva-previous; alpa-sankhya-small number; apara-another; adhika-sankhya-greater number; tayoh-of them; bhavah-the nature; paurvaparyam-cause and effect; tena-bythat; prasankhyanam-counting; gananam-counting; iti-thus; esha-this.

Shrila Shridhara Svami comments:

"Here the words 'parasparanupraveshad yatha vaktur vivakshitam' mean 'because they enter each other, it may be as one wishes to describe it'. 'Paurvaparya-prasankhyanam' means 'one may count the causes and effects as few or many, as one likes'."

Text 4

shri-bhagavan.

shri-bhagavan-the Supreme Personality of Godhead.

This verse was spoken by the Supreme Personality of Godhead.

Anuccheda 42

Text 1

athavyatirekena cid-rupatvavisheshenapi tayor aikyam upadishati

atha-not; avyatirekena-with non-difference; cid-rupatva-spiritual status; avisheshena-not different; api-also; tayoh-of the two of them; aikyam-oneness; upadishati-teaches.

Now will be explained the truth that the individual spirit soul and the Supreme Personality of Godhead are, because they are both spiritual nature, qualitatively one. In Shrimad-Bhagavatam (11.22.11) it is said:

Text 2

purusheshvarayor atra
na vailakshanyam anv api
tad-anya-kalpanapartha
jnanam ca prakriter gunah. iti.

purusha-of the individual spirit soul; ishvarayoh-of the Supreme Personality of Godhead; atra-here; na-not; vailakshanyam-difference; anv-slight; api-even; tad-anya-of being other; kalpana-imagination; apartha-useless; jnanam-knowledge; ca-and; prakriteh-of matter; gunah.-the modes; iti.-thus.

"According to knowledge in the material mode of goodness, there is no qualitative difference between the living entity and the supreme controller. The imagination of qualitative difference between them is useless speculation."***

Text 3

oika ca katham tarhi pancavimshati-pakshah. tatraha purusheti. vailakshanyam visadrishatvam nasti.

dvayor api cid-rupatvat. atas tayor atyantam tad-anyatva-kalpanapartha ity esha.

öika-commentary; ca-and; katham-how?; tarhi-then; pancavimshati-pakshah-the 25 elements; tatra-there; aha-says; purusha-purusa; iti-thus; vailakshanyam-difference; visadrishatvam-difference; na-not; asti-is; dvayoh-of both; api-also; cid-rupatvat-because of spiritual nature; atah-then; tayoh-of both; atyantam-great; tad-anyatva-kalpanapartha-useless speculation of being different; iti-thus; esha-it.

Shrila Shridhara Svami comments:

"Someone may ask: What is the nature of the 24 material elements? That question is answered in this verse. The words "na vailakshanyam" mean "the two of them are not different, for they are both spiritual in nature. The word "anya-kalpanapartha" means "the idea that they are different is a useless speculation."

Text 4

atra sadrishatvananyatvabhyam tayoh shakti-shaktimattvam ca darshitam. tenavyatireko 'pi. shri-bhagavan.

atra-here; sadrishatva-likeness; ananyatvabhyam-and not being different; tayoh-of them both; shakti-shaktimattvam-the potency and the master of potencies; ca-also; darshitam-revealed; tena-by this; avyatyirekah-not different; api-also; shri-bhagavan-the Supreme Personality of Godhead.

The individual soul and the Supreme Personality of Godhead are similar and not different because one is the potency and the other is the master of all potencies. That is how they are not different. This verse was spoken by the Supreme Personality of Godhead.

Anuccheda 43

Text 1

atha bhakticchun prati tayor bhedam upadishati

atha-now; bhakticchun-to they who desire devotional service; prati-to; tayoh-of the two of them; bhedam-difference; upadishati-teaches.

To persons who desire devotional service, the scriptures teach that the individual spirit soul and the Supreme Personality of Godhead are different. The Supreme Personality of Godhead (Shrimad-Bhagavatam 3.9.33) explains:

Text 2

yada rahitam atmanam
bhutendriya-gunashayaih
sva-rupena mayopetam
pashyan svarajyam icchati

yada-when; rahitam-freed from; atmanam-self; bhuta-material elements; indriya-material senses; gunashayaih-under the influence of the material modes of nature; sva-rupena-in pure existence; maya-by Me; upetam-approaching; pashyan-by seeing; svarajyam-spiritual kingdom; icchati-enjoy.

"When you are free from the conception of gross and subtle bodies and when your senses are free from all influences of the modes of material nature, you will realize your pure form in My association. At that time you will be situated in pure consciousness."*

Text 3

bhutadibhir virahitam atmanam jivam svarupena tasya jiva-shakter ashraya-bhutena shaktimata mayopetam yuktam. svarajyam sarishöy-adikam. shri-garbhodashayi brahmanam.

bhutadibhih-beginning with the material elements; virahitam-without; atmanam-self; jivam-individual spirit soul; svarupena-in his original form; tasya-of him; jiva-of the individual spirit soul; shakteh-of the potency; ashraya-bhutena-as the shelter; shaktimata-of the master of all potencies; maya-by Me; upetam-approached; yuktam.-engaged; svarajyam-spiritual kingdom; sarishöy-adikam-beginning with sarsti liberation; shri-garbhodashayi-Lord Garbhodakashayi Vishnu; brahmanam-to Brahma.

"Virahitam atmanam svarupena" means "the individual spirit soul freed from the material elements and other material encumbrances", "mayopetam" means "in the association of Me, the master of all potencies and the shelter of the potency that is the individual spirit soul", and "svarajyam" means "the various kinds of liberation, which begin with the liberation of having opulences like the Lord (sarshöi)." This verse was spoken by Lord Garbhodakashayi Vishnu to Brahma.

Anuccheda 44

Text 1

tatra bhede hetum aha

anady-avidya-yuktasya
purushasyatma-vedanam
svato na sambhavad anyas
tattva-jno jnana-do bhavet

tatra-there; bhede-difference; hetum-reason; aha-said; anadi-beginningless; avidya-ignorance; yuktasya-possessing; purushasya-of the individual spirit soul; atma-of the self; vedanam-knowledge; svatah-personally; na-not; sambhavad-may be; anyas-another; tattva-jnah-knowing the truth; jnana-dah-giving knowledge; bhavet-should be.

The reason why the individual spirit soul and the Supreme Personality of Godhead are different is given in these words (Shrimad-Bhagavatam 11.22.10):

"Because a person who has been covered by ignorance since time immemorial is not capable of effecting

his own self-realization, there must be some other personality who is in factual knowledge of the Absolute Truth and can impart this knowledge to him."***

Text 2

öika ca svato na sambhavati. svatah sarva-jnah parameshvaro 'nyo bhaved iti sad-vimshati-tattva-pakshabhiprayah ity esha.

öika-commentary; ca-and; svatah-personally; na-not; sambhavati-is possible; svatah-personally; sarva-jnah-all-knowing; parameshvarah-the Supreme Personality of Godhead; anyah-another; bhaved-is; iti-thus; sad-vimshati-tattva-pakshabhiprayah-knowing the 26 elements; iti-thus; esha-it.

Shrila Shridhara Svami comments:

"Here the words `svato na' mean `it is not possible for him', and the words `sambhavat anyah' mean `for another person it is possible'. That other person is the Supreme Personality of Godhead, who is omniscient and knows everything about the 26 elements of this world."

Text 3

jnanadatvam atra jnanaj jnatuh ca vailakshanyam ishvarasya bodhayaty eveti bhavah. evam tvatto jnanam hi jivanam pramoshas te 'tra shaktitah ity uddhava-vakyam cagre

jnanadatvam-the state of being the giver of transcendental knowledge; atra-here; jnanat-from knowledge; jnatuh-the knower; ca-also; vailakshanyam-difference; ishvarasya-of the Supreme Personality of Godhead; bodhayati-teaches; eva-indeed; iti-thus; bhavah-the meaning; evam-thus; tvatto jnanam hi jivanam pramoshas te 'tra shaktitah iti-Shrimad-Bhagavatam 11.22.28; uddhava-vakyam-the statement of Uddhava; ca-also; agre-in the beginning.

The meaning here is that the Supreme Personality of Godhead is the knower and teacher of transcendental knowledge. In that way He is different from the individual spirit souls. This is explained in the following words of Shrimad-Bhagavatam (11.22.28), where Uddhava tells the Supreme Lord:

"From You alone the knowledge of the living beings arises, and by Your potency that knowledge is stolen away. Indeed, no one but Yourself can understand the real nature of Your illusory potency."***

Text 4

atra yadi jivajnana-kalpitam eva tasya parameshvaratvam syat tarhi sthanu-purushavat tasya jnanadatvam api na syad ity atah satya eva jiveshvara-bheda ity evam shrimad-ishvarenaiva svayam svasya paramarthikeshvarabhimanitvenaivastitvam mudhan prati bodhitam iti spashöam.

atra-here; yadi-if jiva-of the individual soul; ajnana-ignorance; kalpitam-considered; eva-indeed; tasya-of him; parameshvaratvam-the status of being the Supreme Personality of Godhead; syat-may be; tarhi-then; sthanu-steady; purusha-person; vat-like; tasya-of him; jnanadatvam-giving knowledge; api-also; na-not; syat-may be; iti-thus; atah-then; satya-true; eva-indeed; jiveshvara-bheda-difference of the individual soul and the Supreme Personality of Godhead; iti-thus; evam-thus; shrimad-ishvarena-by the Supreme Personality of Godhead; eva-indeed; svayam-personally; svasya-of Him; paramarthika-the spiritual goal; ishvara-the

Supreme Personality of Godhead; abhimanitvena-proudly considering himself; eva-indeed; astitvam-the state of being so; mudhan-fools; prati-to; bodhitam-taught; iti-thus; spashöam-clear.

If an individual spirit soul is so bewildered that he thinks himself the Supreme Personality of Godhead, that individual spirit soul does not have the power to teach knowledge of the real truth. The real truth is that individual spirit soul and the Supreme Personality of Godhead are different. However, when speaking to bewildered fools, the Supreme Personality of Godhead Himself may sometimes teach this arrogant idea that the individual soul is identical with the Supreme Lord.

Text 5

bheda-vadinash catraiva prakarane yatha viviktam yad-vaktram grihnimo yukti-sambhavat ity atra parama-viveka-jas tu bheda eveti. tatha mayam madiyam udgrihya vadatam kim nu durghatam ity atra. tathapi bhagavac-chaktyaiva tatra tatra nana-vadavakasha iti ca manyante.

bheda-vadinah-speaking of the difference; ca-and; atra-here; eva-indeed; prakarane-in the same chapter; yatha viviktam yad-vaktram grihnimo yukti-sambhavat iti-Shrimad-Bhagavatam 11.22.9; atra-here; parama-viveka-jah-from true knowledge; tu-indeed; bheda-difference; eva-indeed; iti-thus; tatha-so; mayam madiyam udgrihya vadatam kim nu durghatam iti-Shrimad-Bhagavatam 11.22.4; atra.-here; tathapi-nevertheless; bhagavac-chaktya-by the potency of the Supreme Personality of Godhead; eva-indeed; tatra-there; tatra-there; nana-vadavakasha-in many different philosophies; iti-thus; ca-also; manyante-are considered.

The truth is that the Supreme Personality of Godhead and the individual spirit soul are different. Nevertheless, the Lord Himself declares (Shrimad-Bhagavatam 11.22.9):

"Therefore, no matter which of these thinkers is speaking, and regardless of whether in their calculations they include material elements within their previous subtle causes or else within their subsequent manifest products, I accept their conclusions as authoritative, because a logical explanation can always be given for each of the different theories/"***

The Lord also said (Shrimad-Bhagavatam 11.22.4):

"Because all material elements are present everywhere, it is reasonable that different learned brahmanas have analyzed them in different ways. All such philosophers spoke under the shelter of My mystic potency, and thus they could say anything without contradicting the truth."***

In this way it is seen that the different philosophies are ultimately manifested by the potency of the Supreme Personality of Godhead.

Text 6

nanu

shrutih pratyaksham aitihiyam
anumanam catushöayam
pramanaeshv anavasthanad
vikalpat sa virajyate

nanu-is it not so?; shrutih-scripture; pratyaksham-direct p"erception; aitihiyam-Itihasa; anumanam-logic; catushöayam-four; pramanaeshu-among the sources of knowledge; anavasthanat-flickering; vikalpat-from material illusion; sa-also; virajyate-becomes detached.

Here someone may say: In Shrimad-Bhagavatam (11.19.17) it is said:

"From the four types of evidence: Vedic knowledge, direct experience, traditional wisdom, and logical deduction, one can understand the temporary, insubstantial nature of the material world, by which one becomes detached from the duality of this world."***

Text 7

ity atra bheda-matram nishidhyate. vikalpa-shabdasya samshayarthatvat. samshayam parityajya vastuny eva nishöham karotity arthah.

iti-thus; atra-here; bheda-matram-only difference; nishidhyate.-is forbidden; vikalpa-shabdasya-of the world "vikalpa"; samshaya-doubt; arthatvat-because of the meaning; samshayam-doubt; parityajya-abandoning; vastuni-in a thing; eva-indeed; nishöham-faith; karoti-does; iti-thus; arthah-the meaning.

This verse refutes the idea that the scriptures' teachings are different. Here the word "vikalpa" means "doubt". When one becomes free from doubt, one has full faith and trust. That is the meaning.

Text 8

ata eva

karmanam parinamitvad
avirincyad amangalam
vipashcin nashvaram pashyed
adrishöam api drishöavat

ata eva-therefore; karmanam-of karmas; parinamitvat-because of the transformation; avirincyat-from Brahma; amangalam-inauspicious; vipashcin-a wise person; nashvaram-temporary; pashyet-should see; adrishöam-what was not seen; api-even; drishöa-what was seen; vat-like.

Shrimad-Bhagavatam (11.19.18) continues:

"An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahma there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end."***

Text 9

ity atrasyottara-shloke 'pi virincyam evavadhim kritva nashvaratva-drishöir ukta. na tu vaikunöhadikam apiti. shri-bhagavan.

ity-thus; atra-here; asya-of this; uttara-shloke-later verse; api-also; virincyam-Brahma; eva-indeed; avadhim-up to; kritva-doing; nashvaratva-drishöih-seeing the temporary nature; ukta.-said; na-not; tu-but; vaikunöhadikam-beginning with Vaiku.n/.thaloka; api-also; iti-thus; shri-bhagavan-the Supreme Personality of Godhead.

In this, the following verse, it is said that one may see the temporary nature of the material worlds, even up to the world of the demigod Brahma. However, the world of Vaikunöhaloka and the other spiritual worlds are not temporary. The verse quoted in the beginning of this anuccheda was spoken by the Supreme Personality of Godhead.

Anuccheda 45

Text 1

anyatrapi shri-jamatri-munibhir upadishöasya jiva-lakshanasyaivopajivyatvena tam lakshayati tribhih

anyatra-in another place; api-also; shri-jamatri-munibhih-by Shri Jamata Muni; upadishöasya-taught; jiva-of the individual soul; lakshanasya-of the nature; eva-indeed; upajivyatvena-by the way of maintenance; tam-that; lakshayati-describes; tribhih-by three.

In another place in this book (anuccheda 19), Shri Jamtata Muni has described the nature of the individual spirit soul. The soul's nature is also described in these three verses of Shrimad-Bhagavatam (3.25.16-18):

Text 2

aham-mamabhimanoththaih
kama-lobhadibhir malaih
vitam yada manah shuddham
aduhkham asukham samam

aham-I; mama-mine; abhimana-from the misconception; utthaih-produced; kama-lust; lobha-greed; adibhih-and so on; malaih-from the impurities; vitam-freed; yada-when; manah-the mind; shuddham-pure; aduhkham-without distress; asukham-without happiness; samam-equiposed.

"When one is completely cleansed of the impurities of lust and greed produced from the false identification of the body as `I' and bodily possessions as `mine', one's mind becomes purified. In that state he transcends the state of so-called material happiness and distress.*

Text 3

tada purusha atmanam
kevalam prakriteh param
nirantaram svayam jotir
animanam akhanditam

tada-then; purusha-the individual soul; atmanam-himself; kevalam-pure; prakriteh param-transcendental to material existence; nirantaram-non-different; svayam jotih-self effulgent; animanam-infinitesimal; akhanditam-not fragmented.

"At that time the soul can see himself to be transcendental to material existence and always self-effulgent, never fragmented, although very minute in size.*

Text 4

jnana-vairagya-yuktena
bhakti-yuktena catmana
paripashyaty udasinam
prakritim ca hataujasam

jnana-knowledge; vairagya-renunciation; yuktena-equipped with; bhakti-devotional service; yuktena-equipped with; ca-and; atmana-by the mind; paripashyati-one sees; udasinam-indifferent; prakritim-material existence; ca-and; hataujasam-reduced in strength.

"In that position of self-realization, by practice of knowledge and renunciation in devotional service, one sees everything in the right perspective. He becomes indifferent to material existence, and the material influence acts less powerfully upon him."*

Text 5

spashōaiva yojana. tatrahā iti pādyaṇa sa ātma nitya-nirmala iti. ātmanam ity anenaivaham artha iti. anyatha hy ātmatva-pratīty-abhavaḥ syāt. kevalam ity anena eka-rūpa-svarūpa-bhag iti. prakriteh param ity anena vikāra-rahita iti. bhakti-yuktenety anena paramatma-prasādhina-tat-prakāśatvat nirantaram ity anena nityatvat paramatmaika-shēśatvam iti. svayam-jyotir ity anena svasmai svayam-prakāśa iti. jñana-matratmakā na ca iti ca. animanam ity anenānūr eveti. prati-kṣhetram bhinnā iti ca. akhanditam ity anenāvicchinna-jñanādi-śaktitvat jñātritva-kartritva-bhoktritva-nijā-dharmaka iti vyanjitaṁ. śrī-kapiladevaḥ.

spashōa-clear; eva-indeed; yojana.-meaning; tatra-there; aham- iti pādyaṇa-by the verse beginning with "aham"; sa-he; ātma-ātma; nitya-eternally; nirmala-pure; iti.-thus; ātmanam-ātmanah; iti-thus; anena-by this; eva-indeed; aham-I; artha-meaning; iti.-thus; anyatha-otherwise; hi-indeed; ātmatva-the nature of the soul; pratīti-belief; abhavaḥ-non-existence; syāt.-may be; kevalam-kevalam; iti-thus; anena-by this; eka-rūpa-svarūpa-bhag-possessing a single spiritual identity; iti.-thus; prakriteh param-prakrteḥ param; iti-thus; anena-by this; vikāra-rahita-without material transformations; iti.-thus; bhakti-devotional service; yuktena-with; iti-thus; anena-by this; paramatma-prasāda-of the mercy of the Supersoul; ādhina-subordinate; tat-prakāśatvat-because of that manifestation; nirantaram-nirantaram; iti-thus; anena-by this; nityatvat-because of eternity; paramatmaika-shēśatvam-only the Supersoul remaining; iti.-thus; svayam-jyotih-svayam-jyotih; iti-thus; anena-by this; svasmai-to Himself; svayam-prakāśa-self-manifest; iti.-thus; jñana-matra-only knowledge; ātmakah-self; na-not; ca-also; iti-thus; ca.-also; animanam-animanam; iti-thus; anena-by this; anuh-atomic; eva-indeed; iti-thus; prati-kṣhetram-to every field of actions; bhinnā-different; iti-thus; ca.-and; akhanditam-unbroken; iti-thus; anena-by this; vicchinna-unbroken; jñana-knowledge; ādi-beginning; śaktitvat-because of the potency; jñātritva-the state of being the knower; kartritva-the state of being the dower; bhoktritva-the state of being the enjoyer; nija-own; dharmaka-nature; iti-thus; vyanjitaṁ-manifested; śrī-kapiladevaḥ-Lord Kapiladeva.

The meaning of these verses is clear. These verses are explained by Jamata Muni in the passage quoted in this book in anuccheda 19, texts 6-8. The soul described in the first of these Shrimad-Bhagavatam verses is explained to be "nitya-nirmala" (eternally pure) in the parallel passage of Jamata Muni. The word "atmanam" (the self) in the second of these Shrimad-Bhagavatam verses is explained to be "aham-arthah" (conscious of his identity as an individual person) in the parallel passage of Jamata Muni. The word "kevalam" (only) in the second of these Shrimad-Bhagavatam verses is explained to be "eka-svarupa-rupa-bhak" (he has his own original spiritual form) in the parallel passage of Jamata Muni. The words "prakriteh param" (above matter) in the second of these Shrimad-Bhagavatam verses are explained to be "na vikari" (not subject to the changes matter imposes) in the parallel passage of Jamata Muni. The word "bhakti-yuktena" in the third of these Shrimad-Bhagavatam verses is explained by the affirmation that the Lord manifests Himself by His own kindness in the parallel passage of Jamata Muni. The word "nirantaram" in the second of these Shrimad-Bhagavatam verses is explained by the word "paramatmaika-sheshatvam" (he is part and parcel of the Supreme Personality of Godhead) in the parallel passage of Jamata Muni. The word "svayam-jyotih" in the second of these Shrimad-Bhagavatam is explained by the words "svasmai svayam-prakashah" (he is self-manifest) and "jnana-matratmakō na ca" (his knowledge is not limited to the perception of the material world) in the parallel passage of Jamata Muni. The word "animanam" in the second of these Shrimad-Bhagavatam verses is explained by the words "anuh" (he is atomic in size) and "pratikshetram bhinnah" (he is different from other persons) in the parallel passage of Jamata Muni. The word "akhanditam", which means that the potency of knowledge and the other potencies are not limited or incomplete, in the second of these Shrimad-Bhagavatam verses is explained by the word "jnatritva-kartritva-bhoktritva-nija-dharmaka" (in his original spiritual nature he is a knower, a doer, and an enjoyer) in the parallel passage of Jamata Muni. In this way the meaning of these words is explained. These verses of Shrimad-Bhagavatam were spoken by Lord Kapiladeva.

Anuccheda 46

Text 1

tathedam api praktana-lakshanaviruddham

tatha-so; idam-this; api-also; praktana-previous; lakshana-qualities; aviruddham-without contradictiong.

The previously described qualities of the soul are described in the same way in these words of Shrimad-Bhagavatam (7.7.19-20):

Texts 2 and 3

atma nityo 'vyayah shuddha
ekah kshetrajna ashrayah
avikriyah sva-drigh ghetur
vyapako 'sangy anavritah

etair dvadashabhir vidvan
atmano lakshanaih paraih
aham mamety asad-bhavam
dehadau mohajam tyajet

atma-the spirit soul, the part and parcel of the Supreme Personality of Godhead; nityah-without birth or death; avyayah-with no possibility of dwindling; shuddha-without the material contamination of attachment and detachment; ekah-individual; kshetrajna-who knows and is therefore different from the material body; ashrayah-the original foundation; avikriyah-not undergoing changes like the body; sva-drig-self-illuminated; hetuh-the cause of all causes; vyapakah-spreading throughout the body in the form of consciousness; asangi-not depending on the body (free to transmigrate from one body to another; anavritah-not covered by material contamination; etaih-by all these; dvadashabhih-twelve; vidvan-a person who is not foolish but fully aware of things as they are; atmanah-of the spirit soul; lakshanaih-symptoms; paraih-transcendental; aham-I ("I am this body."); mama-mine ("everything in relationship with this body is mine") iti-thus; asad-bhavam-a false conception of life; dehadau-identifying oneself with the material body and then with one's wife, children, family, community, nation, and so on; mohajam-produced from illusory knowledge; tyajet-must give up.

" `Atma' refers to the Supreme Lord or the living entities. Both of them are spiritual, free from birth and death, free from deterioration, and free from material contamination. They are individual, they are knowers of the external body, and they are the foundation or shelter of everything. They are free from material change, they are self-illuminated, they are the cause of all causes, and they are all-pervading. They have nothing to do with the material body, and therefore they are always uncovered. With these transcendental qualities, one who is actually learned must give up the illusory conception of life, in which one thinks, `I am this material body, and everything in relationship with this body is mine'."*

Text 4

avyayo 'pakshaya-shunyah. ekah na tu dehendriyadi-sanghata-rupah. kshetrajna jnatritvadi-dharmakah. indriyadinam ashrayah. svabhavika-jnatritvad eva avikriyah. svadrik svasmai svayam-prakashah. hetuh sargadi-nimittam.

avyayah-avyayah; apakshaya-shunyah-without decay; ekah-one; na-not; tu-but; dehendriyadi-sanghata-rupah-the form of the body, senses, or other like things; kshetrajnah-ksetrajna; jnatritvadi-dharmakah-the nature of being the knower of the field of activities and other things; indriyadinam-of the senses; ashrayah.-the shelter; svabhavika-jnatritvat-because of self knowledge; eva-indeed; avikriyah-not subject to change; svadrik-svadrik; svasmai-to himself; svayam-prakashah.-self manifest; hetuh-reason; sargadi-beginning with creation; nimittam-the cause.

In this verse "avyayah" means "without decay", "ekah" means "not the material body, senses, or other material things", "kshetrajnah" means "the knower of the field of activities", "ashrayah" means "the resting-place of the material senses", "avikriyah" means "because he is the knower of the field of activities he is not subject to material transformations", "sva-drik" means "self-manifest", and "hetuh" means "the creator of the material world and other things".

Text 5

tad uktam shri-sutena hetur jivo 'sya sargader avidya-karma-karakah iti.

tat-that; uktam-said; shri-sutena-by Shri Suta Gosvami; hetur jivo 'sya sargader avidya-karma-karakah iti-Shrimad-Bhagavatam 12.7.18.

That the individual spirit soul is also, in one sense, the creator of the material world is corroborated by the following words of Shri Suta Gosvami (Shrimad-Bhagavatam 11.7.18):

"Out of ignorance the living being performs material activities and thereby becomes, in one sense, the cause of the creation, maintenance, and destruction of the universe."***

Text 6

vyapako vyapti-shilah. asangi anavritash ca. svatah prakasha-rupatvat. aham-mamety-sambhavam dehadau mohajam tyajet. iti dehady-adhikaranakasya mohajasyaiva tyago na tu svarupa-bhutasyety aham-artha iti vyajyate. tad evam jivas tad-amshatvat sukshma-jyoti-rupa ity eke. tathaiva hi kaustubhamshatvena vyanjitam. tatha ca skanda-prabhasa-khande jiva-nirupane

vyapakah-vyapaka; vyapti-shilah.-all pervading; asangi-untouched; anavritah-uncovered; ca.-also; svatah-personally; prakasha-rupatvat-because of being manifest; aham-mamety-sambhavam-the ideas of I and mine; dehadau-beginning with the material body; mohajam-illusion; tyajet-should abandon; iti-thus; dehady-adhikaranakasya-beginning with the material body; mohajasya-born from illusion; eva-indeed; tyagah-rejection; na-not; tu-but; svarupa-bhutasya-of the original form; iti-thus; aham-artha-false ego; iti-thus; vyajyate.-is manifested; tat-that; evam-thus; jivah-the soul; tad-amshatvat-because of being a part and parcel; sukshma-jyoti-rupa-the form of a tiny particle of light; iti-thus; eke.-some; tatha-so; eva-indeed; hi-indeed; kaustubhamshatvena-by a part of the kaustubha jewel; vyanjitam-manifested; tatha-so; ca.-also; skanda-prabhasa-khande-in the Skanda Purana, Prabhasa-khanda; jiva-nirupane-in the description of the individual spirit soul.

In the two verses quoted in the beginning of this anuccheda, the word "vyapakah" means "all-pervading", "asangi anavritah" mean "because it is self-manifest, the soul is neither dependent on the material body nor covered by material contamination", and "aham mamety asad-bhavam dehadau mohajam tyajet" means "One should renounce the illusions that begin with the material body, but one should not renounce his individual identity as a spirit soul." Some thinkers say that the individual spirit souls are tiny particles of light. It is sometimes said that the individual spirit souls are particles of light from the Supreme Lord's Kaustubha jewel. The individual souls are thus described as tiny particles of light in these words of Skanda Purana, Prabhasa-khanda:

Text 7

na tasya varno rupam va
pramanam drishayte kvacit
na shakyah kathitum vapi
sukshmah cananta-vigraha

na-not; tasya-of him; varnah-class; rupam-form; va-or; pramanam-evidence; drishayte-is seen; kvacit-anywhere; na-not; shakyah-able to be done; kathitum-to speak; va-or; api-also; sukshmah-tiny; ca-and; ananta-limitless; vigraha-form.

"The individual soul has no material form and no material status. No evidence for these ideas can be found in any scripture. No one can speak words to prove these ideas. The infinitesimal soul enters a limitless number of material bodies.

Text 8

balagra-shata-bhagasya
shatadha kalpitasya ca
tasmāt sukshmataro jivah
sa canantya kalpate

balagra-shata-bhagasya-one hundredth part of the tip of a hair; shatadha-a hundred times; kalpitasya-considered; ca-and; tasmāt-from that; sukshmatarah-smaller; jivah-the individual spirit soul; sa-he; ca-and; anantya-for limitlessness; kalpate-is considered.

"When the upper point of a hair is divided into one hundred parts and again each of such parts is further divided into one hundred parts, each such part is the dimension of the spirit soul.*

Text 9

aditya-varnam sukshmaḥ
ab-bindum iva pushkare
nakshatram iva paśyanti
yogino jñāna-cakṣuṣaḥ. iti.

aditya-varnam-splendid like the sun; sukshmaḥ-a tiny particle of light; ab-of water; bindum-a drop; iva-like; pushkare-on a lotus flower; nakshatram-a star; iva-like; paśyanti-sees; yoginah-yogis; jñāna-cakṣuṣa-with eyes of knowledge; iti.-thus.

"With eyes of knowledge the yogis see that that the individual soul is like a tiny particle of sunlight, like a star shining in the sky, like a drop of water on a lotus flower."

Text 10

śrī-prahlāda 'sura-bāḥan.

śrī-prahlādaḥ-Śrī Prahlāda; asura-of the demons; bāḥan-to the sons.

The verse quoted in the beginning of this anuccheda was spoken by Śrī Prahlāda to the demons' sons.

Anuccheda 47

Text 1

tad evam ananta eva jīvakhyas tāṣṭhah śaktayah. tatra tasam varga-dvayam. eko vargo 'nadita eva bhagavad-unmukhaḥ. anyas tv anadita eva bhagavat-paranmukhaḥ. svabhavatas tadya-jñāna-bhavat tadya-jñānabhavac ca.

tad-that; evam-thus; ananta-limitless; eva-indeed; jīvakhyas-called individual souls; tāṣṭhah-marginal;

shaktayah.-potencies; tatra-there; tasam-of them; varga-dvayam.-two groups; ekah-one; vargah-group; anadita-from time immemorial; eva-indeed; bhagavad-unmukhah.-favorable to the Supreme Personality of Godhead; anyah-others; tv-but; anadita-from time imemorial; eva-indeed; bhagavat-paranmukhah.-averse to the Supreme Personality of Godhead; svabhavatah-by nature; tadiya-of Him; jnana-knowledge; bhavat-because of the nature; tadiya-of Him; jnana-the knowledge; abhavat-because of the absence; ca-also.

Thus the Lord's marginal potencies, who are called the individual spirit souls are limitless in number. Still, they may be divided into two groups: 1. the souls who, from time immemorial, are favorable to the Supreme Lord, and 2. the rebellious souls who, from time immemorial, are averse to the Supreme Lord. This is because one group is aware of the Lord's glories and the other group is not aware of them.

Text 2

tatra prathamam 'ntaranga-shakti-vilasanugrihito nitya-bhagavat-parikara-rupo garudadikah. yathoktam padmottara-khande tri-pad-vibhuter lokas tu ity adau bhagavat-sandarbhodahrite. asya ca taöasthatvam jivatva-prasiddher ishvaratva-koöav apraveshat.

tatra-there; prathamam-first; antaranga-shakti-internal potency; vilasa-pastimes; anugrihitah-attained the mercy; nitya-eternal; bhagavat-of the Supreme Personality of Godhead; parikara-rupah-the form of associates; garudadikah.-beginning with Garuda; yatha-as; uktam-said; padmottara-khande-in thje Padma Purana, Uttara-khanda; tri-pad-vibhuteh-of three fourths of the Lord's potencies; lokah-the world; tu-indeed; iti-thus; adau-beginning; bhagavat-sandarbhodahrite-described in the Bhagavat-sandarbha; asya-of this; ca-also; taöasthatvam-the state of ebing the marginal potency; jivatva-prasiddheh-of the proof of being the individual spirit souls; ishvaratva-of the status of the Supreme Personality of Godhead; koöau-on the edge; apraveshat-because of not entering.

The first group consists of Garuda and the other eternal associates of the Lord, These devotees take shelter of the Lord's internal potency and enjoy pastimes with Him. They reside in the spiritual world, which will be described in the Bhagavat-sandarbha (anuccheda 78) where the following words of Padma Purana, Uttara-khanda are quoted:

"Countless blissful spiritual planets are in the spiritual sky, which is three fourths of the entire creation."

Thus, although the nature of the individual souls is on the borderline of the nature of the Supreme Personality of Godhead, the individual souls do not enter that nature. Thus they remain different from the Lord.

Text 3

aparas tu tat-paranmukhatva-doshena labdha-cchidraya mayaya paribhutat samsari. yathoktam hamsa-guhya-stave sarvam puman veda gunamsh ca taj-jno na veda sarvajnam anantam ide iti.

aparah-others; tu-but; tat-paranmukhatva-doshena-with the defect of being averse to the Supreme Personality of Godhead; labdha-cchidraya-faulty; mayaya-by the illusory potency; paribhutat-defeated; samsari.-residing in the material world; yatha-as; uktam-said; hamsa-guhya-stave-in theHamsa-guhya Prayers; sarvam puman veda gunamsh ca taj-jno na veda sarvajnam anantam ide iti-Shrimad-Bhagavatam 6.4.25.

The other individual souls, the rebellious souls who are averse to the Supreme Lord, become conquered by the illusory potency maya and must live in the material world. They are described in the following words of the Hamsa-guhya Prayers (Shrimad-Bhagavatam 6.4.25):

"But the living being, because of his spiritual nature, can know his body, then life airs, the senses, the elements, and the sense objects, and he can also know the three qualities that form their roots. Nevertheless, although the living being is completely aware of them, he is unable to see the Supreme Being, who is omniscient and unlimited. I therefore offer my respectful obeisances unto Him."*

Text 4

ekadashe ca bhayam dvitiyabhiniveshatah syat ity adi.

ekadashe-in the Eleventh Canto; ca-ALSO; bhayam dvitiyabhiniveshatah syat ity adi-Shrimad-Bhagavatam 11.2.37.

The rebellious individual spirit souls averse to the Supreme Lord, souls who must then reside in the material world, are also described in these words of Shrimad-Bhagavatam (11.2.37):

"When the living entity is attracted by the material energy, which is separate from Krishna, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Krishna, he becomes Krishna's competitor. This is called viparyayo 'smritih.'"

Text 5

yathoktam vaishnave

taya tirohitatvac ca.

shaktih kshetrajna-samjnitah

sarva-bhuteshu bhupala

taratamyena vartate. iti.

yatha-as; uktam-said; vaishnave-in the Vishnu Purana; taya-by her; tirohitatvac-being freed from the influence; ca.-also; shaktih-the potency; kshetrajna-ksetrajna; samjnitah-known by the name; sarva-bhuteshu-in different types of bodies; bhupala-O king; taratamyena-in different degrees; vartate.-exists; iti.-thus.

The rebellious souls averse to the Lord and thus residing in the material world are also described in these words of Shri Vishnu Purana (6.7.63):

"The living entity, covered by the influence of nescience, exists in different forms in the material condition. O king, he is thus proportionately freed from the influence of material energy, to greater or lesser degrees."*

Text 6

tad-varga-dvayam evoktam shri-vidurenapi

tattvanam bhagavams tesham
katidha pratisankramah
tatremam ka upasiran
ka u svid anusherate. ity anena.

tad-varga-dvayam-these two groups; eva-indeed; uktam-said; shri-vidurena-by Shri Vidura; api-also; tattvanam-the elements of nature; bhagavan-O great sage; tesham-of them; katidha-how many?; pratisankramah-dissolutions tatra-thereupon; imam-unto the Supreme Lord; ke-who are they?; upasiran-being saved; ka-who are they?; u-who; svid-may; anusherate-serve the Lord while he sleeps; iti-thus; anena.-by this.

The two groups of individual souls are hinted in these words of Shri Vidura (Shrimad-Bhagavatam 3.7.37):

"Please describe how many dissolutions there are for the elements of material nature and who survives after the dissolution to serve the Lord while He is asleep."*

Text 7

tatra parameshvara-paranmukhanam jivanam shuddhanam api tac-chakti-visishöat parameshvarat
sopadhikam janma bhavati. tac ca janma nijopadhi-janmana nija-janmabhimana-hetukadhyatmikavavastha
praptir eva.

tatra-there; parameshvara-paranmukhanam-averse to the Supreme Personality of Godhead; jivanam-of the individual spirit souls; shuddhanam-pure; api-even; tac-chakti-vishishöat-because of being one the the Supreme Lord's potencies; parameshvarat-from the Supreme Personality of Godhead; sopadhikam-with a material body; janma-birth; bhavati.-is; tac-that; ca-also; janma-birth; nijopadhi-janmana-by birth of the material body; nija-janma-own birth; abhimana-idea; hetuka-cause; adhyatmikatva-of the body; avastha-state of being; praptih-attainment; eva-indeed.

The rebellious pure spirit souls averse to the Lord thus take birth in a material body. When the body is thus born, the bewildered soul thinks he is born. He thinks that his existence begins at that point.

Text 8

tad etad ahuh

na ghaöata udbhavah prakriti-purushayor ajayor
ubhaya-yuja bhavanty asu-bhrito jala-budbuda-vat
tvayi ta ime tato vividha-nama-gunaih parame
sarita ivarnave madhuni lilyur ashesha-rasah

tat-this; etat-that; ahuh-they say; na-not; ghatata-is; udbhavah-birth; prakriti-purushayoh-of matter and spirit; ajayoh-unborn; ubhaya-yuja-with both; bhavanti-are; asu-bhritah-living bodies; jala-budbuda-vat-like bubbles in the water; tvayi-in You; ta-they; ime-they; tatah-then; vividha-nama-gunaih-with many different names; parame-in the Supreme; sarita-rivers; iva-like; arnave-in the ocean; madhuni-in honey; lilyuh-are merged; ashesha-rasah-all flavors.

The Personified Vedas describe the birth of these rebellious souls in these words addressed to the Supreme

Personality of Godhead (Shrimad-Bhagavatam 10.87.31):

"Neither material nature nor the soul who tries to enjoy her are ever born, yet living bodies come into being when these two combine, just as bubbles form where water meets the air. And just as rivers merge into the ocean or the nectar from many different flowers blends into honey, so all these conditioned beings eventually merge back into You, the Supreme, along with their various names and qualities."*

Text 9

prakritais traigunyam. purushah shuddho jivas tayor dvayor apy ajatvat udbhavo na ghaöate. ye casu-bhrita adhyatmika-rupah sopadhayo jiva jayante. te tat-tad-ubhaya-shakti-yuja paramatmanaiva karanena jayante. prakriti-vikara-pralayena supta-vasanatvat shuddhas tah paramatmani lina jivakhyah shaktayah shrishöi-kale vikarinim prakritim asajya kshubhita-vasanah satyah sopadhikavastham prapnavantya eva vyuccartantity arthah.

prakritaih-material; traigunyam.-the three modes; purushah-person; shuddhah-pure; jivah-soul; tayoh-of them; dvayoh-two; api-also; ajatvat-because of being unborn; udbhavah-birth; na-not; ghaöate.-is; ye-who; ca-also; asu-bhrita-living bodies; adhyatmika-rupah-the form of the self; sopadhayah-with material designations; jiva-souls; jayante.-are born; te-they; tat-tad-ubhaya-shakti-yuja-with those two potencies; paramatmana-by teh Supersoul; eva-indeed; karanena-by the cause; jayante.-are born; prakriti-of matter; vikara-transformations; pralayena-by destruction; supta-sleeping; vasanatvat-because of past material desires; shuddhah-pure; tah-they; paramatmani-in the Supersoul; lina-merged; jivakhyah-called souls; shaktayah-potencies; shrishöi-kale-at the time of material creation; vikarinim-transformation; prakritim-matter; asajya-being attached; kshubhita-agitated; vasanah-desires; satyah-being so; sopadhikavastham-with material designations; prapnavantya-attaining; eva-indeed; vyuccaranti-transgress; iti-thus; arthah-the meaning.

Here the word "prakritih" means "the three modes of material nature", "purushah" means "the pure spirit soul". Because neither the individual souls nor the material world of the three modes are ever born, the verse declares, "na ghaöata udbhavah" (they are not born). "Asu-bhritah" means "the souls who take birth in material bodies", the Supreme Personality of Godhead Himself causes these two potencies (the potency that is the individual soul and the potency that is the material energy) to take birth. When the various transformations of matter finally destroy the material world, the potencies known as the pure individual souls, their material desires now dormant, enter the Supreme Personality of Godhead. However, when the material world is created again, these souls become attracted to the various transformations of matter. Their material desires thus aroused, they again take birth in material bodies. That is the meaning of this verse.

Text 10

etat abhipretyaiva bhagavan eka asedam ity adi tritiya-skandha-prakarane

etat-this; abhipretya-intending; eva-indeed; bhagavan eka asedam ity adi tritiya-skandha-prakarane-in Shrimad-Bhagavatam 3.5.22.

This is also described in the following words of Shrimad-Bhagavatam (3.5.23):

"The Supreme Personality of Godhead, the master of all living entities, existed prior to the creation as one without a second. It is by His will only that creation is made possible and again everything merges in Him."*

Text 11

kala-vrittya tu mayayam
guna-mayyam adhokshajah
purushenatma-bhutena
viryam adhatta viryavan

kala-the eternal time; vrittya-by the influence; tu-but; mayayam-in the external energy; guna-mayyam-in the qualitative modes of nature; adhokshajah-the Transcendence; purushena-by the purusha incarnation; atma-bhutena-who is the plenary expansion of the Lord; viryam-the seeds of the living beings; adhatta-impregnated; viryavan-the Supreme Living Being.

The creation is again described in these words of Shrimad-Bhagavatam (3.5.26):

"The Supreme Living Being in His feature as the transcendental purusha incarnation, who is the Lord's plenary expansion, impregnates the material nature of three modes, and thus by the influence of eternal time the living entities appear."*

Text 12

ity anena virya-shabdoktasya jivasya prakritav adhanam uktam. evam shri-gitopanishatsv api mama yonim mahad brahma tasmin garbham dadhamy aham ity atroktam. öika-karaish ca brahma-shabdena prakritir vyakhyata. garbha-shabdena jiva iti.

iti-thus; anena-with this; virya-shabdoktasya-of the word "virya"; jivasya-of the individual soul; prakritau-in the material world; adhanam-placing; uktam.-is said; evam-thus; shri-gitopanishatsv-in Bhagavad-gita; api-also; mama yonim mahad brahma tasmin garbham dadhamy aham iti-Bhagavad-gita 14.3; atra-here; uktam-said; öika-karaish-by the author of the commentary; ca-also; brahma-shabdena-by the word Brahma; prakritih-matter; vyakhyata.-explained; garbha-shabdena-by the word garbha; jiva-the soul; iti-thus.

The word "virya" here describes the individual soul's entrance into the material world. This is also described by the Supreme Personality of Godhead Himself in these words of Bhagavad-gita 14.3):

"the total material substance, called Brahman, is the source of birth, and it is that Brahman that I impregnate, making possible the births of the living beings, O son of Bharata."*

In his explanation of this verse, the commentator says that here the word "brahma" means "the material world" and the word "garbham" means "the individual spirit soul".

Text 13

punar esha eva tritiye
daivat kshobhita-dharminyam
svasyam yonau parah puman
adhatta viryam sasuta
mahat-tattvam hiranmayam

punah-again; esha-he; eva-indeed; tritiye-in the Third Canto; daivat-by the destiny of the conditioned souls; kshobhita-agitated; dharminyam-whose equilibrium of the modes; svasyam-His own; yonau-in the womb (material nature); parah puman-the Supreme Personality of Godhead; adhatta-impregnated; viryam-semen (His internal potency); sa-she (material nature); asuta-delivered; mahat-tattvam-the sum total of cosmic intelligence; hiranmayam-known as Hiranmaya.

This is also described in the following words of Shrimad-Bhagavatam (3.26.19):

"After the Supreme Personality of Godhead impregnates material nature with His internal potency, material nature delivers the sum total of the cosmic intelligence, who is known as Hiranmaya. This takes place in material nature when she is agitated by the destinations of the conditioned souls."*

Text 14

ity atra viryam cic-chaktim iti öikayam vyakhyatam atah shaktitvam apy asya öika-sammatam. tato 'kasmad udbhava-matramshe drishöantah jala-budbuda-vad iti. atah punar api pralaya-samaye ta ime sopadhika jivas tvayi bimba-sthaniya-mula-cid-rupe rashmi-sthaniya-cid-eka-lakshana-shuddha-jiva-shakti-maye. tata eva svam apito bhavati ity adi shrutau sva-shabdabhidheye parame paramatmani vividha-nama-gunair vividhabhir devadi-samjnabhir vividhah shubashubha-gunaish ca saha lilyur liyante.

iti-thus; atra-here; viryam-viryam; cic-chaktim-the spiritual potency; iti-thus; öikayam-in the commentary; vyakhyatam-explained; atah-then; shaktitvam-the status of a potency; api-also; asya-of this; öika-sammatam.-the conclusion of the commentary; tatah-then; akasmat-suddenly; udbhava-born; matra-only; amshe-part; drishöantah-example; jala-budbuda-vat-like foam on the water; iti.-thus; atah-then; punah-again; api-also; pralaya-samaye-at the time of cosmic destruction; ta-they; ime-they; sopadhika-with material bodies; jivah-souls; tvayi-in You; bimba-sthaniya-as a circle; mula-root; cit-spirit; rupe-in the form; rashmi-sthaniya-rays of light; cid-eka-lakshana-spiritual nature; shuddha-jiva-pure souls; shakti-maye-consisting of potency; tata-then; eva-indeed; svam-personally; api-aso; itah-then; bhavati-is; iti-thus; adi-beginning; shrutau-in the Sruti; sva-sva; shabda-word; abhidheye-to be named; parame-supreme; paramatmani-in the Supreme Personality of Godhead; vividha-nama-gunaih-with various names and qualities; vividhabhih-various; devadi-samjnabhih-with the name of the demigods and others; vividhah-various; shubashubha-gunaih-with auspicious and inauspicious qualities; ca-and; saha-with; lilyuh-lilyuh; liyante.-merge.

Here Shrila Shridhara Svami explains that the word "virya" means "the spiritual potency". Thus the conclusion of the commentator is that the individual souls are potencies of the Supreme Lord. Here the word "jala-budbuda-vat" (like bubbles in the water) is given to describe the souls' birth in the material world. Then again, the verse explains, "At the time of cosmic annihilation the embodied souls again enter You, O Lord". Thus the pure individual souls are a potency of the Lord. They are like rays of light emanating from the sun that is the Lord. This is confirmed in the Shruti-shastra in the words:

"The living entities are manifested from the Lord."

Here the word "parame" means "from the Supreme Personality of Godhead", "vividha-nama-gunaih" means "with the names of the various demigods and other living beings and with their auspicious and inauspicious qualities also, and "lilyuh" means "they merged".

Text 15

purvavat pralaye 'pi drishöantah sarita ivarnave iti. ashesha-rasa iva madhuni iti ca

purvavat-as before; pralaye-in devastation; api-even; drishöantah-example; sarita-rivers; iva-like; arnave-in the ocean; iti.-thus; ashesha-all; rasa-flavors; iva-like; madhuni-in honey; iti-thus; ca-and.

This verse gives two example to describe the period of cosmic devastation. One example is the example of rivers entering the ocean and the other is the example of the nectar of different flowers blending into honey.

Text 16

atra deva-manushyadi-nama-rupa-parityagena tasmin line 'pi svarupa-bhedo 'sty eva. tat-tad-amsha-sambhavadity-abhiprayah.

atra-here; deva-manushya-demigods and human beings; adi-beginning; nama-names; rupa-and forms; parityagena-by abandoning; tasmin-in Him; line-entered; api-even; svarupa-bhedah-difference of forms; asti-is; eva.-indeed; tat-tad-amsha-sambhavadity-abhiprayah-because they are all various parts and parcels of Him.

In this way the souls abandoning their names and forms of demigods, human beings, or other species of life and merge into the body of the Lord. However, because they are all in truth parts and parcels of the Lord, they all retain their individual identities, even when they are merged in the Lord's body.

Text 17

atra shrutayah hantemas tisro devata anena jivenatmananupravishya nama-rupe vyakaravani iti.

atra-here; shrutayah-the Sruti-sastras; hanta-indeed; imah-they; tisrah-three; devata-demigods; anena-by this; jivena-by the individual soul; atmana-by the soul; anupravishya-enterinf; nama-rupe-names and forms; vyakaravani-I will make; iti-thus.

This is also described in the following words of Chandogya Upanishad (6.3.2):

"Then the Supreme Personality of Godhead thought: Let me create the names and forms of the three kinds of material bodies and let me place the conditioned souls in those bodies."

Text 18

ajam ekam lohita-shukla-krishnam
bahvih prajah shrijamanam sa-rupah
ajo hy eko jushamano 'nushete
jahaty enam bhukta-bhogam ajo 'nyah. iti.

ajam-unborn; ekam-one; lohita-shukla-krishnam-red, white, and black; bahvih-many; prajah-children; shrijamanam-creating; sa-rupah-with forms; ajah-unborn; hi-indeed; ekah-one; jushamanah-doing; anushete-follows; jahati-rejects; enam-her; bhukta-enjoyed; bhogam-enjoyment; ajah-unborn; anyah-another; iti.-thus.

This is also described in these words of the Shvetashvatara Upanishad (4.5):

"An unborn man enjoys and unborn red, white, and black woman who bears many children like herself. Another unborn man first enjoys and then forsakes her."

Note: The unborn woman is the material nature. The colors red, white, and black are the modes of passion, goodness, and ignorance. The many children are the ingredients of the material universes. The first unborn man is the conditioned soul. The second unborn man is the soul who, after trying to enjoy matter, finally renounces the world and attains liberation.

Text 19

yatha nadyah syandamanah samudre
astam gacchanti nama-rupe vihaya
tatha vidvan nama-rupad vimuktah
parat param purusham upaiti divyam

yatha-as; nadyah-rivers; syandamanah-flowing; samudre-in the ocean; astam-placed; gacchanti-go; nama-rupe-forms and names; vihaya-abandoning; tatha-so; vidvan-a wise person; nama-rupad-from names and forms; vimuktah-free; parat-than the greatest; param-tgreater; purusham-the Supreme Person; upaiti-attains; divyam-transcendental.

This is also described in these words of the Mundaka Upanishad (3.2.8):

"As rivers abandon their names and forms and meet with the ocean, so the wise transcendentalist abandons his material name and form and meets the glorious Supreme Person."

Text 20

yatha saumyema madhu madhu-krito nishöishöhanti nana-rupanam vrikshanam rasan samavaharam ekatam rasam gamayanti. te yatha tatra vivekam na labhante. amushyaham vrikshasya raso 'smy amushyaham vrikshasya raso 'smyt evam eva khalu saumyemah prajah sati sampadya na viduh sati sampadyamahe iti.

yatha-as; saumya-O gentle one; ima-they; madhu-honey; madhu-kritah-making honey; nishöishöhanti-enter; nana-rupanam-of various forms; vrikshanam-of trees; rasan-tastes; samavaharam-carry; ekatam-oneness; rasam-taste; gamayanti.-cause to attain; te-they; yatha-as; tatra-there; vivekam-distinction; na-not; labhante.-attain; amushya-of Him; aham-I; vrikshasya-of the tree; rasah-taste; asmi-am; amushya-of Him; aham-I; vrikshasya-of the tree; rasah-the taste; asmi-am; iti-thus; evam-thus; eva-indeed; khalu-indeed; saumya-O gentle one; imah-they; prajah-children; sati-being so; sampadya-attaining; na-not; viduh-know; sati-being so; sampadyamahe-we attain; iti-thus.

This is also described in these words of Chandogya Upanishad (6.9.1-2):

"As bees make honey from the nectar of many different kinds of trees, and as, when merged together in the honey, the different nectars do not stand up and say: 'I am the nectar from such-and-such tree', or 'I am

the nectar from such-and-such tree', in the same way, when they merge into the body of the Supreme Personality of Godhead, the many different spirit souls do not say `I have come from such-and-such species of life', or `I have come from such-and-such species of life'."

Text 21

shrutayah shri-bhagavantam.

shrutayah-the Personified Vedas; shri-bhagavantam-to the Supreme Personality of Godhead.

The verse quoted in the beginning of this anuccheda was spoken by the Personified Vedas to the Supreme Personality of Godhead.

Anuccheda 48

Text 1

tad evam paramatmanas taöasthakhya shaktir vivrita. antarangakhya tu purvavad eva jneya. atha bahirangakhya vivriyate

tat-that; evam-thus; paramatmanah-of the Supreme Personality of Godhead; taöasthakhya-called the marginal potency; shaktih-potency; vivrita.-revealed; antarangakhya-called the internal potency; tu-indeed; purvavat-as before; eva-indeed; jneya-should be known; atha-now; bahirangakhya-called the external potency; vivriyate-is revealed.

In this way we have described the Lord's marginal potency. we have already described the Lord's internal potency. Now we will describe the Lord's external potency.

Text 2

esha maya bhagavatah
shrishöi-sthity-anta-karini
tri-varna varnitas-mabhih
kim bhuyah shrotum icchasi

esha-she; maya-maya; bhagavatah-of the Supreme Personality of Godhead; shrishöi-sthity-anta-karini-performing the activities of creation, maintenance, and destruction; tri-varna-three kinds; varnita-described; as-mabhih-by us; kim-what?; bhuyah-more; shrotum-to hear; icchasi-you wish.

The Lord's external potency is described in these words of Shrimad-Bhagavatam (11.3.16):

"I have now described maya, the illusory energy of the Supreme Personality of Godhead. This illusory potency, consisting of the three modes of material nature, is empowered by the Lord for the creation, maintenance, and annihilation of the material universe. Now, what more do you wish to hear?"***

Text 3

bhagavatah svarupa-bhutaishvaryadeh paramatmana esha tatastha-lakshanena purvokta jagat-shrishöy-adi-karini mayakhya shaktih. trayo varna guna yasyah sa.

bhagavatah-of the Supreme Personality of Godhead; svarupa-from His own nature; bhuta-manifested; aishvarya-opulences; adeh-beginning; paramatmana-of the Supersoul; esha-he; tatastha-marginal; lakshanena-with the nature; purvokta-previously said; jagat-shrishöy-adi-karini-the cause of creation, maintenance, and destruction; mayakhya-called maya; shaktih.-potency; trayah-three; varna-varnas; guna-modes; yasyah-of whom; sa-that.

Here the word "bhagavatah" means "of the Supreme Personality of Godhead, who is the master of all opulences and glories", "esha" means, "the previously described potency, which is called "maya", which is the cause of creation, maintenance and destruction, and which has a relationship with the marginal potency," and "tri-varnah" means "the three modes of material nature".

Text 4

tatha atharvanikah paöhanti sitasita ca krishna ca sarva-kama-dugha vibhoh iti.

tatha-so; ca-also; atharvanikah-the Atharva Vedas; paöhanti-read; sitasita-black and white; ca-and; krishna-black; ca-and; sarva-all; kama-dugha-fulfilling desires; vibhoh-of the Supreme Personality of Godhead; iti-thus.

The three modes of nature are described in the following words of the Atharva Veda:

"From the Supreme Personality of Godhead were manifested three modes that were white, red, and black. These modes were meant to fulfill the material desires of the conditioned souls."

Text 5

uktam ca daivi hy esha gunamayi mama maya duratyaya ity atra gunamayiti.

uktam-said; ca-also; daivi hy esha gunamayi mama maya duratyaya iti-Bhagavad-gita 7.14; atra-here; gunamayiti-gunamayiti; iti-thus.

The three modes of material nature are also described by the Supreme Lord in these words of Bhagavad-gita (7.14):

"This divine energy of Mine, consisting of the three modes of material nature, is very difficult to overcome."*

In this verse the word "gunamayiti" refers to the three modes of material nature.

Text 6

antariksho videham.

antarikshah-Antariksho; videham-to Videha.

The verse quoted in the beginning of this anuccheda was spoken by Antariksha Muni to the king of Videha.

Anucchedas 49-50

Text 1

tasya mayayash camsha-dvayam. tatra guna-rupasya mayakhyasya nimittamshasya dravya-rupasya pradhanakhyasyopadanamshasya ca parasparam bhedom aha caturbhih

tasyah-of this; mayayah-maya; ca-also; amsha-dvayam.-two parts; tatra-there; guna-rupasya-of the modes; mayakhyasya-called maya; nimitta-created; amshasya-part; dravya-rupasya-of a thing; pradhanakhyasya-called pradhana; upadana-of the creator; amshasya-of a part; ca-also; parasparam-mutual; bhedom-difference; aha-said; caturbhih-with four verses.

The maya potency has two parts: 1. the modes of material nature, which are the creators of the material world, and 2. the various ingredients of which the things in the material world are made. The ways these two parts are different are described in the four Shrimad-Bhagavatam verses to be quoted now in this book.

Text 2

atha te sampravakshyami
sankhyam purvair vinishcitam
yad vijñaya puman sadyo
jahyad vaikalpikam bhramam

atha-now; te-to you; sampravakshyami-I will describe; sankhyam-sankhya; purvair-previous; vinishcitam-described; yat-what; vijñaya-knowing; puman-a person; sadyah-at once; jahyat-may abandon; vaikalpikam-duality; bhramam-illusion.

In the first of these verses the Supreme Personality of Godhead declares (Shrimad-Bhagavatam 11.24.1):

"Now I shall describe to you the science of snkhya, which has been perfectly established the ancient authorities. By understanding this science a person can immediately give up the illusion of material duality."***

Text 3

ōika ca advitīyam paramatmano mayaya prakṛiti-puruṣa-dvaya sarvaṁ dvaitam udeṭi. punaḥ tatraiva liyate ity anusandhanasya puruṣasya dvandva-bhramo nivartata iti vaktum sankhyam prastauti atheti ity eṣa.

ōika-commentary; ca-and; advitīyam-without a second; paramatmanah-of the Supreme Personality of Godhead; mayaya-by maya; prakṛiti-puruṣa-dvaya-by matter and the soul; sarvaṁ-all; dvaitam-dual; udeṭi.-

is manifest; punah-again; tatra-there; eva-indeed; liyata-is merged; iti-thus; anusandhanasya-of the conclusion; purushasya-of the soul; dvandva-bhramah-bewilderment of duality; nivartata-goes; iti-thus; vaktum-to say; sankhyam-sankhya; prastauti-praises; atha-then iti-thus; iti-thus; esha-it.

Shrila Shridhara Svami comments:

"The illusory potency maya imposes material duality on the spirit souls. The sankhya philosophy is spoken to makes the souls free of material duality. In this way the Lord praises the sankhya philosophy."

Text 4

atra pradhana-paryayah prakriti-shabdah.

atra-here; pradhana-of pradhana; paryayah-synonym; prakriti-shabdah-the word prakrti.

In this context the word "pradhana" is a synonym for "prakriti" (material nature).

Text 5

asij jnanam atho artha
ekam evavikalpitam
yada viveka-nipuna
adau krita-yuge 'yuge

asit-was; jnanam-knowledge; athah-then; artha-purpose; ekam-one; eva-indeed; avikalpitam-without duality; yada-when; viveka-nipuna-expert in discrimination; adau-in the beginning; krita-yuge yuge-in satya-yuga.

In the second of these verses the Supreme Personality of Godhead declares (Shrimad-Bhagavatam 11.24.2):

"Originally, during the Satya-yuga, when all men were very expert in spiritual discrimination, and also previous to that, during the period of annihilation, the seer existed alone, non-different from the seen object."***

Text 6

öika ca atho-shabdah kartsnye. jnanam drashör tena drishya-rupah kritsno 'py arthash ca vikalpa-shunyam ekam eva. brahmany eva linam asid ity arthah ity esha.

öika-commentary; ca-also; atho-shabdah-the word atho; kartsnye.-in completeness; jnanam-knowledge; drashöh-the seer; tena-by that; drishya-rupah-the from of the seen; kritsna-complete; api-also; arthah-meaning; ca-and; vikalpa-shunyam-without duality; ekam-one; eva.-indeed; brahmani-in Brahman; eva-indeed; linam-merged; asit-was; iti-thus; arthah-the meaning; iti-thus; esha-it.

Shrila Shridhara Svami comments:

"Here the word `atho" means `completely', and `jnanam' means `there was no longer any difference between seer and seen, for all was merged in Brahman'."

Text 7

tritiya-skandhe ca bhagavan eka asedam agra atmatmanam vibhuh ity adau yad bhagavattvena shabdyate. tad evatra brahmatvena shabdyate iti.

tritiya-skandhe-in the Third Canto; ca-also; bhagavan eka asedam agra atmatmanam vibhuh ity adau-Shrimad-Bhagavatam 3.5.23; yat-what; bhagavattvena-by the position of the Supreme Personality of Godhead; shabdyate.-is said; tat-that; eva-indeed; atra-here; brahmatvena-by the position of Brahman; shabdyate-is said; iti-thus.

This is also described in the following words of Shrimad-Bhagavatam (3.5.23):

"the Supreme Personality of Godhead, the master of all living entities, existed prior to the creation as one without a second. It is by His will only that creation is made possible and again everything merges in Him. This Supreme Self is symptomized by different names."*

Text 8

vadanti ity adi-vad ubhayatraikam eva vastu pratipadyam.

vadanti ity adi-vat-as in Shrimad-Bhagavatam 1.2.11; ubhayatra-in both; ekam-one; eva-indeed; vastu-substance; pratipadyam-to be established.

This is also described in the following words of Shrimad-Bhagavatam (1.2.11):

"Learned transcendentalists who know the Absolute Truth call the non-dual substance Brahman, Paramatma, or Bhagavan."*

In this way the word "Brahman" and the word "the Supreme Personality of Godhead" both signify the same transcendental Absolute.

Text 9

ante tu esha sankhya-vidhih proktah ity adau paravara-drisha maya ity anena bhagavad-rupenapy avasthitih spashöaiva.

ante-the end;tu esha-indeed; sankhya-vidhih proktah ity adau-Shrimad-Bhagavatam 11.24.29; paravara-drisha-seeing higher and lower; maya-maya; iti-thus; anena-by this; bhagavad-rupena-by the form of the Supreme Personality of Godhead; api-also; avasthitih-situation; spashöa-clear; eva-indeed.

At the end of this chapter of Shrimad-Bhagavatam (11.24.29) the Supreme Personality of Godhead declares:

"Thus I, the perfect seer of everything material and spiritual, have spoken this knowledge of Sankhya, which destroys the illusion of doubt by scientific analysis of creation and annihilation."***

In this verse the words "paravara-drisha maya" describe the transcendental status of the Supreme Personality of Godhead.

Text 10

kadety apekshayam aha yada adau krita-yuge viveka-nipuna jana bhavanti. tasminn ayuge tat-purvasmin pralaya-samaye ity arthah.

kada-when?; iti-thus; apekshayam-in relationship with; aha-said; yada-when; adau-in the beginning; krita-yuge-in Satya yuga; viveka-nipuna-expert in discrimination; jana-people; bhavanti.-are; tasminn-in that; ayuge-not in the yuga; tat-purvasmin-before that; pralaya-samaye-at the time of devastation; iti-thus; arthah-the meaning.

Here someone may ask: "When did this occur, that the seer existed alone, non-different from the seen object? The answer is given here (in Shrimad-Bhagavatam 11.24.2, quoted in text 7) in the words "yada viveka-nipuna adau krita-yuge 'yuge" (Originally, during the Satya-yuga, hen all men were very expert in spiritual discrimination, and also previous to that, during the period of annihilation). Here the word "ayuge" means "previous to that, during the period of annihilation".

Text 11

tan-maya-phala-rupena
kevalam nirvikalpitam
van-mano-gocaram satyam
dvidha samabhaved brihat

tan-maya-of the Supreme Personality of Godhead's maya potency; phala-results; rupena-in the form; kevalam-only; nirvikalpitam-without duality; vak-words; manah-mind; gocaram-in the realm; satyam-truth; dvidha-in two; samabhaved-became; brihat-great.

In the next of these verses (Shrimad-Bhagavatam 11.24.3) the Supreme Personality of Godhead declares:

"That one Absolute Truth, remaining free from material dualities and inaccessible to ordinary speech and mind, divided Himself into two categories: the material nature and the living entities who are trying to enjoy the manifestations of that nature."***

Text 12

öika ca tad brihad brahma van-mano-gocaram yatha bhavati tatha. maya drishyam. phalam tat-prakashah. tad-rupena maya-rupena vilasa-rupena ca dvidha abhut ity esha.

öika-commentary; ca-and; tat-that; brihat-great; brahma-Brahman; van-mano-gocaram-in the realm of words and mind; yatha-as; bhavati-is; tatha-so; maya-maya; drishyam.-seen; phalam-result; tat-prakashah.-

manifestation of that; tad-rupena-with that form; maya-rupena-the form of maya; vilasa-rupena-the form of pastimes; ca-and; dvidha-in two; abhut-was; iti-thus; esha-it.

Shrila Shridhara Svami comments:

"Here the words "brihad van-mano-gocaram" means `the Absolute Truth, who is beyond the mind and words'. In the word `maya-phala-rupena' `maya' refers to the visible world and `phala' refers to the seer of the material world. The word "dvidha" means "as maya and as the enjoyer of maya'."

Text 13

atra maya drishyam iti. phalam tat-prakasha iti chedah. tena brahmana yad drishyam vastu tan-maya. tasya brahmano yah prakasha-visheshah. sa phalam ity arthah.

atra-here; maya-maya; drishyam-visible; iti.-thus; phalam-result; tat-prakasha-the sweer of that; iti-thus; chedah.-difference; tena-by that; brahmana-Brahman; yat-what; drishyam-to beseen; vastu-thing; tan-maya.-that maya; tasya-of that; brahmanah-Supreme; yah-which; prakasha-seer; visheshah-sepcific; sa-that; phalam-phala; iti-thus; arthah-the meaning.

Here "maya" means "the visible world", and "phala" means "he who sees the visible world". These are the two distinctions. What is seen by the Supreme is called "maya", and the seer that is manifested from the Supreme is called "phala". That is the meaning.

Text 14

tayor hy ekataro hy arthah
prakritih sobhayatmika
jnanam tv anyatamo bhavah
purushah so 'bhidhiyate

tayoh-of the two; hi-indeed; ekatarah-one; hi-indeed; arthah-meaning; prakritih-matter; sa--that; ubhayatmika-both; jnanam-knowledge; tv-indeed; anyatamah-another; bhavah-meaning; purushah-persopn; sah-he; abhidhiyate-is called.

In the last of these verses (Shrimad-Bhagavatam 11.24.4) the Supreme Personality of Godhead declares:

"Of these two categories of manifestation, one is material nature, which embodies both the subtle causes and manifests products of matter. The other is the conscious living entity, designated as the enjoyer."***

Text 15

öika ca tayor dvidha-bhutayor amshayor madhye ubhayatmika karya-karana-rupini ity esha.

öika-commentary; ca-and; tayoh-tayoh; dvidha-bhutayoh-two kinds; amshayoh-of parts; madhye-in the midst; ubhayatmika-both; karya-karana-rupini-cause and effect; iti-thus; esha-it.

Shrila Shridhara Svami comments:

"Here the word `tayoh' means `the two different parts-and-parcels of the Lord, one of them the cause and the other the effect'."

Text 16

evam shri-vishnu-purane vishnoh svarupat parato 'hi te 'nye rupe pradhanam purushash ca vipra

evam-thus; shri-vishnu-purane-in Shri Vishnu Purana; vishnoh-of Lord Vishnu; svarupat-from the from; paratah-transcendental; hi-indeed; te-they; anye-others; rupe-in the form; pradhanam-pradhana; purushah-the person; ca-and; vipra-O brahmana.

These two potencies are also described in the following words of Shri Vishnu Purana (1.2.24):

"O brahmana, from the transcendental body of Lord Vishnu are manifested the spirit souls, the material nature, and other things also."

Text 17

ity atra tesham eva öika ca parato nirupadhir vishnoh svarupat te prag ukte pradhanam purushash ceti dve rupe anye maya-krite iti.

iti-thus; atra-here; tesham-of them; eva-indeed; öika-commentary; ca-and; paratah-of the transcendental; nirupadhih-without a material body; vishnoh-of Lord Vishnu; svarupat-from the form; te-they; prag-before; ukte-said; pradhanam-matter; purushah-person; ca-and; iti-thus; dve-two; rupe-forms; anye-other; maya-krite-created by maya; iti-thus.

Shrila Shridhara Svami comments:

"This verse means: `From the transcendental body of Lord Vishnu, which is not material, are manifested the spirit souls and the material nature, which were both described previously in this book. Other things, created by the maya potency, were also manifested'."

Text 18

shri-bhagavan.

shri-bhagavan-the Supreme Personality of Godhead.

The four Shrimad-Bhagavatam verses that form the root of these four anucchedas (49-52) were spoken by the Supreme Personality of Godhead.

Anuccheda 53

Text 1

anyatra tayor upadana-nimitta-rupayor amshayor vritti-bhedena bhedan apy aha

anyatra-in another place; tayoh-of them; upadana-nimitta-rupayoh-the ingredient and the cause; amshayoh-of the two parts; vritti-bhedena-withdifferent activities; bhedan-differences; api-also; aha-said.

The different activities of these two parts-and-parcels of the Lord, which are the cause and ingredient of the material world, are described in these words of Shrimad-Bhagavatam (10.63.26):

Text 2

kalo daivam karma jivah sva-bhavo
dravyam kshetram pranam atma vikarah
tat-sanghato bija-roha-pravahas
tan-mayaisha tan-nishedham prapadye

kalah-time; daivam-demigods; karma-karma; jivah-soul; sva-bhavah-own nature; dravyam-thing; kshetram-field; pranam-life; atma-self; vikarah-change; tat-sanghatah-the totality; bija-roha-pravahah-planting the seed; tan-maya-His maya potency; esha-she; tan-nishedham-forbiddintg that; prapadye-I surrender.

"Time, fate, karma, purification, the individual soul and his propensities, the subtle material elements, the material body, the life air, false ego, the various senses, the totality of these as reflected in the living being's subtle body, all this constitutes Your material illusory energy, maya, an endless cycle like that of seed and plant. I take shelter of You, the negation of this maya."***

Text 3

oika ca kalah kshobhakah. karma nimittam. tad eva phalabhimukham abhivyaktam daivam. svabhavas tat-samskarah. jivas tadvan. dravyam bhuta-sukshmani. kshetram prakritih. pranah sutram. atma ahankarah. vikarah ekadashendriyani maha-bhutani ceti shodashakah. tat-sanghato dehah. tasya ca bija-roha-vat pravahah. roho 'nkurah. dehad bija-rupam karma. tato 'nkura-rupo dehah. tatah punar evam iti pravahah. tat tvam nishedhavadhi-bhutam prapadye bhaje iti ity esha.

oika-commentary; ca-and; kalah-time; kshobhakah.-agitator; karma-karma; nimittam.-cause; tat-that; eva-indeed; phalabhimukham-bringing result; abhivyaktam-manifested; daivam.-destiny; svabhavah-nature; tat-samskarah.-purifying; jivah-soul; tadvan.-then; dravyam-thing; bhuta-sukshmani.-subtle elements; kshetram-place; prakritih.-matter; pranah-life; sutram-string; atma-atma; ahankarah.-false ego; vikarah-change; ekadashendriyani-eleven senses; maha-bhutani-great elements; ca-and; iti-this; shodashakah.-sixteen; tat-sanghatah-aggregate; dehah.-body; tasya-of that; ca-and; bija-roha-vat-like the seed; pravahah-planting; roha-growing; ankurah-sprout; dehat-from the body; bija-rupam-thej form of a seed; karma.-karma; tatah-then; ankura-rupah-the form of a sprout; dehah-body; tatah-then; punar-again; evam-thus; iti-thus; pravahah.-manifestation; tat-that; tvam-You; nishedhavadhi-bhutam-stopping; prapadye-I surrender; bhaje-I worship; iti-thus; iti-thus; esha-it.

Shrila Shridhara Svami comments:

"In this verse the word `kalah" means `the agitator', `karma' means `the cause', `daivam' means `that which brings results', `sva-bhava' means that which purifies', `jiva' means `he who possesses that', `dravyam' means `the subtle material elements', `kshetram' means `the material world', `pranah' means `the string of life', `atma' means `false ego', `vikarah' means `the eleven senses and the five gross elements, which are then considered the sixteen ingredients of the world', `tat-sanghatah' means `the material body, which is manifested from past karma as a sprout is manifested from the planting of a seed', `tat' means `to You, who stop these manifestations of maya', and `prapadye' means `I worship'."

Text 4

atra kala-daiva-karma-svabhava nimittamshah. anye upadanamshas tadvan. jivas tubhayatmakas tathopadana-varge nimitta-shakty-amsho 'py anuvartate. yatha jivopadhi-lakshane 'ham akhye tattve tadiyaham-bhavah. sa hy avidya-parinama ity adi.

atra-here; kala-daiva-karma-svabhava-kala, daiva, karma, and svabhava; nimittamshah.-causes; anye-the others; upadanamshah-ingredients; tadvan-like that; jivah-the individual spirit soul; tu-indeed; ubhayatmakah--both; tatha-so; upadana-varge-among the ingredients; nimitta-cause; shakti-potency; amshah-part; api-also; anuvartate-follows; yatha-as; jivopadhi-lakshane-the nature of the soul's material body; aham-I; akhye-called; tattve-truth; tadiya-his; aham-bhavah-false ego; sa-he; hi-indeed; avidya-parinama-transformation of ignorance; iti-thus; adi.-beginning.

Of the items mentioned in this verse, time, fate, karma, and purification are causes and the other items are the ingredients of the world. The individual spirit souls are counted in both categories. They are among the ingredients of the world, and, as one of the Lord's potencies, they are also counted among the causes. When the soul is placed in a material body and he accepts that material designation, the false ego, which is a transformation of ignorance, is manifested.

Text 5

yathoktam tritiyasya shashöhe

atmanam casya nirbhinnam
abhimano 'vishat padam
karmanamshena yenasau
kartavyam pratipadyate. iti.

yatha-as; utam-said; tritiyasya-of the Third Canto; shashöhe-in the sixth chapter; atmanam-false ego; ca-also; asya-of the gigantic form; nirbhinnam-being separately manifested; abhimanah-false identification; avishat-entered; padam-in positoon; karmana-activities; amshena-by the part; yena-by which; asau-the living entity; kartavyam-objective activities; pratipadyate-takes in; iti-thus.

The false ego is described in these words of Shrimad-Bhagavatam (3.6.25):

"Thereafter the materialistic ego of the gigantic form separately manifested itself, and it entered into Rudra, the controller of false ego, with his own partial activities, by which the living entity transacts his objective actions."*

Text 6

atra atmanam ahankaram abhimano rudrah. karmanaham-vritt्या iti öika ca.

atra-here; atmanam-atmanam; ahankaram-false ego; abhimanah-abhimana; rudrah.-Rudra; karmana-karmana; aham-vritt्या-with the activities of false ego; iti-thus; öika-commentary; ca-also.

Shrila Shridhara Svami comments:

"Here the word `atmanam' means `false ego', `abhimanah' means `Rudra', and `karmana' means `with the activities of the false ego'."

Text 7

atra ca yan-nirbhinnam tad-adhishöhanam vag-adindriyam tritiyanta-madhyatmam iti prakarana-nirnayah öikayam eva krito 'sti.

atra-here; ca-also; yan-nirbhinnam-nirbhinnam; tad-adhishöhanam-what is established; vag-adindriyam-the senses beginning with the voice; tritiya-third; antam-end; adhyatmam-self; iti-thus; prakarana-nirnayah-the conclusion of the chapter; öikayam-in the commentary; eva-indeed; kritah-done; asti-is.

Here the word "nirbhinnam" means "the voice and other working senses". A further explanation is found at the end of the Third Canto in the commentary on the adhyatma-prakarana chapter.

Text 8

karmano bija-rupatvam karanata-matra-vivakshaya. tad evam atrapi mula-mayayah sarvopadanamsha-mula-bhutam kshetra-shabdoktam pradhanam apy amsha-rupam ity adhigatanm.jivas tadvan ity anena shuddha-jivasya mayatitvatm bodhayati. jvarah shri-bhagavantam.

karmanah-of the activity; bija-rupatvam-the from of the seed; karanata-cause; matra-only; vivakshaya-with the desire to say; tat-that; evam-thus; atra-here; api-also; mula-root; mayayah-of the illusory potency; sarva-all; upadana-ingredients; amsha-parts; mula-root; bhutam-manifested; kshetra-ksetra; shabda-word; uktam-said; pradhanam-pradhana; api-also; amsha-rupam-the form of a part; iti-thus; adhigatanm-understood; jivah-the individual soul; tadvan-in that way; iti-thus; anena-by this; shuddha-jivasya-of the pure spirit soul; mayatitvatm-the state of being beyond the influence of the illusory potency maya; bodhayati.-teaches; jvarah-The Jvara; shri-bhagavantam-to the Supreme Personality of Godhead.

Here is described the root from which materialistic activities grow. The field of activities and the primordial state of material nature are included among the ingredients of the material world manifested by the root material potency maya. The conditioned soul is subject to maya, but the pure souls is free from maya's grip. That is taught here. The verse quoted in the beginning of this anuccheda was spoken by the Shivajvara to the Supreme Personality of Godhead.

Anuccheda 54

Text 1

atha nimitta-rupamshasya prathame dve vritti aha

atha-now; nimitta-of the cause; rupa-form; amshasya-of a part; prathame-in the beginning; dve-two; vritti-activities; aha-said.

In discussing the various causes, two activities will be first discussed. These two are described in the following words of Shrimad-Bhagavatam (11.11.3):

Text 2

vidyavidye mama tanu
viddhy uddhava sharirinam
moksha-bandha-kari adye
mayaya me vinirmite

vidya-knowledge; avidye-and ignorance; mama-My; tanu-two bodies; viddhi-please know; uddhava-O Uddhava; sharirinam-of embodied souls; moksha-liberation; bandha-and bondage; kari-doing; adye-in the beginning; mayaya-by maya; me-of me; vinirmite-created.

"O uddhava, both knowledge and ignorance, being products of maya, are expansions of My potency. Both knowledge and ignorance are beginningless and perpetually award liberation and bondage to embodied living beings."***

Text 3

öika ca tany ete bandha-mokshav abhyam iti tanu shakti me mayaya vinirmite. maya-vritti-rupatvat. bandha-moksha-karity eka-vacanam dvi-vacantharthe. nanu tat-karyatve bandha-mokshayor anaditva-nityatve na syatam. tatraha adye anadi. tato yavad avidyam prerayami. tavat bandhah. yada vidyam dadami. tada mokshah sphuratity arthah. ity esha.

öika-commentary; ca-and; tani-they; ete-they; bandha-mokshav-bondage and liberation; abhyam-called; iti-thus; tanu-tanu; shakti-potencies; me-of Me; mayaya-by maya; vinirmite.-created; maya-vritti-rupatvat.-because of the activities of maya; bandha-moksha-kari-doing bondage and liberation; iti-thus; eka-vacanam-singular; dvi-vacantharthe-in the meaning of the dual; nanu-is it not so?; tat-karyatve-as the effect; bandha-mokshayoh-of bondage and liberation; anaditva-the state of being beginningless; nityatve-the state of being eternal; na-not; syatam.-attained; tatra-there; aha-said; adye-adye; anadi.-beginningless; tatra-then; yavat-as far as; avidyam-ignorances; prerayami.-I send away; tavat-then; bandhah.-bondage; yada-when; vidyam-knowledge; dadami.-I give; tada-then; mokshah-liberation; sphurati-is manifested; iti-thus; arthah-the meaning; iti-thus; esha-it.

Shrila Shridhara Svami comments:

"In this verse the word `tanu' means 'the two potencies, and `me mayaya vinirmite' means `created by My maya'. Even though it is in the singular, the compound word `moksha-bandha-kari' should be understood to be in the dual. Here someone may object: `Is it not so that, because they are effects and not causes,

bondage and liberation cannot be eternal?' The verse answers this objections by speaking the word `adye', which means `existing from time without beginning'. The meaning here is `When I teach untruth, I am trapped in material bondage, but when I teach the truth, then I attain liberation'. That is the meaning."

Text 4

atra maya-vritti-rupatvad iti vastuto maya-vritti eva te. vinirmitatvam tv aparanta-vritikaya taya prakashamanatvad evocyate. yato 'nadi ity arthah. tatha sphurati asya moksha ity anenaivanvayah. jivasya svato muktatvam eva. bandhas tv avidya-matrena pratitah. vidyodaye tu tat prakashate matram. tato nitya eva moksha iti bhavah.

atra-here; maya-vritti-rupatvad-in the form of maya's activities; iti-thus; vastutah-in truth; maya-vritti-maya's activities; eva-indeed; te.-they; vinirmitatvam-the condition of being created; tv-indeed; aparanta-vritikaya-limitless activities; taya-by that; prakashamanatvad-because of being manifested; eva-indeed; ucyate-is said; yatah-from which; anadi-without beginning; iti-thus; arthah.-the meaning; tatha-then; sphurati-is manifested; iti-thus; asya-of that; moksha-liberation; iti-thus; anena-by this; eva-indeed anvayah-the meaning; jivasya-of the soul; svatah-personally; muktatvam-the state of being liberated; eva.-indeed; bandhah-bondage; tv-indeed; avidya-ignorance; matrena-only; pratitah.-believed; vidyodaye-in the manifestation of knowledge; tu-but; tat-that; prakashate-is manifest; matram.-only; tatah-then; nitya-eternal; eva-indeed; moksha-liberation; iti-thus; bhavah-the meaning.

Because they are manifested from maya's activities, knowledge and ignorance are here called activities of maya. Because maya is limitless, what she creates has no beginning. That is the meaning in this verse. In this way the individual soul's liberation is manifest. From ignorance bondage is manifested and from knowledge liberation is manifested. In this way liberation is eternal. That is the meaning.

Text 5

na ca vacyam. esha maya ity adau samanya-lakshane moksha-pradatvam tasya noktam ity asamyaktvam iti. anta-karitvenatyantika-pralaya-rupasya mokshasyapy upalakshitatvat.

na-not; ca-also; vacyam.-to be said; esha maya ity adau-in Shrimad-Bhagavatam 11.3.16; samanya-lakshane-the same features; moksha-pradatvam-the stte of giving liberation; tasya-of this; na-not; uktam-said; iti-thus; asamyaktvam-the stte of not being equal; iti.-thus; anta-end; karitvena-because of doing; atyantika-great; pralaya-destruction; rupasya-in the form; mokshasya-of liberation; api-also; upalakshitatvat-because of being characterized.

In Shrimad-Bhagavatam 11.3.16) it is said:

"I have now described maya, the illusory energy of the Supreme Personality of Godhead. This illusory potency, consisting of the three modes of material nature, is empowered by the Lord for the creation, maintenance, and annihilation of the material universe."***

It should not be said that because it does not declare that the maya potency can grant liberation, this statement disagrees with the previously quoted Shrimad-Bhagavatam verse. The truth is that this statement (Shrimad-Bhagavatam 11.3.26) does declare that maya can grant liberation. This statement declares that maya brings the final annihilation. The final annihilation it describes is in truth liberation.

Text 6

atra vidyakhya vrittir iyam svarupa-shakti-vritti-vishesha-vidya-prakashe dvaram eva. na tu svayam eva seti jneyam. athavidyakhya bhagasya dve vritti avaranatmika vikshepatmika ca. tatra purva jiva eva tishöhanti tadiyah svabhavikam jnanam avrnvana. uttara ca tam tad-anyatha-jnanena sanjayanti vartata iti. shri-bhagavan.

atra-here; vidyakhya-called knowledge; vrittih-activity; iyam-this; svarupa-own; shakti-potency; vritti-activity; vishesha-specific; vidya-knowledge;-prakashe-in the manifestation; dvaram-the means; eva.-indeed; na-not; tu-but; svayam-personally; eva-indeed; sa-that; iti-thus; jneyam-to be understood; atha-then; avidyakhya-called ignorance; bhagasya-of the opulence; dve-two; vritti-activities; avaranatmika-covering; vikshepatmika-throwing; ca-and; tatra-there; purva-the first; jiva-the soul; eva-indeed; tishöhanti-stays; tadiyah-in his; svabhavikam-own nature; jnanam-knowledge; avrnvana.-covering; uttara-the second; ca-also; tam-that; tat-than that; anyatha-other; jnanena-by knowledge; sanjayanti-creates; vartata-is; iti.-thus; shri-bhagavan-the Supreme Personality of Godhead.

What is called "vidya" (knowledge) here is the means by which the Lord's personal potency of transcendental knowledge is manifested. The "avidya" (ignorance) here is of two kinds: 1 avaranatmika, and 2. vikshepatmika. The first of these cover's the soul's natural spiritual knowledge, and the second of these overwhelms the soul with many ideas that have nothing to do with the real truth.

Anuccheda 55

Text 1

atra nimittamshas tv evam vivecaniyah. yatha nimittamsha-rupaya mayakhyayaiva prasiddha shaktis tridha drishyate. jnaneccha-kriya-rupatvena. tatra tasyah parameshvara-jnana-rupatvam yatha tritiye

atra-here; nimittamshah-the causes; tv-indeed; evam-thus; vivecaniyah.-to be described; yatha-as; nimittamsha-rupaya-as causes; mayakhyaya-called maya; eva-indeed; prasiddha-proved; shaktih-potency; tridha-so; drishyate.-is seen; jnana-of knowledge; iccha-desire; kriya-and action; rupatvena-in the forms; tatra-there; tasyah-of that; parameshvara-of the Supreme Personality of Godhead; jnana-of knowledge; rupatvam-the state of having the form; yatha-as; tritiye-in the third canto.

Now the various causes will be described. The most celebrated of these is the maya potency, which has three aspects: 1. jnana (knowledge), 2. iccha (desire), and kriya (activity). Among these, knowledge of the Supreme Personality of Godhead is described in these words of Shrimad-Bhagavatam (3.5.25):

Text 2

sa va etasya sandrashöuh
shaktih sad-asad-atmika
maya nama maha-bhaga
yayedam nirmame vibhuh

sa-that extenal energy; va-is either; etasya-of the Lord; sandrashöuh-of the perfect seer; shaktih-energy;

sad-asad-atmika-as both cause and effect; maya nama-called by the name maya; maha-bhaga-O fortunate one; yaya-by which; idam-this material world; nirmame-constructed; vibhuh-the Almighty.

"The Lord is the seer, and the external energy, which is seen, works as both cause and effect in the cosmic manifestation. O greatly fortunate Vidura, this external energy is known as maya, or illusion, and through her agency only is the entire material manifestation made possible."*

Text 3

ity asya öikayam sa vai drashöri-drishyanusandhana-rupa. sad drishyam. asad adrishyam. atma svarupam. sad-asator atma yasyas tad-ubhayanusandhana-rupatvat iti.

iti-thus; asya-of this; öikayam-in the commentary; sa-He; vai-indeed; drashöri-the seer; drishya-the seen; anusandhana-in relation to; rupa-the form; sat-sat; drishyam-what is seen; asat-asat; adrishyam.-what is not seen; atma-atma; svarupam.-own form; sad-asatoh-of sat and asat; atma-the form; yasyah-of which; tad-ubhaya-of both; anusandhana-rupatvat-because of the form; iti-thus.

Shrila Shridhara Svami comments:

"Here the words `sa vai' mean `the seer and the seen'. The word `sat' means `what is seen', and `asat' means `what is not seen'. "Sad-asad-atmika' means `which has the nature of both sat and asat'."

Text 4

tad-iccha-rupatvam yatha tatraiva atmecchanugatav atma.

tad-iccha-rupatvam-the nature of desire; yatha-as; tatra-there; eva-indeed; atmecchanugatav atma-Shrimad-Bhagavatam 3.5.23.

The desire feature of the Supreme Personality of Godhead is described in these words of Shrimad-Bhagavatam (3.5.23):

"The Personality of Godhead, the master of all living entities, existed prior to the creation as one without a second. It is by His will only that creation is made possible and again everything merges in Him."*

Text 5

ity asya öikayam atmeccha maya tasyanugatau laye sati iti.

iti-thus; asya-of this; öikayam-in the commentary; atmeccha-atmeccha; maya-maya; tasya-of Him; anugatau-following; laye-in destruction; sati-being so; iti.-thus

Shrila Shridhara Svami comments:

"Here the word `atmeccha maya' means `follows the will of the Supreme Personality of Godhead'."

Text 6

tat-kriya-rupatvam caikadashe esha maya bhagavatah ity udahrta-vacane eva drashöavyam.

tat-kriya-rupatvam-the nature of activities; ca-also; ekadashe-in the eleventh canto; esha maya bhagavatah iti-Shrimad-Bhagavatam 11.3.16; udahrta-said; vacane-in the words; eva-indeed; drashöavyam-to be seen.

The activity feature of the Supreme Personality of Godhead is described in these words of Shrimad-Bhagavatam (11.3.16):

"I have now described maya, the illusory energy of the Supreme Personality of Godhead. This illusory potency, consisting of the three modes of material nature, is empowered by the Lord for the creation, maintenance, and annihilation of the material universe."***

Text 7

yadyapi parameshvarasya sakshaj jnanadikam na maya. kintu svarupa-shaktir eva. tathapi taj-jnanadikam prakrite karye tu na tad-artham pravartate. kintu bhaktartham eva. pravartamanam anusangenaiva pravartata ity agre vivecaniyatvat. tat-pravrittity-abhasa-samvalitam yan-maya-vritti-rupam jnanadikam anyat tad eva taj-jnanadi-shabdenocyate.

yadyapi-although; parameshvarasya-of the Supreme Personality of Godhead; sakshaj-direct; jnanadikam-beginning with knowledge; na-not; maya.-maya; kintu-however; svarupa-shaktih-own form; eva.-indeed; tathapi-still; taj-jnanadikam-beginning ewith that knowledge; prakrite-matter; karye-effect; tu-but; na-not; tad-artham-for that purpose; pravartate.-is; kintu-however; bhaktartham-for the sake of the devotee; eva.-indeed; pravartamanam-being so; anusangena-by contact; eva-indeed; pravartata-is; iti-thus; agre-beginning; vivecaniyatvat.-because of what should be said; tat-pravrittity-of that activity; abhasa-reflection; samvalitam-mixed; yan-maya-vritti-rupam-the form of maya's activcities; jnanadikam-beginning with knowledge; anyat-another; tat-that; eva-indeed; taj-jnanadi-beginning with that knowledge; shabdena-by the word; ucyate-is said.

Although the knowledge and other features of the Supreme Personality of Godhead are never maya, nevertheless maya is one of the Lord's potencies. Therefore the Lord's knowledge and other features are not directly employed for the purposes of illusion. Rather they are used to benefit the Lord's devotees. It is only the material reflection of the Lord's activities that are engaged in maya's activities. It is in that sense that the word "jnanadi" is used here.

Text 8

tatha-bhutam ca taj-jnanadikam dvi-vidham. svabhava-siddhitvat kevala-parameshvara-nishöham tad-dattatvaj jiva-nishöham ca. tatra prathamam drashöri-drishyanusandhana-sishriksha-kaladi-rupam. dvitiam vidyavidya-bhogecca-karmadi-rupam iti.

tatha-bhutam-like that; ca-also; taj-jnanadikam-beginning with knowledge; dvi-vidham.-two kinds; svabhava-own nature; siddhitvat-because of perfection; kevala-parameshvara-nishöham-transcendental faith in the Supreme Personality of Godhead; tad-dattatvaj-because of being given by Him; jiva-of the souls;

nishöham-faith; ca.-also; tatra-there; prathamam-first; drashöri-drishyanusandhana-the seer and the seen; sishriksha-the desire for creation; kaladi-beginning with time; rupam-the from; dvitiyam-second; vidyavidya-knowledge and ignorance; bhoga-enjoyment; iccha-desire; karma-action; adi-beginning with; rupam-the from; iti-thus.

The Lord's knowledge and other features are of two kinds: 1. the features that, because they are the Lord's own transcendental opulences, inspire faith in the Lord Himself, and 2. the features that, because they are opulences given to the Lord's devotees, inspire faith in the Lord's devotees. The former are opulences like the relationship between the seer and seen, the Lord's desire to create the universe, the Lord's potency of time, and other like features of the Lord. The latter are like knowledge, ignorance, desire, activity, and other like features.

Text 9

athopadanamshasya pradhanasya lakshanam

yat tat tri-gunam avyaktam
nityam sad-asad-atmakam
pradhanam prakritim prahur
avishesham visheshavat

atha-now; upadanamshasya-of the ingredients; pradhanasya-pradhana; lakshanam-the nature; yat-now further; tat-that; tri-gunam-combination of the three modes; avyaktam-unmanifested; nityam-eternal; sad-asad-atmakam-consisting of casue and effect; pradhanam-the pradhana; prakritim-prakrti; prahuh-they call; avishesham-undifferentiated; visheshavat-possessing differentiation.

The pradhana, which is an ingredient of the material world, is described in these words of Shrimad-Bhagavatam (3.26.10):

"The unmanifested eternal combination of the three modes is the cause of the manifest state and is called pradhana. It is called prakriti when in the manifested stage of existence."*

Text 10

yat khalu tri-gunam sattvadi-guna-traya-samaharas tad evavyaktam pradhanam prakritim prahuh. tatravyakta-samjnatve hetuh. avishesham guna-traya-samya-rupatvad anabhivyakta-vishesham. ata evavyakrita-samjnam ceti gamitam.

yat-what; khalu-indeed; tri-gunam-three modes; sattvadi-guna-traya-samaharah-the three modes beginning with the mode of goodness; tat-that; eva-indeed; avyaktam-unmanifested; pradhanam-pradhana; prakritim-prakrti; prahuh.-they say; tatra-there; avyakta-samjnatve-of the name avyakta; hetuh.-the cause; avishesham-without variety; guna-traya-samya-rupatvat-the equilibrium of the three modes of nature; anabhivyakta-not manifested; vishesham-variety; ata eva-therefore; avyakrita-samjnam-the name avyaktrta; ca-and; iti-thus; gamitam-attained.

This verse says, "The unmanifested eternal combination of the three modes is the cause of the manifest state and is called pradhana. It is called prakriti when in the manifested stage of existence."* The reason the

pradhana is here called "avyaktam" (unmanifested) is given here in the word "avishesham", which means "because the three modes are situated in equilibrium, no one of them stronger than the others, there is no variety.

Text 11

pradhana-samjnatve hetuh. visheshavat svamsha-karya-rupanam— mahad-adi-visheshanam ashraya-rupataya tebhayah shreshöham.

pradhana-samjnatve-of the name pradhana; hetuh.-the reason; visheshavat svamsha-karya-the effect of variety; rupanam-of the forms; mahad-adi-beginning with the mahat-tattva; visheshanam-specific; ashraya-rupataya-as the shelter; tebhayah-than them; shreshöham-better.

The reason the material nature is called "pradhana" is given in the word "visheshavat", which means The situation where the mahat-tattva and other forces create variety is a superior situation".

Text 12

prakriti-samjnatve hetuh. sad-asad-atmakam. sad-asatsu karya-karana-rupeshu mahad-adishu karanatvad anugata atma svarupam yasya tat.

prakriti-samjnatve-the name prakrti; hetuh.-the reason; sad-asad-atmakam.-sat-asad-atmika; sad-asatsu-in sat and asat; karya-karana-rupeshu-with cause and effect; mahad-adishu-beginning with mahat-tattva; karanatvat-as the cause; anugata-followed; atma-the self; svarupam-own form; yasya-of whom; tat-that.

The reason the material nature is called "prakriti" is given in the word "sad-asad-atmika", which means "the cause of the mahat-tattva and the other causes and effects".

Text 13

atha nityam pralaye karana-matratmanavasthita-sarvamshatvena shrishöi-sthityosh capanci-kritamshatvenavikritam svarupam yasya tadrisham iti brahmatvam mahad-adi-rupatvam ca vyavrittam. brahmano nirgunatvat mahad-adinam cavyaktapekshaya karya-rupatvat.

atha-now; nityam-eternal; pralaye-in devastation; karana-cause; matra-only; atmana-by the self; avasthita-situated; sarva-all; amshatvena-as a part; shrishöi-of creation; sthityoh-and maintenance; ca-also; apanci-krita-not made of the five gross material elements; amshatvena-as a part; avikritam-not changing; svarupam-own nature; yasya-of which; tadrisham-like that; iti-thus; brahmatvam-spiritual nature; mahad-adi-rupatvam-the nature of the mahat-tattva and other like material features; ca-and; vyavrittam.-different; brahmanah-of Brahman; nirgunatvat-because of being beyond the three modes; mahad-adinam-beginning with the mahat-tattva; ca-also; avyakta-unmanifested; apekshaya-in relation to; karya-rupatvat-because of being the effect.

The reason the material nature is called "nitya" (eternal) is that the material nature remains as a cause even after the material worlds are destroyed in the cosmic annihilation. Also, when the material worlds are created or maintained, the material nature is still not in the position of being something that was created by the five gross material elements. Still, even though the mahat-tattva and other material features are great in

these ways, the Supreme Lord is nevertheless different from them. The Supreme Lord is beyond the touch of the material modes. The Supreme Lord remains the original cause, and the mahat-tattva, avyakta, and other material features are all effects created by Him.

Text 14

evam ca shri-vishnu-purane

avyaktam karanam yat tat
pradhanam rishi-sattamaih
procyate prakritih sukshma
nityam sad-asad-atmakam

evam-thus; ca-also; shri-vishnu-purane-in Shri Vishnu Purana; avyaktam-unmanifested; karanam-cause; yat-what; tat-that; pradhanam-pradhana; rishi-sattamaih-by the great sages; procyate-is said; prakritih-matter; sukshma-subtle; nityam-eternal; sad-asat-cause and effect; atmakam-nature.

This is described in the following words of Shri Vishnu Purana (1.2.19-21):

"The great sages say that the unmanifested material nature (pradhana) is the eternal and subtle cause and effect of the material world, . . .

Text 15

akshayyam nanyad-adharam
ameyam ajaram dhruvam
shabda-sparsha-vihinam tad-
rupadibhir asamhatam

akshayyam-imperishable; na-not; anyat-another; adharam-shelter; ameyam-immeasurable; ajaram-undecaying; dhruvam-real; shabda-sound; sparsha-and touch; vihinam-without; tad-rupadibhih-by forms and other things; asamhatam-without contact.

. . . imperishable, independent, immeasurable, real, untouched by sound, touch, form, and the like, . . .

Text 16

tri-gunam taj jagad-yonir
anadi-prabhavapyayam
tenagre sarvam evasid
vyapyam vai pralayam anu. ity adi.

tri-gunam-three modes; taj-that; jagad-yonih-mother of the universe; anadi-without beginning; prabhava-creation; apyayam-destruction; tena-by that; agre-in the presence; sarvam-all; eva-indeed; asit-was; vyapyam-pervaded; vai-indeed; pralayam-destruction; anu.-following; iti-thus; adi.-beginning.

. . . consisting of the three modes, the creator of the material universe, the beginningless origin of birth and destruction, everything, and the cause that continues to exist even after the material universes are destroyed."

Text 17

idam eva pradhanam anader jagatah suksh mavastha-rupam avyakritavyaktady-abhidham vedantibhir api parameshvaradhinataya manyate tad-adhinatvad artha-vat ity adi nyayeshu.

idam-this; eva-indeed; pradhanam-pradhana; anadeh-beginningless; jagatah-of the material universe; suksh mavastha-rupam-the subtle condition; avyakritavyaktady-abhidham-called avyakta, avyakta, and other names; vedantibhih-by the knowers of Vedanta; api-also; parameshvaradhinataya-subordinate to the Supreme Personality of Godhead; manyate-is considered; tad-adhinatvad-because of being subordinate to Him; artha-vat-like that; iti-thus; adi-beginning; nyayeshu-in Vedanta-sutra.

The unmanifested material nature (pradhana), which from beginningless time is the subtle form of the material universe, is known by many names, such as "avyakrita" and "avyakta". The knowers of Vedanta affirm that this unmanifested material nature is subordinate to the Supreme Personality of Godhead. This is affirmed in the following words of Vedanta-sutra (1.4.3):

"The unmanifested material nature (pradhana), is always subordinate to the Supreme Personality of Godhead."

Text 18

nishidhyate tu sankhya-vat svatantrataya anumanikam apy ekesham iti cen na sharira-rupaka-vinyasta-grihitair darshayati ca ity adi nyayeshu.

nishidhyate-is disproved; tu-but; sankhya-vat-like sankhya; svatantrataya-by independence; anumanikam-inference; api-also; ekesham-of some; iti-thus; cen-if; na-not; sharira-body; rupaka-metaphor; vinyasta-placed; grihitaih-because of being accepted; darshayati-reveals; ca-and; ity adi nyayeshu-in Vedanta-sutra.

The followers of the sankhya theory claim that the unmanifested material nature is independent of the Supreme Personality of Godhead. This mistaken idea is refuted by the arguments presented in Vedanta-sutra 1.4.1-15.

Text 19

shvetashvataropanishadi pradhana-shabdah ca. shruyate pradhana-kshetrajna-patir guneshah samsara-bandha-sthiti-moksha-hetih ity adau.

shvetashvataropanishadi-in Svetasvatara Upanisad; pradhana-shabdah-the word pradhana; ca.-also; shruyate-is heard; pradhana-kshetrajna-patir guneshah samsara-bandha-sthiti-moksha-hetih ity adau-Svetasvatara Upanisad 6.16.

The truth that the unmanifested material nature is subordinate to and dependent on the Supreme Personality of Godhead is also confirmed by the following words of Shvetashvatara Upanishad (6.16):

"The Supreme Personality of Godhead is the Supersoul, the master of all transcendental qualities, and He is the master of the cosmic manifestation in regard to bondage to the conditional state of material existence and liberation from that bondage."*

Text 20

shri-kapiladevah.

shri-kapiladevah-Lord Kapiladeva.

The verse quoted in the beginning of this anuccheda was spoken by Lord Kapiladeva.

Anuccheda 56

Text 1

tad evam sandarbha-dvaye shakti-traya-vivrittih krita. tatra namabhinnata-janita-bhranti-hanaya sangraha-shlokaḥ

tad-that; evam-thus; sandarbha-dvaye-in two sandarbhas; shakti-traya-vivrittih-description of the three potencies; krita.-done; tatra-there; nama-names; abhinnata-non-difference; janita-birth; bhranti-mistake; hanaya-for destroying; sangraha-shlokaḥ-these verses.

In this way the three potencies of the Lord have been described in these two sandarbhas. To remove any confusion that may arise for the host of different names that may be given to these three potencies, the following verses are quoted from the scriptures:

Text 2

maya syad antaranga ya
bahiranga ca sa smrita
pradhane 'pi kvaśid drishōa
tad-vrittir mohini ca sa

maya-maya; syat-is; antaranga-internal; ya-which; bahiranga-external; ca-and; sa-that; smrita-called; pradhane-pradhana; api-also; kvaśit-somewhere; drishōa-seen; tad-vrittih-that action; mohini-bewildering; ca-and; sa-that.

"The Lord's potencies are maya, antaranga, and bahiranga. The bewildering powers of maya are seen in the pradhana (unmanifested matter).

Text 3

adye traye syat prakritis
cic-chaktis tv antarangika

shuddha-jive 'pi te drishöe
tathesha-jnana-viryayoh

adye-in the beginning; traye-in the three; syat-is; prakritih-matter; cic-chaktih-spiritual potency; tv-indeed; antarangika-antaranga; shuddha-pure; jive-soul; api-also; te-they; drishöe-seen; tatha-so; isha-of the Supreme Personality of Godhead; jnana-knowledge; viryayoh-and power.

"Maya, bahiranga, and pradhana are three names for the Lord's material potency. Cit-shakti and antaranga are names for the Lord's spiritual potency. The pure spirit souls are manifestation of the Supreme Lord's potency of knowledge and power.

Text 4

cin-maya-shakti-vrittayas tu
vidya-shaktir udiryate
cic-chakti-vrittau mayayam
yogamaya sama smrita

cit-spiritual; maya-maya; shakti-potency; vrittayah-ofnthe activity; tu-indeed; vidya-shaktih-the potency of knowledge; udiryate-is said; cic-chakti-spiritual potency; vrittau-in thwe activity; mayayam-in maya; yogamaya-yogamaya; sama-equal; smrita-considered.

"From the spiritual potency comes the potency of transcendental knowledge. When it is engaged in activities that bring bewilderment, the spiritual potency is called Yogamaya.

Text 5

pradhanavyakritavyaktam
traigunye prakritau param
na mayayam na cic-chaktav
ity ady uhyam vivekibhih iti.

pradhan-pradhana; avyakrita-avyakrta; avyaktam-abyakta; traigunye-three modes; prakritau-in prakrti; param-great; na-and; mayayam-in maya; na-not; cic-chaktav-in the spiritual potency; iti-thus; adi-beginning; uhyam-to be considered; vivekibhih-by the wise; iti.-thus.

"Pradhana, avyakrita, and avyakta are names of the material potency, which is made of three modes of matter. However, the wise do not use these names to refer to the spiritual potency or the Yogamaya potency."

Text 6

atha maya-karyam jagal lakshyate

tatas tenanuviddhebhyo
yuktebhyo 'ndam acetanam
utthitam purusho yasmad
udatishöhad asau viraö

atha-now; maya-karyam-the activities of maya; jagal-the world; lakshyate-is characterized; tatah-then; tena-by the Lord; anuviddhebhayah-from these seven principles, roused into activity; yuktebhayah-united; 'ndam-an egg; acetanam-unintelligent; utthitam-rose; purushah-Cosmic Being; yasmāt-from which; udatishōhat-appeared; asau-that; viraō-celebrated.

The activities of the material potency maya are described in the following words of Shrimad-Bhagavatam (3.26.61-62):

"From these seven principles, roused into activity and united by the presence of the Lord, an unintelligent egg arose, from which appeared the celebrated Cosmic Being.*

Text 7

etat andam visheshakhyam
krama-vrddhair dashottaraih
toyadibhih parivritam
pradhanenavritair bahih
yatra loka-vitāno 'yam
rupam bhagavato hareh

etat-this; andam-egg; visheshakhyam-called visesa; krama-one after another; vrddhah-increased; dasha-ten times; uttaraih-greater; toyadibhih-by water and so on; parivritam-enveloped; pradhanena-by pradhana; avritaih-covered; bahih-on the outside; yatra-where; loka-vitānah-the extension of the planetary systems; ayam-this; rupam-form; bhagavatah-of the Supreme Personality of Godhead; hareh-of Lord Hari.

"The universal egg, or the universe in the shape of an egg, is called the manifestation of material energy. Its layers of water, air, fire, sky, ego, and mahat-tattva increase in thickness one after another. Each layer is ten times bigger than the previous one, and the final outside layer is covered by pradhana. Within the egg is the universal form of Lord Hari, of whose body the fourteen planetary systems are parts."*

Text 8

teneshvaranuviddhebhayah kshubhitebhyo mahad-adibhyo 'ndam acetanam utthitam. yasmād andad asau viraō purushas tudatishōhat. bhagavatah purushasya. śrī-kapiladevah.

tena-by Him; ishvara-the Supreme Personality of Godhead; anuviddhebhayah-anuviddhebhayah; kshubhitebhayah-agitated; mahad-adibhyah-beginnign with mahat-tattva; andam-egg; acetanam-unintelligent; utthitam.-risen; yasmāt-from which; andat-egg; asau-this; viraō-cosmic; purushah-person; tu-indeed; udatishōhat-rose; bhagavatah-of the Supreme Personality of Godhead; purushasya.-the purusha; śrī-kapiladevah-Lord Kapiladeva.

Here the word "tena" means "by the Supreme Personality of Godhead", "anuviddhebhayah" means "the mahat-tattva and other material principles were agitated". From those material principles and unintelligent egg was manifested. From that egg appeared the celebrated Cosmic Being. The word "bhagavatah" means "of the purusha-avatara".

Text 1

tad evam bhagavato rupam ity uktes tasyapi pragvad aprakritatvam apatati. tan-nishedhayaha

tat-that; evam-thus; bhagavatah-of the Supreme Personality of Godhead; rupam-the form; iti-thus; ukteh-of the statement; tasya-of Him; api-also; pragvat-as before; aprakritatvam-the state of being non-material; apatati.-attained; tan-nishedhaya-for refutation; aha-said.

Some may say that the universal form of the Lord, as described in these two verses, is a spiritual form. That idea is refuted by the following statement about the Lord's universal form (Shrimad-Bhagavatam 2.10.35):

Text 2

amuni bhagavad-rupe
maya te hy anuvarnite
ubhe api na grihnanti
maya-shrishöe vipashcitah

amuni-all these; bhagavat-unto the Supreme Personality of Godhead; rupe-in the forms; maya-by me; te-onto you; hi-certainly; anuvarnite-described respectively; ubhe-both; api-also; na-never; grihnanti-accepts; maya-external; shrishöe-being so manifested; vipashcitah-the learned one who knows.

"Neither of the above forms of the Lord, as just described unto you from the material angle of vision, is accepted by the pure devotees of the Lord who know Him well."*

Text 3

amuni amu. upasanartham bhagavaty aropite jagad-atmakeshöhula-sukshmakhye viraö
hiranyagarbhapara-paryaye vyashöi-samashöi-sharire ye maya tubhyam anuvarnite te ubhe api vipashcito na
grihnanti. vastutaya nopasate. kim tarhi tadiya-bahirangadhishöhanatayaivety arthah.

amuni-amuni; amu.-they; upasanartham-for the purpose of worship; bhagavati-to the Supreme Personality of Godhead; aropite-imposed; jagat-universe; atmakes-self; sthula-gross; sukshma-subtle; akhye-called; viraö-universal form; hiranyagarbhapara-paryaye-called hiranyagrabha; vyashöi-samashöi-individual and universal; sharire-in the body; ye-who; maya-by me; tubhyam-to you; anuvarnite-described; te-they; ubhe-both; api-also; vipashcitah-wise; na-not; grihnanti.-accept; vastutaya-in truth; na-not; upasate-worship; kim-whether; tarhi-then; tadiya-His; bahiranga-external; adhishöhanataya-as the manifestation; eva-indeed; iti-thus; arthah-the meaning.

Here the word "amuni" means "they". The universal form of the Lord is imaginary, an artificial form in which the entire universe, consisting of the small and the great, the individuals and the various groups, are imagined to be parts of the Lord's great body. The Shrimad-Bhagavatam verse declares, "This form I have described unto you from the material angle of vision, is not accepted by the pure devotees of the Lord who

know Him well." This means that the wise devotees of the Lord do not worship the universal form, for that form is composed of the Lord's external (bahiranga) material potency.

Text 4

tad uktam vaishnave

yad etad drishyate murtam
etaj-jnanatmanas tava
bhranti-jnanena pashyanti
jagad-rupam ayoginah. iti.

tat-taht; uktam-said; vaishnave-in the Vishdnu Purana; yat-what; etat-this; drishyate-is seen; murtam-form; etaj-jnanatmanah-that knowledge; tava-of you; bhranti-jnanena-with a mistaken idea; pashyanti-they see; jagad-rupam-the universalf form; ayoginah-who are not yogis; iti.-thus.

This is also confirmed by the following words of Vishnu Purana (1.4.39):

"O Supreme Personality of Godhead filled with transcendental knowledge, fools who are not advanced in yoga mistakenly think the entire material universe is one of Your forms."

Text 5

etan-murtam jagad-bhranti-jnanenaiva tava rupam janantity arthah.shrutish ca nedam yad idam upasate iti. yad idam jagad upasate praninah. nedam brahma iti shri-ramanuja-bhashyam.

etan-murtam-thisd form; jagat-the material universe; bhranti-mistaken; jnanena-idea; eva-indeed; tava-by this; rupam-form; jananti-know; iti-thus; arthah-meaning;.shrutih-Sruti-sastra; ca-and; na-not; idam-this; yat-what; idam-this; upasate-worship; iti.-thus; yat-what; idam-this; jagat-universe; upasate-worship; praninah.-living entities; na-not; idam-this; brahma-the Supreme; iti-thus; shri-ramanuja-pf Shri Ramanujacarya; bhashyam-the commentary.

"This verse means, 'O supreme Lord, they mistakenly think the material universe is one of Your forms'. In the Kena Upanishad (1.4) it is said:

"The object of their worship is not in truth the Supreme."

Shrila Ramanujacarya comments:

"These words mean, 'The people worship the universal form, but the universal form is not a real form of the Supreme'."

Text 6

ata eva na grihnanity atra hetur maya-shrishöe. na tu svarupa-shakti-pradurbhavite. anena catur-bhujadi-lakshanasya sakshad-rupasya mayatitvatvam api vyaktam. atrasya jagato maya-mayasya purusha-rupatve

purusha-gunavataranam vishnv-adinam sattvadi-mayas tad-amsha-rupaniti jneyam.

ata eva-therefore; na-not; grihnanti-accept; iti-thus; atra-here; hetuh-the reason; maya-shrishöe-created by maya; na-not; tu-but; svarupa-personal; shakti-potency; pradurbhavite-manifested; anena-by this; catur-bhujadi-lakshanasya-characteristics beinging with having four arms; sakshat-direct; rupasya-form; mayatitvatvam-the state of being above maya; api-also; vyaktam.-manifested; atra-here; asya-of this; jagatah-universe; maya-mayasya-made of maya; purusha-rupatve-in the form of the purusha-avatara; purusha-gunavataranam-of the purusha-avatars and guna-avatars; vishnv-adinam-beginning weith Lord Visshnu; sattvadi-beginning with goodness; mayah-consisting of; tad-amsha-rupani-partial expansions; iti-thus; jneyam-to be known.

the reason why the learned devotees do not accept (na grihnanti) the universal form is given in the words "maya-shrishöe" (created by maya). The universal form is not manifested by the Lord's internal spiritual potency, it is not like the Lord's other forms, which have four arms and many similar features, and it is not above the material world if maya, as the Lord's forms always are. Within the material universe the Lord's guna-avatars appear, and their forms control the three modes of material nature.

Text 7

tany apekshya cuktam markandeye

vishnuh sharira-grahanam
aham ishana eva ca
karitas te yato 'tas tvam
kah stotum shaktiman bhavet. iti.

tani-them; apekshya-in relation to; c-also; uktam-said; markandeye-in the Markandeya Purana; vishnuh-Lord Vishnu; sharira-grahanam-the acceptance of a body; aham-I; ishana-Shiva; eva-indeed; ca-also; karitah-done; te-they; yatah-because of; atah-then; tvam-You; kah-who; stotum-to praise; shaktiman-having the power; bhavet.-is; iti.-thus.

This is described in the following words of the Markandeya Purana, where the demigod Brahma declares:

"Vishnu, Shiva, and I all accept forms in this world. O Vishnu, who has the power to properly glorify Your transcendental form?"

Text 8

sharira-shabdasya tat-tan-nija-sharira-vacitve tu tad-grahanat purvam vishnv-adi-bhedasambhavat tan-nirdeshanupapatteh. shri-shukah.

sharira-shabdasya-of the word sarira; tat-tan-nija-sharira-vacitve-with the word own body; tu-but; tad-grahanat-from accepting that; purvam-previously; vishnv-with Lord Vishnu; adi-beginning; bheda-difference; asambhavat-because of being impossible; tan-nirdeshanupapatteh-from that explanation; shri-shukah-Shrila Shukadeva Gosvami.

Here the word "sharira" means "His own body". However, the forms of Lord Vishnu and the other forms of

the Supreme Personality of Godhead are different from the forms of the demigods. That is explained here. The verse quoted in the beginning of this anuccheda was spoken by Shrila Shukadeva Gosvami.

Anuccheda 58

Text 1

purvam maya-shrishöe ity uktam. tatra maya-shabdasya najnanarthatvam. tad-vade hi sarvam eva jivadi-dvaitam ajnanenaiva sva-svarupena brahmani kalpyate iti matam. nirahankarasya kenacid dharmantarenapi rahitasya sarva-vilakshanasya cin-matrasya brahmanas tu najnanashrayatvam. na cajnana-vishayatvam. na ca bhrama-hetutvam sambhavatiti.

purvam-previously; maya-shrishöe-created by maya; iti-thus; uktam.-said; tatra-there; maya-shabdasya-of the word maya; na-not; ajnanarthatvam-for ignorance; tad-vade-in that statement; hi-indeed; sarvam-all; eva-indeed; jivadi-dvaitam-different from the individual souls and others; ajnanena-by ignorance; eva-indeed; sva-svarupena-with His own form; brahmani-in the Supreme; kalpyate-is considered; iti-thus; matam.-the opinion; nirahankarasya-without false ego; kenacid-by someone; dharmantarena-without dharma; api-also; rahitasya-without; sarva-all; vilakshanasya-different; cin-matrasya-only spirit; brahmanah-of the Supreme Personality of Godhead; tu-but; na-not; ajnana-of ignorance; ashrayatvam-the state of being the shelter; na-not; ca-and; ajnana-of ignorance; vishayatvam-in relation to; na-not; ca-and; bhrama-hetutvam-the cause of the mistake; sambhavatiti possible; iti-thus.

In the previously quoted Shrimad-Bhagavatam verse, in the compound word "maya-shrishöe", the word "maya" does not mean "ignorance". The understanding here is that the individual spirit souls and everything else are different from the Supreme Personality of Godhead. The understanding here is that the Supreme Personality of Godhead, who is free of false ego, who is not material, and who is different from and superior to all else, is not the resting place of ignorance or illusion. Neither is He is the grip of ignorance. Nor is he the cause of illusion for others.

Text 2

paramalaukika-vastutvad acintya-shaktitvam tu sambhavet. yat khalu cintamany-adav api drishyate. yaya shaktya tri-dosha-ghnaushadhi-vat paraspara-virodhinam api gunanam dharinya tasya niravayavatvadike saty api savayavatvadikam angi-kritam.

paramalaukika-vastutvat-because of being most extraordinary; acintya-shaktitvam-the state of inconceivable potencies; tu-indeed; sambhavet.-may be; yat-what; khalu-indeed; cintamany-adav-beginning with a cintamani jewel; api-also; drishyate.-is seen; yaya-by which; shaktya-potency; tri-dosha-three defects; ghna-destroying; aushadhi-medicine; vat-like; paraspara-virodhinam-mutually contradictory; api-also; gunanam-of qualities; dharinya-holding; tasya-of that; niravayavatvadike-beginning with not possessing limbs; sati-being so; api-also; savayavatvadikam-beginning with possessing limbs; angi-kritam.-accepted.

Because He is most wonderful and extraordinary, the Supreme Personality of Godhead is the master of inconceivable potencies. Like a miraculously powerful cintamani jewel, like a miraculous medicine that cures the three kinds of diseases, and like other miraculous things, the Lord's inconceivable potency can do all wonderful things. It can even do two mutually contradictory things at the same time. For example, it can arrange that the Supreme Lord has limbs and at the same time does not have limbs.

Text 3

tatra shabdash casti pramanam vicitra-shaktih purushah purano na canyesham shaktayas tadrishah syuh
ity adikam shvetashvataropanishad-adau.

tatra-there; shabdah-word; ca-and; asti-is; pramanam-evidence; vicitra-shaktih-wonderful potency;
purushah-the Supreme Personality of Godhead; puranah-ancient; na-not; ca-and; anyesham-of others;
shaktayah-potencies; tadrishah-like that; syuh-are; iti-thus; adikam-beginning; shvetashvataropanishad-adau-
beginning with the Svetasvatara Upanishad.

Proof of the Lord's inconceivable potencies is seen in the Shvetashvatara Upanishad and other scriptures.
There it is said:

"The ancient Supreme Personality of Godhead has wonderful powers. No one else has powers like His."

Text 4

atmeshvaro 'tarkya-sahasra-shaktih ity adikam shri-bhagavatadishu.

atmeshvaro 'tarkya-sahasra-shaktih ity adikam shri-bhagavatadishu-Shrimad-Bhagavatam 3.33.3.

The Lord's inconceivable potencies are also described in this prayer addressed to the Supreme Personality
of Godhead (Shrimad-Bhagavatam 3.33.3):

"Your diverse energies can act multifariously. This is inconceivable to us."*

Text 5

tatha ca brahma-sutram atmani caivam vicitrash ca hi iti.

tatha-so; ca-also; brahma-sutram-Vedanta-sutra; atmani-in the Supreme Personality of Godhead; ca-also;
evam-thus; vicitrah-wonderful; ca-also; hi-indeed; iti-thus.

The Lord's inconceivable potencies are also described in these words of Vedanta-sutra (2.1.28):

"Many wonderful powers reside in the Supreme Personality of Godhead."

Text 6

tatra dvaitany athanupapattiyapi brahmanya-jnanadikam kalpayitum na shakyate. asambhavad eva.
brahmany acintya-shakti-sad-bhavasya yukti-labdhatvat shrutatvac ca dvaitany anupapattish ca dure gata.

tatra-there; dvaitani-different; atha-then; anupapattya-by the explanation; api-also; brahmanya-
jnanadikam-beginning with knowledge of the Supreme Personality of Godhead; kalpayitum-to understand; na-
not; shakyate.-is able; asambhavad-because of impossibility; eva.-indeed; brahmani-in the Supreme

Personality of Godhead; acintya-shakti-inconceivable potencies; sad-bhavya-of the transcendental existence; yukti-labdhatvat-because of logic; shrutatvac-because of the Vedic revelation; ca-and; dvaitani-different; anupapattih-illogicalness; ca-and; dure-far away; gata.-gone

It is not logical to say that the Supreme Personality of Godhead does not have inconceivable potencies that can arrange for the Lord to possess mutually contradictory qualities, for no one has the power to understand the Lord completely. The Lord must have inconceivable potencies, for that is logical and it is also confirmed by the Vedic revelation. Therefore idea that the Lord does not have such powers that can give Him mutually contradictory qualities is illogical and should be thrown far away.

Text 7

tatah cacintya-shaktir eva dvaitopapattau karanam paryavasiyate. tasman nirvikaradi-svabhavena sato 'pi paramatmano 'cintya-shaktya vishvakaratvadina parinamadikam bhavati. cintamany-ayaskantadinam sarvartha-prasava-loha-calanadi-vat.

tatah-therefore; cacintya-shaktih-inconceivable potencies; eva-indeed; dvaitopapattau-in the idea of difference; karanam-the cause; paryavasiyate-come to an end; tasman-therefore; nirvikaradi-svabhavena-the nature of not having a form and other like natures; satah-beging so; api-also; paramatmanah-of the Supreme Personality of Godhead; acintya-shaktya-by the inconceivable potency; vishva-of the universe; akaratva-having the form; adina-beginning with; parinamadikam-beginning with transformation; bhavati.-is; cintamani-cintamani jewel; ayaskanta-magnet; adinam-beginning with; sarva-all; artha-meaning; prasava-creation; loha-worlds; calana-movinh; adi-beginning with; vat-like.

Therefore the conclusion is that the Lord's inconceivable potency arranges that the Lord can have many mutually contradictory attributes. Thus is because of the Lord's inconceivable potency that the Lord is changeless, and at the same time changes Himself to become the universal form and other forms. As a cintamani jewel has many wonderful powers, and as a magnet has the wonderful power to attract pieces of iron, so the Lord's potencies have many wonderful powers also.

Text 8

tad etad angi-kritam shri-badarayanena shrutes tu shabda-mulatvat iti.

tat-this; etat-that; angi-kritam-accepted; shri-badarayanena-by Shri Vyasa; shruteh-of Sruti-sastra; tu-indeed; shabda-of the words; mulatvat-because of being the root; iti-thus.

This truth is also accepted by Shri Vyasadeva, who declares (Vedanta-sutra 2.1.27):

"The Supreme Personality of Godhead may have inconceivable potencies and mutually contradictory qualities, for these truths are all described in the scriptures, which are the root of all knowledge of the spiritual reality."

Text 9

tatas tasya tadrisha-shaktitvat prakritavan maya-shabdasyendra-jala-vidya-vacitvam api na yuktam. kintu miyate vicitram nirmiyate 'nayeti vicitratha-kara-shakti-vacitvam eva. tasmad paramatma-parinama eva

shastra-siddhantah. tad etac ca bhagavat-sandarbhe vivritam asti.

tatah-then; tasya-of Him; tadrisha-shaktitvat-because of having inconceivable potencies like this; prakritavan-material; maya-maya; shabdasya-of the word; indra-jala-mirage; vidya-knowledge; vacitvam-statement; api-also; na-not; yuktam.-logical; kintu-however; miyate-is arranged; vicitram-wonder; nirmiyate-is created; anaya-by that; iti-thus; vicitrartha-kara-creating wonders; shakti-potency; vacitvam-to be said; eva.-indeed; tasmāt-therefore; paramatma-of the Supreme Personality of Godhead; parinama-transformation; eva.-indeed; shastra-siddhantah.-the conclusion of the scriptures; tat-that; etac-this; ca-and; bhagavat-sandarbhe-in Bhagavat-sandarbha; vivritam-revealed; asti-is.

Because they are like that, it is not logical to say that the powers of the Lord's transcendental potencies are like the magical tricks of the illusory material potency maya. However, it is proper to say that the Lord's transcendental potencies have the power to do great wonders. Therefore the conclusion of the scriptures is that the Supreme Personality of Godhead can transform Himself in any way He wishes. This is also explained in the Bhagavat-sandarbha.

Text 10

tatra caparinatasyaiva sato 'cintyaya taya shaktya parinama ity asau san-matratavabhasamana-svarupa-vyuha-rupa-dravyakhya-shakti-rupenaiva parinamate. na tu svarupeneti gamyate. yathaiva cintamaniḥ. atas tan-mulatvan na paramatmopadanata-sampratipatti-bhangaḥ.

tatra-there; ca-and; aparinatasya-unchanged; eva.-indeed; satah-being so; acintyaya-inconceivable; taya-by that; shaktya-potency; parinama-transformation; iti-thus; asau-this; san-matratavabhasamana-being manifested in that way; svarupa-own forms; vyuha-multitude; rupa-forms; dravya-things; akhya-called; shakti-potency; rupena-in the form; eva.-indeed; parinamate.-is transformed; na-not; tu-but; svarupena-by His original form; iti-thus; gamyate.-is attained; yatha-as; eva.-indeed; cintamaniḥ-a cintamani jewel; atah-then; tan-mulatvan-because of being the root of it; na-not; paramatma-the Supreme Personality of Godhead; upadanata-the state of being the ingredient; sampratipatti-admission; bhangaḥ-breaking.

Even though He is unchanging and is never transformed, by the agency of His inconceivable potency, the Supreme Personality of Godhead becomes transformed. Thus, by the agency of His inconceivable potency, the Lord can manifest many different transcendental forms. However, this does not mean that His original transcendental form is changed or lost. Thus the Lord's potency is like a cintamani jewel, which can do any wonderful thing. In this way the idea that, because He is the root of all existence, the Supreme Personality of Godhead is Himself the ingredient of the which the material world is made is clearly refuted.

Text 11

tad uktam ekadashe shri-bhagavata

prakritir hy asyopadanam
adharah purushah parah
sato 'bhivyanjakah kalo
brahma tat tritayam tv aham. iti.

tat-that; uktam-said; ekadashe-in the eleventh canto; shri-bhagavata-by the Supreme Personality of Godhead; prakritih-material nature; hi.-indeed; asya-of it; opadanam-the ingredient; adharah-the resting place;

purushah-the Supreme Personality of Godhead; parah-supreme; satah-of the real; abhivyanjakah-agitating; kalah-time; brahma-the Supreme; tat-that; tritayam-the three; tv-but; aham.-I; iti.-thus.

That the material nature, and not the Supreme Personality of Godhead, is the ingredient of which the material world is made is also confirmed by the Supreme Personality of Godhead Himself, who declares in the Eleventh Canto (Shrimad-Bhagavatam 11.24.19):

"The material universe may be considered real, having nature as its original ingredient and final state. Lord Maha-Vishnu is the resting place of nature, which becomes manifest by the power of time. Thus nature, the almighty Vishnu, and time are not different from Me, the Supreme Absolute Truth."***

Text 12

ata eva kvacid asya brahmopadanatvam kvacit pradhanopadanatvam ca shruyate. tatra sa mayakhya parinama-shaktish ca dvi-vidha varnyate. nimittamsha maya. upadanamshah pradhanam iti. tatra kevala shaktir nimittam tvad-vyuha-mayi tupadanam iti vivekah.

ata eva-therefore; kvacit-somewhere; asya-of him; brahma-the Supreme Personality of Godhead; upadanatvam-the status of the ingredient; kvacit-somewhere; pradhana-of pradhana; upadanatvam-the status of the ingredient; ca-and; shruyate.-is heard; tatra-there; sa-and; mayakhya-called maya; parinama-shaktih-the power of transformation; ca-and; dvi-vidha-two kinds; varnyate.-is described; nimittamsha-the cause; maya.-maya; upadanamshah-the ingredient; pradhanam-pradhana; iti-thus; tatra-there; kevala-alone; shaktih-potency; nimittam-cause; tvad-vyuha-mayi-consisting of Your group; tu-inded; upadanam-ingredient; iti-thus; vivekah-distinction.

In some places in the scriptures it is said that the Supreme Personality of Godhead is the ingredient of which the material world is made and in other places in the scriptures it is said that pradhana is the ingredient of which the world is made. The material transformation potency, which is called maya is described in two ways, as: 1. maya, the cause of the material world, and 2. pradhana, the ingredient of which the material world is made. In this matter the wise devotees pray, "O Lord, Your spiritual potency, which is manifested from Your four expansions of Vasudeva, Sankarshana, Pradyumna, and Aniruddha, is the real cause and ingredient of the material world."

Text 13

ata eva shrutav api vijñanam cavijñanam ca iti kasyacid bhagasyacetanata shruyate.

ata eva-therefore; shrutau-in the Shruti-shastra; api-also; vijñanam-transcendental knowledge; ca-and; avijñanam-material ignorance; ca-and; iti-thus; kasyacid-of someone; bhagasya-of a part; acetanata-lack of intelligence; shruyate.-is said.

The Supreme Personality of Godhead also created material ignorance. In the Taittiriya Upanishad (2.6.1) it is said:

"From the Supreme Personality of Godhead both knowledge and ignorance come."

Text 14

atha mula-pramane shri-bhagavate 'pi tritiyadau mukhya eva shrishöi-prastave ca jnana-vairagyangatvena ca puranantara-gati-samanya-sevitah pradhana-parinama eva sphuöam upalabhyate.

atha-now; mula-pramane-in the root of all evidence; shri-bhagavate-in Shrimad-Bhagavatam; api-also; tritiyadau-in the beginning of the third canto; mukhya-primary; eva-indeed; shrishöi-prastave-in the beginning of creation; ca-also; jnana-knowledge; vairagya-and renunciation; angatvena-as parts; ca-and; purana-Purana; antara-another; gati-goal; samanya-in general; sevitah-served; pradhana-parinama-transformation of pradhana; eva-indeed; sphuöam-clearly; upalabhyate-is perceived.

In Shrimad-Bhagavatam, which is the root of all explanations of the truth, in the Third Canto, in the description of creation, it is said that the material world is a transformation of transcendental knowledge and renunciation. However, in other Puranas is said that the material world is a transformation of pradhana.

Text 15

kva ca stuty-adau jnana-vairagyangatayaiva vivarto 'pi yah shruyate. so 'pi jagato nanyatha-siddhata-parah. kintu paramatma-vyuha-pradhana-parinamena siddhasyaiva tasya samashöi-vyashöi-rupasya yatha-yatham shuddhe paramatmani tad-amsha-rupatmani vatmatmiyatadhyaropitata-parah.

kva-where; ca-and; stuty-adau-in the beginning of the prayers; jnana-vairagyangataya-as parts of knowledge and renunciation; eva-indeed; vivartah-in transformation; api-also; yah-what; shruyate.-is heard; sah-that; api-also; jagatah-of the universe; na-not; anyatha-otherwise; siddhata-parah-conclusion; kintu-however; paramatma-vyuha-of the catur-vyuha forms; pradhana-of pradhana; parinamena-by the transformation; siddhasya-concluded; eva-indeed; tasya-of that; samashöi-of the aggregate; vyashöi-of the individual; rupasya-of the form; yatha-yatham-as it is; shuddhe-pure; paramatmani-in the Supersoul; tat-of Him; amsha-part; rupa-form; atmani-in the self; va-or; atmatmiyata-of the self; adhyaropitata-parah-imposed.

In the previously described prayer of Shrimad-Bhagavatam it was said that the material world is a transformation of impersonal knowledge and renunciation. That is the truth. It is not otherwise. Still, that transformation is effected by the pradhana, which is itself manifested from the Catur-vyuha expansions of the Lord. In this way the individuals and groups that comprise the material world are imagined to be parts of the body of the pure Supreme Lord.

Text 16

tatra paramatmani virad-upasana-vakyadi-shravanam hetur atmani tu tat-tad-avesho hetur iti vivecaniyam. anyatra siddhasya vastuna evanyatraropo yatah shuktau rajatasya. etad eva mithya-kha-pushpader aropasambhavat purva-purva-vivarta-matra-siddhanadi-parasparatve drishöantabhavac ca.

tatra-there; paramatmani-in the Supersoul; virad-upasana-vakyadi-shravanam-description of the worship of the universal form; hetuh-reason; atmani-in the Supersoul; tu-indeed; tat-tad-aveshah-entering them; hetuh-reason; iti-thus; vivecaniyam.-to be considered; anyatra-in another place; siddhasya-proved; vastuna-in truth; eva-indeed; anyatra-in another place; aropah-artificial imposition; yatah-because; shuktau-in a seashell; rajatasya.-of silver; etad-this; eva-indeed; mithya-false; kha-in the sky; pushpa-of a flower; adeh-beginning; aropa-imposition; asambhavatbecause of the impossibility; purva-flower; purva-previous; vivarta-transformation; matra-only; siddha-proved; anadi-without beginning; parasparatve-mutual; drishöanta-

example; abhava-in the absence; ca-and.

It is because the Supreme Lord assumes the form of the Supersoul and thus enters the material world that it is said in the scriptures that the material universe is one of the Lord 's forms. That is the reason. The truth is that just as the silvery glitter on a seashell is not really silver, so the so-called universal form is not really a form of the Supreme Lord. As a flower imagined to float in the sky exists only in the imagination, so the Lord's universal form is only an imagination. In this way the impersonalists' idea that the universe is merely a transformation of the Supreme is clearly refuted.

Text 17

kim ca purvam khalu vari-darishnaad vary-akara mano-vrittir jatapi tad-aprasanga-samaye supta tishöhati. tat-tulya-vastu-darshanena tu jagarti. tad-visheshanusandhanam vina tad-abhedena svatantratam aropayati. tasman na vari mithya. na va tat-smaranamayi tad-akara vrittir na va tat-tulyam maricikadi vastu. kintu tad-abhedena-ropa evayatharthatvan mithya.

kim ca-furthermore; purvam-previous; khalu-indeed; vari-darishnaat-from seeing water; vary-akara-the form of water; mano-vrittih-the thought; jata-born; api-even; tad-aprasanga-samaye-at the time of non-contact; supta-sleeping; tishöhati.-stays; tat-tulya-vastu-think like that; darshanena-by seeing; tu-indeed; jagarti.-awakens; tad-visheshanusandhanam-the search for that thing; vina-without; tad-abhedena-by what is not different from it; svatantratam-independence; aropayati.-imposes; tasman-from that; na-not; vari-water; mithya.-false; na-not; va-or; tat-of that; smaranamayi-consisting of the memory; tad-akara-the form of that; vrittih-activity; na-not; va-or; tat-tulyam-equal to that; maricika-magical tricks; adi-beginning with; vastu-thing; kintu-however; tad-abhedena-not different from that; aropa-by artificial imposition; eva-indeed; ayatharthatvan-because of not being like that; mithya-false.

When one sees water, the form of water becomes impressed within the mind. Even when it is not consciously brought up in thought, that form remains dormant in the mind. However, when one sees something that resembles water, the conception of the form of water awakens in the mind. In this way one may see a mirage: something that looks like, but is not water. The real water that one saw before is not false, the thing one sees at present, even though one does not understand its true nature, is not false, and the mind's memory of water is not false. Still, one falsely thinks a piece of dry land to be a lake filled with water. In the same way some philosophers falsely think the material universe is a form of the Supreme Lord.

Text 18

svapne ca maya-matram tu kartsnyenabhivyakta-svarupatvat iti nyayena jagrad-drishöa-vastv-akarayam mano-vritttau paramatma-maya tad-vastv-abhedam aropayatiti purvavat.

svapne-in dream; ca-also; maya-matram-only maya; tu-but; kartsnyena-completely; an-not; abhivyakta-manifest; svarupatvat-because of having a form; iti-thus; nyayena-by the Vedanta-sutra; jagrat-waking; drishöa-see; vastu-thing; akarayam-the form; mano-vritttau-the minds; actions; paramatma-the Supersoul; -maya-maya; tad-vastv-abhedam-not different from that thing; aropayati-imagines; iti-thus; purvavat-as before.

This is also true of dreams. In the Vedanta-sutra (3.2.3) it is said:

"Dreams are illusions manifested by the maya potency. This is so because the forms in dreams are manifested only incompletely."

This means that when one is awake one sees the forms of various objects, and when one sleeps one recalls the memories of what he has seen. The maya potency of the Supreme Personality of Godhead causes one to think that those memories are direct perceptions. In this way, just as in the previous example of the mirage, one misunderstands what he sees.

Text 19

tasmad vastutas tu na kvacid api mithyatvam. tatah shuddha atmani paramatmani va tadrisha-tad-aropa eva mithya. na tu vishvam mithyeti. tato jagatah paramatma-jatatvena sakshat-tad-atmatvabhavad bahiranga-shakti-mayatvena ca vaikunöhadivat sakshat tad-atmiyatvabhavad abudhanam eva tatra shuddhe tat-tad-buddhih. yadyapi shuddhashrayam eva jagat. tathapi jagata tat-samsargo 'pi nasti.

tasmat-therefore; vastutah-in truth; tu-but; na-not; kvacit-anywhere; api-even; mithyatvam.-falseness; tatah-then; shuddha-pure; atmani-in the self; paramatmani-in the Supersoul; va-or; tadrisha-tad-aropa-artificially imposing the identity of one thing on another; eva-indeed; mithya.-illusion; na-not; tu-but; vishvam-the universe; mithya-an illusion; iti-thus; tatah-from this; jagatah-of the universe; paramatma-jatatvena-because of being born from the Supreme Personality of Godhead; sakshat-directly; tad-atmatva-his nature; abhavat-because of not being so; bahiranga-external; shakti-potency; mayatvena-maya; ca-and; vaikunöhadivat-like the planets beginning with Vaikunthaloka; sakshat-directly; tad-atmiyatva-own nature; abhavat-because of not being so; abudhanam-of the foolish; eva-indeed; tatra-there; shuddhe-pure; tat-tat-this and that; buddhih-the idea; yadyapi-although; shuddha-pure; ashrayam-shelter; eva-indeed; jagat.-universe; tathapi-still; jagata-of the universe; tat-that; samsargah-creation; api-also; na-not; asti-is.

Therefore the material world is not an illusion. The mistaken idea that the universe is a form of the Supreme Personality of Godhead is an illusion, but the material universe itself is not an illusion. The material universe is created by the Supreme Personality of Godhead, but that does not mean that the material universe is identical with the Supreme Personality of Godhead. The material universe is constructed of the Lord's external (bahiranga) material potency. Therefore it is not at all like the spiritual world of Vaikunöha. Fools think it is like the spiritual world of Vaikunöha.

Text 20

tad uktam asaktam sarva-bhric caiva iti gitasu.

tat-that; uktam-said; asaktam sarva-bhric caiva iti gitasu-in Bhagavad-gita 13.15.

That the Supreme Personality of Godhead is not identical with the material world is also confirmed by these words of Bhagavad-gita (13.15):

"The Supersoul is the original source of all senses, yet He is without senses. He is unattached, although He is the maintainer of all living beings. He transcends the modes of nature, and at the same time He is the master of all modes of material nature."*

Text 21

tatha deha-gehadav atmatmiyata-jnanam tesham eva syad ity ubhayatraivaropah shastre shruyate. yatha yad etad drishyate murtam ity adikam shri-vishnu-purane.

tatha-so; deha-gehadav-becginnign with body and home; atmatmiyata-as identical with the self; jnanam-knowledge; tesham-of them; eva-indeed; syat-is; iti-thus; ubhayatra-in both places; eva-indeed; aropah-artificial imposition; shastre-in scripture; shruyate.-is heard; yatha-as; yat-what; etat-this; drishyate-is seen; murtam-form; iti-thus; adikam-beginning; shri-vishnu-purane-in Shri Vishnu Purana.

Foolish materialists think their body, home, and possessions are identical with their very self. This is another kind of misidentification, much like the misidentification of the material universe for the form of the Supreme Personality of Godhead. That the material universe is not the form of the Supreme Lord is also confirmed in these words of Vishnu Purana (1.4.39):

"O Supreme Personality of Godhead filled with transcendental knowledge, fools who are not advanced in yoga mistakenly think the entire material universe is one of Your forms."

Text 22

yatha va

atmatmanam param matva
paramatmanam eva ca
atma punar bahir mrigya
aho 'jna-janatajnata. iti.

yatha-as; vai-indeed; atmatmanam-the soul fo souls; param-supreme; matva-thinking; paramatmanam-the Supersoul; eva-indeed; ca-and; atma-self; punah-again; bahih-outside; mrigya-to be sought; ahah-Oh; ajna-janata-of fools; ajnata-folly; iti.-thus.

That the Supersoul is different from the material universe is hinted in Shrimad-Bhagavatam (10.14.27), where the demigod Brahma addresses Lord Krishna:

"If one therefore thinks that the Supersoul is something different from Your personality, and thus searches out the Supersoul somewhere else, in the forest or in the caves of the Himalayas, his condition is very lamentable. You are present in everyone's heart, and there is no need to search out the Supersoul anywhere else. If someone does so, he is merely in ignorance."*

Text 23

tvam atmanam sarvesham mula-rupam param itaram tad-viparitam matva tatha param itaram jivam eva ca mula-rupatmanam param matva sankhya-vida iva tasya tatha manyamanasya punah sa jivatma bahir mrigyo bhavati. tasya tenaiva hetuna labdha-cchidraya mayaya dehatma-buddhih karyata ity arthah. aho ajna-janataya ajnata bhramaj jnana-bhramsha ity arthah.

tvam-You; atmanam-the soul; sarvesham-of all; mula-rupam-the root form; param-supreme; itaram-another; tat-that; viparitam-different; matva-thinking; tatha-so; param-supreme; itaram-another; jivam-soul; eva-indeed; ca-and; mula-rupatmanam-the root form; param-another; matva-thinking; sankhya-vida-knowing sankhya; iva-like; tasya-of him; tatha-so; manyamanasya-thinking like that; punah-again; sa-he; jivatma-

individual spirit soul; bahih-outside; mrigya-to be sought; bhavati.-is; tasya-of him; tena-by that; eva-indeed; hetuna-reason; labdha-attained; cchidraya-fault; mayaya-by the illuroy potency; dehatma-buddhih-thinking the material body to be the self; karyata-is done; iti-thus; arthah.-the meaning; ahah-then; ajna-janataya-the folly of fools; ajnata-from ignorance; bhramat-from a mistaken idea; jnana-knowledge; bhramsha-destruction; iti-thus; arthah-the meaning.

Here the word "atmanam" means "He who is the root of all", and "param" means "different". The verse then says, "One who sees that the individual spirit soul is different from the soul who is the root of all creation, and who thus understands the truth of the sankhya philosophy, but who then searches for the Supreme Souls, externally, in the material universe, is bewildered. He is bewildered in the same way a materialist, who thinks he is identical with his external material body, is bewildered by the illusory potency maya. The phrase "aho 'jna-janatajnata" means. "Such a person is simply in ignorance".

Text 24

tad uktam hamsa-guhya-stave

deho 'savo 'ksha manavo bhuta-matra
natmanam anyam ca viduh param yat
sarvam puman veda gunamsh ca taj-jno
na veda sarvajnam anantam ide. iti.

tat-that; uktam-said; hamsa-guhya-stave-in the Hamsa-guhya Prayers; dehah-this body; asavah-the life airs; aksha-the different senses; manavah-the mind, understanding, intellect, and ego; bhuta-matra-the five gross material elements and the sense objects (form, taste, sound, and so on); atmanam-themselves; anyam-any other; ca-and; viduh-know; param-beyond; yat-that which; sarvam-everything; puman-the living being; veda-knows; gunan-the qualities of the material nature; ca-and; taj-jnah-knowing those things; na-not; veda-knows; sarvajnam-onto the omniscient; anantam-the unlimited; ide.-I offer my respectful obeisances; iti.-thus.

That the Supreme Personality of Godhead is different from the material universe is also hinted in these words of the Hamsa-guhya Prayers (Shrimad-Bhagavatam 6.4.25):

"Because they are only matter, the body, the life-airs, the external and internal senses, the five gross elements and the subtle sense objects (form, taste, smell, sound, and touch), cannot know their own nature, the nature of the other senses, or the nature of their controllers. But the living being, because of his spiritual nature, can know his body, the life airs, the senses, the elements, and the sense objects, and he can also know the three qualities that form their roots. Nevertheless, although the living being is completely aware of them, he is unable to see the Supreme Being, who is omniscient and unlimited. I therefore offer my respectful obeisances unto Him."*

Text 25

tatha ca shri-bhagavad-uddhava-samvade

atma parijnanamayo vivado
hy astiti nastiti bhidatma-nishöhah
vyartha 'pi naivoparameta pumsam
mattah paravritta-dhiyam sva-lokat. iti.

tatha-so; ca-also; shri-bhagavad-uddhava-samvade-in the conversation of the Supreme Personality of Godhead and Uddhava; atma-soul; aparijnanamayah-without knowledge; vivadah-dispute; hi-indeed; asti-is; iti-thus; na-not; asti-is; iti-thus; bhida-difference; atma-nishöhah-faith; vyarthah-useless; api-also; na-not; eva-indeed; uparameta-stops; pumsam-of the people; mattah-from Me; paravritta-dhiyam-who have turned their attention; sva-lokat.-not different from them; iti-thus.

That the Supreme Personality of Godhead is different from the material universe is also hinted in these words spoken to Uddhava by the Supreme Personality of Godhead (Shrimad-Bhagavatam 11.22.34):

"The speculative argument of philosophers: 'This world is real,' 'No, It is not real' is based upon incomplete knowledge of the Supreme Soul and is simply aimed at understanding material dualities. Although such argument is useless, persons who have turned their attention away from Me, the Supersoul residing in their hearts, are unable to give it up."***

Text 26

kim ca vivartasya jnanadi-prakarana-paöhitatvena gaunatvat. parinamasya tu sva-prakarana-paöhitatvena mukhyatvat. jnanad-ubhaya-prakarana-paöhitatvena sandamsha-nyaya-siddha-pravalyac ca parinama eva shri-bhagavata-tatparyam iti gamyate.

kim ca-furthermore; vivartasya-of transformation; jnanadi-beginning with knowledge; prakarana-explanation; paöhitatvena-by what is read; gaunatvat-because of the secondary meaning; parinamasya-of transformation; tu-but; sva-prakarana-paöhitatvena-by what is read in that portion; mukhyatvat.-because of the primary meaning; jnanadi-beginning with knowledge; ubhaya-both; prakarana-secontions; paöhitatvena-by reading; sandamsha-pronunciation; nyaya-Vedanta-sutra; siddha-proved; pravalyat-by the power; ca-and; parinama-transformation; eva-indeed; shri-bhagavata-tatparyam-the meaning of Shrimad-Bhagavatam; iti-thus; gamyate-is obtained.

The secondary, indirect interpretation here is that the Supreme Himself becomes transformed to become the material world. However, the primary, direct interpretation is that the Lord's potencies are transformed to become the material world. That the latter of these views is the actual truth, and it is the Lord's potencies, and not the Lord Himself, that become transformed to become the material world, is confirmed by the statements of Vedanta-sutra and Shrimad-Bhagavatam.

Text 27

tac ca bhagavad-acintyaishvarya-jnanartham mithyatvabhidhanam tu nashvaratvabhidhana-vat vishvasya paramatma-bahirmukhatvapadakvatv dheyata-jnana-matrartham. na tu vastv eva tan na bhavatiti jivesha-svarupaikya-jnana-matrartham.

tat-that; ca-and; bhagavat-of the Supreme Personality of Godhead; acintya-inconceivable; aishvarya-opulence; jnana-knowledge; artham-purpose; mithyatva-falistic; abhidhanam-word; tu-but; nashvaratva-temporary nature; abhidhana-explanation; vat-like; vishvasya-of the material universe; paramatma-of the Supersoul; bahirmukhatva-external nature; apadakvatv-because of being the remover; heyata-of what is not good; jnana-knowledge; matra-only; artham-purpose; na-not; tu-but; vastv-thing; eva-indeed; tan-them; na-not; bhavati-is; iti-thus; jiva-of the individual spirit soul; isha-of the Supreme Personality of Godhead; svarupa-own nature; aikya-oneness; jnana-matrartham-only knowledge.

Because the Supreme Personality of Godhead has inconceivable opulences, and the material universe is temporary and filled with illusions, it is not possible that the Supreme Personality of Godhead and the material universe are identical. For similar reasons it also cannot be possible that the individual spirit soul and the Supreme Personality of Godhead are identical either.

Text 28

vaidharmyac ca na svapnadi-vat iti nyayena.

vaidharmyat-because of different natures; ca-and; na-not; svapna-a dream; adi-beginning with; vat-like; iti-thus; nyayena-by the Vedanta-sutra.

This is confirmed by the following words of Vedanta-sutra (2.2.29):

"The individual spirit soul and the Supreme Personality of Godhead cannot be identical, for they have different natures. To think they are identical is to live in a world that is like a dream."

Text 29

tatha ca naradiye

jagad vilapayam asur
ity ucyetatha tat-smriteh
na ca tat-smriti-matrena
layo bhavati nishcitam. iti.

tatha-so; ca-and; naradiye-in the Narada Purana; jagat-the material universe; vilapayam asuh-declasse; iti-thus; ucyeta-is said; atha-then; tat-smriteh-by the memory of that; na-not; ca-and; tat-smriti-matrena-simply by the memory; laya-destruction; bhavati-is; nishcitam.-certainly; iti.-thus.

In the Narada Purana it is said:

"They who meditate on the Supreme Personality of Godhead bring destruction to their continued residence in the material world. They who meditate on the material world bring destruction to themselves."

Text 30

tatra mukhya eva pradhana-parinamam aha

tatra-there; mukhya-the primary meaning; eva-indeed; pradhana-parinamam-transformation of pradhana; aha-said.

That in the beginning of creation is the pradhana (and not the Supreme Personality of Godhead) becomes transformed into the material world is confirmed by the following words of Shrimad-Bhagavatam (3.5.26-27):

Text 31

kala-vrittya tu mayayam
guna-mayyam adhokshajah
purushenatma-bhutena
viryam adhatta viryavan

kala-eternal time; vrittya-by the influence of; tu-but; mayayam-int he external energy; guna-mayyam-in the qualitative mode of nature; adhokshajah-the Transcendence; purushenatma-by the purusa incarnation; bhutena-who is the plenary expansion of the Lord; viryam-the seeds of the living entities; adhatta-impregnated; viryavan-the Supreme Living Being.

"The Supreme Living Being in His feature as the transcendental purusha incarnation, who is the Lord's plenary expansion, impregnates the material nature of the three modes, and thus by the influence of eternal time the living entities appear.*

Text 32

tato 'bhavan mahat-tattvam
avyaktat kala-coditat
vijñanatmatma-deha-stham
vishvam vyanjams tamo-nudah. iti adi.

tatah-thereafter; 'bhavan-came into existence; mahat-supreme; tattvam-sum total; avyaktat-from the unmanifested; kala-coditat-by the interaction of time; vijñanatmatma-unalloyed goodness; deha-stham-situated on the bodily self; vishvam-complete universes; vyanjan-manifesting; tamo-nudah.-the supreme light; iti-thus; adi-beginning.

"Thereafter, influenced by the interactions of eternal time, the supreme sum total of matter called the mahat-tattva became manifested, and in this mahat-tattva the unalloyed goodness, the Supreme Lord, sowed the seeds of universal manifestation out of His own body."*

Text 33

bhagavan eka asedam iti praktananantara-granthad adhokshajo bhagavan purushena prakriti-drashōratma-bhutena svamshena dvara-bhutena kalo vrittir yasya taya mayaya nimitta-bhutaya guna-mayyam mayayam avyakte viryam jivakhyam adhatta. hantemas tisro devatah ity adi shruteh. vijñanatmaiva mahat-tattvam. tamo-nudah pralaya-gatajnana-dhvamsa-karta. shri-maitreyah.

bhagavan eka asedam iti-Shrimad-Bhagavatam 3.5.23; praktananantara-granthat-in the same book; adhokshajah-the Supreme Personality of Godhead; bhagavan-the Lord; purushena-the purusha incarnation; prakriti-drashōra-by the seer of material nature; atma-bhutena-manifested by the self; svamshena-by a part; dvara-bhutena-manifested; kalah-time; vrittih-action; yasyah-of which; taya-by that; mayaya-maya; nimitta-bhutaya-manifested as the cause; guna-of the modes of material nature; mayyam-constituting; mayayam-maya; avyakte-unmanifested; viryam-power; jivakhyam-called jiva; adhatta.-gave; hanta-indeed; imah-these; tisrah-three; devatah-demigods; iti-thus; adi-beginning; shruteh-from the Sruti-sastra; vijñanatma-vijñanatma; eva-indeed; mahat-tattvam.-mahat-tattva; tamo-nudah-tamo-nudah; pralaya-cosmic devastation; gata-

attained; jnana-knowledge; dhvamsa-destruction; karta-the doer; shri-maitreyah-Shri Maitreya.

In the same chapter (Shrimad-Bhagavatam 3.5.23) it is also said:

"The Supreme Personality of Godhead, the master of all living entities, existed prior to the creation as one without a second. It is by His will only that creation is made possible and again everything merges in Him. This Supreme Self is symptomized by different names."*

Here the word "adhokshajah" means "the Supreme Personality of Godhead", "purushena" means "by the seer of material energy", "bhutena" means "by His plenary expansion", "kala-vrittya" means "by maya, which acts through time", "guna-mayyam mayayam viryam adhata" means "He places the individual spirit souls in the maya energy, which consists of the three modes of nature."

This is also described in the passage of the Shruti-shastra that begins with the words "hantemas tisra devatah".

The word "vijnanatma" means "the mahat-tattva", and "tamo-nudah" means "He who destroys knowledge at the time of cosmic annihilation". The verse quoted in the beginning of this anuccheda was spoken by Shri Maitreya.

Anuccheda 59

Text 1

jnanady-angatve 'py aha

jnanadi-beginnign with knowledge; angatve-as the parts; api-also; aha-said.

That knowledge and the other parts of this world are manifested from the Supreme Personality of Godhead is confirmed in the following words of b (11.9.16-21):

Text 2

eko narayano devah
 purva-shrishöam sva-mayaya
samhritya kala-kalaya
 kalpanta idam ishvarah
eka evadvitiyo 'bhud
 atmadharo 'khilashrayah

ekah-one; narayanah-Narayana; devah-the Supreme Personality of Godhead; purva-shrishöam-before creation; sva-mayaya-by His own maya potency; samhritya-withdrawing; kala-time; kalaya-by a portion; kalpanta-at the end of the kalpa; idam-this; ishvarah-the Supreme Personality of Godhead; eka-one; eva-indeed; advitiah-without a second; abhut-was; atmadharah-the resting place of the self; akhilashrayah-the shelter of all;.

"The Lord of the universe, Narayana, is the worshipable God of all living entities. Without extraneous assistance, the Lord creates this universe by His own potency, and at the time of annihilation the Lord destroys the universe through His personal expansion of time and withdraws all of the cosmos, including all the conditioned living entities, within Himself. Thus the unlimited Self is the shelter and reservoir of all potencies. The subtle pradhana, the basis of all cosmic manifestation, is conserved within the Lord and is in this way not different from Him. In the aftermath of annihilation the Lord stands alone.***

Texts 3 and 4

kalenatmanubhavana
samyam nitasu shaktishu
sattvadishv adi-purushah
pradhana-purusheshvarah

paravaranam parama
aste kaivalya-samjnitah
kevalanubhavananda-
sandoho nirupadhikah

kalena-by time; atmanubhavana-by perception of the self; samyam-equality; nitasu-attained; shaktishu-potencies; sattvadishv-beginning with goodness; adi-purushah-the Supreme Personality of Godhead; pradhana-purusheshvarah-the master of pradhana; paravaranam-of the great and the low; parama-supreme; aste-is; kaivalya-samjnitah-called kaivalya; kevala-transcendental; anubhava-perception; ananda-bliss; sandohah-abundance; nirupadhikah-without material designations.

"When the Supreme Personality of Godhead displays His own potency in the form of time and guides His material potencies, such as the mode of goodness, into a neutral condition of equilibrium, He remains as the supreme controller of that neutral state, called pradhana, as well as of the living entities. He is also the supreme worshipable object for all beings, including liberated souls, demigods, and ordinary conditioned souls. The Lord is eternally free from any material designation, and He constitutes the totality of spiritual bliss, which one experiences by seeing the Lord's spiritual form. The Lord thus exhibits the fullest meaning of the word 'liberation'.***

Text 5

kevalatmanubhavana
sva-mayam trigunatmikam
sankshobhyan shrijaty adau
taya sutram arindama

kevalatmanubhavana-by seeing the spiritual self; sva-mayam-own maya; trigunatmikam-consisting of the three modes of material nature; sankshobhyan-agitating; shrijati-creates; adau-in the beginning; taya-by that; sutram-mahat-tattva; arindama-O subduer of enemies.

"O subduer of the enemies, at the time of creation the Supreme Personality of Godhead expands His own transcendental potency in the form of time, and agitating His material energy, maya, composed of the three

modes of material nature, He creates the mahat-tattva.***

Text 6

tam ahus tri-guna-vyaktim
shrijantim vishvato-mukham
yasmin protam idam vishvam
yena samsarate puman

tam-that; ahuh-say; tri-guna-vyaktim-manifestation of the three modes; shrijantim-crweating; vishvato-mukham-everywhere; yasmin-in whcih; protam-spread; idam-this; vishvam-universe; yena-by which; samsarate-is placed in material existence; puman-the living entity.

"According to great sages, that which is the basis of the three modes of material nature and which manifests the variegated universe is called the sutra or mahat-tattva. Indeed, this universe is resting within that mahat-tattva, and due to its potency the living entity undergoes material existence.***

Text 7

yathorna-nabhir hridayad
urnam santatya vaktratah
taya vihritya bhuyas tam
grasaty evam maheshvarah

yatha-as; urna-nabhih-a spide; hridayat-from the heart; urnam-web; santatya-spreading; vaktratah-from the mouth; taya-by that; vihritya-removing; bhuyah-again; tam-that; grasati-swallows; evam-thus; maheshvarah-the Supreme Personality of Godhead.

"Just as from within himself the spider expands thread through his mouth, plays with it for some time, and eventually swallows it, similarly, the Supreme Personality of Godhead expands His personal potency from within Himself. Thus the Lord displays the network of cosmic manifestation, utilizes it according to His purpose, and eventually withdraws it completely within Himself.***

Text 8

kalah kala yasyas taya svadhinaya mayaya.

kalah-time; kala-part; yasyah-of which; taya-by that; svadhinaya-subordinate; mayaya-by maya..

In this way the maya potency, of which time is a part, is under the control of the Supreme Personality of Godhead.

Text 9

shrutish ca

yathorna-nabhih shrjate grihnate ca
yatha prithiviam oshadhayah sambhavanti
tatha satah purushat kesha-lomani
tathaksharat sambhavatiha vishvam. iti.

shrutih-Sruti-sastra; ca-and; yatha-as; urnanabhih-a spider; shrjate-creates; grihnate-and withdraws; ca-and; yatha-so; prithiviam-in the earth; oshadhayah-plants; sambhavanti-are; yatha-as; satah-from the eternal; purushat-Supreme Person; kesha-lomani-hair; tatha-so; aksharat-immortal; sambhavanti-is manifested; iha-here; vishvam-the universe.

The same example of a spider is given in these words of Mundaka Upanishad (1.1.17):

"As a spider creates and then withdraws a web, as plants sprout from the ground, and as hairs grow, so the material universe has come from the eternal Supreme Person."

Text 10

shri-dattatreya yadum.

shri-dattatreya-Shri Dattatreya; yadum-to King Yadu.

The verse quoted in the beginning of this anuccheda was spoken by Shri Dattatreya to King Yadu.

Anuccheda 60

Text 1

tad evam sukshma-cid-acid-vastu-rupa-shuddha-jivavyakta-shakteh paramatmanah sthula-cetanacenata-vastu-rupany adhyatmika-jivadi-prithivy-antani jayanta ity uktam. tatah kevalasya paramatmano nimittatvam shakti-vishishöasyopadanatvam ity ubhaya-rupatam eva manyante prakritish ca pratijna drishöantanurodhat ity adau.

tat-that; evam-thus; sukshma-subtle; cit-spirit; acit-matter; vastu-thing; rupa-form; shuddha-pure; jiva-soul; avyakta-unmanifested; shakteh-of thr potency; paramatmanah-of theSupreme Personality of Godhead; sthula-gross; cetana-conscious; acenata-unconscious; vastu-thing; rupani-forms; adhyatmika-relating to the self; jiva-individual spirit souls; adi-beginning with; prithivi-earth; antani-ending; jayanta-are born; iti-thus; uktam-said; tatah-then; kevalasya-of the transcendental; paramatmanah-Supersoul; nimittatvam-the state of being the cause; shakti-vishishöasya-of a specific potency; upadanatvam-the state of being the ingredient; iti-thus; ubhaya-rupatam-both forms; eva-indeed; manyante-are considered; prakritih-material nature; ca-also; pratijna-statement; drishöanta-example; anurodhat-in conformity with; iti-thus; adau-beginning.

In this way it is said that the gross, conscious, and inanimate ingredients of the universes, beginning with the individual spirit souls and extending to the gross elements beginning with earth, are manifested from the Supreme Personality of Godhead, who is the master of the unmanifested potency, the individual spirit souls, and all else made of spirit or matter. In this way the Supreme Personality of Godhead is original cause of the material universe and one of His potencies is the ingredient of which the material universe is constructed. In this way the nature of the Lord and His potency is understood. This is described in the following words of

Vedanta-sutra (1.4.24):

"The material nature is manifested from the Supreme Personality of Godhead, for this idea is not contradicted by the statements and examples of the scriptures."

Text 2

tad evam tasya sada shuddhatvam eva. tatra shaktah shaktimad-avyatirekad ananyatvam uktam. tatha satkarya-vadangi-kare svantah-sthita-sva-dharma-visheshabhivvyakti-labdha-vikashena karanasyaivamshena karyatvam ity evam vacarambhanam vikaro namadheyam mrittikety eva satyam ity adi shruti-siddham karyasya karanad ananyatvam. karanasya tu karyad anyatvam ity ayati. tad evam jagat-karana-shakti-vishishöat paramatmano 'nanyad evedam jagatas tv asav anyā evety aha

tat-that; evam-thus; tasya-of Him; sada-always; shuddhatvam-the state of being pure; eva-indeed; tatra-there; shaktah-of the potency; shaktimat-of the possessor of the potency; avyatirekat-because of not being different; ananyatvam-the state of not being different; uktam-is said; tatha-so; satkarya-worship; vada-said; angi-kare-acceptance; svantah-in the heart; sthita-situated; sva-dharma-own nature; vishesha-specific; abhivvyakti-manifestation; labdha-attained; vikashena-by the manifestation; karanasya-of the cause; eva-indeed; amshena-by a part; karyatvam-to be done; iti-thus; evam-thus; vaca-with words; arambhanam-beginning; vikarah-transformation; namadheyam-named; mrittikety-beginning with earth; eva-indeed; satyam-true; iti-thus; adi-beginning; shruti-siddham-proved in the Sruti-sastra; karyasya-of the effect; karanat-from the cause; ananyatvam-the state of not being different; karanasya-of the cause; tu-but; karyat-from the effect; anyatvam-the state of being different; iti-thus; ayati-attains; tat-that; evam-thus; jagat-of the universe; karana-of the cause; shakti-from the potency; vishishöat-specific; paramatmanah-from the Supersoul; ananyat-not different; eva-indeed; idam-this; jagatah-of the material universe; tv-but; asau-this; anyā-different; eva-indeed; iti-thus; aha-says.

In this way it is said that the Supreme Personality of Godhead is eternally pure. It is also said that because the master of potencies is not different from his potencies, therefore the Supreme Personality of Godhead is not different from His potencies. Because the cause is also present within its effect, it is said that the cause is partially manifested as its effect. This is described in the following words of Chandogya Upanishad (6.1.4):

"A small object made of clay is not really different from its origin, the totality of clay. Any distinction between the part and the whole is a distinction that exists only in words."

In this way the Shruti-shastra declares that the cause is not different from the effect, and the effect is not different from the cause. Therefore, because a specific the potency of the Supreme Personality of Godhead is the cause of the material universe, and because the Lord is not different from His potency and the cause is not different from its effect, therefore the Supreme Personality of Godhead is, in one sense, not different from the material world. This is declared by the following words of Shrimad-Bhagavatam (1.5.20):

Text 3

idam hi vishvam bhagavan ivetaro
yato jagat-sthana-nirodha-sambhavaḥ
tad dhi svayam veda bhavams tathapi te
pradesha-matram bhavataḥ pradarshitam

idam-this; hi-all; vishvam-cosmos; bhagavan-the Supreme Lord; iva-almost the same; itarah-different

from; yatah-from whom; jagat-the worlds; sthana-exist; nirodha-annihilation; sambhavah-creation; tad hi-all about; svayam-personally; veda-know; bhavamh-your good self; tathapi-still; te-unto you; pradesha-matram-a synopsis only; bhavatah-unto you; pradarshitam-explained.

"The Supreme Lord Personality of Godhead is Himself this cosmos, and still He is aloof from it. From Him only has this cosmic manifestation emanated, in Him it rests, and unto Him it enters after annihilation. Your good self knows all about this. I have given only a synopsis."*

Text 4

idam vishvam bhagavan iva bhagavto 'nanyad ity arthah. tasmad itarah taöastha-shakty-akhyo jivash ca iveti purvavat. ata eva aitad-atmyam idam sarvam iti. sarvam khalv idam brahma iti shruti. yato bhagavatah. bhavato bhavantam. prati pradesha-matram kincin matram darshitam ity arthah. shri-naradah shri-vedvyasam.

idam-this; vishvam-universe; bhagavan-the Supreme Personality of Godhead; iva-like; bhagavatah-from the Supreme Personality of Godhead; ananyat-not different; iti-thus; arthah-the meaning; tasmad-from Him; itarah-different; taöastha-shakty-akhyah-called the marginal potency; jivah-the individual spirit soul; ca-and; iva-like; iti-thus; purvavat-as before; ata eva-therefore; aitad-atmyam-the nature of Him; idam-this; sarvam-all; iti-thus; sarvam-all; khalv-indeed; idam-this; brahma-the Supreme; iti-thus; shruti-the Sruti-sastra; yatah-from whom; bhagavatah-from the Supreme Personality of Godhead; bhavatah-being so; bhavantam-you; prati-to; pradesha-matram-only a synopsis; kincit-something; matram-only; darshitam-revealed; iti-thus; arthah-the meaning; shri-naradah-Shri Narada; shri-vedvyasam-to Shri Vedavyasa.

Here the words "idam hi vishvam bhagavan" mean, "the material world is not different from the Supreme Personality of Godhead". The word "itarah" here means "the individual spirit soul, which is known as the marginal potency manifested from the Lord", and "via" means "as before". That the material world is, in one sense, not different from the Supreme Personality of Godhead is affirmed by the following words of the Chandogya Upanishad (6.8.7 and 3.14.1):

"Everything is the Supreme Personality of Godhead."

"Everything, both matter and spirit, is non-different from the Supreme Personality of Godhead who is the Supreme Brahman."*

Here the word "yatah" means "from the Supreme Personality of Godhead", "bhavatah" means "to you", and "pradesha-matram" means "only a synopsis has been revealed". This verse was spoken by Shri Narada to Shri Vedavyasa.

Anuccheda 61

Text 1

spashöam evaha

so 'yam te 'bhihitas tata
bhagavan vishva-bhavanah
samasesa harer nanyad

anyasmat sad asac ca yat

spashöam-clearly; eva-indeed; aha-says; sah-that; 'yam-the same; te-unto you; 'bhihitah-explained by me; tata-my dear son; bhagavan-the Personality of Godhead; vishva-bhavanah-the creator of the manifested worlds; samasena-in brief; hareh-without Hari, the Lord; na-never; anyat-anything else; anyasmat-being the cause of; sat-manifested, or phenomenal; asac-noumenal; ca-and; yat-whatever there may be.

That the Supreme Personality of Godhead is the original cause of the material world is also clearly described in these words of Shrimad-Bhagavatam (2.7.50):

"My dear son, I have now explained in brief the Supreme Personality of Godhead, who is creator of the manifested worlds. Without Him, Hari, the Lord, there are no other causes of the phenomenal and noumenal existences."*

Text 2

so 'yam samasenaiva sankshepenabhihitah. katham taöastha-lakshanenaivety aha sat karyam sthulam ashuddha-jiva-jagad-akhyam cetanacetana-vastu. asat karanam sukshmam shuddha-jiva-pradhanakhyam cid acid vastu ca yat tat sarvam harer anyan na bhavati. sukshmasya tac-chakti-rupatvat. sthulasya tat-karya-rupatvad iti bhavah.

so 'yam samasena-so 'yam samasena; eva-indeed; sankshepena-in brief; abhihitah-explained; katham-how?; taöastha-marginal potency; lakshanena-by the nature; eva-indeed; iti-thus; aha-said; sat-sat; karyam-effect; sthulam-gross; ashuddha-jiva-jagad-akhyam-called the world of the impure souls; cetanacetana-vastu-conscious and unconscious; asat-asat; karanam-cause; sukshmam-subtle; shuddha-jiva-of the pure souls; pradhana-the cause; akhyam-called; cit-spiti; acit-matter; vastu-thing; ca-and; yat-what; tat-that; sarvam-all; hareh-of Lord Hari; anyan-another; na-not; bhavati-is; sukshmasya-subtle; tac-chakti-rupatvat-because of having the nature of His potency; sthulasya-gross; tat-karya-rupatvat-because of being the effect; iti-thus; bhavah-the meaning.

Here the words "so 'yam samasena abhihitah" mean "I have now explained in brief". Someone may ask: "What is the nature of the Lord's marginal potency?" the answer is given here in the words "sat" and "asat". Here "sat" means "the effect, the gross material world that is home to the impure spirit souls, the realm that consists of both conscious beings and inanimate matter". Here the word "asat" means "the subtle cause, the creator of the pure spirit souls". "Yat" means "all matter and spirit", and "harer nanyat" means "there is no cause other than Lord Hari". This is because the subtle spirit soul's are the Lord's potencies and gross inanimate matter is an effect caused by the Lord.

Text 3

idam eva shri-hamsadevenoktam aham eva na matto 'nyad iti budhyadhvam anjasa iti. jagatas tad-ananyatve 'pi shuddhasya tasya tad-dosha-sankaryam nastity aha anyasmat iti. shri-brahma shri-naradam.

idam-this; eva-indeed; shri-hamsadevena-by Lord hamsadeva; uktam-said; aham eva na matto 'nyad iti budhyadhvam anjasa iti-Shrimad-Bhagavatam 11.13.24; jagatah-of the universe; tad-ananyatve-in the state of not being different; api-even; shuddhasya-pure; tasya-of that; tad-dosha-sankaryam-that defect; na-not; asti-is; iti-thus; aha-said; anyasmat-from another; iti-thus; shri-brahma-Shri Brahma; shri-naradam-to Shri Narada.

Lord Hamsadeva also affirms this truth in these words (Shrimad-Bhagavatam 11.13.24):

"Within this world, whatever is perceived by the mind, speech, eyes, or other senses, is Me alone and nothing besides Me. All of you please understand this by a straightforward analysis of the facts."***

Therefore the word "anyasmat" here means "even though the material world is not different from Him, the Supreme Personality of Godhead is always pure and uncontaminated".

Anuccheda 62

Text 1

tatrananyatve yuktim vivrinoti pancabhih

adav ante jananam sad
bahir antah paravaram
jnanam jneyam vaco vacyam
tamo jyotish tv ayam svayam

tatra-there; ananyatve-in the state of not being different; yuktim-reason; vivrinoti-reveals; pancabhih-with five verses; adav-in the beginning; ante-at the end; jananam-of all living entities; sat-always existing; bahih-externally; antah-internally; para-transcendental; avaram-material; jnanam-knowledge; jneyam-the objective; vacah-expression; vacyam-the ultimate object; tamah-darkness; jyotih-light; tu-indeed; ayam-this one (the Supreme Lord); svayam-Himself.

The reasons why the Supreme Personality of Godhead is, in one sense, not different from the material world are explained in five verses of Shrimad-Bhagavatam (7.15.57-61). The first of these verses (Shrimad-Bhagavatam 7.15.57) declares:

"He who exists internally and externally, at the beginning and end of everything and of all living beings, as that which is enjoyable and as the enjoyer of everything, superior and inferior, is the Supreme Truth. He always exists as knowledge and the object of knowledge, as expression and the object of understanding, as darkness and as light. Thus He, the Supreme Lord, is everything."*

Text 2

jnanam dehadinam adau karanatvenante cavadhitvena yat paramatma-lakshanam chaitanyam sarva-karanam vastu sad vartamanam. tad eva svayam bahir bhogyam antar bhoktri param avaram cocca-nicam tamoh 'prakashah. jyotih prakashash ca sphurati nanyat. anyasya tad vina svatah sphurananirupyatvad iti bhavah.

jnanam-of the living entities; dehadinam-beginning with material bodies; adau-in the beginning; karanatvena-as the cause; ante-at the end; ca-and; avadhitvena-as the conclusion; yat-what; paramatma-of the Supersoul; lakshanam-nature; chaitanyam-consciousness; sarva-karanam-cause of all; vastu-thing; sat-being; vartamanam-being so; tat-that; eva-indeed; svayam-personally; bahih-outside; bhogyam-to be enjoyed; antah-inside; bhokth-the enjoyer; param-supreme; avaram-matter; ca-and; ucca-high; nicam-and low; tamah-tamah; aprakashah-the absence of light; jyotih-jyotih; prakashah-light; ca-and; sphurati-

manifests; na-not; anyat-another; anyasya-of another; tat-that; vina-without; svatah-personally; sphurana-manifestation; anirupyatvat-because of not being described; iti-thus; bhavah-the meaning.

Here the word "jananam" means "beginning with material bodies", "adau" means "in the beginning He is the cause", and "ante" means "at the end He is the final conclusion". Thus the Supreme Personality of Godhead's nature is that He is all-knowing, eternally existing, and the cause of everything. "Bahih" means "externally He is that which is enjoyable", "antah" means "internally He is the enjoyer", "paravaram" means "the high and the low", "tamah" means "the absence of light", "prakashah" means "light". Nothing is different from Him. The meaning here is: "without Him as the cause, nothing is manifested".

Anuccheda 63

Text 1

nanu katham tarhi tasmad atyanta-prithag ivartha-jatam pratiyate. tatraha

nanu-indeed; katham-how?; tarhi-then; tasmad-from Him; atyanta-prithag-very different; iva-like; artha-meaning; jatam-born; pratiyate-is believed; tatra-there; aha-said.

Here someone may protest: "If this is so, then why to people believe many things are independent, not created by the Lord?" To this question the following reply is given (Shrimad-Bhagavatam 7.15.58):

Text 2

abadhito 'pi hy abhaso
yatha vastutaya smritah
durghatatvad aindriyakam
tadvad artha-vikalpitam

abadhitah-rejected; 'pi-although; hi-certainly; abhasah-a reflection; yatha-as; vastutaya-a form of reality; smritah-accepted; durghatatvat-because of being very difficult to prove the reality; aindriyakam-knowledge derived from the senses; tadvad-similarly; artha-reality; vikalpitam-speculated or doubtful.

"Although one may consider the reflection of the sun from a mirror to be false, it has its factual existence. Accordingly, to prove by speculative knowledge that there is no reality would be extremely difficult."*

Text 3

abadhitas tarka-virodhena sarvato badhitah svatantrya-sattayah sakashan nirasto 'pi yatha□ abhasah suryadi-prati-rashmir baladibhih prithak prakashamanata-darshanad vastutaya svatantra-padarthataya smritah kalpitah. tadvad aindriyakam sarvam mudhah svatantrarthatvena vividham kalpitam. tat tu na tattva-drishya. svatantrya-nirupanasya durghaotvad ity arthah.

abadhitah-abadhita; tarka-virodhena-rejected by logic; sarvatah-in all respects; badhitah-disproved; svatantrya-independence; -sattayah-of existence; sakashan-at once; nirastah-disproved; 'pi-even; yatha-as; abhasah-reflection; suryadi-beginning with the sun; prati-rashmih-rays of light; baladibhih-beginning with

children; prithak-different; prakashamanata-darshanat-because of seeing the manifestation; vastutaya-as reality; svatantra-padarthataya-by the meaning of the word independence; smritah-considered; kalpitah-understood; tadvat-then; aindriyakam-of the senses; sarvam-all; mudhaih-by fools; svatantrarthatvena-by the meaning of independence; vividham-various; kalpitam-understood; tat-thqt; tu-but; na-not; tattva-drishöya-by seeing the truth; svatantrya-of independence; nirupanasya-of the description; durghaöatvat-because of the difficulty; iti-thus; arthah-the meaning.

Here the word "abadhitah" means "the idea that anything that exists can be independent of the Supreme Personality of Godhead is completely refuted by logic". "Abhasah" here means "the reflected light of the sun or other luminous objects", "vastutaya smritah" means "to think them independent realities", "tadvad aindriyakam" means "fools think the material world of the senses is not dependent on the Supreme Personality of Godhead". They who see the truth find it hard to accept the idea that anything is independent of the Supreme Personality of Godhead. That is the meaning.

Anuccheda 64

Text 1

tad evaha dvabhyam

kshity-adinam iharthanam
chaya na katamapi hi
tat-sanghato vikaro 'pi
na prithan nanvito mrisha

tat-that; eva-indeed; aha-sasid; dvabhyam-with two verses; kshity-adinam-of the five elements beginnign with the earth; iha-inm this world; arthanam-of those five elements; chaya-shadow; na-neither; katama-which of them?; api-indeed; hi-certainly; na-nor; sanghatah-combination; vikarah-transformation; api-although; na prithak-nor separated; na anvitah-nor inherent; mrisha-all these theories are without substance.

This is further explained in the next two verses, the first of which declares (Shrimad-Bhagavatam 7.15.59):

"In this world there are five elements, namely earth, water, fire, air and ether, but the body is not a reflection of them, nor a combination or transformation of them. Because the body and its ingredients are neither distinct nor amalgamated, all such theories are insubstantial."*

Text 2

kshity-adinam panca-bhutanam chayaikya-buddhy-alambana-rupam dehadi-sanghatarambha-parinamanam madhye katamapy anyatamapi na bhavati. na tavat tesham sanghato vrikshanam iva vanam. eka-deshakarshane sarvakarshanadanupapattih. na hy ekasmin vrksha akrishöe sarvam vanam akrishyate. na ca vikara arabdho 'vayavi. api-shabdat parinamo 'pi na. kutah. sa kim avayavebhyah prithag arabhyate parinamate ca tad-anvito va. na tavat atyantam prithak. tatha apratiteh. na canvitah. sa kim praty-avayavam sarvo 'py anveti. amshena va. adye 'nguli-matre 'pi deha-buddhih syat. dvitiye tasyapy amshangi-kare saty anavastha-patah syat. ato dehadeh svatantryenavasthithir mrishaiveti.

kshity-adinam-beginning with earth; panca-bhutanam-of the five material elements; chaya-a shadow;

aikya-oneness; buddhi-idea; alambana-taking shelter; rupam-form; dehadi-beginning with the body; sanghata-combination; arambha-beginning; parinamanam-transformation; madhye-in the middle; katama-which of them?; api-also; anyatama-different; api-also; na-not; bhavati-is; na-not; tavat-in that way; tesham-of them; sanghatah-combination; vrikshanam-of trees; iva-like; vanam-forest; eka-desha-in one place; akarshane-in bringing together; sarva-all; akarshana-bringing together; anupapatteh-because of not explaining; na-not; hi-indeed; ekasmin-in one; vrksha-tree; akrishoe-brought; sarvam-all; vanam-forest; akrishyate-is brought; na-not; ca-and; vikara-transformation; arabdhah-begun; avayavi-not having limbs; api-shabdat-from the word "api"; parinamah-transformation; 'pi-also; na-not; kutah-from what?; sa-that; kim-whether?; avayavebhyah-from limbs; prithag-different; arabhyate-is begun; parinamate-transforms; ca-and; tad-anvitah-with that; va-or; na-not; tavat-then; atyantam-great; prithak-different; tatha-so; apratiteh-not believed; na-not; ca-and; anvitah-with; sa-that; kim-whether?; praty-avayavam-every limb; sarvah-all; 'pi-also; anveti-follows; amshena-by a part; va-or; adye-in ther beginning; anguli-matre-in only a finger; api-indeed; deha-buddhih-the idea of the body; syat-is; dvitiye-in the second; tasya-of that; api-and; a6sha-of a part; angi-kare-in acceptance; sati-being so; anavastha-patah-without that situation; syat-is; atah-then; dehadeh-beginning with the body; svatantryena-with independence; avasthith-situation; mrisha-false; eva-indeed; iti-thus.

Here the word "kshity-adinam" means "of the five material elements", "chaya" means "thinking the material bodies and other things that have a beginning and undergo various transformations have become one", and "katamapi na" means "this is not so". Here the word "sanghatah" does not mean a combination like that of many trees combining to become a forest, for it is not possible for all existence to be brought together in one place. An entire forest cannot be brought together in a single tree. Here "na vikarah" means "the who has no beginning". "Api" means "the whole is never transformed". Why is that? Are the various parts distinct, or are they amalgamated? They are not distinct (na prithak), and neither are they amalgamated (na canvitah). Is the whole completely present in each part, or is only a part of the whole present in each part? According to the first idea the entire body is present in a single finger. According to the second idea only a part of the entire body is present in a single finger. The conclusion is that the idea that the material body and other things are independent is an illusion (mrsha).

Anuccheda 65

Text 1

evam dehadeh svatantryenanirupyatvam uktva tad-dhetunam kshity-adinam api tathaivanirupyatvam aha

evam-thus; dehadeh-beginning weith the body; svatantryena-with independence; anirupyatvam-the state of not describing; uktva-saying; tad-dhetunam-of the causes of that; kshity-adinam-beginning with earth; api-also; tatha-so; eva-indeed; anirupyatvam-not to be described; aha-says.

Because the material body is not independent of the Lord, therefore the ingredients of the material body, namely the material elements, beginning with earth, are also not independent of the Lord. This is described in the following words (Shrimad-Bhagavatam 7.15.60):

Text 2

dhatavo 'vayavitvac ca
tan-matravayavair vina
na syur hy asaty avayaviny

asann avayavo 'ntatah

dhatavah-the five elements; 'vayavitvac-being the cause of the bodily conception; ca-and; tan-matra-the sense objects (sound, taste, touch, etc.); avayavaih-the subtle parts; vina-without; na-not; syuh-can exist; hi-indeed; asati-unreal; avayavini-in the formation of the body; asann-not existing; avayavah-the part of the body; 'ntatah-at the end.

"Because the body is formed of the five elements, it cannot exist without the subtle sense objects. Therefore, since the body is false, the sense objects are also naturally false or temporary."*

Text 3

dharayantiti dhatavo maha-bhutani. tan-matraih sukshmair avayavair vina na syuh. avayavitvat. tesham api tarhy avayava eva svatantra iti cet tatraha ukta-prakarenavayavini nirupayitum asati avayavo 'py antato nirupayitum asann eva syat. avayavi-pratity-anyathanupapattim vina paramanu-lakshanavayava-sad-bhave pramanabhavad ity arthah.

dharayanti-maintain; iti-thus; dhatavah-dhatavah; maha-bhutani-gross elements; tan-matraih-with the sense objects; sukshmaih-subtle; avayavaih-parts; vina-without; na-not; syuh-are; avayavitvat-because of the whole; tesham-of them; api-also; tarhi-then; avayava-part; eva-indeed; svatantra-independent; iti-thus; cet-if; tatra-there; aha-said; ukta-prakarena-by the previous description; avayavini-the whole; nirupayitum-to describe; asati-unreal; avayavah-part; 'pi-also; antatah-because of an end; nirupayitum-to describe; asann-being so; eva-indeed; syat-is; avayavi-whole; pratiti-belief; anyatha-otherwise; anupapattim-not to be proved; vina-without; paramanu-atoms; lakshana-nature; avayava-parts; sad-bhave-in true existence; pramana-evidence; abhavat-because of the absence; iti-thus; arthah-the meaning.

Here the word "dhatavah" means "the gross material elements. This word is derived from the verb "dhri" (to sustain). Thus the material elements sustain the material world. The words "tan-matravayavair vina na syuh avayavitvat" mean "It cannot exist without the subtle sense objects". If someone says that the material elements are independent then this verse replies: "avayavini asati avayavo 'py antatah" (the elements that comprise the body are by nature temporary). No real evidence supports the theory that the atoms that comprise the material world are not dependent on the Supreme Personality of Godhead.

Text 4

tad uktam pancame evam niruktam kshiti-shabda-vrittam ity adi.

tat-that; uktam-said; pancame-in the fifth canto; evam niruktam kshiti-shabda-vrittam ity adi-Shrimad-Bhagavatam 5.12.9.

The idea that the material atoms are independent of the Supreme Personality of Godhead is refuted by these words (Shrimad-Bhagavatam 5.12.9):

"One may say that varieties arise from the planet earth itself. However, although the universe may temporarily appear to be the truth, it ultimately has no real existence. the earth was originally created by a combination of atomic particles, but these particles are impermanent. Actually the atom is not the cause of the universe, although some philosophers think so. It is not a fact that the varieties found in this material world

simply result from atomic juxtaposition or combination."*

Text 5

tasmad aikya-buddhy-alambana-rupam yat pratiyate. tat sarvatra paramatma-lakshanam sarva-karanam vastv eveti. sadhuktam adav ante jananam sad ity adina.

tasmat-therefore; aikya-of oneness; buddhi-the idea; alambana-rupam-acceptance; yat-what; pratiyate-is believed; tat-that; sarvatra-everywhere; paramatma-lakshanam-the nature of the Supersoul; sarva-karanam-the cause of all; vastv-thing; eva-indeed; iti-is; sadhu-well; uktam-said; adav-in the beginning; ante-at the end; jananam-of living entities; sat-real; iti-thus; adina-beginning

The theory of oneness is properly applied to the Supreme Personality of Godhead, who is the cause of all, and who is eloquently described in these words (Shrimad-Bhagavatam 7.15.57):

"He who exists internally and externally, at the beginning and end of everything and of all living beings, as that which is enjoyable and as the enjoyer of everything, superior and inferior, is the Supreme Truth. He always exists as knowledge and the object of knowledge, as expression and the object of understanding, as darkness and as light. Thus He, the Supreme Lord, is everything."*

Text 6

evam eva tritiye 'py uktam

iti tasam sva-shaktinam
satinam asametya sah
prasupta-loka-tantranam
nishamya gatim ishvarah

evam-thus; eva-indeed; tritiye-in the third canto; 'pi-also; uktam-said; iti-thus; tasam-their; sva-shaktinam-own potency; satinam-so situated; asametya-without combination; sah-He (the Lord); prasupta-suspended; loka-tantranam-in the universal creations; nishamya-hearing; gatim-progress; ishvarah-the Lord.

The Lord's creation of the material world is also described in these words of Shrimad-Bhagavatam (3.6.1-3):

"The Lord thus heard about the suspension of the progressive creative functions of the universe due to the noncombination of His potencies, such as the mahat-tattva.*

Text 7

kala-samjnam tato devim
bibhrac chaktim urukramah
trayo-vimshati-tattvanam
ganam yugapad avishat

kala-samjnam-known as Kali; tatah-at that time; devim-the goddess; bibhrac-destructive; chaktim-potency;

urukramah-the supreme powerful; trayo-vimshati-23; tattvanam-of the elements; ganam-all of them; yugapat-simultaneously; avishat-entered.

"the Supreme Powerful Lord then simultaneously entered into the 23 elements with the goddess Kali, His external energy, who alone amalgamates all the different elements.*

Text 8

so 'nupravishöo bhagavamsh
ceshöa-rupena tam ganam
bhinnam samyojayam asa
suptam karma prabodhayan. iti.

sah-that; 'nupravishöah-thus entering later on; bhagavamh-the Supreme Personality of Godhead; ceshöa-rupena-by His repretation of attempt, Kali; tam-them; ganam-all the living entities, including the demigods; bhinnam-separately; samyojayam asa-engaged to work; suptam-sleeping; karma-work; prabodhayan-enlightening; iti-thus.

"Thus when the Supreme Personality of Godhead entered into the elements by His energy, all the living entities were enlivened into different activities, just as one engaged in his work after awakening from sleep."*

Text 9

ata eva yasya prithivi shariram ity adi shrutau sarvasya paramatma-shariratvena prasiddhih. paramatmanas tu shariritvena. tad evam avayava-rupena pradhana-parinamah sarvatravayavi tu paramatma-vastv eveti siddham. tato 'py amithyatvam eva jagata upapadyate.

ata eva-therefore; yasya-of whom; prithivi-the earth; shariram-the body; iti-thus; adi-beginning; shrutau-in the Sruti-sastra; sarvasya-of all; paramatma-shariratvena-as the body of the Supreme Personality of Godhead; prasiddhih-celebrated; paramatmanah-of the Supreme Personality of Godhead; tu-but; shariritvena-as the soul within the body; tat-that; evam-thus; avayava-rupena-in the form of the part; pradhana-parinamah-the transformation of pradhana; sarvatra-everywhere; avayavi-the whole; tu-but; paramatma-vastv-the Supreme Personality of Godhead; eva-indeed; iti-thus; siddham-celebrated; tatah-then; api-also; amithyatvam-the state of not being an illusion; eva-indeed; jagata-to the material universe; upapadyate-is attained

The universal form of the Lord is also described in these words of the Subala Upanishad (7.1):

"The earth is the body of the Supreme Personality of Godhead."

In this way it is said that the entire material world is the body of the Supreme Personality of Godhead. Thus the Supreme Personality of Godhead is the soul and the material world is His body. Thus as a material body undergoes changes while the soul within remains unchanged, so the various parts of the material world undergo changes, while the soul of the world, the Supreme Personality of Godhead, remains unchanged. In this way it is proved that the material world is not unreal.

Text 1

nanu yadi paramatma-vastv eva sarvatravayavi dehah syat tatash ca tatraiva brahmanatvadi-samjna-prappter guna-dosha-hetu-vidhi-nishedhav api syatam. tau ca na sambhavatah. tasmad anya evavayavi yujyate. ity ashankyaha

nanu-indeed; yadi-if; paramatma-vastv-the Supreme Personality of Godhead; eva-indeed; sarvatra-everywhere; avayavi-the whole; dehah-body; syat-is; tatah-then; ca-also; tatra-there; eva-indeed; brahmanatva-the state of Brahmana; adi-beginning with; samjna-name; prapteh-of the attainment; guna-virtues; dosha-faults; hetu-reason; vidhi-rules; nishedhau-prohibitions; api-also; syatam-are; tau-they; ca-and; na-not; sambhavatah-possible; tasmad-from Him; anya-anoither; eva-indeed; avayavi-whole; yujyate-is engaged; iti-thus; ashankya-worrying; aha-said.

Here someone may protest: "If the Supreme Personality of Godhead is the complete whole and everything that exists is a part of Him, then the Supreme Lord possesses the virtues and faults of the brahmanas and all others, and the rules and prohibitions of the scriptures apply to Him also. Of course, these statements cannot be accepted. These are all impossible ideas. therefore it must be someone or something else that is the complete whole, for it cannot be the Supreme Lord."

Fearing that someone would speak these words, Shri Narada explained (Shrimad-Bhagavatam 7.15.61):

Text 2

syat sadrishha-bhramas tavad
vikalpe sati vastunah
jagrat-svapnau yatha svapne
tatha vidhi-nishedhata

syat-it so becomes; sadrishha-similarity; bhramah-mistake; tavat-as long as; vikalpe-in separation; sati-the part; vastunah-from the substance; jagrat-waking; svapnau-sleeping; yatha-as; svapne-in a dream; tatha-similarly; vidhi-nishedhata-the regulatuve principles, consisting of injunctions and prohibitions.

"When a substance and its parts are separated, the acceptance of similarity between one and the other is called illusion. While dreaming one creates a separation between the existences called wakefulness and sleep. It is in such a state of mind that the regulative principles of the scriptures, consisting of injunctions and prohibitions are recommended."*

Text 3

vastunah paramatmano vikalpe samshaye satiti tasya tadrishatvena nirnayo yavan na syad ity arthah. tavad eva tasmad sarvaikya-buddhi-nidanat prithag-dehaikya-buddhih sadrishya-bhramah syat. purvaparakavayavanusandhane sati paramparam asajyaikatra sthitatvenavayavatva-sadharanyena caikya-sadrishyat praty-avayavam ekataya pratiteh. so 'yam deha iti bhrama eva bhavatity arthah. prati-vriksham tad idam vanam iti vat.

vastunah-in truth; paramatmanah-from the Supreme Personality of Godhead; vikalpe-in separation; samshaye-in doubt; sati-being so; iti-thus; tasya-of Him; tadrishatvena-being like that; nirnayah-in conclusion;

yavan-as much as; na-not; syat-may be; iti-thus; arthah-the meaning; tavat-to that extent; eva-indeed; tasmāt-from that; sarva-all; aikya-oneness; buddhi-idea; nidānat-from the destruction; prithag-separate; deha-body; aikya-of oneness; buddhih-the idea; sadrishya-of similarity; bhramah-the mistake; syat-is; purva-previous; apara-another; avayava-whole; anusandhane-in seeking; sati-being so; paramparam-sequence; asajya-being attached; ekatra-in one place; sthitatvena-by the situation; avayavatva-the state of being the whole; sadharanyena-by the general nature; ca-and; aikya-oneness; sadrishyat-from similarity; pratyavayavam-to every part; ekataya-with oneness; pratiteh-believed; sah-that; 'yam-Him; deha-body; iti-thus; bhrama-mistake; eva-indeed; bhavati-is; iti-thus; arthah-the meaning; prati-vriksham-to every tree; tat-that; idam-this; vanam-forest; iti-thus; vat-like.

Here the words "vastunah vikalpe sati" mean "when there is doubt about the Supreme Personality of Godhead", and "tavat sadrishya-bhramah syat" mean "then the idea that all is one with Him becomes destroyed and one comes to think that his material body is separate from the Lord and has no connection with Him". When one seeks the supreme whole, then one sees the similar nature of all the parts and one understands that the parts are one in the sense that they are all parts of the whole. therefore to think, "This material body is everything" is similar to thinking, "this one tree is the entire forest".

Text 4

yathoktam svayam-bhagavata

so 'yam dipo 'rcisham yadvat
srotasam tad idam jalam
so 'yam puman iti nrinam
mrisha dhir gir mrishayusham. iti.

yatha-as; uktam-said; svayam-bhagavata-by the Supreme Personality of Godhead; sah-this; 'yam-this; dipah-lamp; 'rcisham-of light; yadvat-as; srotasam-of rivers; tat-that; idam-this; jalam-water; sah-that; 'yam-this; puman-person; iti-thus; nrinam-of people; mrisha-illusion; dhih-intelligence; gih-words; mrisha-illusion; ayusham-of whose lives; iti-thus.

This kind of thinking is also described in the following words of the Supreme Personality of Godhead Himself (Shrimad-Bhagavatam 11.22.45):

"Although the illumination of a lamp consists of innumerable rays of light undergoing constant creation, transformation, and destruction, a person with illusory intelligence who sees the light for a moment will speak falsely, saying, 'This is the light of the lamp.' As one observes a flowing river, ever-new water passes by and goes far away, yet a foolish person, observing one point in the river falsely states, 'This is the water of the river.' Similarly, although the material body of a human being is constantly undergoing transformation, those who are simply wasting their lives falsely think and say that each particular stage of the body is the person's real identity."***

Text 5

tatash ca tatraiva brahmanatvady-abhimane sati svapna-vishayakau jagrat-svapnav iva tad-vishayakau vidhi-nishedhau syatam ity aha jagrad iti. tatha tena prakarena vidher vidhita nishedhasya nishedhatety arthah.

tatah-then; ca-and; tatra-there; eva--indeed; brahmanatva-state of being a brahmana; adi-beginning with; abhimane-in the conception; sati-being so; svapna-dream; vishayakau-in relation to; jagrat-svapnav-waking and sleep; iva-like; tad-vishayakau-in that realm of perception; vidhi-nishedhau-rules and prohibitions; syatam-may be; iti-thus; aha-said; jagrat-waking; iti-thus; tatha-so; tena-by that; prakarena-explanation; vidheh-of the rules; vidhita-placed; nishedhasya-of prohibitions; nishedhata-prohibition; iti-thus; arthah-the meaning.

Thus the idea that one is a brahmana or member of another social class is an idea suitable for wakefulness and dream. The rules and prohibitions of the scriptures are meant for persons who stay in the two states of material conscious: wakefulness and dream. It is persons in those two states of consciousness that the scriptures order to perform certain activities and refrain from other activities.

Text 6

evam

para-svabhava-karmani
na prashamsen na garhayet
vishvam ekatmakam pashyan
prakritya purushena ca

evam-thus; para-svabhava-karmani-others' duties; na-not; prashamsen-should praise; na-not; garhayet-should criticize; vishvam-world; ekatmakam-one soul; pashyan-seeing; prakritya-with nature; purushena-with the soul; ca-and.

Here the Supreme Personality of Godhead (11.28.1) explains:

"One should neither praise nor criticize the conditioned nature and activities of other persons. Rather, one should see this world as simply the combination of material nature and the enjoying souls, all based on the one Absolute Truth."***

Text 7

ity adir ekadashashöa-vimshatitamadhyaye 'pi jneyam. tatra ca kim bhadram kim abhadram va dvaitasyavastunah kiyat ity adikam syat sadrishya-bhramas tavat ity ady anusarenaiva vyakhyeyam. avastu yad advaitam tasyety arthah. tasmāt svatantryena nirupana-shaktya paramatmano 'nanyad eva sarvam iti prakaranarthah. shri-naradah shri-yudhishöhiram.

iti-thus; adih-beginning; ekadashashöa-vimshatitamadhyaye-of the eleventh canto, twenty-0eeighth chapter; 'pi-also; jneyam-to be known; tatra-there; ca-and; kim bhadram kim abhadram va dvaitasyavastunah kiyat ity adikam-beginning with these words; syat sadrishya-bhramas tavat ity ady anusarena-according to these words; eva-indeed; vyakhyeyam-to be explained; avastu-unreal; yat-what; advaitam-oneness; tasya-of that; iti-thus; arthah-the meaning; tasmāt-from that; svatantryena-with independence; nirupana-description; shaktya-by the potency; paramatmanah-of the Supreme Personality of Godhead; 'nanyat-not different; eva-indeed; sarvam-all; iti-thus; prakaranarthah-the meaning of the passage; shri-naradah-Shri Narada; shri-yudhishöhiram-to Shri Yudhisthira.

This quote is from the eleventh canto, twenty-eighth chapter of Shrimad-Bhagavatam. There it is also said (Shrimad-Bhagavatam 11.28.4):

"That which is expressed by material words or meditated upon by the material mind is not ultimate truth. What, therefore, is actually good or bad within this insubstantial world of duality, and how can the extent of such good and bad be measured?"***

It is also said (Shrimad-Bhagavatam 7.15.61):

"When a substance and its parts are separated, the acceptance of similarity between one and the other is called illusion. While dreaming one creates a separation between the existences called wakefulness and sleep. It is in such a state of mind that the regulative principles of the scriptures, consisting of injunctions and prohibitions are recommended."*

In this way it is said that the idea that the things of this world are separated from the Supreme Personality of Godhead is not the truth. Therefore everything that exists is dependent on the Lord. That is the meaning of these passages of Shrimad-Bhagavatam. The verse quoted in the beginning of this anuccheda was spoken by Shri Narada to Shri Yudhishöhira.

Anuccheda 67

Text 1

ata evaha

tvam vayur agnir avanir viyad ambu-matrah
pranendriyani hridayam cid-anugrahash ca
sarvam tvam eva sa-guno vigunash ca bhutam
nanyat tvam asty api mano-vacaso niruktam

ata eva-therefore; aha-said; tvam-You (are); vayuh-air; agnih-fire; avanih-earth; viyat-sky; ambu-water; matrah-the sense objects; prana-the life airs; indriyani-the senses; hridayam-the mind; cit-consciousness; anugrahas ca-and false ego or the demigods; sarvam-everything; tvam-You; eva-only; sa-gunah-material nature with its three modes; vigunah-the spiritual spark and Supersoul, which are beyond material nature; ca-and; bhuman-O my great Lord; na-not; anyat-other; tvam--than You; asti-is; api-although; mano-vacasah-by mind and words; niruktam-everythign manifested.

That the material world is, in one sense, not different from the Supreme Personality of Godhead is also confirmed by the following words of Shrimad-Bhagavatam (7.9.48):

"O Supreme Lord, You are actually the air, the earth, fire, sky, and water. You are the objects of sense perception, the life airs, the five senses, the mind, consciousness, and false ego. Indeed, You are everything, subtle and gross. The material elements and anything expressed, either by the words or by the mind, are nothing but You."*

Text 2

hridayam antar-indriyam. mano buddhy-ahankara-cittatmakam. cit shuddho jivah. anugrahaah sva-

sammukhi-karana-shaktih. kim bahuna. sa-guno mayikah. vigunash camayikah sarvarthas tvam eveti. shri-prahladah shri-nrisimham.

hridayam-hridayam; antar-indriyam-the sense within; manah-mind; buddhy-ahankara-cittatmakam-intelligence, false ego, consciousness, self; cit-cit; shuddhah-pure; jivah-soul; anugraha-anugraha; sva-sammukhi-karana-shaktih-the favorable mercy potency; kim-whether?; bahuna-more; sa-gunah-sa-guna; mayikah-made of maya; vigunah-viguna; ca-and; amayikah-free from maya; sarvarthah-all; tvam-You; eva-indeed; iti-thus; shri-prahladah-Shri Prahlada; shri-nrisimham-to Shri Nrisimha.

Here the word "hridayam" means "the sense within". This word refers to the mind, intelligence, false ego, consciousness, and spirit self. "Cit" means "the pure spirit soul", and "anugraha" means "the favorable mercy potency". What more need be said? "sa-gunah" means "what is made of maya", "vigunah" means "what is beyond maya", and "sarvam tvam eva" means "You are all this". This verse was spoken by Shri Prahlada to Lord Nrisimha.

Anuccheda 68

Text 1

atha tasya maya-shakti-karya-maya-jivebhyo 'nyatvam ca spashöayati

atha-now; tasya-of that; maya-shakti-the maya potency; karya-effect; maya-maya; jivebhyah-from the individual spirit souls; anyatvam-the state of not being different; ca-also; spashöayati-clearly says.

That the Supreme Personality of Godhead, the maya potency, and the individual spirit souls are also different is clearly explained in these words (Shrimad-Bhagavatam 3.28.40-41):

Text 2

yatholmukad visphulingad
dhumad vapi sva-sambhavat
apy atmatvenabhimatad
yathagnih prithag ulmukat

yatha-as; ulmukat-from the flames; visphulingat-from the sparks; dhumat-from the smoke; va-or; api-even; sva-sambhavat-produced from itself; api-although; atmatvena-by nature; abhimatadintimately connected; yatha-as; agnih-the fire; prithag-different; ulmukat-from the flames.

"the blazing fire is different from the flames, from the sparks, and from the smoke, although all are intimately connected because they are born from the same blazing wood.*

Text 3

bhutendriyantahkaranat
pradhanaj jiva-samjnitat

atma tatha prithag drashöa
bhagavan brahma-samjnitah

bhuta-the five elements; indriya-the senses; antahkaranat-from the mind; pradhanaj-fromthe pradhana; jiva-samjnitat-from the jiva soul; atmathe Paramata; tatha-so; prithag-different; drashöa-the seer; bhagavan-the Supreme Personality of Godhead; brahma-samjnitah-called Brahman.

"The Supreme Personality of Godhead, who is known as param brahma, is the seer. He is different from the jiva soul, or individual living entity, who is combined with the senses, the five elements, and consciousness."*

Text 4

ayam arthah sva-sambhavat svopadana-karanad ulmukat kastha-mushöy-upadhikad agner hator yo visphulingo yash ca dhumas tasmad tasmad yatha□ tat-tad-upadanam agnih prithag yatha□ ca tasmad apy ulmukat tad-upadanam asav agnih prithak.

ayam-this; arthah-the meaning; sva-sambhavat-sva-sambhavat; svopadana-karanat-rproduced from itself; ulmukat-ulmukat; kastha-of wood;-mushöi-fist; upadhikat-from the cause; agneh-of fire; hatoh-from the cause; yah-who; visphulingah-spark; yah-what; ca-and; dhumah-smoke; tasmad-from that; tasmad-from that; yatha-as; tat-tad-upadanam-various causes; agnih-fire; prithag-different; yatha-as; ca-that; tasmad-from that; api-also; ulmukat-from fire; tad-upadanam-the cause of that; asav-that; agnih-fire; prithak-different.

Here the word "sva-sambhavat" means "produced from itself", and "ulmukat" means "flames produced from wood". From this are produced sparks and some. However, even though it is the cause of the flames, the fire (agnih) is different (prithak) from the flames themselves.

Text 5

kidrisham api. tat-trayad apy atmakatvenabhimatat. tapakataya dhume 'py agny-amsha-sambhavenagni-svarupataya pratitad api. tatha visphulinga-sthaniyaj jiva-samjnitaj jivat ulmuka-sthaniyat pradhanat.

kidrisham-like what?; api-also; tat-that; trayat-from the three; api-also; atmakatvena-as the self; abhimatat-intimately connected; tapakataya-by the sources of heat; dhume-in smoke; 'pi-also; agni-of fire; amsha-part; sambhavena-by production; agni-of fire; svarupataya-with the nature; pratitad-from the understanding; api-also; tatha-so; visphulinga-sthaniyaj-from sparks; jiva-samjnitaj-called the individual spirit souls; jivat-from the individual spirit soul; ulmuka-sthaniyat-from flames; pradhanat-from pradhana.

What are these things like? Three things are mentioned here. Because it is produced from fire, smoke has a nature similar to that of fire. the sparks here are the individual spirit souls, and the flames here are the pradhana.

Text 6

pradhanopadhika-bhagavat-tejaso dhuma-sthaniyad bhutadeh sarvopadana-rupo bhgavan prithak. ya evatma svamshena tat-tad-antaryamitaya paramatma. kvacid adhikarini nirvishesha-cin-matrataya sphuran brahma-samjnitash ca. yata eva drashöa. tesham adi-madhyantavastha-sakshiti yatholmukad idanim jvalatah

kashöhat sva-sambhavad agneh svarupatvenabhimatad apy atyanta-vivekino hi dhume 'py agny-abhimano 'stiti dhumad ity apy uktam. ulmukat purva-siddhad api tad-dahakah prakashakash cagnih prithag eva. tatha-bhutendriyantahkaranadibhyah paramatmatvena bhagavattvena brahma-samjnitatvena ca shabdito drashöa tad-ashesha-jnah prithag eva. tesham bahiranga-taöasthaja-shaktimayatvad ity arthah. shri-kapiladevah.

pradhana-pradhana; upadhika-cause; bhagavat-of the Supreme Personality of Godhead; tejasah-potency; dhuma-sthanyat-from smoke; bhutadeh-beginning with earth; sarva-all; upadana-rupah-cause; bhgavan-the Supreme Personality of Godhead; prithak-different; ya-who; eva-indeed; atma-the soul; svamshena-by His own part; tat-tat-of them; antaryamitaya-as the Supersoul; paramatma-the Paramatam; kvacit-somewhere; adhikarini-the controller; nirvishesha-without variety; cin-matrataya-as spirit; sphuran-manifest; brahma-samjnitah-called Brahman; ca-and; yata-from which; eva-indeed; drashöa-the seer; tesham-of them; adi-madhyanta-beginning, middle, and end; avastha-states; sakshi-the witness; iti-thus; yatha-as; ulmukat-from flames; idanim-now; jvalatah-burning; kashöhat-from wood; sva-sambhavad-self-manifested; agneh-from fire; svarupatvena-by nature; abhimatat-intimately connected; api-also; atyanta-vivekinah-very intelligent; hi-indeed; dhume-smoke; 'pi-also; agny-abhimanah-fire; 'sti-is; iti-thus; dhumat-from smoke; iti-thus; api-also; uktam-said; ulmukat-from flames; purva-siddhat-previously explained; api-also; tad-dahakah-burning that; prakashakah-manifested; ca-also; agnih-fire; prithag-different; eva-indeed; tatha-bhuta-in that way; indriya-senses; antahkarana-mind; adibhyahbeginning with; paramatmatvena-as the Supersoul; bhagavattvena-as the Supreme Personality of Godhead; brahma-samjnitatvena-as what is called Brahman; ca-and; shabditah-called; drashöa-the seer; tad-ashesha-jnah-who knows everything; prithag-different; eva-indeed; tesham-of them; bahiranga-external; taöasthaja-marginal; shaktimayatvat-because of possessing the potencies; iti-thus; arthah-the meaning; shri-kapiladevah-Lord Kapiladeva.

Manifested from the flames, which in this example stand for the Lord's potency of pradhana, is the smoke, which stands for the material elements that begin with earth. Different (prthak) from all these is the Supreme Personality of Godhead (bhagavan), who is the cause and origin of them all. The Supreme Personality of Godhead expands as the Supersoul (atma) present in the hearts of all beings, and He also expands as the varietyless impersonal Brahman (brahma-samjnitah). He is the witness (drashöa) of everything, in beginning, middle, and end. As flames are self-manifested from firewood, so He is self manifested (sva-sambhavad). When intelligent persons see smoke, they declare, "There must be a fire". In the same way, when intelligent persons see the material world, they declare, "There must be a creator". As a fire is different from its flames, so the Supreme Personality of Godhead is different from the material elements, senses, mind, and other ingredients of the material world. The Supreme Lord, who is called the Supreme Personality of Godhead (bhagavan), the Supersoul (paramatma), and the impersonal Brahman (brahma), and who is all-knowing (drashöa), is different from all else. This is because the external material energy (bahiranga), the marginal potency (taöastha-shakti) and other potencies are all His potencies. That is the meaning here. The verse quoted in the beginning of this anuccheda was spoken by Lord Kapiladeva.

Anuccheda 69

Text 1

tatra tesham manah paramatmani nasti. te paramatmatmake jagaty asad-amsham eva grihnanti. ye tu paramatma-vidas te sad-amsham eva grihnanity ahuh

tatra-there; tesham-of them; manah-the mind; paramatmani-in the Supersoul; na-not; asti-is; te-they; paramatmatmake-the Supersoul; jagati-in the universe; asad-amsham-a part of the non-eternal; eva-indeed; grihnanti-accepts; ye-who; tu-but; paramatma-vidah-who understand the Supersoul; te-they; sad-amsham-a

part of the Supreme Personality of Godhead; eva-indeed; grihnanti-accept; iti-thus; ahuh-they say.

Some thinkers do not accept the existence of the Supreme Personality of Godhead and His expansion as the Supersoul. they say that this material world is only an illusion. However, thinkers who know the truth about the Supersoul declare that the material world is real. This is affirmed by the following prayer addressed to the Supreme Personality of Godhead (Shrimad-Bhagavatam 10.87.26):

Text 2

sad iva manas tri-vrit tvayi vibhaty asad amanujat
sad abhimrishanty ashesham idam atmatayatma-vidah
na hi vikritim tyajanti kanakasya tad-atmataya
sva-kritam anupravishöam idam atmatayavasitam

sat-real; iva-as if; manah-the mind; tri-vrit-threefold; tvayi-in You; vibhati-is manifested; asat-unreal; amanujat-extending to the human beings; sad-real; abhimrishanti-think; ashesham-all; idam-this; atmatayatma-vidah-they who understand the Supersoul; na-not; hi-indeed; vikritim-transformation; tyajanti-abandon; kanakasya-of gold; tad-atmataya-as having the same identity; sva-kritam-self-made; anupravishöam-entered; idam-this; atmataya-as the same; avasitam-determined.

"The atheists think that three modes of material nature comprise everything in this world, from the simplest phenomena to the complex human body. Although these phenomena appear real, they are only a false reflection of the spiritual reality, being a superimposition of the mind upon You. Still, those who know the Supreme Self consider the entire material creation to be real inasmuch as it is non-different from the Self. Just as things made of gold are indeed not to be rejected, since their substance is actual gold, so this world is undoubtedly non-different from the Lord who created it and then entered within it."***

Text 3

tvayy asad avartamanam yan-manas tat khalu tri-vrit tri-guna-karye jagati vartamanam sat tvayi sad iva vartamanam iva vibhati. darvisuparasa-nyayena svavagadhe jagati sato 'pi paramatmano grahanabhavat. na tu vartamanam eva vibhatity arthah.

tvayi-in You; asat-unreal; avartamanam-not being; yan-manah-the mind of whom; tat-that; khalu-indeed; tri-vrit-threefold; tri-guna-of the three material modes; karye-in the action; jagati-in the material universe; vartamanam-being so; sat-real; tvayi-in You; sat-real; iva-as if; vartamanam-being so; iva-like; vibhati-is manifest; darvisuparasa-nyayena-by the example of tasting darvi soup; svavagadhe-deep; jagati-in the universe; satah-being so; 'pi-also; paramatmanah-of the Supersoul; grahanabhavat-because of not accepting; na-not; tu-but; vartamanam-being so; eva-indeed; vibhati-is manifested; iti-thus; arthah-the meaning.

Here the words "sad iva manas tri-vrit tvayi vibhati" mean "the atheists think that the three modes of material nature comprise everything in this world, from the simplest phenomena to the complex human body. Although these phenomena appear real, they are only a false reflection of the spiritual reality, being a superimposition of the mind upon You." This is like the example of darvi-supa-rasa-nyaya. Because they do not accept the existence of the Supersoul, the atheists think the material world is unreal. That is the meaning.

Text 4

ata evasad-amshasya tri-guna-maya-mayatvam mano-mayatvam cuktam

ata eva-indeed; asad-amshasya-as unreal; tri-guna-maya-mayatvam-an illusion created by the three modes of material nature; mano-mayatvam-a figment of the imagination; ca-also; uktam-said.

The atheists declare that the material world is an illusion created by the three modes, or else they think that the material world is a figment of the imagination. This is described in the following statement of Shrimad-Bhagavatam (11.7.7):

Text 5

yad idam manaso vaca
cakshurbhyam shravanadibhih
nashvaram grihyamanam ca
viddhi maya-mano-mayam. iti.

yat-what; idam-this; manasah-of the mind; vaca-by the words; cakshurbhyam-with the eyes; shravanadibhih-beginning with the ears; nashvaram-temporary; grihyamanam-being accepted; ca-also; viddhi-please know; maya-mano-mayam-an illusion created by maya; iti-thus..

"The material universe that you perceive through your mind, speech, eyes, ears, and other senses is an illusory creation that one imagines to be real due to the influence of maya. In fact, you should know that all of the objects of the material senses are temporary."***

Text 6

ye tv atma-vidas tvad-vettaras te amanujat sopadhika-jiva-svarupam abhivyapya idam ashesham jagad eva atmataya svarupataya sad abhimrishanti. tesham sad-amsha eva drishöir nanyatrety arthah.

ye-who; tv-but; atma-vidah-know the Supersoul; tvad-vettarah-know You; te-they; amanujat-from human beings; sopadhika-with material bodies; jiva-svarupam-the form of the individual spirit soul; abhivyapya-pervading; idam-this; ashesham-all; jagat-universe; eva-indeed; atmataya-as the Self; svarupataya-with the form; sat-real; abhimrishanti-think; tesham-of them; sad-amsha-real; eva-indeed; drishöh-sight; nanpt; anyatra-in another place; iti-thus; arthah-the meaning.

The words "tv atma-vida amanujad idam ashesham atmataya sad abhimrishanti" mean "They who understand the truth about the Supersoul know that the Supersoul is present everywhere in the material world, that He is present in the individual soul's external material bodies, beginning with the human bodies and including all the other kinds of bodies." In this way they see that the material world is real. That is the meaning.

Text 7

tatra drishöantah na hi vikritim iti. tesham kanaka-matram mrigayamananam kanaka-vanijam hi kanaka-vikare sundara-kurupakaratayam drishöir nasti. shuddha-kanaka-matra-grahitvat. tathatma-vidam apiti

bhavah.

tatra-there; drishöantah-example; na-not; hi-indeed; vikritim-transformation; iti-thus; tesham-of them; kanaka-matram-consisting of gold; mrigayamananam-of they who seek; kanaka-vanijam-gold merchants; hi-indeed; kanaka-vikare-transformations of gold; sundara-kurupakaratayam-in beautiful ro ugly forms; drishöh-sight; na-not; asti-is; shuddha-kanaka-pure gold; matra-only; grahitvat-because of accepting; tatha-in that way; atma-vidam-knowing the Supersoul; api-alos; iti-thus; bhavah-the meaning.

Here, in the passage beginning with the words "na hi vikritim", an example is given. Merchants who seek gold are not very interested whether golden objects have shapes that are beautiful or ugly. They are interested only in whether the gold itself is pure. In the same way, they who know the truth about the Supersoul, are not interested in the various beautiful or ugly shapes present in the material world. Rather, they are interested in the all-pervading Supersoul.

Text 8

darishöantike 'pi tad-atmatve hetu-trayam ahuh idam jagat svena sac-chakti-visishöena sata upadana-rupena tvaya kritam pashcat siddhe 'pi karye karanamshavyabharitayantaryamitaya ca svena tvaya pravishöam punah pralaye 'py atmataya sac-chakti-vishishöa-sad-rupatayaivavasitam ceti. evam drishöante 'pi vivecaniyam.

darishöantike-in the example; 'pi-also; tad-atmatve-as the identity; hetu-trayam-three reasons; ahuh-said; idam-this; jagat-world; svena-own; sac-chakti-visishöena-by a specific potency; sata-real; upadana-rupena-as the ingredient; tvaya-by You; kritam-created; pashcat-after; siddhe-porved; 'pi-also; karye-in effect; karana-cause; amsha-part; avyabharitaya-as unchanging; antaryamitaya-as the Supersoul; ca-also; svena-by Him; tvaya-by You; pravishöam-entered; punah-again; pralaye-in destruction; 'pi-also; atmataya-as the Self; sac-chakti-transcendental potency; vishishöa-specific; sad-rupataya-with a spiritual form; eva-indeed; avasitam-understood; ca-also; iti-thus; evam-thus; drishöante-in the example; 'pi-also; vivecaniyam-to be explained.

Three reasons are given to explain that the material universe is manifested from the Supreme Personality of Godhead. The first reason is given in the word "sva-kritam", which means "O Lord, You created the material world, by employing one of Your potencies, which then become the ingredient of which the material world was made. The second reason is given in the word "anupravishöam", which means "After the material world was created, You entered it as the Supersoul. In this way You are present in the hearts of all embodied beings". The third reason is given in the words "atmatayavasitam", which mean "when the material universe is destroyed, the entire material creation, which is Your potency, enters within You." In this way the example is explained.

Text 9

tad etat sarvam abhiprayaivoktam vaishnave

jñāna-svarūpam akhīlam
jagad etad abuddhayaḥ
artha-svarūpam paśyanto
bhramyaś te moha-saṃplava

tat-this; etat-that; sarvam-all; abhipraya-knowing; eva-indeed; uktam-said; vaishnave-in the Vishnu Purana; jnana-svarupam-the form of transcendental knowledge; akhilam-all; jagat-universe; etat-this; abuddhayah-fools; artha-svarupam-the from of the meaning; pashyantah-seeing; bhramyah-bewildered; te-they; moha-samplave-drowning in bewilderment.

All of this is also explained in the following words of Shri Vishnu Purana (1.4.40-41):

"Unaware of the true nature of the material world, fools see only material things. In this way they are plunged in illusion.

Text 10

ye tu jnana-vidah shuddha-
cetasas te 'khilam jagat
jnanatmakam prapashyanti
tvad-rupam parameshvara. iti.

ye-who; tu-but; jnana-vidah-know the truth; shuddha-pure; cetasah-hearts; te-they; 'khilam-all; jagat-the universe; jnanatmakam-full of knowledge; prapashyanti-see; tvad-rupam-Your form; parameshvara-O Supreme Personality of Godhead; iti-thus.

"But the wise and pure-hearted sages see that even the material world is full of transcendental knowledge. O Supreme Personality of Godhead, they see the material world is a form of You."

Text 11

shri-shrutayah.

shri-shrutayah-the Personified Vedas.

The verse quoted in the beginning of this anuccheda was spoken by the Personified Vedas.

Anuccheda 70

Text 1

tad evam parinamadikam sadhitam. vivartash ca parihritah. tato vivarta-vadinam iva rajju sarpavan na mithyatvam. kintu ghatavan nashvaratvam eva tasya. tato mithyatvabhava 'pi tri-kalavyabhicarabhavaj jagato na sattvam. vivarta-parinamasiddhitvena tad-dosha-dvayabhavavaty eva hi vastuni sattvam vidhiyate. yatha□ paramatmani tac-chaktau va. sad eva saumyedam agra asit ity adau idam-shabdoktam jagat. suksh mavastha-lakshana-tac-chakti-brahmanor mithas tad-atmyapannayoh sac-chabda-vacanat. atah sat-karya-vadash ca karya-suksh mavastham avalambyaiva pravartate.

tat-that; evam-thus; parinamadikam-beginning with evidence; sadhitam-proved; vivartah-transformation; ca-and; parihritah-refuted; tatah-then; vivarta-vadinam-of they who preache the theory of transforamtion; iva-like; rajju-a rope; sarpavan-like a snake; na-not; mithyatvam-falsity; kintu-however; ghaōavan-like a pot;

nashvaratvam-temporariness; eva-indeed; tasya-of that; tatah-then; mithyatvabhava-the absence of illusion; 'pi-even; tri-kala-the three phases of time; avyabhicara-not wrong; abhavaj-because of the absence; jagatah-of the universe; na-not; sattvam-reality; vivarta-transformation; parinama-transformation; asiddhitvena-because of not being proved; tad-dosha-dvaya-the two defects; abhava-absence; vati-possessing; eva-indeed; hi-indeed; vastuni-in the thing; sattvam-rality; vidhiyate-is placed; yatha-as; paramatmani-in the Supersoul; tac-chaktau-in His potency; va-or; sat-eternal; eva-indeed; saumya-O gentle one; idam-this; agra-before; asit-was; iti-thus; adau-beginning; idam-shabdoktam-said by the word "idam"; jagat-the universe; sukshma-subtle; avastha-state; lakshana-nature; tat-His; shakti-potency; brahmanoh-of the Supreme Personality of Godhead; mithah-mutual; tad-atmyapannayoh-attaining His nature; sac-chabda-vacanat-from the word "sat"; atah-then; sat-karya-vadah-they who say it is real; ca-and; karya-sukshmaavastham-subtle condition; avalambya-accepting; eva-indeed; pravartate-is.

In this way the idea that the material world is a transformation (parinama) of the Lord's potencies is proved and the idea that the material world is a transformation (vivarta) of the Supreme Personality of Godhead Himself is refuted. They who say the material world is a transformation of the Supreme Personality of Godhead give the example of mistaking a rope for a snake. In this example the imagined snake has no real existence. However, it cannot be said that the material world is unreal in that way. What one can say is that the material world is manifested temporarily, as a clay pot is temporarily manifested from the totality of clay. Therefore the material world is not unreal. It really exists. But one can say that it is unreal in the sense that it is temporarily manifested. It is not manifested in all three phases of time. Therefore the two theories of transformation are wrong, and the conclusion is that the material world is certainly real. It is real because it rests on the Supreme Personality of Godhead and His potency. In the Chandogya Upanishad (6.2.1) it is said:

"O gentle one, in the beginning only the eternal existed."

In this passage the word "idam" (this) refers to the material world. The meaning here is that before the material world was manifested the Supreme Personality of Godhead and the subtle condition of the material world both existed eternally. Therefore it may be said that the material world is real because the subtle nature of the material world always exists.

Text 2

tad evam sthite 'pi punar ashankate nanu sad-upadanam jagat katham tadvad anashvaratam api jagan na khalu sat syat. yadi ca nashvaram syat. tarhi katham va shukti-rajata-vad avyabhicaritvena kevala-vivartantah-pati na syat. tad etat prashnam uttanka pariharanti

tat-that; evam-thus; sthite-situated; 'pi-even; punah-again; ashankate-doubts; nanu-is it not so?; sat-of the eternal; upadanam-the ingredient; jagat-the material universe; katham-how?; tadvat-then; anashvaratam-not temporary; api-also; jagan-the universe; na-not; khalu-indeed; sat-eternal; syat-may be; yadi-if; ca-also; nashvaram-temporary; syat-is; tarhi-then; katham-how?; va-or; shukti-rajata-vat-like silver on a seashell; avyabhicaritvena-because of being unchanging; kevala-only; vivarta-transformation; antah-within; pati-going; na-not; syat-is; tat-this; etat-that; prashnam-question; uttanka-replying; pariharanti-refute.

Here someone may protest: "Is it not true that the Supreme Personality of Godhead is the ingredient of which the material world is made? How, then, is it possible that the material world is temporary? If the material world is temporary, then must it not be an illusion, like the illusion of thinking the glittering silverlike surface of a seashell to be real silver?". If this protest is raised, the following verse from Shrimad-Bhagavatam (10.87.36) may be quoted in answer:

Text 3

sata idam utthitam yad iti cen nanu tarka-hatam
vyabhicarati kva ca kva ca mrisha na tathobhaya-yuk
vyavahritaye vikalpa ishito 'ndha-paramparaya
bhramayati bharati ta uru-vrittibhir uktha-jadan

satah-from the real; idam-this; utthitam-manifested; yat-what; iti-thus; cen-if; nanu-indeed; tarka-hatam-refuted by logic; vyabhicarati-changes; kva-where?; ca-and; kva-where?; ca-and; mrisha-illusion; na-not; tatha-so; ubhaya-yuk-with both; vyavahritaye-for ordinary activities; vikalpa-imagination; ishita-desired; andha-of the blind; paramparaya-by the disciplic succession; bhramayati-bewilders; bharati-words; ta-they; uru-vrittibhih-with elaborate activities; uktha-jadan-dulled by rituals.

"Our dear Lord, there are two classes of transcendentalists: the personalists and impersonalists. The opinion of the impersonalists is that this material manifestation is false and that only the Absolute Truth is factual. The impersonalists are called andha-parampara, or blind followers of the Vedic ritualistic ceremonies."*

Text 4

idam vishvam dharmi. sad iti sadhye dharmah. sata utpannatvat. yad yata utpannam tat khalu tad-atmakam eva drishöam. yatha□ kanakad utpannam kundaladikam tad-atmakam. tadvat. atrotthitam eva. na tu shaktau rajatam iva tataropitam iti siddhantinah sva-matam anuditam. naivety ahuh nanu tarka-hatam iti. apadana-nirdeshena bheda-pratiter viruddha-hetutvat.

idam-this; vishvam-universe; dharmi-the possessor of qualities; sat-real; iti-thus; sadhye-to be attained; dharmah-quality; sata-from the real; utpannatvat-because of being manifested; yat-what; yata-from which; utpannam-manifested; tat-that; khalu-indeed; tad-atmakam-the nature of that; eva-indeed; drishöam-seen; yatha-as; kanakat-from gold; utpannam-manifested; kundaladikam-beginning with earrings; tad-atmakam-the nature of that; tadvat-then; atra-here; utthitam-manifested; eva-indeed; na-not; tu-but; shaktau-in the potency; rajatam-silver; iva-like; tatra-there; aropitam-imagined; iti-thus; siddhantinah-they who know the conclusion; sva-matam-in their own opinion; anuditam-not said; na-not; eva-indeed; iti-thus; ahuh-said; nanu-indeed; tarka-hatam-destroyed by logic; iti-thus; apadana-nirdeshena-by the use of the ablative case; bheda-pratiteh-of difference; viruddha-hetutvat-because of refutation.

Here the word "idam" refers to the material universe, the possessor of qualities, and "sat" refers to the supreme goal, the final resting place. "Satah" means "manifested from the sat". When one thing is manifested from another, the manifested inherits something of the nature of the manifestor. Therefore, when they are fashioned from gold, earrings and other ornaments retain gold as their ingredient. Such golden ornaments are not like the silver imagined to be visible on the surface of a seashell, for that glittering is not really silver. The impression that it is silver is a mistake. The impersonalists claim that the material world is an illusion, like that imagined silver on the seashell's surface. This idea is refuted in this verse by the words "nanu tarka-hatam" (Indeed, that idea is not logical). Here the ablative cause is used to refute the idea that the manifested material world is different from its source.

Text 5

nanu nabhedam sadhayamah. kintu tata utpannatvena kundaladi-vad bhedom anudya pratishedhamah. tatrabheda eva syad ity asankyanaikantikativena hetum dushayanti vyabharati kva ca iti. kva ca kutrapi karana-dharmanugatir vyabharati. karyam karana-dharmasya sarvamshenaivanugatam bhavatiti niyamo na vidyata ity arthah. dahanady-udbhava prabhadau dahakatvadi-dharmadarshanad iti bhavah.

nanu-indeed; na-not; abhedam-non-different; sadhayamah-we prove; kintu-however; tata-from that; utpannatvena-because of being manifested; kundaladi-vat-like those things that begin with earrings; bhedom-difference; anudya-not saying; pratishedhamah-we refute; tatra-there; abheda-not different; eva-indeed; syat-is; iti-thus; asankya-doubting; anaikantikativena-because of not being one; hetum-the reason; dushayanti-refutes; vyabharati-is inconsistent; kva-where?; ca-and; iti-thus; kva-where?; ca-and; kutrapi-somewhere; karana-dharmanugatir-following the nature of the cause; vyabharati-is inconsistent; karyam-the effect; karana-dharmasya-of the nature of the cause; sarva-all; amshena-by a part; eva-indeed; anugatam-followed; bhavati-is; iti-thus; niyamah-restraint; na-not; vidyata-is; iti-thus; arthah-the meaning; dahanady-udbhava-in the manifestation of fire and other things; prabha-light; adau-beginning; dahakatva-the state of burning; adi-beginning with; dharma-nature; adarshanat-from not seeing; iti-thus; bhavah-the meaning.

The word "nanu" means "Here someone may protest: 'We affirm that they are not different. We say that earrings and other ornaments made of gold are not different from gold.' Fearing that someone will use this example to prove that all existence is in all respect identical with the Supreme, the author of this Shrimad-Bhagavatam verse speaks the words "vyabharati kva ca" (this idea is inconsistent). Here the words "kva ca" mean "in some circumstances this idea is not confirmed by the truth about the cause, for the effect is a part of the cause." therefore the idea of oneness is not true. Here the example may be given that light and other qualities of fire are not identical with fire itself. This is explained in the following words of Shri Vishnu Purana (1.22.53-55):

Text 6

dve rupe brahmanas tasya
murtam camurtam eva ca
ksharakshara-svarupe te
sarva-bhuteshv avasthite
aksharam tat param brahma
ksharam sarvam idam jagat

ity ady antaram.

dve-two; rupe-forms; brahmanah-of the Supreme Personality of Godhead; tasya-of Him; murtam-the form; ca-and; amurtam-without a form; eva-indeed; ca-and; kshara-temporary; akshara-eternal; svarupe-forms; te-they; sarva-bhuteshv-in all living entities; avasthite-situated; aksharam-eternal; tat-that; param-Supreme; brahma-Brahman; ksharam-temporary; sarvam-all; idam-this; jagat-material universe; iti-thus; adi-beginning; antaram-ending.

"The Supreme Personality of Godhead has two natures. One nature has a form, and the other nature is formless. One nature is temporary and the other is eternal. The eternal nature is the Supreme Brahman, and the temporary nature is the material world.

Text 7

eka-desha-sthitasyagner
jyotsna vistarini yatha
parasya brahmanah shaktis
tathedam akhilam jagat

eka-desha-in one place; sthitasya-being situated; agneh-of fire; jyotsna-the illumination; vistarini-expanded everywhere; yatha-just as; parasya-of the Supreme; brahmanah-of the Absolute Truth; shaktih-the energy; tatha-similarly; idam-this; akhilam-entire; jagat-universe.

"Just as the illumination of a fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, Parabrahman, are spread all over this universe."*

Text 8

ity etad evam vyakhyatam shri-svamibhir eva shri-vishnu-purane nanv aksharasya para-brahmanas tad-vilakshanam kshara-rupam katham syad ity ashankya drishöantenopapadayati eka-desheti. pradeshikasyapy agner dipader dahakasyapi tad-vilakshana jyotsna prabha yatha□ tat-prakasha-vistasar tatha brahmanah shakti-krita-vistara idam akhilam jagat. iti.

iti-thus; etad-this; evam-thus; vyakhyatam-explained; shri-svamibhih-by Shrila Shridhara Svami; eva-indeed; shri-vishnu-purane-in Shri Vishnu Purana; nanv-indeed; aksharasya-of the eternal; para-brahmanah-Supreme Personality of Godhead; tad-vilakshanam-different from Him; kshara-rupam-the temporary form; katham-how?; syat-may be; iti-thus; ashankya-doubting; drishöantena-with an example; upapadayati-explains; eka-desheti-the verse beginnign with the words eka-desha; pradeshikasya-of one place; api-even; agneh-of a fire; dipadeh-beginning with a lamp; dahakasya-burning; api-also; tad-vilakshana-different from that; jyotsna-light; prabha-light; yatha-as; tat-prakasha-vistarah-the light spread all over; tatha-so; brahmanah-of the Supreme Personality of Godhead; shakti-krita-vistara-expanded potencies; idam-this; akhilam-netire; jagat-universe; iti-thus.

Shrila Shridhara Svami comments:

"Here someone may protest: `How is it possible that the temporary material world, which is the temporary form of the Supreme Personality of Godhead, be in any way different from the Supreme Personality of Godhead Himself?' Fearing that someone would protest in this way, in this verse the author gives an example to explain the truth. He says: `A lamp or other flame may stay in one place, and its energy, in the form of light, is spread in all directions. The light is, in one sense, certainly different from the fire itself. In this same way, the entire material world, which is manifested from the Supreme Lord's potency, is different from the Supreme Lord Himself'."

Text 9

prakritam anusaramah. nanu tarhi vyabharitve shukti-rajata-vad evastu. tatraha kva ca mrisha iti. kva ca shakty-adav eva pratitika-matra-sattakam rajatadikam mrisha. anyatra yatra ubhayam pratitim artha-kriya-karitvam yunakti bhajate. tatra na tatha mrisheti.

prakritam-the original topic; anusaramah-we now return; nanu-is it not so?; tarhi-then; vyabharitve-as a transformation; shukti-rajata-vat-like a seashell and silver; eva-indeed; astu-is; tatra-there; aha-said; kva ca mrisha iti-kva ca mrsa; kva ca-somewhere; shakty-adav-beginning with the potency; eva-indeed; pratitika-

matra-sattakam-the reality is accepted; rajatadikam-beginning with silver; mrisha-illusion; anyatra-in another place; yatra-where; ubhayam-both; pratitim-acceptance; artha-kriya-karitvam-doingthe meaning; yunakti-engages; bhajate-engages; tatra-there; na-not; tatha-so; mrisha-false; iti-thus.

Now we will return to the original topic of this discussion. Here someone may protest: "Is it not so that the material world is an illusion, like the illusion of silver than seems to glitter on a seashell?" To this protest the Shrimad-Bhagavatam replies with the words "kva ca mrisha" (from one point of view it is an illusion). Although the glittering on the seashell is not silver, it is not nothing. It is something else. Therefore it is not non-existent (mrisha).

Text 10

nanu kuöatamrikadishv artha-kriya-karitapi drishyate. ity ashankyahuh vyavahritaye iti. kraya-vikrayadi-lakshana-vyavaharayaiva vikalpo bhrama ishöah. na tu tat-tat-prasiddha-samyag-artha-kriya-karitayai. tad-danadau yatha-vat punya-phaladikam na bhavatiti.

nanu-is it not so?; kuöa-false; tamrika-made of copper; adishv-beginning with; artha-kriya-karita-having the meaning; api-also; drishyate-is seen; iti-thus; ashankya-fearing; ahuh-said; vyavahritaye-vtavahrtaye; iti-thus; kraya-vikrayadi-lakshana-characterized by buying and selling; vyavaharaya-for the ordinary activities; eva-indeed; vikalpah-mistake; bhrama-mistake; ishöah-desired; na-not; tu-but; tat-tat-prasiddha-samyag-artha-kriya-karitayai-for having the same meaning; tad-danadau-beginning with giving; yatha-vat-as; punya-of pious deeds; phala-results; adikambeginning with; na-not; bhavati-is; iti-thus.

Here someone may again protest: "The material world is unreal. As a less-valuable pot, not made of copper, is falsely claimed to be made of copper, so the material world is falsely claimed to be real." To this protest the Shrimad-Bhagavatam replies with the word "vyavahritaye" (in ordinary activities). This means that in the marketplace a merchant may misrepresent the nature of the pot, but that does not mean that the pot does not exist. Of course, the merchant will not gain the benefits of pious deeds by cheating in that way.

Text 11

tatha shunöhitaya prakhyapitam visha-granthy-adikam kritva shunöhi-jnanena bhakshitam api narogya-janakam. pratyuta marakam eveti. tasmāt tat-tat-prasiddha-samyag-artha-kriya-karitayaiva jagatah satyatvam angri-kriyate. ekangena sa kuöa-sarpadau bhayadi-rupa tv asty eveti. na tu tad-dhetoh.

tatha-so; shunöhitaya-sunti; prakhyapitam-called; visha-granthy-adikam-beginning with poison; kritva-purchasing; shunöhi-jnanena-without knowledge of sunti; bhakshitam-eaten; api-even; na-not; arogya-janakam-the cause of good health;. pratyuta-on the contrary; marakam-death; eva-indeed; iti-thus; tasmāt-therefore; tat-tat-prasiddha-samyag-artha-kriya-karitaya-for that reason; eva-indeed; jagatah-of the material eorld; satyatvam-reality; angri-kriyate-is accepted; ekangena-by one part; sa-that; kuöa-false; sarpa-snake; adau-beginning; bhaya-fear; adi-beginning; rupa-form; tv-indeed; asti-is; eva-indeed; iti-thus; na-not; tu-but; tad-dhetoh-the reason for that.

If by mistake one purchases the poison named sunöhi and then, not knowing its true nature eats that poison, one will not remain healthy. He will certainly die. therefore to be in illusion about the true nature of something does not mean that the thing in question ceases to exist or loses its actual identity. Therefore all the examples of mistaking one thing for another do not prove that the material world is not real. The material

world is certainly real. One example of this is the story of a person's becoming frightened by mistaking a rope for a snake. The explanations given above show that this example does not prove that the material world is not real.

Text 12

kim ca andha-paramparayeti sa ca kraya-vikrayadi-lakshana-vyavaharo 'pi. na tu yatharthatamrikasyeva tad-vyavahara-kushaleshv api. kintv andha-paramparayaiva.

kim ca-furthermore; andha-paramparayeti-by the word andha-paramparaya; sa-that; ca-and; kraya-vikrayadi-lakshana-the example of buying and selling; vyavaharah-material actions; 'pi-also; na-not; tu-but; yatharthatamrikasyeva-as; tad-vyavahara-those ordinary actions; kushaleshv-in auspiciousness; api-also; kintv-however; andha-paramparaya-by the blind parampara; eva-indeed.

Here the Supreme Personality of Godhead verse uses the word "andha-paramparaya" (the disciplic succession of blind teachers). Such persons cannot understand the examples of ordinary activities of the marketplace (vyavahritaye) such as the example of the copper pot. Therefore these persons are said to be blind.

Text 13

atas tatra tadiya-kushaleshv asiddhatvena vyavaharasyabhasa-matratvat tasmad anyatha□ nanumeyam. dhumabhase hi vahni-vyabharasyaucityam eveti bhavah. tad evam artha-kriya-karitvenasty evetarasya bhrama-vastu-vailakshanyat satyatvam iti vivarta-vadini niraste punar anashvara-vadi praty uttishohate.

atah-then; tatra-there; tadiya-kushaleshv-in these auspicious things; asiddhatvena-because of not being proven; vyavaharasya-of ordinary activities; abhasa-reflection; matratvat-only; tasmad-from that; anyatha-otherwise; na-not; anumeyam-to be understood; dhuma-of smoke; abhase-the shadow; hi-indeed; vahni-of fire; vyabharasya-of the transformation; aucityam-suitableness; eva-indeed; iti-thus; bhavah-the emaing; tat-that; evam-thus; artha-kriya-karitvena-by the proper meaning; asti-is; eva-indeed; itarasya-of another; bhrama-eror; vastu-thing; vailakshanyat-because of difference; satyatvam-reality; iti-thus; vivarta-vadini-the theory of transformation; niraste-refuted; punar-again; anashvara-vadi-the theory of eternity; prati-to; uttishohate-rises.

Therefore, one should not interpret these examples in any other way. The relationship between smoke and fire is that smoke is produced by fire. That is the proper understanding. In that was one should understand that the material world is real, for it was created by the Supreme Personality of Godhead. In this way the impersonalists' theory of transformation is rejected, and the truth, that the Supreme Personality of Godhead is eternal and unchanging, is established.

Text 14

nanu apama somam amrita abhuma. akshayyam ha vai caturmasya-yajinah sukritam bhavati iti shrutyaiva karma-phalasya nityatva-pratipadanam nashvaratvam na ghatata ity asankyahuh bhramayati iti.

nanu-is it not so; apama-we have drunk; somam-soma; amrita-immortal; abhuma-we became; akshayyam-immortality; ha-indeed; vai-indeed; caturmasya-yajinah-observifn Caturmasya; sukritam-piety;

bhavati-attain; iti-thus; shrutya-by teh Sruti-sastra; eva-indeed; karma-phalasya-the result of pious deeds; nityatva-eternality; pratipadanan-from the proof; nashvaratvam-temporariness; na-not; ghatata-is; iti-thus; asankya-fearing; ahuh-they say; bhramayati iti-the word "bhramayati".

Here someone may protest: "the Shruti-shastras (Rig Veda 8.48.3) declare:

"We have drunk soma, and now we are immortal. By observing Caturmasya we attained eternal piety.

In this way the Shruti-shastras affirm that material pious deeds bring results that are eternal. The results they bring are not temporary."

Fearing that someone would protest in this way, the Shrimad-Bhagavatam verse replies with the word "bhramayati" (such persons are bewildered).

Text 15

he bhagavan te tava bharati uru-vrittibhir bahvibhir gauna-lakshanadibhir vrittibhih. uktha-jadan. ukthani yajne sasyante. tatra jadah karma-shraddha-bharakranta-manda-mataya ity arthah. tan bhramayati.

he-O; bhagavan-Supreme Personality of Godhead; te-of You; tava-of You; bharati-words; uru-vrittibhih-with great actions; bahvibhih-with many; gauna-lakshanadibhih-direct and indirect; vrittibhih-with actions; uktha-jadan-uktha-jadan; ukthani-Vedic hymns; yajne-in yajna; sasyante-recited; tatra-there; jadah-dull; karma-in fruitive actions; shraddha-faith; bhara-great; akranta-overcome; manda-slow; mataya-intelligence; iti-thus; arthah-the meaning; tan-them; bhramayati-bewilders

Here the words "te bharati uru-vrittibhir uktha-jadan bhramayati" mean "O Supreme Personality of Godhead, filled with many direct and indirect meanings, Your words bewilder the persons who have become feeble-minded by their great faith in the fruitive actions described in the Vedas."

Text 16

ayam bhavah. na hi vedah karma-phalam nityam abhipraiti. kinto lakshanaya prasastya-matram. anyesham vakyanam vidhy eka-vakyatvena vidhav eva tatparyat. anyatha vakya-bheda-prasangah. tad yatha iha karma-jito lokah kshiyate. evam evamutra punya-jito lokah kshiyate iti nyayopabrimhita-shruty-antara-vibodhash ca.

ayam-this; bhavah-the meaning; na-not; hi-indeed; vedah-the Veda; karma-phalam-the fruits of action; nityam-always; abhipraiti-intends; kintah-however; lakshanaya-with meaning; prasastya-matram-only praise; anyesham-of others; vakyanam-words; vidhi-please know; eka-vakyatvena-with one statement; vidhav-in the rule; eva-indeed; tatparyat-from the meaning; anyatha-otherwise; vakya-bheda-prasangah-difference of statements; tat-that; yatha-as; iha-here; karma-jitah-conquered by karma; lokah-the world; kshiyate-is destroyed; evam-thus; eva-indeed; amutra-in the next life; punya-jitah-conquered by pious deeds; lokah-the world; kshiyate-is destroyed; iti -thus; nyaya-by an example; upabrimhita-corroborated; shruti-Sruti; antara-another; vibodhash-knowleedge; ca-also.

Here is the meaning: The Vedas do not always praise the results attained by fruitive activities. Sometimes the rules and regulations for fruitive activities are described, and sometimes the results of fruitive activities are criticized. For example, in the Chandogya Upanishad (8.1.6) it is said:

"By performing fruitive deeds one may enter the higher material worlds, but then again he must also fall from those worlds. By performing pious deeds one may, in the next life, enter the higher material worlds, but then again he must also fall from those worlds."

Text 17

atah karma-jadanam idam bhrama-matram. jagat tu satyam api parinama-dharmatvena nashvaram eveti. tad uktam bhattachenaiva athavetihasa-purana-pramanyat shrishöi-pralayav apishyate iti.

atah-then; karma-jadanam-dulled by karma; idam-this; bhrama-matram-only an illusion; jagat-universe; tu-but; satyam-real; api-also; parinama-dharmatvena-with the nature of transformation; nashvaram-temporary; eva-indeed; iti-thus; tat-that; uktam-said; bhaööena-by Shri Kumarila Bhatta; eva-indeed; athava-or; itihasa-purana-pramanyat-by the evidence of the Puranas and Itihasas; shrishöi-pralayau-creation and destruction; api-also; ishyate-is manifested; iti-thus.

In this way persons whose intelligence has become dulled by fruitive activities are bewildered. The truth is that the material world is real, although, because it is always in flux, it is considered temporary. This is confirmed by the following words of Shri Kumarika Bhaööa:

"According to the Puranas and Itihasas, the material universes are again and again created and destroyed."

Text 18

athava nabhedam sadhayama ity adikam ashankya prasiddhasya satta-trayasya mitho vailakshanyad abhedam pariharanti. kva ca ghaöadau artha-kriya-kariny api vyabhicarati satteti sheshah. vastv antarasyartha-kriya-karitayam asmarthyat deshantare svayam avidyamanatvat kalantare tirobhavitvac ca.

athava-or; na-not; abhedam-non-different; sadhayama-we explain; iti-thus; adikam-beginning; ashankya-fearing; prasiddhasya-established; satta-existence; trayasya-three; mithah-mutual; vailakshanyat-because of being different; abhedam-not different; pariharanti-refutes; kva ca-somewhere; ghaöadau-beginning with a pot; artha-kriya-karini-for the meaning of the words; api-also; vyabhicarati-is transformed; satta-existence; iti-thus; sheshah-then remainder; vastv-thing; antarasya-of another; artha-kriya-karitayam-in the meaning of the words; asmarthyat-because of ability; deshantare-in another place; svayam-personally; avidyamanatvat-because of not being; kalantare-in another time; tirobhavitvac-because of disappearance; ca-also.

Here someone may protest: "Therefore we say that the material world is not different from the Supreme". Fearing that someone might make this claim, this verse of Shrimad-Bhagavatam affirms that the three existences (the Supreme Personality of Godhead, the individual spirit souls, and the external material energy) are different from each other. In this way the idea that they are not different is refuted. This is affirmed here by the words "kva ca vyabhicarati", which mean that a clay pot or other material object is limited in its existence. Thus the clay pot may exist in one place, but it does not exist in all places. It may exist at one point in time, but in another point in time it will have vanished.

Text 19

kva ca shukti-rajatadau tatrapi tadanam api mrisha. artha-kriya-karitvabhavat. ya tubhaya-yuk ubhayatra ghaöadi-sattayam shukti-rajatadi-sattayam yug yogo yasyah. sa sa labdha-pada bhavatity arthah.

kva ca-somewhere; shukti-rajatadau-beginning with a seashell and silver; tatrapī-still; tadanim-then; api-also; mrisha-false; artha-kriya-karitva-the meaning of words; abhavat-because of the absence; ya-who; tu-but; ubhaya-yuk-with both; ubhayatra-in both places; ghaṇḍi-beginning with pots; sattayam-in existence; shukti-rajatadi-sattayam-the existence of things that begin with the silver of seashells; yug-ehdowed; yogah-endowed; yasyah-of which; sa-that; sa-that; labdha-obtained; pada-condition; bhavati-is; iti-thus; arthah-the meaning.

In addition to these things, there are things that are actually illusions (mrisha). An example of an illusion is the silver that seems to exist on the surface of a seashell. In this way the material world consists of both things (ubhaya-yuk): 1. realities, such as the clay pot and other like things, and 2. illusions, such as the silver that seems to exist on the surface of a seashell.

Text 20

sa parama-karana-satta na tatha kintu sarvatra sarvadapi tat-tad-upadhy-anurupa-sarvartha-kriyady-adhishṭhāna-rupety arthah. tasmad artha-kriya-karitvena satyam api parinatatvena ghaṇḍi nashvaram eva jagat. na pratiti-matra-sattakam. na canashvara-sattakam iti paraspara-vailakshanya-darshanat katham ekam anyad bhavitum arhatiti bhavah.

sa-that; parama-karana-satta-the existence of the supreme cause; na-not; tatha-so; kintu-however; sarvatra-everywhere; api-also; sarvada-always; api-also; tat-tad-upadhy-anurupa-sarvartha-kriyady-adhishṭhāna-rupa-the form of the resting place of the various manifestations; iti-thus; arthah-the meaning; tasmad-from that; artha-kriya-karitvena-by the meaning of words; satyam-truth; api-also; parinatatvena-by being transformed; ghaṇḍi-like a pot; nashvaram-temporary; eva-indeed; jagat-the material universe; na-not; pratiti-matra-sattakam-existence that depends only on belief; na-not; ca-and; anasvara-temporary; sattakam-existence; iti-thus; paraspara-mutual; vailakshanya-difference; darshanat-because of the revelation; katham-how?; ekam-one; anyat-another; bhavitum-to be; arhati-is able; iti-thus; bhavah-the meaning.

However, the prime cause of all causes is not like these two (the limited realities and the illusions), for the prime cause exists always and everywhere. Therefore 1. the material world, like the clay pot described before, is considered temporary because it is always in flux, 2. various illusions exist only because people mistakenly believe them, and 3. the prime cause is eternal and unchanging. How is it possible to say that these three are identical and not at all different from each other?

Text 21

kuṇḍa-tamrikatvam ashankyaha vyavahritaye iti. vikalpyate anyatraropya iti vikalpah. svatah-siddhas tamrikadir arthah. sa eva vyavahritaye ishita.

kuṇḍa-tamrikatvam-the false copper pot; ashankya-fearing; aha-said; vyavahritaye-vyavahritaye; iti-thus; vikalpyate-is imagined; anyatra-in another place; aropya-aropya; iti-thus; vikalpah-imagined; svatah-siddhas-self-sufficient; tamrikadih-beginning with the copper pot; arthah-the meaning; sa-that; eva-indeed; vyavahritaye-vyavahritaye; ishita-is given.

Fearing that someone may bring up the example of the pretended copper pot, the Shrimad-Bhagavatam speaks the word "vyavahritaye". Here the word "vikalpah" means "imagining the qualities of one thing to be

present in another". In this way the word "vyavahritaye" is used.

Text 22

ayam arthah. atra kuöa-tamrikena yam vyavaharam manyase. so 'pi na tena sidhyati. kim tarhi satyatamrikenaiva. arthantaram vyavahartur hridi tasyaiva pratyakshatvat. kuöatamrikam atropalakshanam eva. kvacit tam vinapi tava grihe tamriko datta iti pashcad datavya iti va chala-prayoge smaryam.anenapi tena tatha vyavahara-siddhah.

ayam-this; arthah-the meaning; atra-here; kuöa-tamrikena-in the pretended copper pot; yam-which; vyavaharam-ordinary activity; manyase-you think; sah-that; api-also; na-not; tena-by that; sidhyati-is completed; kim-what?; tarhi-then; satyatamrikena-with a genuine copper pot; eva-indeed; arthantaram-another meaning; vyavahartuh-of the merchant; hridi-in the heart; tasya-of him; eva-indeed; pratyakshatvat-because of being present before the senses; kuöatamrikam-a false copper pot; atra-here; upalakshanam-implication; eva-indeed; kvacit-in one place; tam-that; vina-without; api-also; tava-of you; grihe-in the home; tamrikah-copper; datta-given; iti-thus; pashcat-after; datavya-to be given; iti-thus; va-or; chala-prayoge-in cheating; smaryam-to be remem,bered;.anena-by that api-also; tena-by that; tatha-so; vyavahara-siddhah-ordinary activity.

Here is the meaning. If the merchant thinks a false-copper pot is truly made of copper and he has not the slightest inkling that the pot is not genuine copper, and he thinks that the customer has taken home a genuine copper pot, then the merchant has not cheated the customer. The merchant must be aware that he is cheating for there to be a crime on his part.

Text 23

tasmad vyavahara-rupapy artha-kriya-karita tasyaiva bhavatiti sa satya eva. anyatha satyasya tamrikasyabhava shatam apy andhanam na pashyatiti nyayena kuöa-tamrika-paramparayapi vyavaharo 'pi na sidhyed ity ahuh andha-paramparayeti. andha-parampara-doshat sa eva vyavahritaya isita ity anvayah. yathandha-paramparaya vyavaharo na sidhyet. tatha kuöa-tamrika-paramparayapity arthah.

tasmat-therefore; vyavahara-rupa-ordinary activities; api-also; artha-kriya-karita-the meaning fo the words; tasya-of that; eva-indeed; bhavati-is; iti-thus; sa-that; satya-true; eva-indeed; anyatha-otherwise; satyasya-of true; tamrikasya-copper; abhave-in the absence; shatam-a hundred; api-even; andhanam-of blind men; na-not; pashyati-see; iti-thus; nyayena-by the example; kuöa-tamrika-of false copper; paramparaya-by the disciplic succession; api-also; vyavaharah-ordinary activity; api-also; na-not; sidhyet-becomes completed; iti-thus; ahuh-sadi; andha-paramparaya iti-the word "andha-paramparaya"; andha-parampara-doshat-because of the defect of the andha-parampara; sa-that; eva-indeed; vyavahritaya-vyavahrtaye; isita-is attained; iti-thus; anvayah-the meaning; yatha-as; andha-paramparaya-by the andha-parampara; vyavaharah-oerinary activity; na-not; sidhyet-becomes completed; tatha-so; kuöa-tamrika-the false copper pot; paramparaya-by the andha-parampara; iti-thus; arthah-the meaning.

Even a hundred blind men cannot see whether a pot is genuine copper or not. That is why the word "andha-paramparaya" (the disciplic succession of blind men) is used here. In this way this verse describes the andha-parampara's lack of ability to function in even ordinary activities (vyavahritaye). As the andha-parampara is useless in performing regular activities, so the kuöa-tamrika-parampara (disciplic succession of cheaters) is also useless. That is the meaning.

ittham eva vijnana-vado 'pi nirakritah. shankara-sharirake 'pi. anaditve 'py andha-parampara-nyayenapratishōhav anavastha-vyavahara-vilopini syan nabhipraya-siddhir ity uktva etad uktam bhavati. yathedam suvarnam kena kritam iti prasne kashcid aha anenandheneti. anena katham paricitam iti punar aha tenandhena paricayitam. tena ca katham ity aha kenapy aparenandhenety anda-paramparayapi na siddhyed vyavaharah. kintu tatrandha-paramparayam yady eko 'pi cakshushmata sarvadi-pravartako bhavati. tadaiva sidhyati. yatha ca tatra sarveshv api cakshushmata eva vyavahara-sadhakatvam. tatha kasmimsh cit-tamrike prathamam satye saty eva vyavaharah sidhyati. tatra ca satyasyaiva vyavahara-sadhakatvam. tad-anusandhanenaiva tatra pravrittesh cakshushmata iva pravartakatvat tatash ca kashcana tamrikah satya iti sthite. yatra tad-vyavahara-kushalaih parikshaya satyatavagamyate. sa eva kuōa-tamrike 'py aropyamanah satyo bhavet. tad evam artha-kriya-karitvena tasya satyatve tad-upalakshitam vishvam eva bhrama-vastu-vilakshanam satyam iti siddham. paramatmana evavayavitva-vyavahara-sadhakatvena sadhitatvad yuktam eva tat.

ittham-thus; eva-indeed; vijnana-vadah-the theory of the jnani philosophers; 'pi-also; nirakritah-refuted; shankara-of Sankaracarya; sharirake-in the commentary on Vedanta-sutra; 'pi-even; anaditve-without beginning; 'pi-even; andha-parampara-nyayena-by the example of the blind parampara; apratishōhau-in non-establishment; anavastha-not the situation; vyavahara-action; vilopini-without; syan-is; na-not; abhipraya-understanding; siddhih-attainment; iti-thus; uktva-the meaning; etad-this; uktam-said; bhavati-is; yatha-as; idam-this; suvarnam-gold; kena-by whom; kritam-purchased; iti-thus; prasne-in the question; kashcit-someone; aha-said; anena-by him; andhena- a blind man; iti-thus; anena-by him; katham-how?; paricitam-selected; iti-thus; punar-again; aha-said; tena-by him; andhena-the blind man; paricayitam-understood; tena-by him; ca-and; katham-how?; iti-thus; aha-said; kenapi-by someone; aparena-by another; andhena-by a blind man; iti-thus; anda-paramparaya-by the parampara of blind men; api-also; na-not; siddhyet-attained; vyavaharah-the activity; kintu-however; tatra-there; andha-paramparayam-in the andha-parampara; yadi-is; ekah-one; 'pi-even; caksusmata-having eyes; sarva-all; adi-beginning; pravartakah-the prompter; bhavati-is; tada-then; eva-indeed; sidhyati-is attained; yatha-as; ca-and; tatra-there; sarveshv-in all; api-also; caksusmata-having eyes; eva-indeed; vyavahara-sadhakatvam-the state of engaging in the activity; tatha-so; kasmimh-in what?; cit-tamrike-in the real copper pot; prathamam-ifrst; satye-truth; sati-being so; eva-indeed; vyavaharah-action; sidhyati-is perfected; tatra-there; ca-and; satyasya-of the truth; eva-indeed; vyavahara-sadhakatvam-the state of being qualified to perform the action; tad-anusandhanena-by pursuing that action; eva-indeed; tatra-there; pravritteh-of the action; caksusmata-having eyes; iva-like; pravartakatvat-because of inspiring; tatra-then; ca-and; kashcana-someone; tamrikah-copper; satya-true; iti-thus; sthite-situated; yatra-where; tad-vyavahara-kushalaih-with auspicious in that action; parikshaya-by examination; satyata-genuineness; avagamyate-is understood; sa-that; eva-indeed; kuōa-tamrike-true copper; 'pi-also; aropyamanah-falsely understanding; satyah-truth; bhavet-is; tat-that; evam-thus; artha-kriya-karitvena-the meaning of the words; tasya-of that; satyatve-in genuineness; tat-that; upalakshitam-understood; vishvam-matwerial universe; eva-indeed; bhrama-vastu-vilakshanam-different from an illusion; satyam-truth; iti-thus; siddham-proved; paramatmana-by the Supersoul; eva-indeed; avayavitva-the whole; vyavahara-activity; sadhakatvena-because of aspiring; sadhitatvat-because of being attained; yuktam-proper; eva-indeed; tat-that.

In this way the theory of the impersonalists is refuted. In Shankaracarya's Vedanta-commentary is found the following story, which shows the faults of the andha-parampara. There a question was asked: "Why bought this gold?" The answer was given: "A blind man bought it." then the question was asked: "Who determined that it was genuine gold?" The answer was given: "The blind man determined it." Then the question was asked: "How was he able to know that the gold was genuine?" The answer was given: "Another blind man told him." From this it may be seen that even a host of blind men, and andha-parampara (a disciplic

succession of blind men) cannot understand even ordinary material things. A host of blind man cannot see the truth, but one person who is not blind, who has eyes, can see everything. A person who has eyes can discriminate between a genuine copper pot and an imitation. This example confirms the truth that the material world is real, and is not an illusion.

Text 25

tatha ca brahmadibhih stutam satyasya yonim iti. tat satyam ity acakshate iti shrutish ca.

tatha-so; ca-and; brahmadibhih-beginning with Brahma; stutam-prayer; satyasya yonim iti-Shrimad-Bhagavatam 10.2.26; tat satyam ity acakshate iti shrutih-tTaittiriya Upanisad 2.6; ca-also.

That the material world is real is also confirmed by the following prayer of Brahma and the demigods (Shrimad-Bhagavatam 10.2.26):

"O Lord, You are the active principle, the real truth, in all ingredients of creation."*

This is also confirmed by the following words of the Taittiriya Upanishad (2.6):

"Then He saw that the material world was real."

Text 26

shishöam anyat samanam. evam jagatah satyatvam angi-kritam. tac ca nashvaram iti. tatra nashvaratvam natyantikam. kintv avyaktataya sthiter adrishyata-matram eva, sat-karyata-sampratipatteh yad bhutam bhavac ca bhavishyac ca ity adi shruteh.

shishöam-remainign; anyat-other; samanam-the same; evam-thus; jagatah-of the material world; satyatvam-reality; angi-kritam-accepted; tac-that; ca-and; nashvaram-temporary; iti-thus; tatra-there; nashvaratvam-temporariness; na-not; atyantikam-great; kintv-however; avyaktataya-by the state of being unmanifested; sthiteh-of the situation; adrishyata-matram-simply because of being invisible; eva,-indeed; sat-karyata-sampratipatteh-because of the proof of bheing real; yat-what; bhutam-was; bhavac-is; ca-and; bhavishyac-will be; ca-and; iti-thus; adi-beginning; shruteh-from the Sruti-sastra.

The remainder of the previously quoted Shrimad-Bhagavatam verse is like what has already been explained. In this way it is shown that the material world, although temporary, is certainly real. Even the temporary nature of the material world is only true in a certain sense, for the material world always exists. It is temporary in the sense that it is sometimes visible and sometimes invisible, although it always exists. The fact that the material world is real is also affirmed by the following words of Brihad-aranyaka Upanishad (3.8.3):

"The material world is, always was, and always will be."

Anuccheda 71

Text 1

ata eva shuktitve rajatatvam iva tasyavyakta-rupatve jagattvam asan na bhavati. patavac ceti nyayena jagad eva hi sukshmatapannam avyaktam iti drishyatvena bhranti-rajata-kaksham api jagat-tad-vilakshana-

sattakam tathatma-vada-parinatatvabhavena naikavastha-sattakam ity evam artha-siddhaye tad-anantaram evahuh

ata eva-therefore; shuktitve-the state of being a seashell; rajatatvam-the state of being silver; iva-like; tasya-of that; avyakta-unmanifested; rupatve-in the form; jagattvam-the state of being the universe; asan-unreal; na-not; bhavati-is; paöavac ca-Shri Vedanta-sutra 2.1.19; iti-thus; nyayena-by the example; jagat-the universe; eva-indeed; hi-indeed; sukshmata-subtlety; apannam-attained; avyaktam-unmanifested; iti-thus; drishyatvena-by being visible; bhranti-rajata-kaksham-the mistake of thinking to be silver; api-also; jagat-the material world; tad-vilakshana-different from that; sattakam-existence; tathatma-vada-parinatatva-the theory of transformation; abhavena-because of the non-existence; na-not; aikavastha-sattakam-oneness; iti-thus; evam-thus; artha-siddhaye-for understanding the meaning; tad-anantaram-after that; eva-indeed; ahuh-they said.

Another argument of the impersonalists is that the material world is unreal because it is like the silver mistakenly thought to be present in the silverlike glittering on a seashell's surface. This argument cannot be accepted. A very different example is given in the Vedanta-sutra (2.1.19):

"The material world is like a cloth, its threads woven on the Supreme Personality of Godhead."

When the material world enters a subtle state of existence, it is said to be unmanifested. At that time, however, it does not cease to exist and become an illusion like the silver imagined to glitter on a seashell's surface. Rather, the material world becomes transformed. The material world, after all, does not have only one state of existence. The following explanation is given in Shrimad-Bhagavatam (10.87.37):

Text 2

na yad idam agra asa na bhavishyad ato nidhanad
anumitam antara tvayi vibhati mrishaika-rase
ata upamiyate dravina-jati-vikalpathair
vitatha-mano-vilasam ritam ity avayanty abudhah

na-not; yat-what; idam-this; agra-before; asa-was; na-not; bhavishyat-will be; atah-then; nidhanat-destruction; anu-after; mitam-considered; antara-within; tvayi-You; vibhati-is manifested; mrisha-false; eka-rase-in one mellow; ata-then; upamiyate-is considered; dravina-jati-vikalpathaih-with various material transformations; vitatha-mano-vilasam-an imagination; ritam-without; iti-thus; avayanti-think; abudhah-fools.

"The cosmic manifestation, because of the flickering nature of its impermanent existence, appears to less-intelligent men to be false."*

Text 3

yad yadi idam vishvam agre shrishöeh purvam nasa nasid tada na bhavishyann abhavishyad eva. ad-agamabhava arshah. akasha-kusumam iveti bhavah. shrutayash casid eveti vadanti sad eva saumyedam agra asit. atma va idam agra asit ity adyah.

yat-yat; yadi-if; idam-this; vishvam-universe; agre-before; shrishöeh-created; purvam-before; na-not; asa-was; na-not; asit-was; tada-then; na-not; bhavishyann-will be; abhavishyat-would be; eva-indeed; ad-agamabhava-the affix aö; arshah-from the sages; akasha-in the sky; kusumam-flower; iva-like; iti-thus;

bhavah-the meaning; shrutayah-the Vedas; ca-and; asit-was; eva-indeed; iti-thus; vadanti-say; sat-real; eva-indeed; saumya-O gentle one; idam-this; agra-before; asit-was; atma-self; va-indeed; idam-this; agra-before; asit-was; iti-thus; adyah-beginning.

Here the word "yat" means "if", "idam" means "the material universe", "agre" means "before the material universe was created", "na asa" means "was not", and "na bhavishyat" means "would not be". Here the absence of the prefix "a" in the word that should be "abhavishyat" is an example of the poetic license of the sages. Here the impersonalists claim that the material world is like a flower imagined to float in the sky. That the material world is real is confirmed by the following words of Chandogya Upanishad (6.2.1):

"O gentle one, before the material world was manifested, the Supreme Personality of Godhead existed."

This is also confirmed by the following words of Brihad-aranyaka Upanishad (1.4.1):

"Before the material world was manifested, the Supreme Personality of Godhead existed."

Text 4

tad evam sukshmataya tattvad atmyena sthitam karanavastham idam jagat vishritataya karyavastham bhavati. ato yan-nidhanan nasha-matrad dheto shuktau rajatam iva tvayi tad idam antara shrishöi-madhya eva. na tv agre cante ca vibhatity anumitam tan mrisheti pramana-siddham na bhavaty arthah.

tat-that; evam-thus; sukshmataya-subtly; tattvat-from the truth; atmyena-as created by the Supreme Personality of Godhead; sthitam-situated; karanavastham-as thw cause; idam-this; jagat-universe; vishritataya-manifested; karyavastham-as the effect; bhavati-is; atah-then; yan-nidhanan-from the destruction ofwhich; nasha-matrat-from the destruction; dheto-from the cause; shuktau-in a seashell; rajatam-silver; iva-like; tvayi-in You; tat-that; idam-that; antara-within; shrishöi-madhya-in the creation; eva-indeed; na-not; tv-but; agre-in the beginning; ca-and; ante-in the end; ca-and; vibhati-is manifested; iti-thus; anumitam-considered; tan-that; mrisha-false; iti-thus; pramana-siddham-proved by the evidence; na-not; bhavati-is; iti-thus; arthah-the meaning.

Because the effect is also present within its cause, the material world, in its subtle form, is present in the Supreme Personality of Godhead before the time of material creation. Here the verse says, "O Lord, the idea that because at a certain point in time the material universe is destroyed, therefore the material world is unreal, like the silver imagined to exist on the glittering surface of a seashell, and the idea that although for a certain time the material universe is manifested within You, it does not exist before or after that manifestation, and therefore it is unreal, are conclusions not supported by the evidence of the scriptures."

Text 5

tatra hetum aha eka-rase iti. anubhavantaravishayananda-svada iti. yasminn anubhute sati vishayantara-sphurtir na sambhavati. tasmims tvayi shukty-adi-nikrishöa-vastuniva vishayaropah katham syad ity arthah.

tatra-there; hetum-the reason; aha-said; eka-rase-eka-rase; iti-thus; anubhava-experience; antara-within; vishaya-the range of perception; ananda-bliss; svada-tasting; iti-thus; yasminn-in which; anubhute-perceived; sati-being so; vishayantara-sphurtih-manifested within the range of perception; na-not; sambhavati-is born; tasmimh-in that; tvayi-in You; shukty-adi-nikrishöa-vastuni- the seashell and other things; iva-like; vishaya-in the field of perception; aropah-an artificial imposition; katham-how?; syat-may be; iti-thus; arthah-the

meaning.

The reason for this is given in the word "eka-rase", which means "in the Supreme Personality of Godhead, who always experiences transcendental bliss". Therefore the verse declares: "the material universe rests within You, O Supreme Personality of Godhead". How, then, is it possible that the material world is unreal, like the silver mistakenly thought to exist in the glittering surface of a seashell?

Text 6

dadhati sakrin manas tvayi ya atmani nitya-sukhe na punar upasate purusha-sara-haravasathan ity
asmakam evokteh.

dadhati sakrin manas tvayi ya atmani nitya-sukhe na punar upasate purusha-sara-haravasathan iti-
Shrimad-Bhagavatam 10.87.35; asmakam-of us; eva-indeed; ukteh-from the words.

Here the Personified Vedas hint: We have already said (Shrimad-Bhagavatam 10.87.35):

"A Krishna conscious being becomes disinterested in family life or opulent living conditions."*

Text 7

ato 'cintya-shaktya svarupad acyutasyaiva tava parinama-svikarena dravina-jatinam dravya-matranam mril-
lohadinam vikalpa bheda ghaöa-kundaladayas tesham panthano margah prakaras tair evasmabhir upamiyate.
na tu kutrapi bhrama-rajatadibhih.

atah-then; 'cintya-shaktya-with inconceivable potency; svarupat-from His own form; acyutasya-of the
infallible Supreme Personality of Godhead; eva-indeed; tava-of You; parinama-transformation; svikarena-by
accepting; dravina-jatinam-of material things; dravya-matranam-of material things; mril-lohadinam-made of
clay, iron, etc.; vikalpa-imagination; bheda-different; ghaöa-kundaladayah-clay pots, earrings, and other like
things; tesham-of them; panthanah-path; margah-path; prakarah-specific; taih-by them; eva-indeed;
asmabhih-by us; upamiyate-is considered; na-not; tu-but; kutrapi-somewhere; bhrama-mistake; rajatadibhih-
beginning weith silver.

Here the Personified Vedas say: "Therefore we think that by the Supreme Lord's inconceivable potency the
various ingredients, like iron and earth, are transformed into the various objects of this world, like earrings and
clay pots. Therefore these objects are not illusions. They are not like the silver mistakenly thought to exist on
the glittering surface of a seashell."

Text 8

yasmad evam tasmad vitatha mano-vilasa yatra tadrisham eva ritam tad-rupam brahmaivedam jagad ity
abudha evavayanti manyante. tasya tad-adhishöhanatvasambhavad iti bhavah. rita-shabda-prayogas tatra
mithya-sambandha-rahitya-vyanjanartham eva krita iti jneyam.

yasmat-from which; evam-in this way; tasmad-from that; vitatha-false; mano-vilasa-imagination of the
mind; yatra-where; tadrisham-like that; eva-indeed; ritam-without; tad-rupam-that form; brahma-the Supreme

Personality of Godhead; eva-indeed; idam-this; jagat-universe; iti-thus; abudha-fools; eva-indeed; avayanti-think; manyante-think; tasya-of that; tad-adhishöhanatva-the state of being the creator; asambhavat-because of the impossibility; iti-thus; bhavah-the meaning; rita-shabda-prayogah-the use of the word "rita; tatra-there; mithya-false; sambandha-relation; rahitya-being without; vyanjana-manifestation; artham-for the purpose; eva-indeed; krita-done; iti-thus; jneyam-to be understood.

Here the verse says: "Fools think that the material world is an imagination, the playing of the mind, and the material world is actually the Supreme itself. This cannot be true." Here the word "ritam" means "it is not unreal".

Text 9

atra sat-karya-vadinam ayam abhiprayah mrit-pindadi-karakair yo ghaöab utpadyate. sa sann asan va. adye pishöa-peshanam. dvitiye kriyaya karakaish ca tat-sambandhasya kha-pushpadharana-vada-sambhavat tena ca tesham anyathatvat katham tat-siddhir iti dik.

atra-here; sat-karya-vadinam-of they who say the material world is real; ayam-this; abhiprayah-the undertsanding; mrit-pindadi-beginning with balls of clay; karakaih-doing; yah-which; ghaöab-pot; utpadyate-is manifested; sa-that; sann-being so; asan-that; va-or; adye-in the beginning; pishöa-peshanam-useless labor; dvitiye-in the second; kriyaya-of action; karakaih-by the doer; ca-also; tat-sambandhasya-in relation to that; kha-in the sky; pushpa-flower; dharana-holding; vada-words; sambhavat-from the manifestation; tena-by that; ca-and; tesham-of them; anyathatvat-because of being different; katham-how; tat-siddhih-the proof of that; iti-thus; dik-the direction.

They who affirm that the material world is real say that as balls of clay are fashioned into clay pots, so the things of this material world are fashioned from the material elements. Thus there are two views: 1. that the material world is real, and 2. that the material world is not real. There is no need to elaborately discuss the first view. The second view affirms that actions, persons who perform actions, and what results from the actions are all unreal, like a flower imagined to float in the sky. How can anyone present any evidence to prove such a foolish idea? The preceding is thus the general idea of this verse.

Text 10

tasman na prakaöam eva san na catyantam asat. kintv avyaktataya mrit-pinde eva sthito 'sau yatha karaka-tan-nishpanna-kriya-yogena vyajyate. tatha parama-karane tvayi sthitam vishvam tvat-svabhavika-shakti-tan-nishpanna-kriya-yogeneti.

tasman-therefore; na-not; prakaöam-manifested; eva-indeed; san-real so; na-not; ca-and; atyantam-great; asat-unreal; kintv-however; avyaktataya-as unmanifested; mrit-pinde-a ball of clay; eva-indeed; sthitah-situated; 'sau-that; yatha-as; karaka-the doer; tan-nishpanna-kriya-yogena-connected with the action; vyajyate-is manifested; tatha-so; parama-karane-in the prime cause of all causes; tvayi-in You; sthitam-situated; vishvam-the material world; tvat-svabhavika-shakti-by Your personal potency; tan-nishpanna-kriya-yogena-in connection with the activity; iti-thus.

When it is not openly manifested, the material world does not cease to exist. Rather, it exists in an unmanifested state. In that state it is like the shapeless balls of clay that a craftsman may later shape into pots and other objects. It is in this sense that the Personified Vedas say here: "O Lord, Your personal potency

has created this material world."

Text 11

atra sva-vedantitva-prakhyapakanam apy anyatha-mananam vedanta-viruddham eva. mana eva bhuta-karyam iti hi tatra prasiddham yukti-viruddham ca. mano-'hankaradinam manah-kalpitatvasambhavad. tatha hi sati veda-viruddho 'nishvara-vadash ca prasajyeta. sa ca ninditah padme

atra-here; sva-vedantitva-prakhyapakanam-of the proponents of Vedanta; api-also; anyatha-mananam-thinking in a different way; vedanta-viruddham-contradicted by Vedanta; eva-indeed; mana-mind; eva-indeed; bhuta-karyam-the action of the elements; iti-thus; hi-indeed; tatra-there; prasiddham-proved; yukti-viruddham-contradicted by logic; ca-also; mano-'hankaradinam-beginning with mind and false ego; manah-mind; kalpitatva-imagination; asambhavad-because of not being so; tatha-so; hi-indeed; sati-being so; veda-viruddhah-contradicted by Vedanta; 'nishvara-vadah-the theory of atheism; ca-also; prasajyeta-is manifested; sa-that; ca-and; ninditah-criticized; padme-in the Padma Purana.

They who think otherwise, that the material world is not real, and who call themselves "Vedantists", embrace a view that is actually refuted by the words of the Vedanta-sutra. Their idea, that the material world is an imagination created by the mind, is also refuted by logic, for it is not logical to assume that the mind itself, along with false ego and the other elements, are an imagination of the mind. This being so, the theory of atheism, that there is no God, is also rejected by the Vedanta-sutra. This theory is also criticized by these words of Padma Purana:

Text 12

shrutayah smritayah caiva
yuktayah ceshvaram param
vadanti tad-viruddham yo
vadet tasman na cadhamah. iti.

shrutayah-the Srutis; smritayah-the Smritis; ca-and; eva-indeed; yuktayah-logic; ca-also; ishvaram-God; param-the Supreme; vadanti-say; tad-viruddham-refuting that; yah-who; vadet-speaks; tasman-therefore; na-not; ca-and; adhamah-the lowest; iti-thus.

"The Shrutis and Smritis all affirm that the Supreme Personality of Godhead certainly exists. Anyone who tries to refute the existence of God is lowest of the low."

Text 13

asatyam apratishöham te
jagad ahur anishvaram
aparaspara-sambhutam
kim anyat kama-haitukam

asatyam-unreal; apratishöham-without foundation; te-they; jagat-the cosmic manifestation; ahuh-is said; anishvaram-with no controller; aparaspara-by mutual lust; sambhutam-caused; kim anyat-there is no other cause; kama-haitukam-it is due to lust only.

The view of the atheists is also described in these words of Bhagavad-gita (16.8):

"They say that this world is unreal, that there is no foundation, and that there is no God in control. It is produced of sex desire, and has no cause other than lust."*

Text 14

iti shri-gitopanishad-adi-drishöyaivanishvara-vadina eva vyacakshate. asatyam mithya-bhutam satyasatyabhyam anirvacaniyatvenapratishtöham nirdesha-shunyam sthanau purushatva-vat brahmanishvaratvasyajnana-matra-kalpitatvad ishvarabhimani tatra kashcin nastity anishvaram eva jagat aparaspara-sambhutam anady-ajnana-parasparasambhutam. aparasparah kriya-satatye. atah kama-haitukam manah-sankalpa-matra-jatam svapna-vad ity arthah.

iti-thus; shri-gitopanishad-of Shri Bhagavad-gita; adi-beginning; drishöya-by the view; eva-indeed; anishvara-vadina-the atheists; eva-indeed; vyacakshate-says; asatyam-unreal; mithya-bhutam-unreal; satyasatyabhyam-both real and unreal; anirvacaniyatvena-because it cannot be said; apratishtöham-without foundation; nirdesha-shunyam-without description; sthanau-in situation; purushatva-vat-like a person; brahmani-in Brahman; ishvaratvasya-of the state of the Supreme Personality of Godhead; ajnana-ignorance; matra-only; kalpitatvad-because of being an imagination; ishvara-the Supreme Personality of Godhead; abhimani-thinking; tatra-there; kashcin-someone; na-not; asti-is; iti-thus; anishvaram-atheism; eva-indeed; jagat-universe; aparaspara-sambhutam-mutually created; anady-ajnana-beginningless ignorance; paraspara-mutual; asambhutam-not created; aparasparah-not mutual; kriya-satatye-in the reality of the action; atah-then; kama-haitukam-the cause is lust; manah-sankalpa-imagination of the mind; matra-only; jatam-produced; svapna-a dream; vat-like; iti-thus; arthah-the meaning.

Thus, in these words of Bhagavad-gita and other scriptures, the philosophy of atheism is described. Here the word "asatyam" means "unreal". It cannot be said that the world is both real and unreal. Here "apratishtam" means "there is no foundation". Here the Bhagavad-gita verse says, "Because they think that God is created by the imagination, the atheists think that they are God themselves. Therefore they say that there is no God (anishvaram). They say that we have created the world (jagat) ourselves (aparaspara-sambhutam), because of our beginningless ignorance, and we have created it out of the desires in our minds (kama-haitukam), as one creates things in a dream." That is the meaning.

Text 15

atra pravrittim ca ity adina tesham samskara-dosha ukteham etam drishöim ity adina tu gatish ca nindishyata iti jneyam. ebhir eva brahmana aishvaryopadhih mayapi jivajnana-kalpita. tayaiva jagat-shrishöhä ity matam.

atra-here pravrittim ca ity adina-in Bhagavad-gita 16.7; tesham-of them; samskara-dosha-because of the fault of previous impious deeds; ukteham-from the statement; etam drishöim ity adina-in Bhagavad-gita 16.9; tu-indeed; gatish-goal; ca-and; nindishyata-is criticized; iti-thus; jneyam-to be understood; ebhir-by them; eva-indeed; brahmana-of the Supreme; aishvaryopadhih-the opulence; maya-maya; api-even; jiva-of the individual spirit souls; ajnana-by the ignorance; kalpita-imagined; taya-by that; eva-indeed; jagat-shrishöhä-the creation of the material world; iti-thus; matam-considered

The atheists and demons are also described in these words of Bhagavad-gita (16.7):

"Those who are demonic do not know what is to be done and what is not to be done. Neither cleanliness, nor proper behavior, nor truth is found in them."*

The faults of the demons are also described in these words of Bhagavad-gita (16.9):

"Following such conclusions, the demonic, who are lost to themselves and who have no intelligence, engage in unbeneficial, horrible works meant to destroy the world."*

In this way the demons' activities are criticized. The demons say that the glories of the Supreme Personality of Godhead are all an illusion (maya), that the Lord's glories are created by the imaginations of the living beings. They say that the Supreme Lord's creation of the material world is all mythology.

Text 16

yad uktam tadiya-bhashye tad-ananyatvam ity adi sutre sarvajneshvarasyatma-bhute ivavidya-kalpita nama-rupe tattvatattvabhyam anirvacaniye samsara-prapanca-bija-bhute sarvajneshvarasya maya-shaktih prakritir iti shruti-smrityor abhilapyeta iti.

yad-what; uktam-said; tadiya-bhashye-in the commentary; tad-ananyatvam ity adi sutre-in the Vedanta-sutra 2.1.14; sarvajna-all-knowing; ishvarasya-of the Supreme Personality of Godhead; atma-bhute-self-manifested; iva-like; avidya-ignorance; kalpita-imagined; nama-rupe-names and forms; tattva-truth; atattva-untruth; abhyam-valled; anirvacaniye-indescribable; samsara-prapanca-bija-the seed of the material creation; bhute-manifested; sarvajneshvarasya-of the all-knowing Supreme Personality of Godhead; maya-shaktih-the maya potency; prakritih-matter; iti-thus; shruti-smrityoh-by the Sruti and Smriti; abhilapyeta-said; iti-thus.

In his commentary on Vedanta-sutra (2.1.14), Shri Shankaracarya asserts:

"The names and forms of the all-knowing Supreme Personality of Godhead are a figment of the imagination. They cannot be described with words. No one can say whether they are real or not. They are created by the souls in the material world. They are manifested from the illusory potency maya. They are material. This is described in the Shruti and Smriti."

Text 17

kintv atra vidyavidye mama tanu ity adi shri-bhagavad-vakyena tu viruddham iti.

kintv atra vidyavidye mama tanu ity adi-in Shrimad-Bhagavatam 11.11.3; shri-bhagavat-of the Supreme Personality of Godhead; vakyena-by the words; tu-indeed; viruddham-refuted; iti-thus.

These ideas are refuted by the Supreme Lord Himself in these words (Shrimad-Bhagavatam 11.11.3):

"O Uddhava, both knowledge and ignorance, being products of may, are expansions of My potency. Both knowledge and ignorance are beginningless and perpetually award liberation and bondage to embodied living beings."***

Text 18

ato mayavadataya cayam vadah khyayate. tad evam ca padmottara-khande devim prati pashanda-shastram ganayata shri-mahadevenoktam

atah-therefore; mayavadataya-as the mayavada philosophy; ca-also; ayam-this; vadah-word; khyayate-is famous; tat-that; evam-thus; ca-and; padmottara-khande-in the Padma Purana, Uttara-khanda; devim-Goddess; prati-to; pashanda-shastram-the scriptures of the blasphemers; ganayata-considering; shri-mahadevena-by Lord Shiva; uktam-said.

This impersonalist and atheist philosophy is called "mayavada" (the philosophy of maya). In the Padma Purana, Uttara-khanda, in the course of describing the scriptures of the blasphemers and atheists, Lord Shiva tells Goddess Parvati:

Text 19

mayavadam asac chastram
pracchannam baudham ucyate
mayaiva kathitam devi
kalau brahmana-rupina

mayavadam-the philosophy of mayavada; asac-chastram-false scriptures; pracchannam-covered; baudham-Buddhism; ucyate-is said; maya-by me; eva-only; kathitam-executed; devi-O goddess of the material world; kalau-in the age of Kali; brahmana-rupina-having the body of a brahmana.

"The mayavada philosophy is impious. It is covered Buddhism. My dear Parvati, in the form of a brahmana in Kali-yuga I teach this imagined Mayavada philosophy."*

Text 20

vedante tu maha-shastre
mayavadam avidikam
mayaiva vakshyate devi
jagatam nasha-karanat. iti.

vedante-in Vedanta; tu-indeed; maha-shastre-the great scripture; mayavadam-mayavada; avidikam-against the Vedas; maya-ny me; eva-indeed; vakshyate-is said; devi-O goddess; jagatam-of the worlds; nasha-karanat-causeing the destruction; iti-thus.

"Similarly, in explaining Vedanta, I describe the same mayavada philosophy in order to mislead the entire population toward atheism by denying the personal form of the Lord."*

Text 21

tac casuranam mohanartham bhagavata evajnayeti tatraivoktam asti. tatha ca padma evanyatra shaive ca

tac-that; ca-also; asuranam-of the demons; mohana-bewilderment; artham-for the purpose; bhagavata-of the Supreme Personality of Godhead; eva-indeed; ajnaya-by the order; iti-thus; tatra-there; eva-indeed; uktam-said; asti-is; tatha-so; ca-also; padma-in the Padma Purana; eva-indeed; anyatra-in another place;

shaive-in the Shiva Purana; ca-also.

In order to bewilder the demons, the Supreme Personality of Godhead Himself ordered Lord Shiva to preach the mayavada philosophy. This is confirmed by the following quote from both the Padma Purana and the Shiva Purana, where the Supreme Personality of Godhead tells Shiva:

Text 22

dvaparadau yuge bhutva
kalaya manushadishu
svagamaih kalpitaish tvam ca
janan mad-vimukhan kuru

dvaparadau yuge-after the Dvapara yuga; bhutva-becoming; kalaya-by a part; manushadishu-in human beings and others; svagamaih-by your own scriptures; kalpitaih-imagined; tvam-you; ca-and; janan-the people; mad-vimukhan-averse to Me; kuru-please make.

"In Kali-yuga, mislead the people in general by propounding imaginary meanings for the Vedas to bewilder them."*

Text 23

iti shri-bhagavad-vakyam iti dik. ata evoktam shri-nrisimha-purane yama-vakye

iti-thus; shri-bhagavad-vakyam-the words of the Supreme Personality of Godhead; iti-thus; dik-the direction; ata eva-therefore; uktam-said; shri-nrisimha-purane-in Shri Nrisimha Purana; yama-vakye-in the words fo Yamaraja.

These words were spoken by the Supreme Personality of Godhead Himself. The same truth is also described in the Shri Nrisimha Purana, where Yamaraja says:

Text 24

vishadhara-kana-bhaksha-shankaroktir
dashabala-pancashikhakshapada-vadan
mahad api su-vicarya loka-tantram
bhagavad-upastim rite na siddhir asti. iti.

visadhara-Patanjali; kanabhaksha-Kanada; sankara-of Shankara; uktih-the words; dashabala-Buddha; pancashikha-sankhya; akshapada-Gautama; vadan-philosophies; mahat-great; api-also; su-vicarya-carefully studying; loka-tantram-the materialistic Tantras; bhagavad-upastim-devotional service to the Supreme Personality of Godhead; rite-without; na-not; siddhih-perfection; asti-is; iti-thus.

"They who carefully study the philosophies of Patanjali, Kanada, Shankaracarya, Buddha, Pseudo-Kapila, Gautama, and other materialistic authors, and who neglect devotional service to the Supreme Personality of

Godhead, do not attain perfection."

Text 25

sarve 'tra vada-grantha eva nirdishöah. na tu mantra-grantha iti namaksaram eva sakshan nirdishöam iti ca nanyatha mananiyam. anandamayo 'bhyasat ity adishu vedanta-sutra-kara-matam tatra dushyata iti.

sarve-all; 'tra-here; vada-grantha-scriptures; eva-indeed; nirdishöah-indicated; na-not; tu-but; mantra-grantha-mantra scriptures; iti-thus; namaksaram-obeisances; eva-indeed; sakshan-directly; nirdishöam-indicated; iti-thus; ca-and; na-not; anyatha-otherwise; mananiyam-to be considered; anandamayo 'bhyasat ity adishu-in Vedanta-sutra 1.1.12; vedanta-sutra-of Vedanta-sutra; kara-of the author; matam-the opinion; tatra-there; dushyata-is refuted; iti-thus.

In this list the scriptures of all the different philosophies are mentioned. Only the mantra-scriptures and some other scriptures are excluded. In the following words (Vedanta-sutra 1.1.12), the author of Vedanta-sutra refutes all these philosophies:

anandamayo 'bhyasat

"The Supreme Personality of Godhead is by nature full of joy."*

Text 26

ato yat kvacit tat-tat-prashamsa va syat tad api nitanta-nastika-vadam nirjityamshenapy astika-vadah sthapita ity apekshaya jneyam. tasmāt svatantra ishvara eva sarva-srashöa. na tu jivah. svajnanena sva-shaktyaivety ayatam.

atah-then; yat-what; kvacit-somewhere; tat-tat-prashamsa-praise of various scriptures; va-or; syat-may be; tat-that; api-also; nitanta-nastika-vadam-the great atheistic theories; nirjitya-defeating; amshena-with a part; api-also; astika-vadah-the religious philosophy; sthapita-established; iti-thus; apekshaya-in relation; jneyam-to be known; tasmāt-from that; svatantra-independent; ishvara-the Supreme Personality of Godhead; eva-indeed; sarva-srashöa-the creator of all; na-not; tu-but; jivah-the individual spirit soul; svajnanena-by his own knowledge; sva-shaktya-by his own power; eva-indeed; iti-thus; ayatam-attained.

By the descriptions in various parts of the scriptures, the philosophy of atheism and impersonalism is soundly refuted, and the philosophy of theism and devotion is firmly established. In this way it is seen that the Supreme Personality of Godhead is creator of all. By his own knowledge and his own power the individual spirit soul does not have the power to create.

Text 27

tad uktam shri-badarayanenapi bahutra samjna-murti-klptis tu tri-vritkurv ata upadeshat ity adishu.

tat-that; uktam-said; shri-badarayanena-by Shri Vyasadeva; api-also; bahutra samjna-murti-klptis tu tri-vritkurv ata upadeshat ity adishu-Vedanta-sutra 2.4.21.

That the Supreme Personality of Godhead is the creator of the world is confirmed by Shri Vyasadeva in the

following words of Vedanta-sutra (2.4.20):

samjna-murti-klptis tu tri-vritkurv ata upadeshat

"The Supreme Personality of Godhead created the world. That is the teaching of the scriptures."

Text 28

atah tan-mano 'shrijata manah prajapatim ity adau manah-shabdena samashöi-mano-'dhishöhata shriman aniruddha eva bahu syam prajayeya tat-sankalpa eva va vacyah.

atah-then; tan-manah-the mind; ashrijata-created; manah-mind; prajapatim-Brahma; iti-thus; adau-beginning; manah-manah; shabdena-by the word; samashöi-mano-'dhishöhata-the oerigin of all minds; shriman-Shri ; aniruddha-Aniruddha; eva-indeed; bahu-many; syam-I will be; prajayeya-I will father children; tat-sankalpa-that desire; eva-indeed; va-or; vacyah-to be said

That the Supreme Personality of Godhead is the creator of the world is also described in these words of the scriptures:

"The Supreme Personality of Godhead created mind, and mind created the demigod Brahma."

Here the word "manah" (mind) refers to Lord Aniruddha, the presiding Deity who controls all minds.

That the Supreme Personality of Godhead is the creator of the world is also described in these words of the Chandogya Upanishad (6.2.3):

"The Supreme Personality of Godhead then thought: Let Me become many. I will father the many living entities."

In this way it is said that the material world was created by the Supreme Lord's desire.

Text 29

sa ca satya-svabhavikacintya-shaktih parameshvaras tuccha-mayikam api na kuryat. cintamaninam adhipatih svayam cintamanir eva va kuöa-kanakadi-vat.

sa-that; ca-and; satya-svabhavikacintya-shaktih-the inconceivable potency; parameshvarah-the Supreme Personality of Godhead; tuccha-insignificant; mayikam-maya; api-also; na-not; kuryat-may do; cintamaninam-of cintamani jewels; adhipatih-the king; svayam-personally; cintamanih-cintamani; eva-indeed; va-or; kuöa-kanakadi-vat-like false gold or other like things.

As the king of cintamani jewels does not create false gold, so the Supreme Personality of Godhead, who is master of inconceivable transcendental potencies, does not directly create the insignificant illusory potency called maya.

Text 30

tatha ca madhva-bhashya-pramanita shrutih athainam ahuh satya-karmeti satyam hy evedam vishvam ashrijata iti.

tatha-so; ca-and; madhva-bhashya-pramanita-quoted in Shri Madhva Acarya's commentary; shrutih-Sruti; atha-now; enam-Him; ahuh-say; satya-karma-whose actions are true; iti-thus; satyam-real; hi-indeed; eva-indeed; idam-this; vishvam-material world; ashrijata-created; iti-thus.

In his commentary, Shri Madhvacarya quotes the following words of the Shruti-shastra:

"the sages say that whatever the Supreme Lord creates is real. Therefore the material world is also a reality."

Text 31

evam ca

satya-vratam satya-param tri-satyam
satyasya yonim nihitam ca satye
satyasya satyam rita satya-netram
satyatmakam tvam sharanam prapannah

evam-thus; ca-and; satya-vratam-the Supreme Personality of Godhead, who never deviates from His vow; satya-param-whom is the Absolute Truth (as stated in the beginning of Shrimad-Bhagavatam, satyam param dhimahi); tri-satyam-He is always present as the Absolute Truth, before the creation of this cosmic manifestation, during its maintenance, and even after its annihilation; satyasya-of all relative worlds, which are emanations from the Absolute Truth, Krishna; yonim-the cause; nihitam-entered; ca-and; satye-in the five factors that create this material world (namely the five elements - earth, water, fire, air, and ether); satyasya-of all that is accepted as the truth; satyam-the Lord is the original truth; rita-satya-netram-He is the origin of whatever truth is pleasing (su-nteram); satyatmakam-everything pertaining to the Lord is truth (sac-cid-ananda- His body is truth, His knowledge is truth, and His pleasure is truth); tvam-unto You; sharanam-offering full surrender; prapannah-we are completely under Your protection.

That the material world is real for it is created by the Lord is also affirmed by the following prayer (Shrimad-Bhagavatam 10.2.26):

"O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation-creation, maintenance, and annihilation-You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favor, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore You are known as Antaryami, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection."*

Text 32

ity atra satya-sankalpatvam satya-parayanatvam shrishöy-adi-lila-trayeshu satyatvam. satyasya vishvasya karanatvam. satya eva vishve 'sminn antaryamitaya sthitatvam. satyasya tasya satyata-hetutvam. satya-

vacanasyavyabhicari-drishöesh ca pravartakatvam. satya-rupatvam ity etesham arthanam akritam paripati ca sangacchate.

iti-thus; atra-here; satya-sankalpatvam-whose desires are always fulfilled; satya-parayanatvam-being devoted to the truth; shrishöy-adi-beginning with creation; lila-trayeshu-in three pastimes; satyatvam-truth; satyasya-of the truth; vishvasya-of the universe; karanatvam-the state of being the cause; satya-truth; eva-indeed; vishve-in the universe; 'sminn-in this; antaryamitaya-as the antaryami; sthitatvam-situated; satyasya-of the truth; tasya-of this; satyata-of truth; hetutvam-the state of being the cause; satya-vacanasya-of the word "truth"; avyabhicari-withotu wavering; drishöh-from the vision; ca-and; pravartakatvam-the state of being the creator; satya-rupatvam-the form of the truth; iti-thus; etesham-of them; arthanam-meanings; akritam-done; paripaöi-arrangement; ca-and; sangacchate-attains.

In this verse it is said that because the Supreme Personality of Godhead is devoted to the truth, and because all His desires are at once fulfilled, therefore the Lord's pastimes of creating, maintaining, and destroying the material worlds is a reality. It is the truth. In this verse the first "satyasya" means "of the material world, which is real because the Supreme Lord is its creator", "satye" means "in the material world, which is real because the Supreme Personality of Godhead stays within it as the Supersoul", and the second "satyasya" means "of the material world, which is real because the Supreme Lord is the origin from whence it has come". Thus it is said here that the Supreme Personality of Godhead is the creator of the material world, which is again and again described here as real (satya). That is the meaning of these words.

Text 33

anyatha satyasya yonim ity adau traye tatrapi nihitam ca satya ity atrakasmad ardha-jaratiya-nyayena kashöa-kalpanamayarthantare tu bhagavata sva-pratishrutam satya-kritam yat tat-tad-yuktam evety ato brahmadibhis tasya tatha stave svarasya-bhangah syat. prakrama-bhangash ca. tasmad satyam eva vishvam iti sthitam. shrutayah shri-bhagavantam.

anyatha-otherwise; satyasya yonim ity adau-beginning with the words "satyasya yonim; traye-in three; tatrapi-still; nihitam-entered; ca-and; satya-truth; iti-thus; atra-here; akasmat-suddenly; ardha-jaratiya-nyayena-by the analogy of the half-old lady; kashöa-kalpanamayartha-in a difficult meaning; antare-in another; tu-indeed; bhagavata-of the Supreme Personality of Godhead; sva-pratishrutam-own promise; satya-kritam-made truth; yat-what; tat-tad-yuktam-with that; eva-indeed; iti-thus; atah-then; brahmadibhih-by the demigods headed by Brahma; tasya-of this; tatha-then; stave-in the prayer; svarasya-bhangah-breaking the suitability; syat-is; prakrama-bhangah-breaking the sequence; ca-and; tasmad-from that; satyam-truth; eva-indeed; vishvam-the universe; iti-thus; sthitam-situated; shrutayah-the Personified Vedas; shri-bhagavantam-to the Supreme Personality of Godhead.

The three words statements "satyasya yonim", "nihitam", and "satye" affirm that the material world is real. Only with a very labored and unnatural interpretation can one avoid accepting this truth. Also, one cannot accept the other statements of the scriptures and reject this statement. The scriptures must be accepted as a whole, without accepting some parts and rejecting others. This is explained in the example of ardha-jaratiya-nyaya. In this way it is affirmed that the Lord keeps His promise and the material world is a reality. To interpret this verse in any other way would break the logical and grammatical sense of this verse, which was spoken by Brahma and the demigods. In this way it is proved that the material world is real,. The verse quoted in the beginning of this anuccheda was spoken by the Personified Vedas to the Supreme Personality of Godhead.

Text 1

tad evam na yad idam agra asa ity anena prakrita-laye 'pi sat-karya-vade 'nugamitah. atyantike tu moksha-lakshana-laye na prithivy-adinam nashah. jiva-kritena tatha bhavana-matrena svabhavika-paramatma-shakti-mayanam tesham nashayukteh.

tat-that; evam-thus; na yad idam agra asa ity anena-in Shrimad-Bhagavatam 10.87.37; prakrita-laye-in material destruction; 'pi-also; sat-karya-vade-in the philosophy that the material world is real; 'nugamitah-is accepted; atyantike-greatly; tu-indeed; moksha-lakshana-laye-in destruction characterized by liberation; na-not; prithivy-adinam-of the elements beginning with earth; nashah-destruction; jiva-kritena-done by the individual spirit souls; tatha-so; bhavana-matrena-simply by imagination; svabhavika-paramatma-shakti-mayanam-consisting of the natural potency of the Supreme Personality of Godhead; tesham-of them; nasha-destruction; ayukteh-because of being illogical.

In Shrimad-Bhagavatam (10.87.27) it is said:

"The cosmic manifestation, because of the flickering nature of its impermanent existence, appears to less-intelligent men to be false."*

In this way it is understood that even after the time of cosmic devastation, the material energy continues to exist. Here the word "cosmic devastation" refers to liberation from the material world. It does not describe the destruction of the element earth and the other material elements. Therefore it is not at all logical to say that the material elements, which are all potencies of the Supreme Personality of Godhead, can be destroyed by the imagination or the whim of individual spirit souls.

Text 2

labdha-moksheshu shri-parikshid-adisu tad-deha-sthanam api prithivy-ady-amsanam sthiteh shravanat tatha hiranyagarbhamsanam buddhy-adinam api bhavishyati. atas teshv adhyasa-parityaga evatyantika-laya ity ucyate.

labdha-obtained; moksheshu-liberation; shri-parikshid-adisu-beginning with Shri Pariksit; tad-deha-sthanam-the place of the body; api-also; prithivy-adi-beginning with earth; amsanam-of parts; sthiteh-from the situation; shravanat-by hearing; tatha-so; hiranyagarbhamsanam-of the parts of Hiranyagarbha; buddhy-adinam-beginning with intelligence; api-also; bhavishyati-will be; atas-then; teshv-in them; adhyasa-residence; parityaga-renunciation; eva-indeed; atyantika-great; laya-devastation; iti-thus; ucyate-is said.

In the scriptures' description of how King Parikshit and other great souls attained liberation it is said that the soul then leaves its home in the material body made of earth, intelligence, and a host of other ingredients that are part and parcel of the Hiranyagarbha (universal form). This departure of the soul from the material body is called "the great devastation".

Text 3

ata eva

ghaöe bhinne ghaöakasha
akashah syad yatha pura
evam dehe mrite jivo
brahma sampadyate punah. ity atra.

ata eva-therefore; ghaöe-pot; bhinne-broken; ghaöakasha-the sky within the pot; akashah-sky; syat-is; yatha-as; pura-before; evam-thus; dehe-the body; mrite-dead; jivah-the soul; brahma-spirit; sampadyate-attains; punah-again; iti-thus; atra-here.

This great devastation is also described in these words of Shrimad-Bhagavatam (12.5.5 and 12.5.11-12):

"When a pot is broken, the portion of the sky within the pot remains as the element sky, just as before. In the same way, when the gross and subtle bodies die, the living entity within resumes his spiritual identity."***

Text 4

tatha

evam samikshya catmanam
atmany adhaya nishkale
dashantam takshakam pade
lelihanam vishananaih
na drakshyasi shariram ca
vishvam ca prithag atmanah

tatha-so; evam-thus; samikshya-seeing; ca-and; atmanam-self; atmani-in theself; adhaya-accepting; nishkale-pure; dashantam-biting; takshakam-Taksaka; pade-in the foot; lelihanam-licking; vishananaih-with poison mouths; na-not; drakshyasi-you will see; shariram-body; ca-and; vishvam-material universe; ca-and; prithag-different; atmanah-from the self.

"Thus resigning yourself to the Supreme Soul, who is free from all material misidentifications, you will not even notice the snake-bird Takshaka when he approaches you with his poison-filled fangs and bites your foot. Nor will you see your dying body or the material world around you, because you will have realized yourself to be separate from them."***

Text 5

ity atrapy upadheh samyoga eva parityajyate. na tu tasya mithyatvam pratipadyate. tatha hi buddhindriyety adi prakaranam. tatra tad-ashrayatva-tat-prakashyatva-tad-avyatiriktatvebhyo hetubhyo buddhindriyadinam paramatma-svabhava-shakti-mayatvam aha

iti-thus; atra-here; api-also; upadheh-of the material designation; samyoga-contact; eva-indeed; parityajyate-is rejected; na-not; tu-but; tasya-of that; mithyatvam-falsity; pratipadyate-is accepted; tatha-so; hi-indeed; buddhindriyety adi-beginnignw ith intelligence and senses; prakaranam-explanation; tatra-there; tad-ashrayatva-the shelter of that; tat-prakashyatva-to be manifested; tad-avyatiriktatvebhyah-different from that; hetubhyah-from the causes; buddhindriyadinam-beginning with the intelligence and senses; paramatma-svabhava-shakti-mayatvam-consisting of the potency of the Supreme Personality of Godhead; aha-said.

Because the soul in this way leaves all contact with the material body, it is seen that the material body is not an illusion. In another place in Shrimad-Bhagavatam, where the intelligence, senses, and other aspects of the material body are discussed, it is said that the intelligence, senses, and other parts of the material body are all manifested from the potency of the Supreme Personality of Godhead, for they have Him as their ultimate basis and their creator, and because they are, in one sense, not different from Him. This is described in the following words (Shrimad-Bhagavatam 12.4.23):

Text 6

buddhindriyartharupena
jnanam bhati tad-ashrayam
drishyatvavyatirekabhyam
ady-anta-vad avastu yat

buddhi-intelligence; indriya-senses; artha-rupena-sense objects; jnanam-knowledge; bhati-manifests; tad-ashrayam-shelter; drishyatva-making visible; avyatirekabhyam-non-difference; ady-anta-vat-possessing beginning and end; a-vastu-insubstantial; yat-what.

"It is the Absolute Truth alone who manifests in the forms of intelligence, the senses, and the objects of sense perception, and who is their ultimate basis. Whatever has a beginning and an end is insubstantial because of being an object perceived by limited senses and because of being non-different from its own cause."***

Text 7

antahkarana-bahih-karana-vishaya-rupena paramatma-lakshanam jnanam eva bhati. tasmad ananyad eva buddhy-adi-vastv ity arthah. yatas tad ashrayam tesham ashraya-rupam taj jnanam. klibatvam arsham.

antahkarana-internal senses; bahih-karana-external senses; vishaya-rupena-with the range of perception; paramatma-lakshanam-characterized by the Supersoul; jnanam-knowledgd; eva-indeed; bhati-ios manifested; tasmad-from that; ananyat-without another; eva-indeed; buddhy-adi-vastv-beginning with intelligence; iti-thus; arthah-the meaning; yatah-from which; tat-that; ashrayam-shelter; tesham-of them; ashraya-rupam-as the shelter; taj-that; jnanam-knowledge; . klibatvam-neuter; arsam-the poetic license of the sages.

Here the words "jnanam bhati" means "the Supreme Personality of Godhead manifests as the internal and external senses". This means that the Supreme Lord is, in one sense, not different from them. Here the word "tad-ashrayam" means that the Supreme Lord is the shelter in which they rest. The use of the neuter gender in this word is the poetic license of the sages.

Text 8

tathapi raja-bhrityayor ivatyanta eva bhedah syat. tatra hetv-antare 'py aha drishyatvam tat-prakashyatvam. avyatirekas tad-vyatireke 'vyatirekas tabhyam.

tathapi-still; raja-of a king; bhrityayoh-and a servant; iva-like; atyanta-great; eva-indeed; bhedah-difference; syat-is; tatra-there; hetv-antare-in another reason; 'pi-also; aha-said; drishyatvam-drtsyatvam; tat-

prakashyatvam-the manifestor of that; avyatirekah-not different; tad-vyatireke-different; 'vyatirekah-not different; tabhyam-by both.

As a king and a servant are very different, so the Lord is very different from these, His creations. Here the word "drishyatva" means "He who manifests", and "avyatirekah" means simultaneously one and different".

Text 9

tasmat eka-desha-sthitasyagner jyotsna vistarini yatha ity adi vad buddhy-adinam tat-svabhavika-shaktimayatvam eva setsyatiti bhavah.

tasmat-therefore; eka-desha-sthitasyagner jyotsna vistarini yatha ity adi-Shri Vishnu Purana 1.22.55; vat-like; buddhy-adinam-beginning with the intelligence; tat-svabhavika-shaktimayatvam-being His own potency; eva-indeed; setsyatiti bhavah-is the meaning.

This described in the following words of Shri Vishnu Purana (1.22.55):

"Just as the illumination of a fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, the Parabrahman, are spread all over this universe."*

In this way it is seen that the intelligence, senses, and other ingredients of the material body are all manifested from the potency of the Supreme Personality of Godhead. That is the meaning.

Text 10

yat khalv ady-antavad vanig-vithy-adau siddham shukty-adau kadacid evaropitam rajatam tat punar avastu tad-ashrayakatva-tat-prakashyatva-tad-vyatirekabhavat shukty-adi-vastu na bhavati. shukty-adibhyo 'nanyan na bhavatity arthah.tatash caika-vijnanena sarva-vijnana-pratijna virudhyeteti bhavah. evam asat-karya-vadantare 'pi jneyam.

yat-what; khalv-indeed; ady-antavat-possessing a beginning and an end; vanig-vithy-adau-beginning with the path of merhcnats; siddham-proved; shukty-adau-beginning with the seashell; kadacid-sometimes; eva-indeed; aropitam-artificial imposition; rajatam-silver; tat-taht; punah-again; avastu-insubstantial; tad-ashrayakatva-the shelter of that; tat-prakashyatva-the manifestor of that; tad-vyatireka-not different from that; abhavat-because of the non-existence; shukty-adi-vastu-things that begin with the seashell; na-not; bhavati-is; shukty-adibhyah-beginning with the seashell; 'nanyan-not different; na-not; bhavati-is; iti-thus; arthah-the meaning; tatah-then; ca-and; eka-vijnanena-with one knowledge; sarva-vijnana-pratijna-all-knowing; virudhyeta-is refuted; iti-thus; bhavah-the meaning; evam-thus; asat-karya-vadantare-different from the view that the materisl world is unreal; 'pi-also; jneyam-to be understood.

Here the words "ady-anta-vad avastu" indicate that the material world is not an illusion, like the illusion of silver that glitters on a seashell. The example of the seashell is not appropriate, for the seashell is not the shelter or manifestor of the world, nor is it, in one sense, non-different from the world. Therefore this example cannot be used to describe the Supreme Personality of Godhead and the material world. In this way the theory of they who assert that the material world is unreal is refuted.

Text 1

ekasyapi vastuno "msa-bhedenashrayashrayitvam svayam eva drishöantena spashöayati

ekasya-of mone; api-aslo; vastunah-in truth; amsa-a part; bhedena-with the difference; ashraya-shelter; ashrayitvam-the status of they who take shelter; svayam-personally; eva-indeed; drishöantena-by an example; spashöayati-clarifies.

That the Supreme Lord, who is the shelter of all, is in one sense not different from all of existence, which takes shelter of Him, is clearly explained by the following example given by Shrimad-Bhagavatam (12.4.24):

Text 2

dipash cakshush ca rupam ca
jyotisho na prithag bhavet
evam dhih khani matrash ca
na syur anyatamad ritat

dipah-lamp; cakshuh-eyes; ca-and; rupam-form; ca-and; jyotishah-of light; na-not; prithag-different; bhavet-may be; evam-thus; dhih-intelligence; khani-sky; matrash-the sense objects; ca-and; na-not; syuh-are; anyatamat-from what is different; ritat-different.

"A lamp, the eye that views by the light of that lamp, and the visible form that is viewed are all basically non-different from the element fire. In the same way, intelligence, the senses, and sense perceptions have no existence separate from the supreme reality, although that Absolute Truth remains totally distinct from them."***

Text 3

dipash cakshu-rupanam maha-bhuta-jyotir-amsa-rupatvad dipadikam na tatah prithak. evam dipa-prabhritini ritat pramatmano na prithak syuh. tathapi yatha maha-bhuta-jyotir dipadi-doshena na lipyate. tatha buddhy-adi-doshena paramatmapi. tadvad asyapy anyatamatvad ity aha anyatamad iti.

dipah-lamp; cakshu-rupanam-of eyes; maha-bhuta-jyotir-amsa-rupatvad-because having the nature of a particle of light; dipadikam-beginning with the lamp; na-not; tatah-from that; prithak-different; evam-thus; dipa-prabhritini-beginning with the lamp; ritat-different; pramatmanah-from the Supreme Personality of Godhead; na-not; prithak-different; syuh-are; tathapi-still; yatha-as; maha-bhuta-jyotih-the great light; dipadi-doshena-with the defect of the lamps and other things; na-not; lipyate-is touched; tatha-so; buddhy-adi-doshena-with the fault of the things that begin with intelligence; paramatma-the Supreme Personality of Godhead; api-also; tadvat-in the same way; asya-of that; api-also; anyatamatvad-because of being different; iti-thus; aha-said; anyatamat-different; iti-thus.

Here the words "na prithak" mean "A lamp, the eye that views by the light of that lamp, and the visible form that is viewed are all basically non-different from the element fire." "Na prithak" also means "In the same

way, intelligence, the senses, and sense perceptions have no existence separate from the supreme reality." Still, the Supreme Lord is not touched by any of the defects present in the lamp, the intelligence, or any other like thing. That is why this verse declares that the Supreme Lord is also different from His creation (anyatamat).

Anuccheda 74

Text 1

tad evam dhi-prabhritinam paramatma-svabhavika-shaktimayatvam uktva tathapi tebhyo bahiranga-shaktimayebhyo 'ntaranga-shakti-taöastha-shakti-vishishöa-paramatmano 'nyatamatvena tesham ashuddhatva-vyanjanaya sadoshatvam uktva teshu dhi-prabhritishu adhyasam pratiyajayitum tisrsu dhi-vrittishu tavac chuddhasyaiva jivasya sakaranam adhyasam aha

tat-that; evam-thus; dhi-prabhritinam-beginning with intelligence; paramatma-svabhavika-shaktimayatvam-consisting of the potency of the Supreme Personality of Godhead; uktva-saying; tathapi-still; tebhyah-from them; bahiranga-shaktimayebhyah-made of the Lord's ecternal potency; 'ntaranga-shakti-the internal potency; taöastha-shakti-marginal potency; vishishöa-specific; paramatmanah-of the Supreme Personality of Godhead; 'nyatamatvena-by being different; tesham-of them; ashuddhatva-of impurity; vyanjanaya-manifesting; sadoshatvam-defect; uktva-saying; teshu-in them; dhi-prabhritishu-beginning with intelligence; adhyasam-residence; pratiyajayitum-to abandon; tisrsu-three; dhi-vrittishu-in the actions of the intelligence; tavac-to that extent; chuddhasya-pure; eva-indeed; jivasya-of the individual spoirit soul; sakaranam-with the senses; adhyasam-redience; aha-said.

Although it has been said that the intelligence and other ingredients of the material body are all manifested from the Supreme Lord's own potency, still these ingredients of the material body are the Lord's external potency, which is different from the Lord's internal potency and from the marginal potency, which is the individual spirit souls. The external potency is impure and full of faults. That is why the pure spirit soul leaves its home in the material body. The material body is described in these words of Shrimad-Bhagavatam (12.4.25):

Text 2

buddher jagaranam svapnah
sushuptir iti cocyate
maya-matram idam rajan
nanatvam pratyag atmani

buddheh-of intelligence; jagaranam-wakefulness; svapnah-dream; sushuptih-drwamless sleep; iti-thus; ca-also; ucyate-is said; maya-the maya potency; matram-alone; idam-this; rajan-O king; nanatvam-variety; pratyag-different; atmani-in the self.

"The three states of intelligence are called waking consciousness, dream, and dreamless sleep. O king, these various states are all manifested from the Lord's maya potency."

Text 3

buddhi-vritti-rupam jagaranam svapnah sushuptir itidam pratyag atmani shuddha-jive vishva-taijasa-prajnatvakhyam nanatvam maya-matram maya-kritadhyasa-matrena jatam ity arthah.

buddhi-vritti-rupam-the activities of the intelligence; jagaranam-waking; svapnah-sleep; sushuptih-dreamless sleep; iti-thus; idam-this; pratyag-different; atmani-in the self; shuddha-jive-in the pure spirit soul; vishva-taijasa-prajnatvakhyam-called material consciousness; nanatvam-variety; maya-matram-made of the maya potency; maya-krita-made by maya; adhyasa-residence; matrena-only by; jatam-manifested; iti-thus; arthah-the meaning.

Here the words "jagaranam svapnah sushuptir iti idam" describe the activities of the intelligence, "pratyag-atmani" means "in the pure spirit soul", "nanatvam" means "material consciousness", and "maya-matram" means "made of the maya potency". That is the meaning.

Anuccheda 75

Text 1

tatah paramatmani buddhy-adi-mayasya jagatah sato 'pi samparkah sutaram nastity aha

tatah-then; paramatmani-in the Supreme Personality of Godhead; buddhy-adi-mayasya-made of the material features that begin with the intelligence; jagatah-of the material universe; satah-real; 'pi-although; samparkah-union; sutaram-greatly; na-not; asti-is; iti-thus; aha-said.

Although the material world, which consists of the intelligence and many other like ingredients, rests within Him, the Supreme Personality of Godhead remains nevertheless untouched and unaffected by it. This is described in the following words of Shrimad-Bhagavatam (12.4.26):

Text 2

yatha jaladhara vyomni
bhavanti na bhavanti ca
brahmanidam tatha vishvam
avayavy-udayapyayat

yatha-as; jaladhara-clouds; vyomni-in the sky; bhavanti-are; na-not; bhavanti-are; ca-and; brahmani-in the Supreme Personality of Godhead; idam-this; tatha-so; vishvam-material universe; avayavi-because of creation; udayapyayat-and destruction.

"As in the sky sometimes there are clouds and sometimes there are no clouds, so in the Supreme Personality of Godhead sometimes there is a material world and sometimes there is not. This is because sometimes the material world is manifested and sometimes it is dissolved."

Text 3

yatha vyomni vyoma-karya-vayu-jyotih-salila-parthivamsha-dhuma-parinata jaladharah svesham

evavayavinam udayad bhavanti drishyante. apyayan na bhavnti na drishyante ca. te ca tan na sprishantity arthah. tatha brahmanidam vishvam iti yojyam. avayavi sthula-rupam vishvam. udayah purushottama-drishöi-jatah spashöi-bhavah. apyayas tad-drishöi-nimilana-jatas tad-viparyayah. tatah sukshma-rupena tasya sthitir asty eva. jagac chakti-visishöa-karanastitvat.

yatha-as; vyomni-in the sky; vyoma-sky; karya-effect; vayu-wind; jyotih-light; salila-water; parthiva-earth; amsha-particles; dhuma-smoke; parinata-transformed; jaladharah-clouds; svesham-own; eva-indeed; avayavinam-whole; udayat-creation; bhavanti-is; drishyante-seen; apyayan-from destruction; na-not; bhavnti-is; na-not; drishyante-is seen; ca-and; te-they; ca-and; tan-to them; na-not; sprishanti-touch; iti-thus; arthah-the meaning; tatha-so; brahmani-in the Supreme Personality of Godhead; idam-this; vishvam-universe; iti-this; yojyam-is appropriate; avayavi-the whole; sthula-rupam-the great form; vishvam-the universe; udayah-manifestation; purushottama-drishöi-jatah-born from the glance opf the Supreme Personality of Godhead; spashöi-bhavah-made clear; apyayah-dissolkution; tad-drishöi-nimilana-jatah-born from closing His eyes; tad-viparyayah-the opposite of that; tatah-then; sukshma-rupena-with a subtle form; tasya-of that; sthitih-continued existence; asti-is; eva-indeed; jagac-the universe; chakti-visishöa-karanastitvat-because of being one the the Supreme Personality of Godhead's potencies.

Here the words "yatha jaladhara vyomni" mean "as in the sky there are many clouds, which consist of wind, light, water, dust, and smoke manifested from the sky", "bhavanti" means "are seen to be manifested from the whole, and are thus visible", and "na bhavanti" means "are not manifested, and are thus invisible". In this way the clouds do not directly touch or affect the sky itself. that is the meaning. The words "brahmanidam tatha vishvam" are appropriate as part of this example. "Avayavi" means "the great form of the universe", "udaya" means "manifested from the Supreme Lord's glance", and "apyaya" means "dissolved when the Supreme Lord closes His eyes". Even after it is dissolved, the material world continues to exist in a subtle state. This is so because it is one of the Supreme Lord's potencies.

Text 4

ittham evoktam sato 'bhivyanjakah kalah iti.

ittham-in this way; eva-indeed; uktam-said; sato 'bhivyanjakah kalah iti-Shrimad-Bhagavatam 11.24.19.

This is described in the following words of Shrimad-Bhagavatam (11.24.19):

"Time thus manifests the material world, which is real and eternal."

Anuccheda 76

Text 1

tad evam vaktum karanastitvam drishöantena pratipadayati

tat-that; evam-thus; vaktum-to say; karanastitvam-as thw cause; drishöantena-with an example; pratipadayati-shows

That the Supreme Personality of Godhead is the cause of the material world is shown by the following

example (Shrimad-Bhagavatam 12.5.27):

Text 2

satyam hy avayavah proktah
sarvavayavinam iha
vinarthena pratiyeran
paöasyevanga tantavah

satyam-truth; hi-indeed; avayavah-whole; proktah-said; sarvavayavinam-of all parts; iha-here; vina-without; arthena-with the manifestation; pratiyeran-perceived; patasya-of cloth; iva-like; anga-O dear one; tantavah-treads.

"the Absolute truth is the origin of all. As threads may be seen as separate from the whole cloth, so the creation may be seen to be separate from the Supreme Lord."

Text 3

sarvesham avayavinam sthula-vastunam avayavah karanam satyam satyo vyabhicara-rahitah proktah. loke tatha darshanad ity aha vineti. arthena sthula-rupena patenapi vina.

sarvesham-of all; avayavinam-not the whole; sthula-vastunam-of great things; avayavah-the whole; karanam-the cause; satyam-truth; satyah-truth; vyabhicara-rahitah-without change; proktah-said; loke-in the world; tatha-so; darshanat-from seeing; iti-thus; aha-said; vina-without; iti-thus; arthena-arthena; sthula-rupena-with the gross form; paöena-by cloth; api-also; vina-without.

Here "sarvavayavinam" means of all the gross ingredients of the material world". "avayavah" means "the cause", "satyam" means "the Absolute Truth", and "proktah" means "is said to be changeless". Then an example from the material world is given. "Vina arthena" means "as the entire cloth is different".

Anuccheda 77

Text 1

tasmin kartastitvam api vyatirekena pratipadayati

tasmin-in that; kartastitvam-the status as creator; api-also; vyatirekena-with different; pratipadayati-shows.

That the Lord is the Supreme Creator is also described in these words of Shrimad-Bhagavatam (12.4.28):

Text 2

yat samanya-visheshabhyam
upalabhyeta sa bhramah

yat-what; samanya-the same; visheshabhyam-and different; upalabhyeta-is perceived; sa-that; bhramah-a mistake.

"It is a mistake to think in terms of the whole and the part."

Text 3

ayam arthah. yady evam ucyate. purvam sukshmakarenaapi jagan nasit. kintu samanyam kevalam shuddham brahmaivasit tad eva shaktya nimitta-bhutaya visheshakarena jagad-rupena parinatam iti. tad asat. yato yad eva samanya-visheshabhyam upalabhyeta sa bhramo vivarta-vada eva. tatra hi shuddham brahmaivajnana-rupaya shaktya jagat taya vivritam iti matam. na casmakam tad-abhyupapattih. parinama-vadasya sat-karyata-purvakatvad ity arthah.

ayam-this; arthah-the meaning; yadi-if; evam-thus; ucyate-is said; purvam-before; sukshmakarena-in a subtle form; api-also; jagan-the universe; na-not; asit-was; kintu-however; samanyam-equality; kevalam-only; shuddham-pure; brahma-Brahman; eva-indeed; asit-was; tat-that; eva-indeed; shaktya-with the potency; nimitta-bhutaya-the cause; visheshakarena-with a specific form; jagad-rupena-with the form of the universe; parinatam-transformed; iti-thus; tat-that; asat-asat; yatah-from which; yat-which; eva-indeed; samanya-visheshabhyam-the same and different; upalabhyeta-is perceived; sa-that; bhramah-mistake; vivarta-vada-the theory of transformation; eva-indeed; tatra-there; hi-indeed; shuddham-pure; brahma-Brahma; aeva-indeed; ajnana-of ignorance; rupaya-with the nature; shaktya-with the potency; jagat-the universe; taya-by that; vivritam-manifested; iti-thus; matam-thought; na-not; ca-and; asmakam-of us; tad-abhyupapattih-agreement; parinama-vadasya-of the theory of transformation; sat-real; karyata-the nature of the effect; purvakatvad-from before; iti-thus; arthah-the meaning.

Here is the meaning. Someone may say: "Before the creation the material world did not exist in a subtle form. At that time only the pure Supreme Brahman existed. Then, by the agency of His own potency, the Supreme Brahman transformed Himself into the material world. Therefore the material world is not real. It is an illusion." This theory, called vivarta-vada (the theory of transformation), is expounded here in the words "samanya-visheshabhyam upalabhyeta sa bhramah". According to this theory the Supreme Brahman employs His potency of ignorance to manifest the material world. We do not accept this theory of transformation. the actual truth, that the material world is indeed real, has already been proved in this book.

Anuccheda 78

Text 1

nanv apurvam eva karyam arambha-vivarta-vadinam iva yushmakam api jayatam. tatraha

nanv-is it not so; apurvam-not before; eva-indeed; karyam-the effect; arambha-vivarta-vadinam-of they who say in the beginning there was a transformation; iva-like; yushmakam-of us; api-also; jayatam-is born; tatra-there; aha-said.

Here someone may protest: "The effect cannot exist before it is manifested. Therefore we agree with the vivarta-vada (theory of transformation)."

If this protest is said, then the following answer is given by Shrimad-Bhagavatam (12.5.28):

Text 2

anyonyapashrayat sarvam adyanta-vad avastu yat.

anyonya-mutual; apashrayat-because of dependence; sarvam-all; adyanta-vat-p"ossessing beginning and end; avastu-insubstantial; yat-what.

"The whole and the part depend on each other for existence. Therefore all that has a beginning and an end is insubstantial."

Text 3

yad ady-anta-vad apurvam karyam tat punar avastu nirupanasaham ity arthah. tatra hetuh anyonyapashrayat. yavat karyam na jayate. tavat karanatvam mric-chukty-ader na sidhyati. karanatvasiddhau ca karyam na jayata eveti paraspara-sapekshatva-doshat. tatah karanatva-siddhaye karya-shaktis tatravashyam abhyupagantavya. sa ca karya-suksh mavasthaiveti karyastitvam sidhyati. tathapi sthula-rupata-padakatvan mrd-adeh karanatvam api sidhyatiti bhavah.

yat-what; ady-anta-vat-possessing a beginning and an end; apurvam-not before; karyam-the effect; tat-that; punah-again; avastu-is said; nirupana-description; asaham-unable; iti-thus; arthah-the meaning; tatra-there; hetuh-the reason; anyonyapashrayat-because of mutual dependence; yavat-as far as; karyam-effect; na-not produced; jayate; tavat-to that extent; karanatvam-the status of the cause; mric-chukty-adeh-beginning with the potency of earth; na-not; sidhyati-is proved; karanatva-of being the cause; asiddhau-in the lack of proof; ca-and; karyam-effect; na-not; jayata-is produced; eva-indeed; iti-thus; paraspara-sapekshatva-doshat-because of the defect of mutual dependence; tatah-then; karanatva-siddhaye-to prove the status as the cause; karya-effect; shaktih-potency; tatra-there; avashyam-unavoidably; abhyupagantavya-to be agreed; sa-that; ca-and; karya-effect; suksh mavastha-the subtle nature; eva-indeed; iti-thus; karyastitvam-the status as effect; sidhyati-is proved; tathapi-nevertheless; sthula-rupata-the gross form; padakatvan-because of the manifestation; mrd-adeh-beginning with earth; karanatvam-the status as the cause; api-also; sidhyati-is proved; iti-thus; bhavah-the meaning.

Here the words "yad ady-anta-vat" mean "the effect, which does not exist before it is manifested", "avastu" means "which cannot be described". The reason for this is given in the word "anyonyapashrayat" (because of mutual dependence). This means that as long as the effect is not manifested, the cause of earth and the other material elements, is not really complete in its existence, and if the cause does not exist, then the effect cannot be manifested. therefore cause and effect are dependent on each other. Therefore, the Lord's potency, which is the effect, must be accepted to exist along with its cause, the Supreme Lord, in order for the Lord to exist in completeness. In this way it is proved that even after the material universe is dissolved, the material world continues to exist in a subtle form. In this way it is proved that the Supreme Personality of Godhead is the original cause of the material world, which is made of the element earth and a host of other ingredients.

Anuccheda 79

Text 1

tad evam svabhavika-shaktimayam eva paramatmano jagad ity upasamharati

tat-that; evam-thus; svabhavika-shaktimayam-made of His opejn potenxcy; eva-indeed; paramatmanah-of the Supreme Personality of Godhead; jagat-universe; iti-thus; upasamharati-withdraws.

That the material world is manifested from the potency of the Supreme Personality of Godhead is also explained in these words of Shrimad-Bhagavatam (11.4.29):

Text 2

vikarah khyayamano 'pi
pratyag atmanam antara
na nirupyo 'sty anur api
syac cec cit sama atma-vat

vikarah-transformation; khyayamanah-manifesting; 'pi-even; pratyag atmanam-the Supreme Personality of Godhead; antara-without; na-not; nirupyah-to be described; asti-is; anuh-atom; api-even; syac-may be; cec-if; cit-spirit; sama-equal; atma-vat-like the Supreme.

"It cannot be said that anything, even the smallest particle, exists that was not manifested from the Supreme Personality of Godhead. if something were manifested not from him, then that something would be His spiritual equal. It would be just like Him."

Text 3

yadyapi khyayamanah prakashamana eva tathapi svalpo 'pi vikarah pratyag atmanam paramatmanam vina tad-vyatirekena svatantrataya na nirupyo 'sti. tad uktam tad-ananyatva-vivarana eva. yadi ca tam vinapi syat tada cit-samah syac cid-rupena samah sva-prakasha evabhavishyat. atmavat paramatmavann ity aikavasthash cabhavishyat.

yadyapi-although; khyayamanah-khyamana; prakashamana-manifesting; eva-indeed; tathapi-still; svalpah-slight; 'pi-eveb; vikarah-change; pratyag atmanam-the Supreme Personality of Godhead; paramatmanam-the Supreme Personality of Godhead; vina-without; tad-vyatirekena-different from Him; svatantrataya-independently; na-not; nirupyah-to be said; 'sti-is; tat-that; uktam-said; tad-ananyatva-vivarana-as different from Him; eva-indeed; yadi-if; ca-and; tam-Him; vina-without; api-aslo; syat-is; tada-then; cit-samah-equal to spirit; syac-may be; cid-rupena-with a spiritual form; samah-equal; sva-prakasha-self manifested; eva-indeed; abhavishyat-may be; atmavat-like the Self; paramatmavann-like the Supreme Personality of Godhead; iti-thus; aikavasthah-one status; ca-and; abhavishyat-would be.

Here the word "khyayamanah" means "manifested", "vikarah" means "even a slight transformation", "pratyag atmanam antara" means "without the Supreme Personality of Godhead, different from Him, or independent of Him", and "na nirupyah" means "cannot be said". In this way it is said that the Supreme Personality of Godhead is, in one sense, not different from His creation. The words "syac cec cit sama atma-vat" mean "if something were manifested not from him, then that something would be His spiritual equal. It would be just like Him."

Text 1

nanu yadi paramatmanam vina vikaro nasti. tarhi paramatmanah sopadhitve nirupadhitvam na sidhyati. tasmāt sopadher nirupadhir anyā eva kim ity atraha

nanu-is it not so?; yadi-if; paramatmanam-teh Supreme Personality of Godhead; vina-without; vikarah-transformation; na-not; asti-si; tarhi-then; paramatmanah-of the Supreme Personality of Godhead; sopadhitve-the state of having a material body; nirupadhitvam-teh state of not having a material body; na-not; sidhyati-is proved; tasmāt-from that; sopadheh-with a body; nirupadhih-without a body; anyā-asnother; eva-indeed; kim-whether?; iti-thus; atra-here; aha-said.

Here someone may ask: "If no material changes occur unless they are begun by the Supreme Personality of Godhead, then the transcendental Supreme Personality of Godhead and the material universe are identical. Can the transcendental Supreme Lord be different from the material universe?"

If this question is asked, a reply may be given in these words (Shrimad-Bhagavatam 12.4.30):

Text 2

na hi satyasya nanatvam
avidvan yadi manyate
nanatvam chidrayor yadvaj
jyotishor vatayor iva

na-not; hi-indeed; satyasya-of the Supreme Personality of Godhead; nanatvam-variety; avidvan-ignorant; yadi-if; manyate-thinks; nanatvam-variety; chidrayor-of the two openings; yadvaj-as; jyotishor-of the two lights; vatayor-of the two winds; iva-like.

"Nothing is separate from the Supreme Personality of Godhead. Anyone who thinks the material world is separate from the Lord is a fool. The Supreme Lord and the material world are like two skies, two lights, or two winds."

Text 3

satyasya paramatmano nanatvam na hi vidyate. yadi tasya nanatvam manyate. tarhy avidvan. yatas tasya nirupadhitva-sopadhitva-lakshanam nanatvam mahakasha-ghaōakashayor yadvat tadvad grihangana-gata-sarva-vyapi-tejasor iva bahya-sharira-vayvor iva ceti.

satyasya-satyasya; paramatmano-of the Supreme Personality of Godhead; nanatvam-variety; na-not; hi-indeed; vidyate-is; yadi-if; tasya-of Him; nanatvam-variety; manyate-thinks; tarhy-then; avidvan-foolish; yatas-from whom; tasya-of Him; nirupadhitva-not having a form; sopadhitva-having a form; lakshanam-characterized; nanatvam-variety; mahakasha-of the great sky; ghaōakashayor-of the sky within a pot; yadvat-as; tadvad-so; grihangana-gata-in a house; sarva-vyapi-present everywhere; tejasor-of light; iva-like; bahya-external; sharira-within the body; vayvor-wind; iva-like; ca-and; iti.

Here the words "na hi satyasya nanatvam" mean "there is not a variety of Supreme Personality of Godheads". The verse then explains, "If someone thinks there are, then that person is a fool". The verse then explains: "The difference between the Supreme Lord and the material world is like the difference between the entire sky and small amount of sky within a clay pot, or like the great sun that shines everywhere and a small lamp shining in a room, or like the wind that blows through the sky and the breath in a single body."

Anuccheda 81

Text 1

yasmat vikarah khyayamano 'pi pratyag-atmanam antara na nirupyo 'sty anur api. tasmāt sarva-shabda-vacyo 'pi sa eveti sa-drishāntam aha

yasmat-because; vikarah khyayamano 'pi pratyag-atmanam antara na nirupyo 'sty anur api-Shrimad-Bhagavatam 12.4.29; tasmāt-therefore; sarva-shabda-vacyah-to be said by all words; api-also; sa-that; eva-indeed; iti-thus; sa-with; drishāntam-an example; aha-said.

In Shrimad-Bhagavatam (12.4.29) it is said:

"It cannot be said that anything, even the smallest particle, exists that was not manifested from the Supreme Personality of Godhead. If something were manifested not from him, then that something would be His spiritual equal. It would be just like Him."

This means that all words ultimately refer to the Supreme Personality of Godhead. To explain this truth the following example is given in Shrimad-Bhagavatam (12.4.31):

Text 2

yatha hiranyam bahudha pratiyate
nribhiḥ kriyabhir vyavahara-vartmasu
evam vacobhir bhagavan adhokshajo
vyakhyayate laukika-vaidikair janaih

yatha-as; hiranyam-god; bahudha-in many ways; pratiyate-is known; nribhiḥ-by people; kriyabhiḥ-by deeds; vyavahara-vartmasu-on the paths of actions; evam-thus; vacobhiḥ-by words; bhagavan-the Supreme Personality of Godhead; adhokshajah-who is beyond the material senses; vyakhyayate-is called; laukika-ordinary; vaidikaih-and Vedic; janaih-by people.

"As gold is called by different names when it is fashioned into different objects, so the Supreme Personality of Godhead is called, in the Vedas and in ordinary speech, by many different names."

Text 3

kriyabhis tat-tad-racana-bhedair bahudha kataka-kundaladi-rupena yatha svarnam eva racobhis tat-tan-namabhiḥ pratiyate. tatha lauka-vaidikaih sarvair eva racobhir bhagavan eva vyakhyayate.

kriyabhih-by actions; tat-tad-racana-bhedaih-by different kinds of creation; bahudha-in many ways; kataka-kundaladi-beginning with belts and earrings; rupena-with the forms; yatha-as; svarnam-gold; eva-indeed; racobhih-by creation; tat-tan-namabhih-by various names; pratiyate-is known; tatha-so; lauka-vaidikaih-ordinary and Vedic; sarvaih-all; eva-indeed; racobhih-by creations; bhagavan-the Supreme Personality of Godhead; eva-indeed; vyakhyayate-is called.

This verse means: "As gold, when fashioned into belts, earrings, and other ornaments, is called by different names, so the Supreme Personality of Godhead is called by different names in the Vedas and in ordinary speech."

Text 4

tad uktam sarva-namabhidheyash ca sarva-vededitash ca sah iti skande.

tat-that; uktam-said; sarva-namabhidheyah-called by all names; ca-and; sarva-veda-by all the Vedas; iditah-worshiped; ca-qand; sah-He; iti-thus; skande-in the Skanda Purana.

This is also described by the following words of the Skanda Purana:

"Every word that exists may be used as a name for the Supreme Personality of Godhead, who is worshiped by all the Vedas."

Anuccheda 82

Text 1

tad evam jagatah paramatma-svabhavika-shaktimayatvam uktva tena ca jiva-kartrikena jnanena tan-nashanashamarthyam vyajya mokshartham tad-adhyasa-parityagam upadeshöum paramatma-shakti-mayasyapi tasyopadhy-adhyasatmakasyahankarasya jiva-svarupa-prakashavarakatva-rupam dosham sa-drishöantam upapadayati

tat-that; evam-thus; jagatah-of the universe; paramatma-svabhavika-shaktimayatvam-the state of being a potency of the p; uktva-saying; tena-by that; ca-and; jiva-kartrikena-as the creator of the individual souls; jnanena-by knowledge; tan-nashanashamarthyam-able to destroy that; vyajya-manifesting; mokshartham-for the purpose of liberation; tad-adhyasa-parityagam-abandoning the home; upadeshöum-to teach; paramatma-of the Supreme Personality of Godhead; shakti-mayasya-consisting of the potency; api-also; tasya-of that; upadhi-body; adhyasa-home; atmakasya-consisting of; ahankarasya-of false ego; jiva-of the individual spirit soul; svarupa-own form; prakasha-manifestation; avarakatva-covering; rupam-form; dosham-fault; sa-drishöantam-with an example; upapadayati-teaches.

In this way it has been explained that the material world is a potency of the Supreme Personality of Godhead. Merely by attaining transcendental knowledge, the individual soul cannot attain liberation from the material world, for even then he remains covered by the Lord's potency of false-ego. An example is given to explain this in the following words of Shrimad-Bhagavatam (12.4.32):

Text 2

yatha ghano 'rka-prabhavo 'rka-darshito
hy arkamsha-bhutasya ca cakshusas tamah
evam tv aham brahma-gunas tad-ikshito
brahmamshakasyatmana atma-bandhanah

yatha-as; ghanah-cloud; arka-prabhavah-manifested from the sun; arka-darshitah-visible by the sun; hi-indeed; arkamsha-bhutasya-a part and parcel of the sun; ca-and; cakshusah-of the eyes; tamah-darkness; evam-thusd; tv-indeed; aham-false ego; brahma-gunah-a quality of the Supreme Personality of Godhead; tad-ikshitah-visibly because of Him; brahmamshakasya-a part and parcel of the Supreme Personality of Godhead; atmanah-of the soul; atma-bandhanah-bondage.

"Although a cloud is a product of the sun and is also made visible by the sun, it nevertheless creates darkness for the viewing eye, which is another partial expansion of the sun. Similarly, material false ego, a particular product of the Absolute Truth made visible by the Absolute Truth, obstructs the individual soul, another partial expansion of the Absolute Truth, from realizing the Absolute Truth."***

Text 3

arka-rashmaya eva megha-rupena parinata varshanti

arka-rashmayah-rays of the sun; eva-indeed; megha-rupena-in the form of clouds; parinata-transformed; varshanti-shower rains.

Indeed, the sun's rays become transformed into clouds, and as clouds they shower rains. This is described in the following words of the scriptures:

Text 4

agnau prastahutih samyag
adityam upatishöhate
adityaj jayate vrishöir
vrishöer annam tatah prajah

iti vacanat.

agnau-in fire; prastahutih-offered oblations; samyag-properly; adityam-the sun; upatishöhate-worships; adityaj-from the sun; jayate-is born; vrishöih-rain; vrishöeh-from rain; annam-food; tatah-from that; prajah-the people; iti-thus; vacanat-from the words.

"By offering oblations in the fire, one worships the sun-god, for from the sun come rains, from rains come food, and by food the people are nourished."

Text 5

ayam arthah. yatharka-prabhavo 'rkenaiva darshitah prakashitash ca ghano nivido meghe 'rkamsha-

bhutasya cakshusas tamo divi bhumau ca mahandhakara-rupo bhavati. evam aham prakritahankaro brahma-gunah paramatma-shakti-karya-bhutas tad-ikshitas tenaiva paramatmana prakashitash ca. brahmamshakasya taöastha-shakti-rupatvat paramatmano yo hinamshas tasyatmano jivasyatma-bandhanah svarupa-prakashavarako bhavati.

ayam-this; arthah-the meaning; yatha-as; arka-prabhavah-born from the sun; arkena-by the sun; eva-indeed; darshitah-revealed; prakashitah-manifested; ca-and; ghanah-cloud; nividah-thick; meghah-cloud; arkamsha-bhutasya-a part and parcel of the sun; cakshusah-of the eye; tamah-darkness; divi-in the sky; bhumau-on the ground; ca-and; mahandhakara-rupah-great darkness; bhavati-is; evam-thus; aham-false ego; prakrita-material; ahankarah-ego; brahma-gunah-the quality of the Supreme Personality of Godhead; paramatma-shakti-karya-bhuta-created by a potency of the Supreme Personality of Godhead; tad-ikshitah-seen; tena-by that; eva-indeed; paramatmana-of the Supreme Personality of Godhead; prakashitah-manifested; ca-and; brahmamshakasya-of a part and parcel of the Supreme Personality of Godhead; taöastha-shakti-rupatvat-because of being the marginal potency; paramatmanah-of the Supreme Personality of Godhead; yah-who; hinamshah-a small part; tasya-of him; atmanah-the soul; jivasyatma-bandhanah-the bondage of the individual spirit soul; svarupa-own form; prakasha-manifestation; avarakah-concealing; bhavati-is.

This is the meaning: The words "yatharka-prabhavah" mean "manifested from the sun", "ghanah" means "thick clouds", "arkamsha-bhutasya cakshusas tamah" means "darkness that obscures the vision of the eye, which is a partial expansion of the sun, on the ground and in the sky", "evam aham" means "material false ego", "brahma-gunah" means "manifested from a potency of the Supreme Personality of Godhead", "ikshitah" means "manifested from the Supreme Personality of Godhead", "brahmamshakasya" means "the marginal potency, which is a tiny part-and-parcel of the Supreme Personality of Godhead", and "atmana atma-bandhanah" means "which covers the real identity of the individual spirit soul".

Anuccheda 83

Text 1

sa cadhyasa-parityagah svato na bhavati. kintu paramatma-jijnasaya tat-prabhavenaiveti vaktum purvavad eva drishöanta-paripaöim aha

sa-that; ca-and; adhyasa-home; parityagah-leaving; svatah-personally; na-not; bhavati-is; kintu-however; paramatma-of the Supreme Personality of Godhead; jijnasaya-by knowledge; tat-prabhavena-produced from that; eva-indeed; iti-thus; vaktum-to say; purvavat-as before; eva-indeed; drishöanta-example; paripaöim-method; aha-said.

By his own power, the individual spirit soul cannot become free of his entanglement in the material world. However, when a soul becomes eager to know the truth of the Supreme Lord, the Lord Himself frees the soul from material bondage. This is described in the following example (Shrimad-Bhagavatam 12.4.33):

Text 2

ghano yadarka-prabhavo vidiryate
cakshuh svarupam ravim ikshate tada
yada hy ahankara upadhir atmano

jijnasaya nashyati tarhy anusmaret

ghanah-cloud; yada-when; arka-prabhavah-born from the sun; vidiryate-is torn apart; cakshuh-eye; svarupam-own form; ravim-sun; ikshate-sees; tada-then; yada-when; hi-indeed; ahankara-false ego; upadhih-material designation; atmanah-of the soul; jijnasaya-with eagerness to know; nashyati-perishes; tarhi-then; anusmaret-he remembers.

"When the cloud originally produced from the sun is torn apart, the eye can see the actual form of the sun. Similarly, when the spirit soul destroys his material covering of false ego by inquiring into the transcendental science, he regains his spiritual awareness."***

Text 3

ghano yadarka-prabhavo vidiryate iti drishöantamshe tad-vidaranasya na cakshuh-shakti-sadhyatvam. kintu surya-prabhava-sadhyatvam iti vyaktam. anena darishöantike 'py atmanah paramatmano jijnasaya jatena tat-prasadenahankaro nashyati palayata ity atramshe purusha-jnana-sadhyatvam ahankara-nashasya khanditam. ato vivarta-vado nabhyupagatah.

ghanah-cloud; yada-when; arka-prabhavah-born from the sun; vidiryate-is broken; iti-thusd; drishöantamshe-in part of the example; tad-vidaranasya-of the brwaking of it; na-bot; cakshuh-shakti-sadhyatvam-in the power of the eyes; kintu-however; surya-prabhava-in ther power of the sun; sadhyatvam-ability; iti-thus; vyaktam-manifested; anena-by this; darishöantike-in the example; api-also; atmanah-of the self; paramatmanah-of the Supreme Personality of Godhead; jijnasaya-by the desire to know; jatena-born; tat-prasadena-by His mercy; ahankarah-false ego; nashyati-perishes; palayata-flees; iti-thus; atra-here; amshe-in the part; purusha-jnana-sadhyatvam-attainable by knowledge of the Supreme Personality of Godhead; ahankara-nashasya-destruction of the false ego; khanditam-broken; atah-then; vivarta-vadah-the theory of transformation; na-not; abhyupagatah-supported.

In the example given here with the words "ghano yadarka-prabhavo vidiryate" it is seen that the eyes themselves are powerless to dispel the clouds. Only the sun has that power. In the second part of the example the word "atmanah" means "of the Supreme Personality of Godhead", "jijnasaya" means "when the desire to know is aroused, then the Supreme Lord gives His mercy", and "ahankaro nashyati" means "then the false ego flees". This means that the false ego perishes when one understands the Supreme Personality of Godhead. The impersonalists' theory of transformation is clearly not supported by this explanation.

Text 4

atra copadhir iti visheshanena svarupa-bhutahankaras tv anya eveti spashöi-bhutam. evam yatha drishöante ghanamaya-mahandhakaravaranaabhavat tat-prabhavena yogyata-labhac ca cakshuh kartri-bhutam svarupam karma-bhutam ikshate. sva-svarupa-prakasham astitvena janati. sva-shakti-prakaöyam labhata ity arthah.

atra-here; ca-and; upadhih-material designation; iti-thus; visheshanena-by the adjective; svarupa-bhuta-personal; ahankarah-false ego; tv-indeed; anya-another; eva-indeed; iti-thus; spashöi-bhutam-made clear; evam-thus; yatha-as; drishöante-in the exqample; ghanamaya-made of clouds; mahandhakara-darkness; avarana-covering; abhavat-because of the absence; tat-prabhavena-born from that; yogyata-suitability; labhac-because of the attainment; ca-and; cakshuh-eyes; kartri-bhutam-manifested as the doer; svarupam-own form; karma-bhutam-manifested as the deed; ikshate-sees; sva-svarupa-prakasham-manifested as the

original form; astitvena-by the existence; janati-knows; sva-shakti-prakatyam-manifestation of His own potency; labhata-attains; iti-thus; arthah-the meaning.

Here the words "ca upadhih" mean "the false ego covering the individual spirit soul". This example explains that when the darkness of the clouds is removed, then the eyes (cakshuh) can see (ikshate) the original form (svarupam) of the soul. By thus seeing the original form of the soul, one understands the true nature of the soul. In this way the soul's original power is again openly manifested. That is the meaning.

Text 5

kadacit tad-ikshanonmukhah san ravim cekshate. tatha darishöantike 'py anusmaret. smartum anusandhatum yogyo bhavati. atmanam paramatmanam ceti sheshah.

kadacit-sometime; tad-ikshanonmukhah-eager to see; san-being so; ravim-the sun; ca-also; ikshate-sees; tatha-so; darishöantike-in the example; api-also; anusmaret-remembers; smartum-to remember; anusandhatum-to seek; yogyah-appropriate; bhavati-is; atmanam-atmanam; paramatmanam-the Supreme Personality of Godhead; ca-and; iti-thus; sheshah-the remainder.

Sometimes a person is so eager to see the sun that he sees the sun in his memory. Thus, in the second part of this example the word "anusmaret" (he remembers) means "seeing Him in his memory, a person searches for the Supreme Personality of Godhead".

Anuccheda 84

Text 1

nigamayati yadaivam etena viveka-hetina
maya-mayahankaranatma-bandhanam
chittvacutatanubhavo 'vatishöhate
tam ahur atyantikam anga samplavam

nigamayati-the scriptures declare; yada-when; evam-thus; etena-by this; viveka-hetina-with discrimination; maya-of illusion; maya-consisting; ahankarana-false ego; atma-of the soul; bandhanam-bondage; chittva-cutting; acyuta-of the infallible Supreme Personality of Godhead; atma-self; anubhava-perception; avatishöhate-remains; tam-that; ahuh-say; atyantikam-great; anga-O dear one; samplavam-devastation.

Seeing the Supreme Personality of Godhead and attaining liberation from the material world are also described in these words (Shrimad-Bhagavatam 11.4.34):

"By cutting the soul's bonds of false ego with the sword of intelligence, one can at last see the infallible Supreme Personality of Godhead. The sages say this vision is final liberation."

Text 2

etena purvokta-viveka-shastrena maya-mayeti visheshanam svarupa-bhukahankarasya vyavacchedartham.

avatishöhate sva-svarupenavasthito bhavati. na kevalam etavad eva. acyutatmanubhavah. acyute 'cyuta-namny atmani paramatmany anubhavo yasya tatha-bhuta eva sann avatishöhate. shri-sukah..

etena-by this; purvokta-previously said; viveka-intelligence; shastrena-with ther weapon; maya-maya-consisting of maya; iti-thus; visheshanam-modifying; svarupa-bhuta-personal; ahankarasya-of false ego; vyavaccheda-cutting; artham-for the purpose; avatishöhate-stays; sva-svarupena-with one's original form; avasthitah-situated; bhavati-is; na-not; kevalam-only; etavat-like that; eva-indeed; acyuta-of the infallible Supreme Personality of Godhead; atma-self; anubhavah-perception; acyute-infallible; acyuta-namni-the name Acyuta; atmani-in the atma; paramatmani-in the Supersoul; anubhavah-perception; yasya-of whom; tatha-bhuta-int hat way; eva-indeed; sann-being so; avatishöhate-stays; shri-sukah-Shri Shukadeva Gosvami.

Here the word "etena" (by this) refers to the previously mentioned sword, and "mayamaya" is an adjective modifying "ahankarana". The sword is meant for cutting the false ego. "Avatishöhate" means "situated in his original form". That is not all. There is also "acyutatmanubhavah" (direct perception of the Supreme Personality of Godhead). Here "acyuta" is a name of the Supreme Lord and "atma" means "the Supersoul". This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 85

Text 1

atrayam apy ekesham pakshah. parameshvarasya shakti-dvayam asti. svarupakhyā mayakhyā ceti. purvaya svarupa-vaibhava-prakashanam. aparaya tv indrajalavattayaiva mohitebhyo jivebhyo vishva-shrishöy-adi-darshanam.

atra-here; ayam-this; api-also; ekesham-of some; pakshah-the opinion; parameshvarasya-of the Supreme Personality of Godhead; shakti-dvayam-two potencies; asti-is; svarupakhyā-called personal; mayakhyā-called maya; ca-and; iti-thus purvaya-by the former; svarupa-personal; vaibhava-power and opulence; prakashanam-manifestation; aparaya-by the latter; tv-but; indrajalavattaya-like a mirage; eva-indeed; mohitebhyah-for the bewildered; jivebhyah-souls; vishva-of the material world; shrishöi-creation; adi-beginning; darshanam-sight.

Some philosophers assert that the Supreme Lord has two potencies: 1. His personal, internal potency, and 2. His maya potency. The former manifests the Lord's glory and opulence, and the latter creates, maintains, and destroys the material world, which is like a mirage to show the bewildered conditioned souls.

Text 2

drishyate caikasya nana-vidyavatah kasyapi tatha vyavaharah. na caivam advaita-vadinam ivedam apatitam. satyenaiva kartra satyam eva drashöharam prati satyayaiva taya shaktya vastunah sphoranat loke 'pi tathaiva drishyata iti bhavativ apidam nama.

drishyate-is seen; ca-also; ekasya-of one; nana-vidyavatah-because of various kinds of knowledge; kasyapi-of someone; tatha-then; vyavaharah-action; na-not; ca-also; evam-thus; advaita-vadinam-of the monists; iva-like; idam--this; apatitam-attained; satyena-by the truth; eva-certainly; kartra-by the doer; satyam-truth; eva-indeed; drashöharam-to the seer; prati-to; satyaya-true; eva-indeed; taya-by that; shaktya-potency; vastunah-in truth; sphoranat-from the manifestation; loke-in the world; api-also; tatha-so; eva-indeed; drishyata-is seen; iti-thus; bhavativ-may be; api-also; idam-this; nama-indeed.

It is the view of one group of philosophers that even material activities are ultimately real. The idea of the impersonalists. In truth the doer in the material world is real, the seer is real, and the Lord's potency by which all this is manifested in the material world is also real.

Text 3

yatah

satyam na satyam nah krishna-
padabjamodam antara
jagat satyam asatyam va
ko 'yam tasmin duragrahah

yatah-from whcih; satyam-real; na-not; satyam-real; nah-of us; krishna-of Lord Krishna; pada-feet; abja-lotus; amodam-fragrance; antara-without; jagat-tbe material world; satyam-real; asatyam-ureal; va-or; kah-what?; ayam-this; tasmin-in this; duragrahah-foolishly obstinate.

This affirmed by the following words of the scriptures:

"Who is such a fool that he wastes his time thinking: `Is the fragrance of Lord Krishna's lotus feet real or unreal? Is the material world real or unreal?' "

Text 4

tad etan-mate sata idam utthitam ity adi vakyani prayo yatha-öika-vyakhyanam eva jneyani. kvacit tat-kritanumanadau bheda-matrasyasattve prasakte vaikunöhadinam api tathatva-prasaktis tan-mate syad ity atra tu tesham ayam abhiprayah. vayam hi yal-loka-pratyakshadi-siddham vastu. tad eva tat-siddha-vastv antara-drishöantena tad-dharmakam sadhayamah.

tat-that; etan-mate-in this view; sata idam utthitam ity adi vakyani-Shrimad-Bhagavatam 10.87.36; prayah-mostly; yatha-öika-vyakhyanam-according to the explanation in the commentary; eva-indeed; jneyani-to be understood; kvacit-somewhere; tat-kritanumanadau-beginning with that inference; bheda-matrasya-of the difference; asattve-in the non-existence; prasakte-attached; vaikunöhadinam-beginning with the spiritual world; api-also; tathatva-being like that; prasaktih-attachment; tan-mate-in that view; syat-is; iti-thus; atra-here; tu-but; tesham-of them; ayam-this; abhiprayah-meaning; vayam-we; hi-indeed; yal-loka-of thsoe poeple; pratyaksha-direct perceotion; adi-beginning; siddham-proved; vastu-thing; tat-that; eva-indeed; tat-that; siddha-proved; vastv-thing; antara-drishöantena-with another example; tad-dharmakam-the natur eof that; sadhayamah-we attempt.

This is also explained in Shrila Shridhara Svami's commentary on Shrimad-Bhagavatam 10.87.36. Some thinks claim that not only is the material world is unreal, but even the spiritual world of Vaikunöha is also unreal. We, however, affirm that the spiritual world and the visible material world are both real. Later we will give an example to demonstrate this.

Text 5

yat tu tad asiddham shastra-vidvad-anubhavaika-gamya-tadrishatvam tat punas tad drishöanta-parardhadinapy anyatha-kartum na shakyata eveti. tatha jiveshvarabheda-sthapana ca cid-rupata-matra eveti. atha svabhavika-maya-shaktya parameshvaro vishva-shrishöy-adikam karoti. jiva eva tatra muhyatity uktam. tatra sandeham prashnottarabhyam pariharaty ashöabhih

yat-what; tu-indeed; tat-that; asiddham-unrpoved; shastra-vidvat-like one who knows the scriptures; anubhava-direct perception; eka-one; gamya-to be attained; tadrishatvam-being like that; tat-that; punah-again; tat-that; drishöanta-example; parardha-parardha; adina-beginning with; api-also; anyatha-kartum-to make otherwise; na-not; shakyata-is able; eva-indeed; iti-thus; tatha-so; jiva-of the individual spirit soul; ishvara-of the Supreme Personality of Godhead; abheda-non-difference; sthapana-proving; ca-also; cid-rupata-spiritual nature; matrah-only; eva-indeed; iti-thus; atha-now; svabhavika-maya-shaktya-by the internal potency and the maya potency; parameshvarah-in the Supreme Personality of Godhead; vishva-of the material world; shrishöi-creation; adikam-beginning; karoti-does; jiva-the individual spirit soul; eva-indeed; tatra-there; muhyati-is bewildered; iti-thus; uktam-said; tatra-there; sandeham-doubt; prashnottarabhyam-with question and answer; pariharati-removes; ashöabhih-with eight verses.

even if they give many millions of examples, the most learned impersonalists still cannot prove their theory, or make the truth anything other than it is. The truth is that the Supreme Personality of Godhead and the individual spirit souls are one only in the sense that they are all spiritual in nature. Otherwise, they are different. For example the Supreme Personality of Godhead creates the material world, and the individual spirit souls residing in the material world are bewildered. Any doubts about the truth that the Supreme Personality of Godhead and the individual spirit souls are different will be removed by the questions and answers in the following eight verses of Shrimad-Bhagavatam (3.7.2-9) quoted and explained in this and the following anucchedas. The first of these verses is given here (Shrimad-Bhagavatam 3.7.2):

Text 6

shri-vidura uvaca

brahman katham bhagavatas
cin-matrasyaavikarinah
lilaya capi yujyeran
nirgunasya gunah kriyah

shri-vidura uvaca-Vudra said; brahman-O brahmana; katham-how?; bhagavatah-of the Personality of Godhead; cin-matrasya-of the complete spiritual whole; avikarinah-of the unchangeable; lilaya-by His pastime; ca-either; api-even though it is so; yujyeran-take place; nirgunasya-who is without the modes of nature; gunah-modes of nature; kriyah-activities.

Shri Vidura said: O great brahmana, since the Supreme Personality of Godhead is the complete spiritual whole and is unchangeable, how is He connected with the material modes of nature and their activities? If this is His pastime, how do the activities of the unchangeable take place and exhibit qualities without the modes of nature?"*

Text 7

he brahman cin-matrasya cin-matra-svarupasya svatah svarupa-shaktya bhagavatah shri-vaikunöhadi-gata-tadrishaishvaryadi-yuktasya ata eva nirgunasya prakrita-gunasprishöasyata eva cavikarinas tadrisk-svarupa-

shakti-vilasa-bhutanam kriyanam anantanam api sadaditvatvarananta-vidha-prakashe tasminn ity asiddhatvat tat-tat-kriyavirbhava-kartus tasyavasthantara-praptatvabhavat prakrita-kartur iva na vikarapattir iti.

he-O; brahman-brhmana; cin-matrasya-spiritual; cin-matra-svarupasya-whose form is spiritual; svatah-personally; svarupa-shaktya-by His personal potency; bhagavatah-of the Supreme Personality of Godhead; shri-vaikunöhadibeginning with Shri Vaikuntha; gata-attained; tadrisha-like that; aishvarya-opulences; adibeginning; yuktasya-endowed; ata eva-therefore; nirgunasya-without material modes; prakrita-guna-the material modes; asprstasya-untouched; ata eva-therefore; ca-also; avikarinah-unchangeable; tadrish-like this; svarupa-personal; shakti-potency; vilasa-pastimes; bhutanam-manifested; kriyanam-activities; anantanam-limitless; api-even; sadoditvara-quick manifestation; ananta-vidha-limitless; prakashe-manifestation; tasminnin that; iti-thus; asiddhatvat-because of being unproved; tat-tat-kriya-of various activities; avirbhavamanifestation; kartuh-doing; tasya-of that; avastha-situation; antara-another; praptatva-attainment; abhavat-because of the absence; prakrita-material; kartuh-of the creator; iva-like; na-not; vikarapattih-possessing transformations; iti-thus.

Here the word "brahmna" means "O brahmana", "cin-matrasya" means "whose form is spiritual", "bhagavatah" means "whose powers and opulences are manifested by His own internal potency in the spiritual world of Vaikunöha and in other places", "nirgunasya" means "who is not touched by the material modes of nature", and "ca avikarinah" means "whose limitless forms, potencies, and pastimes are not subject to material changes, like those of the residents of the material world".

Text 8

nirvikarasya ca katham sattvadayah prakrita-gunah. katham va tad-asanga-hetukah sthity-adayah kriyash ca yujyeran. tatash ca cin-matra-vastu-virodhad eva te ca tash ca n ayujyante. bhagavattve tu svairaceshöayapi na yujyerann ity aha lilaya vapiti.

nirvikarasya-changeless; ca-and; katham-how?; sattvadayah-beginning with goodness; prakrita-gunah-material modes; katham-how?; va-or; tad-asanga-hetukah-the reason for non-contact; sthity-adayah-beginning with maintenance; kriyah-actions; ca-and; yujyeran-take place; tatah-then; ca-and; cin-matra-spiritual; vastu-substance; virodhat-because of contradiction; eva-indeed; te-they; ca-and; tah-they; ca-and; na-not; yujyante-take place;. bhagavattve-in the status of the Supreme Personality of Godhead; tu-but; svaira-ceshöaya-with independent activities; api-even; na-not; yujyerann-take place; iti-thus; aha-said; lilaya-with pastimes va-or; api-also; iti-thus.

Here the question is asked: "How is it possible that the Lord, who is not subject to material changes, has some connection with the material modes of nature, which begin with goodness?" Then this question is asked: "If the Supreme Lord has no contact with the material modes, then how is the material universe created, maintained, and destroyed?" Because the Supreme Personality of Godhead is spiritual in nature, it cannot be said that He is in contact with the material modes, for that contact would contradict His spirituality. Still, the material modes have no power to act independently, without the influence of the Supreme Lord. These questions are answered here with the words "lilaya vapi" (this is His pastime).

Text 9

atravikaritva-nirgunatvabhyam saha cin-matratvam bhagavattvam cety ubhayam api svi-kriyaiva purvapakshina prishöam. tatash ca tasya cin-matrasvarupasya bhavatu bhagavattvam. tatrasmakam na sandehah. kintu tasya katham itara-gunadi-svikaro yujyata ity eva pricchata iti vakarthah.

atra-here; avikaritva-the state of being changeless; nirgunatva-the state of being beyond the touch of the material modes; abhyam-with both; saha-with; cin-matratvam-spirituality; bhagavattvam-the status of the Supreme Personality of Godhead; ca-and; iti-thus; ubhayam-both; api-also; svi-kritya-accepting; eva-indeed; purva-pakshina-by the opponent; prishöam-asked; tatah-then; ca-also; tasya-of Him; cin-matra-spiritual; svarupasya-nature; bhavatu-may be; bhagavattvam-the status of the Supreme Personality of Godhead; tatra-there; asmakam-of us; na-not; sandehah-doubt; kintu-however; tasya-of that; katham-how?; itara-gunadi-beginning with other modes; svikarah-acceptance; yujyata-is; iti-thus; eva-indeed; pricchata-askign; iti-thus; vakya-of the words; arthah-the meaning.

Here the person asking the question accepts the truth that the Supreme Personality of Godhead is spiritual in nature, is free of material change, and is not touched by the material modes of nature. Here he says, "We have no doubt that the Supreme Personality of Godhead is spiritual and has a spiritual form. Still, how is it that He has some contact with the modes of material nature?" That is the meaning of his question.

Anuccheda 86

Text 1

tatash cin-matratve bhagavattve ca tasya tuccha gunah kriyash ca na sambhavanty eveti dvi-guni-bhuyaiva prashnah. kim carbhakaval lilapi na yujyate vaishamyad ity aha

tatah-then; cin-matratve-spiritual; bhagavattve-in the Supreme Personality of Godhead; ca-and; tasya-of Him; tuccha-insignificant; gunah-material modes; kriyah-activities; ca-also; na-not; sambhavanti-are possible; eva-indeed' iti-thus; dvi-guni-bhuya-becoming doubled; eva-indeed; prashnah-question; kim ca-furtherore; arbhakavat-like a child; lila-pastimes; api-also; na-not; yujyate-is endgaged; vaishamyat-because of being inappropriate; iti-thus; aha-said.

Because He is perfectly spiritual, the Supreme Personality of Godhead does not engage in ordinary insignificant material activities that are impelled by the modes of nature. This truth is repeated again in the following question, which asserts that it is illogical to assume that the Supreme Lord would play in the same way an ordinary material child would play (Shrimad-Bhagavatam 3.7.3):

Text 2

kridayam udyamo 'rbhasya
kamash cakridishanyatah
svatas triptasya ca katham
nivrityasya sadanyatah

kridayam-in the matter of playing; udyamah-enthusiasm; arbhasya-of the boys; kamah-desire; cakridisha-willingness to play; anyatah-with other boys; svatas-triptasya-for one who is self satisfied; ca-also; katham-what for?; nivrityasya-one who is detached; sada-at all times; anyatah-otherwise.

"Boys are enthusiastic to play with other boys or with various diversions because they are encouraged by desire. But there is no possibility of such desire for the Lord because He is self-satisfied and detached from

everything at all times."*

Text 3

udyamayati pravartayati udyamah. arbhakasya kridayam pravritti-hetuh kamo 'sti. anyatas tu vastv-antarena balantara-pravartanena va tasya krideccha bhavati. bhagavatas tu svatah svenatmana svarupa-vaibhavana ca triptasya ata evanyatah sada nivrittasya ca katham anyato jivaj jagatash ca nimittat cikridisheti.

udyamayati-is enthusiastic; pravartayati-impells; iti-thus; udyamah-enthusiasm; arbhakasya-of a boy; kridayam-in playing; pravritti-hetuh-the cause of action; kamah-desire; asti-is; anyatah-others; tu-but; vastv-antarena-another thing; balantara-other boys; pravartanena-by the cause; va-or; tasya-of him; krideccha-the desire to play; bhavati-is; bhagavatah-of the Supreme Personality of Godhead; tu-but; svatah-self; svenatmana-by Himself; svarupa-vaibhavana-by His own potencies; ca-also; triptasya-satisfied; ata eva-therefore; anyatah-other; sada-always; nivrittasya-detached; ca-and; katham-how?; anyatah-others; jivaj-individual spirit souls; jagatah-of the material world; ca-and; nimittat-from the cause; cikridisha-the desire to play; iti-thus.

Here the word "udyamah" means "what impels one to act". Here it is said that desire (kamah) is the cause of boys' playing (arbhakasya kridayam). "Anyatah" means either "other things" or "other boys". In this way there is a desire to play. The verse then says, "However, the Supreme Personality of Godhead is already satisfied (triptasya) with His own (svatah) glories and opulences and powers, and therefore He is always detached from all else. How (katham), then, is it possible that He could desire to play (cikridisha) with the conditioned souls residing in the material world (anyatah)?"

Anuccheda 87

Text 1

na ca tasya te gunas tah kriyash ca na vidyanta ity apalapaniyam. tatraiva prasiddher ity aha

na-not; ca-and; tasya-of Him; te-they; gunah-modes of nature; tah-they; kriyah-activities; ca-and; na-not; vidyanta-are; iti-thus; apalapaniyam-not to be said; tatra-there; eva-indeed; prasiddheh-from the proof; iti-thus; aha-said.

In this way it is affirmed that the Supreme Lord performs no material activities and is not influenced by the material modes. This is also confirmed by the following words (Shrimad-Bhagavatam 3.7.4):

Text 2

asrakshid bhagavan vishvam
guna-mayyatma-mayaya
taya samsthapayaty etad
bhuyah pratyapidhasyati

asrakshit-caused to create; bhagavan-the Supreme Personality of Godhead; vishvam-the universe; guna-mayya-endowed with three modes of material nature; atma-self; mayaya-by the potency; taya-by her;

samsthapayati-maintains; etat-all these; bhuyah-then again; pratyapidhasyati-conversely dissolves also.

"By His self-sheltered potency of the three modes of material nature, the Lord has caused the creation of this universe. By her He maintains the creation and conversely dissolves it, again and again."*

Text 3

guna-mayya traigunya-vyanjinya atmashritaya mayaya samsthapayati palayati pratyapidhasyati
pratilaumyena tirohitam karishyati.

guna-mayya-guna-mayya; traigunya-vyanjinya-manifesting the three modes; atmashritaya-taking shelter of the Self; mayaya-by the maya potency; samsthapayati-establishes; palayati-protects; pratyapidhasyati-dissolves; pratilaumyena-with dissolution; tirohitam-dissolution; karishyati-will do.

Here the word "guna-mayya" means consisting of the three modes", "atma-mayaya" means "by His own potency", "samsthapayati" means "He protects", and "pratyapidhasyati" means "He will dissolve".

Anuccheda 88

Text 1

jivasya ca katham maya-mohitatvam ghaëetety akshepantaram aha

jivasya-of the individual spirit soul; ca-also; katham-how?; maya-mohitatvam-the state of being bewildered by the illusory potency; ghaëeta-occurs; iti-thus; akshepa-hint; antaram-another; aha-said.

The question "How is it possible for the individual soul to be bewildered by the Lord's illusory potency maya?" is hinted in these words (Shrimad-Bhagavatam 3.7.5):

Text 2

deshatah kalato yo 'sav
avasthatah svato 'nyatah
aviluptavabodhatma
sa yujyeta-jaya katham

deshatah-circumstantial; kalatah-by the influence of time; yah-one who; asav-the living entity; avasthatah-by situation; svatah-by dream; anyatah-by others; avilupta-extinct; avabodha-consciousness; atma-pure self; sa-he; yujyeta-engaged; ajaya-with nescience; katham-how is it so?

"The pure soul is pure consciousness and is never out of consciousness, either due to circumstances, time, situations, dreams, or other causes. How, then, does he become engaged in nescience?"

Text 3

yo 'sau deshadiibhir aviluptavabodha atma jivah. sa katham ajayavidyaya yujyeta. tatra desha-vyavadhanato desha-gata-doshato va cakshuh-prakasha iva. kalato vidyud iva. avasthatah smritir iva. svatah sukti-rajatam iva. anyato ghaöadi-vastv iva na tasyavabodho lupyate. avyahata-svarupa-bhuta-jnanashrayatvad evety arthah.

yah-who; asau-he; deshadiibhir-beginning with place; aviluptavabodha-extinct consciousness; atma-atma; jivah-individual soul; sa-he; katham-how?; ajaya-ajnaya; avidyayaby nescience; yujyeta-is engaged; tatra-there; desha-vyavadhanatah-according to place; desha-gata-doshatah-because of the defect of the place; va-or; cakshuh-prakasha-the manifestation of the eyes; iva-like; kalatah-from time; vidyut-lightning; iva-like; avasthatah-situation; smritih-memory; iva-like; svatah-personally; sukti-rajatam-seashell and silver; iva-like; anyatah-another; ghaöadi-vastv-beginning weith clay pots; iva-like; na-not; tasya-of him; avabodhah-consciousness; lupyate-is interrupted; avyahata-svarupa-bhuta-jnana-uninterrupted knowledge; ashrayatvadbecause of being the shelter; eva-indeed; iti-thus; arthah-the meaning.

This verse explains that the individual soul (yo 'sau atma) is never out of consciousness (aviluptavabodhah) in any kind of circumstances. The question is asked: "How (katham) does he (sah) become engaged (yujyeta) in nescience (ajaya)?" Here "deshatah" means because of bad circumstances, or because of situation not favorable for the eyes", "kalatah" means "because of time, which passes like lightning", "avasthatah" means "because of the various situations, such as the condition of the memory", "svatah" means "because of dreams and illusions, such as the illusion of thinking the glittering on a seashell's surface is genuine silver", and "anyatah" means "because of other causes, as are seen in the example of the clay pot and other like examples". In this way the individual soul's consciousness is never interrupted (aviluptavabodhah). That is the meaning.

Anuccheda 89

Text 1

tatraiva virodhantaram aha

tatra-there; eva-indeed; virodha-problem; antaram-another; aha-said.

Another problem is described in these words (Shrimad-Bhagavatam 3.7.6):

Text 2

bhagavan eka evaisha
sarva-kshetreshv avasthitah
amushya durbhagatvam va
klesho va karmabhih kutah

bhagavan-the Supreme Personality of Godhead; eka-alone; eva esha-all these; sarva-all; kshetreshv-in the living entities; avasthitah-situated; amushya-of the living entities; durbhagatvam-misfortune; va-either; kleshah-miseries; va-or; karmabhih-by activities; kutah-what for?

"The Lord, as the Supersoul, is situated in every living being's heart. Why then do the living entities' activities result in misfortune and misery?"*

Text 3

esha eka eva bhagavan paramatmapi sarva-kshetreshu sarvasya jivasya kshetreshu deheshv avasthitah. tatra sati katham amushyaiva jivasya durbhagatvam svarupa-bhuta-jnanadi-lopah karmabhih klesash ca tasya va kuto nasti. na hy ekasmin jaladau sthitayor vastunoh kasyacit tat-samsargah kasyacin neti yujyata iti arthah.

esha-He; eka-one; eva-indeed; bhagavan-the Supreme Personality of Godhead; paramatma-the Supersoul; api-also; sarva-kshetreshu-in all living entities; sarvasya-of all; jivasya-living entities; kshetreshu-in the fields; deheshv-in the bodies; avasthitah-situated; tatra-there; sati-being so; katham-how?; amushya-of him; eva-indeed; jivasya-the individual spirit soul; durbhagatvam-misfortune; svarupa-bhuta-jnanadi-lopah-interruption of natural spiritual knowledge; karmabhih-by activities; klesah-suffering; ca-and; tasya-of him; va-or; kutah-from where?; na-not; asti-is; na-not; hi-indeed; ekasmin-in one; jaladau-beginning with water; sthitayoh-situated; vastunoh-of the substance; kasyacit-of something; tat-samsargah-creation of that; kasyacin-of something; na-not; iti-thus; yujyata-is engaged; iti-thus; arthah-the meaning.

Here the words "bhagavan eka evaisha" refer to the Supersoul. "Sarva-kshetreshv avasthitah" means "situated in the material bodies of all conditioned souls". The verse then asks: "Why (kutah) then do the living entities (amushya) activities (karmabhih) result in misfortune (durbhagatvam) and misery (kleshah)?" The meaning of this verse is: "As two things cannot occupy the same point in space, either in water or land, so these two propositions cannot both be true."

Anuccheda 90

Text 1

atra kevalam cin-matratvam na sambhavatiti bhagavattvam evangi-kriya shri-maitreya uvaca

atra-here; kevalam-only; cin-matratvam-spiritual nature; na-not; sambhavati-is possible; iti-thus; bhagavattvam-the nature of the Supreme Personality of Godhead; eva-indeed; angi-kriya-accepting; shri-maitreya-Shri Maitreya; uvaca-said.

The Supreme Personality of Godhead is not only spiritual in nature. He is also the master of all opulences. Shri Maitreya accepts this when he says (Shrimad-Bhagavatam 3.7.9):

Text 2

seyam bhagavato maya
yan nayena virudhyate
ishvarasya vimuktasya
karpanyam uta bandhanam

sa iyam-such a statement; bhagavatah-of the Supreme Personality of Godhead; maya-illusion; yan-that which; nayena-by logic; virudhyate-become contradictory; ishvarasya-of the Supreme Personality of Godhead;

vimuktasya-of the ever-liberated; karpanyam-insufficiency; uta-as also, what to speak of; bandhanam-bondage.

"Certain conditioned souls put forward the theory that the Supreme Brahman, or the Supreme Personality of Godhead, is overcome by illusion, or maya, and at the same time they maintain that He is unconditioned. This is against all logic."*

Text 3

yaya vishva-shrishöy-adikam bhavati. seyam bhagavato 'cintya-svarupa-shakter mayakhya shaktih. yad ya ca nayena tarkena virudhyate. tarkatitataya seyam apy acintyety arthah.

yaya-by which; vishva-shrishöy-adikam-beginning with the creation of the material universe; bhavati-is; sa iyam-that; bhagavatah-of the Supreme Personality of Godhead; acintya-inconceivable; svarupa-personal; shakteh-of the potency; mayakhya-called maya; shaktih-the potency; yat-what; ya-which; ca-and; nayena-by logic; tarkena-by logic; virudhyate-is contradicted; tarkatitataya-beyond logic; sa iyam-that; api-also; acintya-inconceivable; iti-thus; arthah-the meaning.

Here the words "seyam bhagavato maya" mean "the Lord's potency that creates, maintains, and destroys the material worlds, a potency that is called maya and is manifested from the Lord's inconceivable internal potency". "Yan nayena virudhyate" means "This is against all logic". The meaning is that the Lord's inconceivable potency is beyond ordinary material logic.

Text 4

yadyapy evam dvayor apy acintyatvam. tathapi bhagavato mayety anena vyaktatvat svarupa-shakter antarangatvad bahirangaya mayaya gunaih sattvadibhis tat-karyaih sthapanadi-lilabhish ca nasau sprishyata ity arthah.

yadyapi-although; evam-thus; dvayoh-of the two; api-even; acintyatvam-inconceivability; tathapi-still; bhagavatah-of the Supreme Personality of Godhead; maya-maya; iti-thus; anena-by this; vyaktatvat-because of being manifested; svarupa-shakteh-of the personal potency; antarangatvat-because of being internal; bahirangaya-external; mayaya-by maya; gunaih-by the modes; sattvadibhih-beginning with goodness; tat-karyaih-by their effects; sthapanadi-lilabhih-pastimes that begin with creation; ca-and; na-not; asau-this; sprishyata-is touched; iti-thus; arthah-the meaning.

Although the internal and external potencies of the Lord are both inconceivable, for the external potency maya is itself manifested from the internal potency, nevertheless the Supreme Personality of Godhead is not touched by maya's three material modes, which begin with the mode of goodness, nor is He touched by maya's pastimes of creating, maintaining, and destroying the material worlds. That is the meaning.

Text 5

tatra kevalam cin-matratvam na. tantrena cayam arthah. satyam parameshvare na te guna na ca tah kriyah. kintu yasyas te gunas tad-ashraya-balaya yaya ca kriyamanam karma tasminn aropyate. seyam tasya mayakhya bahiranga shaktih.

tatra-there; kevalam-only; cin-matratvam-spirit only; na-not; tantrena-by the arrangement; ca-also; ayam-this; arthah-the meaning; satyam-reality; parameshvare-in the Supreme Personality of Godhead; na-not; te-the; guna-modes; na-not; ca-and; tah-the; kriyah-material activities; kintu-however; yasyah-of which; te-the; gunah-modes; tad-ashraya-balaya-by taking shelter of Him; yaya-by which; ca-and; kriyamanam-acting; karma-action; tasminn-in that; aropyate-is artificially imposed; sa iyam-this; tasya-of Him; mayakhya-called maya; bahiranga-external; shaktih-potency.

The Supreme Personality of Godhead is not only spirit. Here is the meaning: Neither material activities nor the material modes have any influence over the Supreme Personality of Godhead. However because maya's material modes and material activities ultimately find their shelter in the Supreme Personality of Godhead, it is imagined that they have influence over Him. Here the words "seyam" mean "the Lord's external potency, which is called maya".

Text 6

tad uktam rte 'rtham yat pratiyeta ity adi.

tat-that; uktam-said; rte 'rtham yat pratiyeta ity adi-Shrimad-Bhagavatam 2.9.34.

The Supreme Lord describes the illusory potency maya in these words of Shrimad-Bhagavatam (2.9.34):

"O Brahma, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."*

Text 7

tad eva vivrinoti yan nayeneti. yad ity avyayam. yad yaya tad-ashritayapi yena bhagavata saha na virudhyate. yaya bhagavan na virodha-vishayi-kriyata ity arthah.

tat-that; eva-indeed; vivrinoti-reveals; yan-what; nayena-by logic; iti-indeed; yat-what; iti-thus; avyayam-unchanging; yat-what; yaya-by which; tad-ashritaya-taking shelter of Him; api-also; yena-by whom; bhagavata-the Supreme Personality of Godhead; saha-with; na-not; virudhyate-is contradicted; yaya-by which; bhagavan-the Supreme Personality of Godhead; na-not; virodha-vishayi-kriyata-is contradicted; iti-thus; arthah-the meaning.

The words in this verse (Shrimad-Bhagavatam 3.7.9, which was quoted in text 2 of this anuccheda) may also be divided "yan na yena virudhyate" instead of "yan ayena virudhyate" Interpreted in this way the word "yan" means "the maya potency, which takes shelter of the Supreme Lord", "na" means "not", "yena" means "by the Supreme Personality of Godhead", and "virudhyate" means "is contradicted." Interpreted in this way, the words mean "This is not against all logic".

Text 8

na hy abhasa-gatena kurvuratvadina calanadina va surya-mandalasya tat-tad-yogo viroddhum sakyata iti bhavah. etena vaishamya-patash ca parihritah.

na-not; hi-indeed; abhasa-gatena-attained the illusion; kurvratvadina-beginning with variety; calanadina-beginning with tricks; va-or; surya-mandalasya-of the sun; tat-tad-yogah-contacting; viroddhum-to contradict; sakyata-is able; iti-thus; bhavah-the meaning; etena-by this; vaishamya-patah-inconsistency; ca-and; parihritah-is removed.

Here (in Shrimad-Bhagavatam 2.9.34 quoted in text 6 of this anuccheda) the word "abhasah" (reflection) indicates that the rays of sunligh, even if they create colorful rainbows or bewildering mirages, never contradict or obscure the shining of the sun globe, which is their source. Thus in this interpretation of Shrimad-Bhagavatam 3.7.9, quoted in text 2 of this anuccheda) the idea of a contradiction or of illogic is denied.

Text 9

tad etat sarvam abhipretya seyam bhagavato maya ity anena ittham-bhuta-guno harih itivat tat-tat-svabhavaiveyam iti dhvanitam.

tat-this; etat-that; sarvam-all; abhipretya-intending; seyam bhagavato maya ity anena-by Shrimad-Bhagavatam 3.7.9; ittham-bhuta-guno harih iti-Shrimad-Bhagavatam 1.7.10; vat-like; tat-tat-svabhava-the nature of them; eva-indeed; iyam-this; iti-thus; dhvanitam-said.

In this way Shrimad-Bhagavatam 3.7.9 may be interpreted according to these words of Shrimad-Bhagavatam (1.7.10):

"The Lord possesses transcendental qualities and opulences."

Text 10

tad etad-arthasyanukulo 'yam api shabda-dhvani-lambhito 'rtha-visheshah sphurati. yatha nayena tarkena virudhyata iti. yat seyam bhagavato mayeti. yad yaya mayaya yena bhagavata saha na virudhyate. nasau virodha-vishayi-kriyata iti. yad va yena bhagavata na virudhyate. na sarvatha nirvishayi-kriyata iti ca.

tat-this; etat-that; arthasya-of the meaning; anukulah-favorable; ayam-this; api-also; shabda-dhvani-lambhitah-depending on the sound of the word; artha-meaning; visheshah-specific; sphurati-is manifested; yatha-as; nayena-by logic; tarkena-by logic; virudhyata-is contradicted; iti-thus; yat-what; sa iyam-this; bhagavatah-of the Supreme Personality of Godhead; maya-maya; iti-thus; yat-what; yaya-by which; mayaya-maya; yena-by whom; bhagavata-Supreme Personality of Godhead; saha-with; na-not; virudhyate-is contradicted; na-not; asau-that; virodha-vishayi-kriyata-is in the realm of contradictions; iti-thus; yat-what; va-or; yena-by whom; bhagavata-the Supreme Personality of Godhead; na-not; virudhyate-is contradicted; na-not; sarvatha-in all respects; nirvishayi-kriyata-not in the realm of perception; iti-thus; ca-also.

If these words are interpreted "nayena virudhyate", they may mean "the Supreme Personality of Godhead cannot be understood by material logic". If the words are interpreted "na yena virudhyate" they may mean "the Supreme Personality of Godhead cannot be understood by taking shelter of His maya potency".

Text 11

evam eva shashöhe navamadhyaye duravabodha iva tavayam ity-adina gadyena tasya saguna-kartritvam

virudhya punar atha tatra bhavan iti gadyenantaryamitaya guna-visarga-patitatvena jiva-vad bhoktritva-yogam sambhavya na hi virodha ubhayam ity adi gadyena tatra tatratarkya-shaktitvam eva ca siddhante yojitam.

evam-thus; eva-indeed; shashöhe-in the sixth canto; navamadhyaye-in the ninth chapter; duravabodha iva tavayam ity-adina-Shrimad-Bhagavatam 6.9.34; gadyena-in prose; tasya-of Him; saguna-kartritvam-the material doer; virudhya-refuting; punah-again; atha-then; tatra bhavan iti-Shrimad-Bhagavatam 6.9.35; gadyenantaryamitaya-prose; guna-visarga-patitatvena-as fallen into the world created by the material modes; jiva-vat-like the individual spirit soul; bhoktritva-yogam-the enjoyer; sambhavya-creating; na-not; hi-indeed; virodha-contradiction; ubhayam-both; iti-thus; adi-beginning; gadyena-prose; tatra-there; tatra-there; avitarkya-inconceivable; shaktitvam-with the potency; eva-indeed; ca-also; siddhante-in the conclusion; yojitam-appropriate.

In Shrimad-Bhagavatam (6.9.34) it is said:

"O Lord, You need no support, and although You have no material body, You do not need cooperation from us. Since You are the cause of the cosmic manifestation and You supply its material ingredients without being transformed, You create, maintain, and annihilate this cosmic manifestation by Yourself. Nevertheless, although You appear engaged in material activity, You are transcendental to all material qualities. Consequently, these transcendental activities of Yours are extremely difficult to understand."*

In this prose passage of Shrimad-Bhagavatam, it is clearly said that the Supreme Personality of Godhead does not perform material activities impelled by the material modes. In the next passage (Shrimad-Bhagavatam 6.9.35) it is said:

"These are our inquiries. The ordinary conditioned soul is subject to the material laws, and he thus receives the fruits of his actions. Does Your Lordship , like an ordinary human being, exist within this material world in a body produced by the material modes? Do You enjoy or suffer the good or bad results of actions under the influence of time, past work, and so forth? Or, on the contrary, are You present here only as a neutral witness who is self-sufficient, free from all material desires, and always full of spiritual potency? We certainly cannot understand Your actual position."*

In this prose passage of Shrimad-Bhagavatam the Lord's feature as the Supersoul is described and it is asked whether His presence in the material world of the three modes is like that of the conditioned souls who try to enjoy the material nature. In the next passage it is said:

"O Supreme Personality of Godhead, all contradictions can be reconciled in You. O Lord, since You are the Supreme Person, the reservoir of unlimited spiritual qualities, the Supreme Controller, Your unlimited glories are inconceivable to the conditioned souls. Many modern theologians argue about right and wrong without knowing what is actually right. Their arguments are always false and their judgments inconclusive because they have no authorized evidence with which to gain knowledge of You. Because their minds are agitated by scriptures containing false conclusions, they are unable to understand the truth concerning You. Furthermore, because of polluted eagerness to arrive at the right conclusion, their theories are incapable of revealing You, who are transcendental to their material conceptions. You are one without a second, and therefore in You contradictions like doing and not doing, happiness and distress, are not contradictory. Your potency is so great that it can do and undo anything as You like. With the help of that potency, what is impossible for You? Since there is no duality in Your constitutional position, You can do everything by the influence of Your energy."*

In this prose passage of Shrimad-Bhagavatam it is said that the Supreme Personality of Godhead has inconceivable potencies.

Text 12

tatra svarupa-shakter avitarkyatvam bhagavati ity adibhir visheshanair mayayash catma-mayam ity anena darshitam.

tatra-there; svarupa-shakteh-of the internal potency; avitarkyatvam-inconceivableness; bhagavati ity adibhih-Shrimad-Bhagavatam 6.9.36; visheshanaih-with adjectives; mayayah-of maya; ca-and; atma-mayam-atma-mayam; iti-thus; anena-by this; darshitam-shown.

That the Supreme Lord's potencies are inconceivable is confirmed by the descriptions that follow the word "bhagavati" in this prose passage of Shrimad-Bhagavatam (6.9.36).

Text 13

tatra svarupa-dvayabhavat ity asya tathapy acintua-shaktya tat-kartritvam tad-antah-patitvam vidyata ity arthah.

tatra-there; svarupa-dvayabhavat iti-in the words svarupa-dvayabhavat; asya-of this; tathapi-still; acintua-shaktya-of the inconceivable potency; tat-kartritvam-the doer of that; tad-antah-patitvam-falling within; vidyata-is; iti-thus; arthah-the meaning.

That the Supreme Lord employs His inconceivable potency to personally enter the material world is confirmed here (in Shrimad-Bhagavatam 6.9.36) by the use of the word "svarupa-dvayabhavat".

Text 14

sama-vishama-matinam iti tu gadyam tathapy uccavaca-buddhinam tatha tatha sphurasiti pratipatty-artham jneyam.

sama-vishama-matinam iti-Shrimad-Bhagavatam 6.9.37; tu-indeed; gadyam-prose; tathapi-still; uccavaca-high and low; buddhinam-who have intelligence; tatha-so; tatha-so; sphurasi-You manifest; iti-thus; pratipatty-artham-for the sake pf proof; jneyam-to be known.

In Shrimad-Bhagavatam (6.9.37) it is said:

"A rope causes fear for a bewildered person who considers it a snake, but not for a person with proper intelligence who knows it to be only a rope. Similarly You, as the Supersoul in everyone's heart, inspire fear or fearlessness according to one's intelligence, but in You there is no duality."*

The gist of this prose passage is: "O Lord, You appear in this world in order to enlighten the intelligent and the unintelligent."

Text 15

duravabodha iva iti praktana-gadye tu asharirah iti sharira-ceshōam vina. asharanah iti bhūmy-ady-ashrayam vinety arthah.

duravabodha iva iti-Shrimad-Bhagavatam 6.9.34; praktana-previous; gadye-prose; tu-but; asharirah iti-teh word "asarirah"; sharira-ceshōam-activities of the body; vina-without; asharanah-without shelter; iti-thus; bhūmy-ady-ashrayam-taking shelter of the earth or other things; vina-without; iti-thus; arthah-the meaning.

In Shrimad-Bhagavatam 6.9.34, which was quoted here (in text 11 of this anuccheda), the word "asharirah" means "free of having to perform the activities that must be performed by a material body", and "asharanah" means "not needing to take shelter of the earth or any other thing". That is the meaning.

Text 16

atha tatra ity adau sva-krite 'pi tasyapi hetu-kartritvad yojaniyam. tasmad atrapi svarupa-shakter eva pradhanyam darshitam.

atha tatra ity adau-Shrimad-Bhagavatam 6.9.35; sva-krite-done; api-even; tasya-of Him; api-also; hetu-kartritvat-because of being the creator; yojaniyam-is appropriate; tasmad-from that; atra-here; api-also; svarupa-shakteh-internal potency; eva-indeed; pradhanyam-primary importance; darshitam-is revealed.

In Shrimad-Bhagavatam 6.9.35 (quoted in text 11 of this anuccheda) it is hinted that the Lord employs His external potency to create the material world. For this reason the Lord's internal potency is superior to the external potency.

Text 17

ata eva rte 'rtham yat pratiyeta ity adau mayaya abhasa-sthaniyatvam pradarshya tad asprishyatvam eva bhagavato darshitam tvam adyah purushah sakshat ity adau mayam vyudasya cic-chaktya ity anena ca tatha jnapitam. maya paraity abhimukhe ca vilajjamana ity anena ca.

ata eva-therefore; rte 'rtham yat pratiyeta ity adau-in Shrimad-Bhagavatam 2.9.34; mayaya-of maya; abhasa-reflection; sthaniyatvam-situation; pradarshya-revealing; tat-that; asprishyatvam-untouchableness; eva-indeed; bhagavatah-of the Supreme Personality of Godhead; darshitam-shown; tvam adyah purushah sakshat ity adau-in Shrimad-Bhagavatam 1.7.23; mayam-maya; vyudasya-vyudasya; cic-chaktya-cic-chaktya; iti-thus; anena-by this; ca-and; tatha-so; jnapitam-informed; maya paraity abhimukhe ca vilajjamana ity anena-Shrimad-Bhagavatam 2.7.47; ca-and.

In Shrimad-Bhagavatam (2.9.34) the Supreme Lord explains:

"O Brahma, whatever appears to be of any value, if it is without relation to me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."*

In this way it is shown that the Lord's external potency, maya, is like a reflection. That the maya potency does not directly touch the Supreme Lord is described in these words of Shrimad-Bhagavatam (2.7.23):

"O Supreme Personality of Godhead, You have cast away the effects of the material energy by dint of Your spiritual potency."*

This also confirmed by these words of Shrimad-Bhagavatam (2.7.47):

"In the Supreme Personality of Godhead the illusory energy does not stand."*

Text 18

tad evam bhagavati tad-virodham parihritya jive 'py avidya-sambandhatvam atarkyatvena darshitaya tan-mayayaiva samadadhati. ishvarasyeti yad ity anenaiva sambadhyate. artha-vashad atra ca tritiyaya parinamyate.yad yaya ishvarasya svarupa-jnanadibhih samarthasya. ata eva vimuktasya jivasya karpanyam tat-tat-prakasha-tirobhavas tatha bandhanam tad-darshita-gunamaya-jala-praveshash ca bhavatiti.

tat-that; evam-thus; bhagavati-in the Supreme Personality of Godhead; tad-virodham-in contradiction; parihritya-removing; jive-in the individual spirit soul; api-also; avidya-ignorance; sambandhatvam-relationship; atarkyatvena-because of being inconceivable; darshitaya-by revelation; tan-mayaya-by His maya potency; eva-indeed; samadadhati-accepts; ishvarasya-of the Supreme Personality of Godhead; iti-thus; yat-what; iti-thus; anena-by this; eva-indeed; sambadhyate-is related; artha-meaning; vashat-by the power; atra-here; ca-and; tritiyaya-by the third; parinamyate-is transformed; yat-what; yaya-by what; ishvarasya-of the Supreme Personality of Godhead; svarupa-own form; jnana-knowledge; adibhih-beginning; samarthasya-able; ata eva-therefore; vimuktasya-freed; jivasya-of the individual soul; karpanyam-lowly position; tat-tat-prakasha-tirobhavah-disappearance; tatha-so; bandhanam-bondage; tad-darshita-showing that; gunamaya-consisting of the three modes of material nature; jala-in the trap; praveshash-entrance; ca-and; bhavati-is; iti-thus.

In this way any seeming contradictions in the nature of the Supreme Personality of Godhead are resolved and the inconceivable maya potency's bewilderment of the conditioned souls is described. This is shown by the words "ishvarasya" and "yan" in Shrimad-Bhagavatam 3.7.9 (quoted here in the beginning of anuccheda 90). Here the word "yan" (yat) has the force of the instrumental case and it means "by the power of His transcendental knowledge and other opulences, the Supreme Personality of Godhead (ishvarasya) is perfectly able to remain always free of the influence of maya". On the other hand, even the liberated (vimuktasya) individual soul (jivasya) is in a much inferior (karpanyam) to the Lord, and may have to enter the trap of the three modes of material nature (bandhanam).

Text 19

tad uktam tat-sanga-bhramsitaishvaryam iti.

tat-that; uktam-said; tat-sanga-bhramsitaishvaryam iti-Shrimad-Bhagavatam 6.5.15.

The state of the individual soul fallen into the material world is described in these words of Shrimad-Bhagavatam (6.5.15):

"If one becomes the husband of a prostitute, he loses all independence. Similarly, if a living entity has polluted intelligence, he prolongs his materialistic life. Frustrated by material nature, he must follow the movements of the intelligence, which brings various conditions of happiness and distress. If one performs fruitive activities under such conditions, what will be the benefit?"*

Text 20

tad etat sarvam abhipretya shrutayo 'py ahuh sa yad ajaya tv ajam ity adau apeta-bhagah iti ca.

tat-this; etat-that; sarvam-all; abhipretya-meaning; shrutayah-the Vedas; api-also; ahuh-said; sa yad ajaya tv ajam ity adau-in Shrimad-Bhagavatam 10.87.38; apeta-bhagah iti-the word apeta-bhagah; ca-and.

The fate of the individual soul fallen in the material world is also described in these words spoken by the Personified Vedas (Shrimad-Bhagavatam 10.87.38):

"The illusory material nature attracts the minute living entity to embrace her, and as a result he assumes forms composed of her qualities. Subsequently, he loses all of his spiritual qualities and must undergo repeated deaths."***

Text 21

atra mula-padye bhagavato mayety anena bhagavattvam tv amayikam ity ayatam. indrasya mayety atra yathendratvam. evam purvatrapi jneyam.

atra-here; mula-in the original; padye-verse; bhagavatah-of the Supreme Personality of Godhead; maya-maya; iti-thus; anena-by this; bhagavattvam-teh status of the Supreme Personality of Godhead; tv-but; amayikam-free from the illusory potency; iti-thus; ayatam-attained; indrasya-of Indra; maya-illusion; iti-thus; atra-here; yatha-as; indratvam-the status of Indra; evam-thus; purvatra-previously; api-also; jneyam-to be understood.

In the verse (Shrimad-Bhagavatam 3.7.9) quoted in the beginning of this anuccheda the words "bhagavato maya" indicate that the Supreme Personality of Godhead is free from maya's touch. As the monarch who controls maya, He is free from her power. This has been explained previously.

Anuccheda 91

Text 1

punar api jivasya vastutah sviya-tat-tad-avasthatvabhava 'pi bhagavan-mayayaiva tat-tat-pratitir iti sa-drishöantam upapadayati

punah-again; api-also; jivasya-of the individual soul; vastutah-in truth; sviya-tat-tad-avasthatva-of those conditions of life; abhave-in the absence; api-also; bhagavan-mayaya-by the illusory potency of the Supreme Personality of Godhead; eva-indeed; tat-tat-pratitih-knowledge of them; iti-thus; sa-drishöantam-with an example; upapadayati-affirms.

The conditioned soul in the material world who, bewildered by the Supreme Lord's illusory potency maya, does not understand his true nature, is also described in these words of Shrimad-Bhagavatam (3.7.10):

Text 2

yad arthena vinamushya
pumsa atma-viparyayah
pratiyata upadrashöuh

yat-thus; arthena-a purpose or meaning; vina-without; amushya-of such a one; pumsa-of the living entity; atma-viparyayah-upset about self-identification; pratiyata-so appear; upadrashöuh-of the superficial onlooker; sva-shirah-own head; chedanadibhih-cutting off.

"The living entity is in distress regarding his self-identity. He has no factual background, like a man who dreams that he sees his head cut off."*

Text 3

yad yasya mayaya hetur arthena vinapi. yadyapi tasya tri-kalam eva so 'rtho nasti. tathapy atma-viparyaya atma-vismriti-purvaka-parabhimanenaham eva tad-dharmity evam-rupah so 'rthah syat.

yat-what; yasya-of which; mayaya-by maya; hetuh-the cause; arthena-with the meaning; vina-without; api-certainly; yadyapi-although; tasya-of that; tri-kalam-three phases of time; eva-indeed; sah-that; arthah-meaning; na-not; asti-is; tathapi-still; atma-viparyaya-upset about self-identification; atma-vismriti-forgetting the self; purvaka-previous; parabhimanena-by the conception; aham-I; eva-indeed; tad-dharmi-with those qualities; iti--thus; evam-rupah-with such a form; sah-that; arthah-the meaning; syat-is.

Here "yad" means "of maya" and "arthena vina" mean "without a purpose". Although he is eternal, always existing in the three phases of time (past, present, and future), the individual soul does not know this truth about himself. Here the word "atma-viparyayah" indicates that the conditioned soul has forgotten his true identity.

Text 4

tatha hi upadrashöur jivasya. tritiyarthe shashöhi. svapnavasthayam jivena sva-shirash-chedanadiko 'tiva-sambhavo 'rthah pratiyate.

tatha hi-furthermore; upadrashöuh-of the seer; jivasya-of the soul; tritiyarthe-in the meaning of the instrumental; shashöhi-of the genitive case; svapnavasthayam-in a dream; jivena-by the individual spirit soul; sva-shirash-chedanadikah-the cutting off of his head; ativa-sambhavah-great creation; arthah-meaning; pratiyate-is believed.

Here the word "upadrashöuh" refers to the individual spirit soul. Although this word is in the genitive case, it has the force of the instrumental. "Sva-shirash-chedanadibhih" means "in a dream he believes that his head has been cut off".

Text 5

na hi tasya shirash chinnam. na tu va sva-shirash-chedam ko 'pi pashyet. kintu bhagavan-mayaivanyatra siddham tad-rupam artham tasminn aropayatiti. maya-matram tu kartsnyenanabhivyakta-svarupatvat iti nyayena.

na-not; hi-indeed; tasya-of him; shirah-the head; chinnam-cut off; na-not; tu-indeed; va-or; sva-shirash-chedam-cutting off of his own head; ko 'pi-someone; pashyet-may see; kintu-however; bhagavan-maya-the

Lord's maya potency; eva-indeed; anyatra-in another place; siddham-established; tad-rupam-the form of that; artham-the purpose; tasmin-in that; aropayati-artificially imposes; iti-thus; maya-matram-only maya; tu-but; kartsnyena-completely; anabhivyakta-not manifested; svarupatvat-because of the original form; iti-thus; nyayena-by the Vedanta-sutra.

In truth the head is not really cut off. Indeed, it is not possible for anyone to sit in one place and see his own head being cut off in another place. The sight of this is only an illusion created by the Lord's maya potency. This is described in the following words of Vedanta-sutra (3.2.3):

"It is like a dream created by the maya potency."

Anuccheda 92

Text 1

ata eva shuddhasyapi sato jivasyaupadhikenaiva rupenopadhi-dharmapattir iti drishöantantarenopapadayati

ata eva-therefore; shuddhasya-pure; api-also; satah-eternal; jivasya-of the individual spirit soul; aupadhikena-by ten material designation; eva-indeed; rupena-by the form; upadhi-of the material designatiron; dharm-qualities; apattih-attainment; iti-thus; drishöanta-example; antarena-with another; upapadayati-explains.

In this way the pure spirit soul misidentifies with the material body. This is shown by another example given in Shrimad-Bhagavatam (3.7.11):

Text 2

yatha jale candramasah
kampadis tat-krito gunah
drishyate 'sann api drashöur
atmano 'natmano gunah

yatha-as; jale-in the water; candramasah-o fthe moon; kampadih-quivering, wtc.; tat-kritah-done by the water; gunah-quality; drishyate-is so seen; asann api-without existence; drashöuh-of the seer; atmanah-of the self; anatmanah-of other than the self; gunah-quality.

"As the moon reflected on water appears to the seer to tremble due to being associated with the quality of the water, so the self associated with matter appears to be qualified as matter."*

Text 3

yatha jale pratibimbitasyaiva candramaso jalopadhi-kritah kampadi-guno dharmo drishyate. na tv akasha-sthitasya tadvad anatmanah prakriti-rupopadher dharma atmanah shuddhasyasann api aham eva so 'yam ity aveshan mayayopadhi-tad-atmyapannahankarabhasasya pratibimba-sthaniyasya tasya drashöur adhyatmikavasthasyaiva yadyapi syat tathapi shuddho 'sau tad-abhedabhimanena tam pashyatity arthah.

yatha-as; jale-in the water; pratibimbitasya-of a reflection; eva-indeed; candramasah-of the moon; jalopadhi-kritah-on the water; kampa-quivering; adi-beginning with; gunah-quality; dharmah-nature; drishyate-is seen; na-not; tv-but; akasha-sthitasya-situated in the sky; tadvat-in that way; anatmanah-not of the self; prakriti-rupopadheh-of a material form; dharma-nature; atmanah-of the self; shuddhasya-pure; asann-being so; api-also; aham-I; eva-indeed; sah-he; ayam-this; iti-thus; aveshan-entering; mayayopadhi-of material designations; tad-atmya-identity; apanna-attained; ahankara-false ego; abhasasya-of the reflection; pratibimba-sthaniyasya-situated in a reflection; tasya-of that; drashöuh-of the seer; adhyatmika-of the self; avasthasya-situation; eva-indeed; yadyapi-although; syat-may be; tathapi-still; shuddhah-pure; asau-this; tad-abheda-not different from that; abhimanena-with the conception; tam-that; pasyati-sees; iti-thus; arthah-the meaning.

This verse explains: "As the moon reflected on water appears to the seer to tremble due to being associated with the quality of the water, so the self associated with matter appears to be qualified as matter."* The soul then thinks: "I am this material body". Although what he is sees is only a false-ego reflection, the pure soul thinks he sees his actual self.

Text 4

tad uktam ekadashe shri-bhagavata

nrityato gayatah pashyan
yathaivanukaroti tan
evam buddhi-gunan pashyann
aniho 'py anukaryate. iti.

tat-that; uktam-said; ekadashe-in the eleventh canto; shri-bhagavata-by the Supreme Personality of Godhead; nrityatah-dancing; gayatah-singing; pashyan-seeing; yatha-as; eva-indeed; anukaroti-imitates; tan-them; evam-thus; buddhi-gunan-the qualities of the intelligence; pashyann-seeing; anihah-not acting; api-even; anukaryate-is imitated; iti-thus.

The conditioned soul's misidentification with the material body is also described in these words (Shrimad-Bhagavatam 11.12.53) spoken by the Supreme Personality of Godhead Himself:

"As one may imitate singers and dancers, so the inactive spirit soul imitates the activities of the material intelligence."

Text 5

tathaivoktam shuddho vicashöe hy avishuddha-kartuh iti.

tatha-so; eva-indeed; uktam-said; shuddho vicashöe hy avishuddha-kartuh iti-Shrimad-Bhagavatam 5.11.12.

A liberated soul does not mistakenly identify with the material body. This is described in the following words (Shrimad-Bhagavatam 5.11.12):

"A person who is liberated in this life (jivan-mukta) can see all these things vividly."*

Text 6

vi-shabdasya catra tad-avesha eva tatparyam. tasmad bhagavato 'cintya-svarupantaranga-maha-prabala-shaktitvad bahirangaya prabalayapy acintyayapi mayayapi na sprishöih. jivasya tu taya sprishöir iti siddhantitam. shri-shukah.

vi-vi; shabdasya-of the word; ca-and; atra-here; tad-avesha-entering that; eva-indeed; tatparyam-the meaning; tasmad-from that; bhagavatah-of the Supreme Personality of Godhead; acintya-svarupantaranga-maha-prabala-shaktitvat-because of the power of the internal potency of the Supreme Personality of Godhead; bahirangaya-of the external potency; prabalaya-by the power; api-also; acintyaya-inconceivable; api-also; mayaya-maya; api-also; na-not; sprishöih-touching; jivasya-of the spirit soul; tu-but; taya-by that; sprishöih-touching; iti-thus; siddhantitam-concluded; shri-shukah-Shri Shukadeva Gosvami.

Here the prefix "vi" means "entering that". This means that because he is protected by the Lord's inconceivable internal potency, the liberated soul is not touched by the inconceivable external potency maya. That is the conclusion. The verse quoted in the beginning of this anuccheda was spoken by Shrila Shukadeva Gosvami.

Anuccheda 93

Text 1

evam shrishöadi-lila-traye samanyato yojite 'pi punar visheshatah samshayya siddhantah kriyate sthunanikhanana-nyayena.

evam-thus; shrishöa-material creation; adi-beginning with; lila-pastimes; traye-in three; samanyatah-in general; yojite-ebgaged; api-even; punah-again; visheshatah-specifically; samshayya-doubting; siddhantah-the conclusion; kriyate-is done; sthunanikhanana-nyayena.-by the example of repeatedly pushing the post into the ground.

In this way it has been explained in a general way that the Supreme Personality of Godhead engages in pastimes of creating, maintaining, and destroying the material universes. Because some readers may still doubt that this is the truth, we will, as fence-maker will again and again push his fence-pots into the ground to make them secure, present more arguments to prove this truth beyond any doubts.

Text 2

nanu palana-lilayam ye ye 'vataras tatha tatraiva sva-prasada-vyanjaka-smitabhaya-mudradi-ceshöaya sura-paksha-pato yuddhadi-ceshöaya daitya-samhara ity adika ya ya va lilah shruyante. te ca tash ca svayam parameshvarena kriyante na va.

nanu-is it not so?; palana-lilayam-in the pastime of maintaining; ye ye-whatever; avatarah-incarnations; tatha-so; tatra-there; eva-indeed; sva-own; prasada-mercy; vyanjaka-manifesting; smita-smile; abhaya-fearless; mudra-gestures; adi-beginning with; ceshöaya-by the action; sura-paksha-patah-taking sides with the demigods; yuddhadi-ceshöaya-with fighting and other like activities; daitya-samhara-diminishing the demons; iti-thus; adika-beginning with; ya ya-whatever; va-or; lilah-pastimes; shruyante-are heard; te-they; ca-and;

tah-to them; ca-and; svayam-all; parameshvarena-by the Supreme Personality of Godhead; kriyante-are done; na-not; va-or.

Here someone may ask: "In His pastime of protecting the material world, the Supreme Personality of Godhead, in the forms of His many incarnations, enters the material world again and again. At these times the Lord takes the side of the devotees and, by fighting great battles and performing other like activities, diminishes the power of the demons. At these times the Lord shows His mercy to the devotees by smiling at them, gesturing that they not be afraid, and in many other ways also. Are all these activities really performed by the Supreme Lord Himself, or does He not really perform them personally?"

Text 3

adye purva-pakshas tad avastha eva. praty uta paksha-patadina vaishamyam ca. ante tesham avataram
tasam lilanam ca na svarupa-bhutata sidhyatiti sampratipatti-bhangah.

adye-in the first; purva-pakshah-the first argument; tat-that; avastha-situation; eva.-indeed; praty uta-on the other side; paksha-pata-the argument; adina-beginning with; vaishamyam-difficulty; ca.-and; ante-at the end; tesham-of Them; avataram-of the incarnations; tasam-of them; lilanam-the pastimes; ca-and; na-not; svarupa-bhutata-manifestations of the Lord's actual form; sidhyati-is proved; iti--thus; sampratipatti-of the proof; bhangah-the breaking.

"The first of these views, that these activities are indeed performed by the Supreme Lord Himself, is the actual truth. However, on the other hand, it is not logical to assume that the Supreme Lord would ally Himself with one group of conditioned souls against another group of conditioned souls. The second view asserts that these incarnations and pastimes are not the forms and activities of the Supreme Lord Himself. In this way this second view is different from the first view."

Text 4

atrocyate satyam. vishva-palanartham parameshvaro na kincit karoti. kintu svena sahaivavatirnan
vaikunöha-parshadan tathadhikarika-devady-antar-gatan tatha taöasthan anyamsh ca bhaktan anandayitum
svarupa-shaktyavishkarenaiva nanavataran lilash casau prakashayati.

atra-here; ucyate-is said; satyam.-truth; vishva-palanartham-for the purpose of protecting the worlds; parameshvarah-the Supreme Personality of Godhead; na-not; kincit-anything; karoti.-does; kintu-however; svena-by His own; saha-with; avatirnan-descended; vaikunöha-from the spiritual world; parshadan-personal associates; tatha-so; adhikarika-devadi-beginning with the ruling demigods; antah-within; gatan-gone; tatha-so; taöasthan-marginal; anyan-others; ca-and; bhaktan-devotees; anandayitum-to please; svarupa-shaktya-with His personal potency; avishkarena-with the manifestation; eva.-indeed; nana-various; avataram-incarnations; lilah-pastimes; ca-and; asau-He; prakashayati-manifests.

To these words the following reply may be given: Yes. That is the truth. The Supreme Personality of Godhead does not descend to the this world for the purpose of granting protection to the world. Rather, He manifests the forms of His many incarnations and His many pastimes to please His associates from the spiritual world, the demigods that rule over the planets, and His many other devotees.

Text 5

tad uktam padme

muhurtenapi samhartum
shakto yadyapi danavan
mad-bhaktanam vinodartham
karomi vividhah kriyah

tat-that; uktam-said; padme-in the Padma Purana; muhurtena-for a moment; api-even; samhartum-to destroy; shaktah-able; yadyapi-although; danavan-the demons; mad-bhaktanam-of My devotees; vinodartham-for the happiness; karomi-I do; vividhah-many; kriyah-activities.

This is also confirmed by the following words of the Padma Purana, where the Supreme Lord says:

"If I wish, I can kill all the demons in a single moment. The real reason I perform many activities is to give pleasure to My devotees.

Text 6

darshana-dhyana-samsparshair
matsya-kurma-vihangamah
svany apatyani pushnanti
tathaham api padmaja. iti.

darshana-dhyana-samsparshaih-by seeing, meditation, and touch; matsya-kurma-vihangamah-the fish, turtle, and birds; svani-own; apatyani-children; pushnanti-maintain; tatha-so; aham-I; api-also; padmaja-O Brahma; iti.-thus.

"By vision, by meditation, and by touch only do the fish, the tortoise, and the birds maintain their offspring. Similarly do I also, O Padmaja."*

Text 7

hari-bhakti-sudhodaye

nityam ca purna-kamasya
janmani vividhani me
bhakta-sarveshōa-danaya
tasmāt kim te priyam vada. iti.

hari-bhakti-sudhodaye-in the Hari-bhakti-sudhodaye; nityam-always; ca-and; purna-kamasya-fulfilled desires; janmani-birth; vividhani-various; me-of Me; bhakta-sarveshōa-danaya-to fulfill the desires of My devotees; tasmāt-therefore; kim-what?; te-of you; priyam-dear; vada.-please tell; iti-thus.

In the Hari-bhakti-sudhodaya, the Supreme Lord says:

"All My desires are at once fulfilled. It is to fulfill My devotees' desires that I take birth again and again in

this world. Therefore, please tell Me: What is your desire?"

Text 8

tatha shri-kunti-devi-vacanam ca bhakti-yoga-vidhanartham katham pashyema hi striyah iti.

tatha-so; shri-kunti-devi-vacanam-the words of Shri Kunti; ca-and; bhakti-yoga-vidhanartham katham pashyema hi striyah iti-Shrimad-Bhagavatam 1.8.20.

This is also described in the following prayer, where Queen Kunti tells the Supreme Personality of Godhead (Shrimad-Bhagavatam 1.8.20):

"You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and mental speculators, who are purified by being able to discriminate between matter and spirit. How, then, can we women know You perfectly?"*

Text 9

atra bhakti-yoga-vidhanam tad-artham avatirnam tvam itk öikanumatam ca.

atra-here; bhakti-yoga-vidhanam-to give devotional service; tad-artham-for that purpose; avatirnam-descended; tvam-You; itk-thus; öikanumatam-according to the commentary; ca-also.

In his commentary on these words, Shrila Shridhara Svami confirms that the Supreme Personality of Godhead does indeed descend to the material world for the purpose of teaching the science of devotional service.

Text 10

shri-brahma-vacanam ca

prapancam nishprapanco 'pi
vidambayasi bhu-tale
prapanna-janatananda-
sandoham prathitum prabho. iti.

shri-brahma-vacanam-the words of Shri -Brahma; ca-and; prapancam-material; nishprapancanah-spiritual; api-also; vidambayasi-You imitate; bhu-tale-on the earth; prapanna-janata-of the surrendered devotees; ananda-bliss; sandoham-great; prathitum-to give; prabho.-O Supreme Personality of Godhead iti..

This is also confirmed by the following words, where Brahma tells the Supreme Personality of Godhead (Shrimad-Bhagavatam 10.14.37):

"I can also understand that Your appearance as a small cowherd boy, a child of the cowherd men, is not at all a material activity. You are so much obliged by their affection that You are here to enthrall them with more loving service by Your transcendental presence. In Vrindavana there is no distinction between material and spiritual because everything is dedicated to Your loving service. My dear Lord, Your Vrindavana pastimes are

simply to enthuse Your devotees. If someone takes Your Vrindavana pastimes to be material, he will be misled."*

Text 11

svarupa-shaktyaivavishkarash ca shri-brahmanaiva darshitah. esha prapanna-varado ramayatma-shaktya yad yat karishyati grihita-gunavataarah ity adina.

svarupa-shaktya-by His internal potency; eva-indeed; avishkarah-manifested; ca-and; shri-brahmana-by Brahma; eva-indeed; darshitah.-revealed; esha prapanna-varado ramayatma-shaktya yad yat karishyati grihita-gunavataarah ity adina-Shrimad-Bhagavatam 3.9.23.

That the Supreme Personality of Godhead incarnates through the agency of His internal potency is confirmed by these words spoken by the demigod Brahma (Shrimad-Bhagavatam 3.9.23):

"The Supreme Lord, the Personality of Godhead, is always the benefactor of the surrendered souls. His activities are always enacted through His internal potency, Rama, or the goddess of fortune. I pray only to engage in His service in the creation of the material world, and I pray that I not be materially affected by my works, for thus I may be able to give up the false prestige of being the creator."*

Text 12

grihita gunah karunyadayao yatra tatha-bhuto 'vataro yasyety arthah. tad evam bhaktanandartham eva tan prakaöayatas tasyananusamhitam api sura-paksha-patadi-vishva-palana-rupam tan-maya-karyam svata eva bhavati.

grihita-accepted; gunah-virtues; karunyadayaah-beginning with mercy; yatra-where; tatha-bhutam-like that; avataarah-incarnation; yasya-of whom; iti-thus; arthah.-the meaning; tat-that; evam-thus; bhaktanandartham-to give pleasure to the devotees; eva-indeed; tan-them; prakaöayatah-manifesting; tasya-of Him; ananusamhitam-unrelated; api-also; sura-paksha-pata-taking sides with the demigods; adi-beginning with; vishva-palana-rupam-protecting the material world; tan-maya-karyam-done by His maya potency; svata-personally; eva-indeed; bhavati.-is.

Here the word "grihita-gunavataarah" means "the Lord's incarnations, which are merciful and have a host of other virtues". In this way it is declared that the Lord descends to the material world in order to give bliss to His devotees. He does not really descend to the world in order to take sides with the demigods and protect the world, for the protection of the world is easily accomplished by the Lord's maya potency.

Text 13

loke yatha kecid bhaktah parasparam bhagavat-prema-sukhollasaya militas tad-anabhijnan api kamshcin mardangikadin sangrihya tad-guna-gananandenonmattavan nriyanto vishvesham evamangalam ghnanti. mangalam api vardhayantiti.

loke-in the material world; yatha-as; kecid-some; bhaktah-devotees; parasparam-mutually; bhagavat-prema-love for the Supreme Personality of Godhead; sukha-happiness; ullasaya-for arousing; militah-meeting; tad-anabhijnan-not understanding; api-even; kamshcin-some; mardangikadin-beginning with mrdanga players;

sangrihya-accepting; tad-guna-gana-singing about His qualities; anandenonmattavan-wild with bliss; nrityantah-dancing; vishvesham-of all; eva-indeed; amangalam-inauspiciousness; ghnanti.-destroys; mangalam-auspiciousness; api-also; vardhayanti-increases; iti-thus.

In this world some devotees of the Lord may meet in order to taste together the bliss of pure love for the Supreme Lord. In that assembly some other persons, who do not understand the truth about the Lord's glories, may also participate in the chanting, play on the mridangas and other musical instruments, and even dance in ecstatic bliss as they sing the Lord's holy names.

Text 14

tad uktam vag gadgada ity adau mad-bhakti-yogo bhuvanam punati iti.

tat-that; uktam-said; vag gadgada ity adau mad-bhakti-yogo bhuvanam punati iti-Shrimad-Bhagavatam 11.14.24.

The Supreme Personality of Godhead Himself explains (Shrimad-Bhagavatam 11.14.24):

"My devotee who weeps, laughs, dances and cries out as without shame he chants My holy names in a voice choked with ecstasy, purifies the entire world."

Text 15

evam evoktam

shrishöy-adikam harer naiva
prayojanam apekshya tu
kurute kevalanandad
yatha mattasya nartanam. iti.

evam-thus; eva-indeed; uktam-said; shrishöi-creation; adikam-beginning; hareh-of Lord Krishna; na-not; eva-indeed; prayojanam-need; apekshya-in relation to; tu-but; kurute-does; kevalanandat-out of transcendental bliss; yatha-as; mattasya-maddened; nartanam.-dancing; iti.-thus.

This is also described in the following words of the scriptures:

"Ignoring the material world, a great devotee dances, wild with transcendental bliss as he chants the holy names of Lord Hari."

Text 16

na ca vaktavyam svena tesham tair api svasyanandena svatas triptata-hanih syat. tathanyan parityajya ca tesham evanandena vaishamyantaram api syad iti.

na-not; ca-and; vaktavyam-to be said; svena-own; tesham-of them; tair-with them; api-also; svasya-own; anandena-with bliss; svatah-personally; triptata-satisfaction; hanih-destruction; syat.-may be; tatha-so; anyan-others; parityajya-abandoning; ca-and; tesham-of them; eva-indeed; anandena-with bliss; vaishamyanta-

problem; antaram-another; api-also; syat-is; iti-thus.

Here someone may say that it is not possible for the devotees to be really happy, for they cannot ignore the sufferings of the non-devotees. Their troubles will stop the devotees' bliss.

Text 17

tatradye vishuddhorjita-sattva-tanum ashrito 'pi muni-jane svatas tripti-parakashöham prapto bhakta-vatsalya-darshanat tad-anucara evasau guno na tu tat pratighatiti labhyate.

tatra-there; adye-in the beginning; vishuddhorjita-sattva-tanum-a pure spiritual form; ashritah-taken shelter; api-even; muni-jane-sages; svatah-personally; tripti-parakastham-the greatest bliss; praptah-attained; bhakta-vatsalya-darshanat-from seeing the love for the devotees; tad-anucara-following that; eva-indeed; asau-this; gunah-virtue; na-not; tu-but; tat-that; pratighati-contradicting; iti-thus; labhyate-is attained.

Their bodies' made of pure goodness, the great sages experience the greatest transcendental bliss. Seeing the love their Lord has for His devotees, the sages follow in His footsteps. In this way the sages are very merciful to the non-devotees. The sages' bliss and mercy are not mutually contradictory qualities.

Text 18

yatha sarvan munin prati shri-parikshid-vakyam nehatha vamutra ca kashcanartha rte paranugraham atma-shilanam iti.

yatha-ass; sarvan-all; munin-the sages; prati-to; shri-parikshid-vakyam-the words of Maharaja Parikshit; nehatha vamutra ca kashcanartha rte paranugraham atma-shilanam iti-Shrimad-Bhagavatam 1.19.23.

The mercy of the sages is seen in the following words spoken by Maharaja Parikshit to all the great sages (Shrimad-Bhagavatam 1.19.23):

"You are naturally inclined to do good to others, and for this you have no interest, either in this life or in the next."*

Text 19

tatha jada-bharata-caritadäu sindhu-pataya atma-sattvam viganayatah paranubhavah parama-karunikatayopadishya ity adi.

tatha-so; jada-bharata-of Jada Bharata; carita-the activities; adäu-in the beginning; sindhu-pataya atma-sattvam viganayatah paranubhavah parama-karunikatayopadishya ity adi-Shrimad-Bhagavatam 5.13.24.

The mercy of the sages is also described by these words in the beginning of Jada Bharata's story (Shrimad-Bhagavatam 5.13.24):

"Being a Vaishnava, he was naturally very kindhearted, and he therefore told the king about the

constitutional position of the soul."*

Text 20

shri-narada-purva-janmani cakruh kripam yadyapi tulya-darshanah sushrushamane munayo 'lpa-bhashini iti ca.

shri-narada-purva-janmani-in the previous birth of Shri Narada; cakruh kripam yadyapi tulya-darshanah sushrushamane munayo 'lpa-bhashini iti-Shrimad-Bhagavatam 1.5.24; ca-also.

The sages' mercifulness is also seen in these words from Shri Narada's description of his previous birth (Shrimad-Bhagavatam 1.5.24):

"Although they were impartial by nature, those followers of the Vedanta blessed me with their causeless mercy."*

Text 21

tatha shri-kunti-stave

namo 'kincana-vittaya
nivritta-guna-vrittaye
atmaramaya shantaya
kaivalya-pataye namah. iti.

tatha-so; shri-kunti-stave-in the prayers of Queen Kunti; namah-all obeisances unto You; akincana-vittaya-unto the property of the materially impoverished; nivritta-completely transcendental to the actions of the material; modes; guna-material modes; vrittaye-affection; atmaramaya-one who is self-satisfied; shantaya-the most engentle; kaivalya-pataye-unto the master of the monists; namah-bowing down; iti.-thus.

The glories of the Lord and His devotees are described in this prayer spoken by Queen Kunti to Lord Krishna (Shrimad-Bhagavatam 1.8.27):

"My obeisances unto You, who are the property of the materially impoverished. You have nothing to do with the actions and reactions of the material modes of nature. You are self-satisfied and therefore You are the most gentle and are the master of the monists."*

Text 22

akincana bhakta eva vittam sarvasvam yasya iti öika ca.

akincana-poverty-stricken; bhakta-devotee; eva-indeed; vittam-wealth; sarvasvam-treasure; yasya-of whom; iti-thus; öika-the commentary; ca-and.

Shrila Shridhara Svami comments:

"Here the word `akincana-vitta' means `He who is the be-all-and-end-all of the materially impoverished

devotees'."

Text 23

tato 'nyatha cakritajnata-doshash ca nirdoshe bhagavaty apatati. tatah siddhe tathavidhasyapi bhakta-vatsalye bhaktanam dukkha-hanya sukha-praptya va svanando bhavatity ayatam eva.

tatah-then; anyatha-otherwise; ca-and; akritajnata-ingratitude; doshah-defect; ca-and; nirdoshe-faultless; bhagavati-in the Supreme Personality of Godhead; apatati-entered; tatah-then; siddhe-perfect; tathavidhasya-like that; api-also; bhakta-vatsalye-affectionate to the devotees; bhaktanam-of devotees; dukkha-hanya-destroying the sufferings; sukha-praptya-attainment of happiness; va-or; svanandah-own bliss; bhavati-is; iti-thus; ayatam-attained; eva-indeed.

In this way it is proved that the Supreme Lord is not ungrateful to His devotees. He loves His devotees. He removes their sufferings and brings them transcendental bliss.

Text 24

kim ca parama-sara-bhutaya api svarupa-shakteh sara-bhuta hladini nama ya vrittis tasya eva sara-bhuto vritti-vishesho bhaktih. sa ca raty-apara-paryaya hhaktir bhagavati bhakteshu ca nikshipta-nijobhaya-koöh sarvada tishöhati.

kim ca-furthermore; parama-sara-bhutaya-of the best; api-also; svarupa-shakteh-of His internal potency; sara-bhuta-the best; hladini-Hladini; nama-named; ya-which; vrittih-action; tasya-of that; eva-indeed; sara-bhuta-the best; vritti-visheshah-specific action; bhaktih.-devotional service; sa-that; ca-and; raty-apara-paryaya-the best love; hhaktih-devotional service; bhagavati-for the Supreme Personality of Godhead; bhakteshu-in the devotees; ca-and; nikshipta-placed; nija-own; ubhaya-both; koöh-edge; sarvada-always; tishöhati-stays.

The best of the Supreme Lord's internal potencies is the potency called hladini. The best activity of this potency is devotional service. In this way the Lord and His devotees love each other eternally.

Text 25

ata evoktam bhagavan bhakta-bhaktiman iti.

ata eva-therefore; uktam-said; bhagavan bhakta-bhaktiman iti-Shrimad-Bhagavatam 10.86.59.

This is described in the following words of Shrimad-Bhagavatam (10.86.59):

"The Supreme Personality of Godhead loves His devotees."

Text 26

tasmad bhakta-sthaya taya bhagavatas triptau na svatas triptita-hanih. praty uta shaktitvena svarupato bhinnabhinnaya api tasyah.

tasmat-therefore; bhakta-sthaya-staying with the devotees; taya-with that; bhagavatah-of the Supreme Personality of Godhead; triptau-in the satisfaction; na-not; svatah-personally; triptita-satisfaction; hanih-destruction; praty uta-on the contrary; shaktitvena-with the potency; svarupatah-from the form; bhinnabhinnaya-different and non-different; api-also; tasyah-of that.

Devotional service thus delights the Supreme Personality of Godhead. This, of course, does not mean that the devotees are not delighted also. As one of the Lord's potencies, devotional service is simultaneously one and different from the Lord.

Text 27

ye yatha mam prapadyante tams tathaiva bhajamy aham iti nyayena.

ye yatha mam prapadyante tams tathaiva bhajamy aham iti nyayena-Bhagavad-gita 4.11.

This is confirmed by the Lord Himself in the following words (Bhagavad-gita 4.11):

"All of them, as they surrender unto Me, I reward accordingly."*

Text 28

bhakta-citta-sphuritaya bheda-vrittir eva sphuranat. bhagavato mam hridayaty asya bhatir iti. ananda-camatkaratishayash ca bhavati.

bhakta-of the devotees; citta-in the hearts; sphuritayamanifested; bheda-vrittih-different action; eva-indeed; sphuranat.-from the manifestation; bhagavatah-of the Supreme Personality of Godhead; mam-Me; hridayati-delights; asya-of this; bhatih-manifestation; iti.-thus; ananda-of bliss; camatkara-wonder; atishayah-great; ca--and; bhavati-is.

Situated in the devotee's heart, devotional service manifests as many activities. Engaged in devotional service in this way, the devotee thinks, "my service to the Lord brings me great bliss". In this way devotional service brings a great wonder of transcendental bliss.

Text 29

shakti-tadvator bheda-mate 'pi visishōasyaiva svarupatvam sampratipannam. tad etat sarvam abhipretya bhanitam durvasasam prati shri-vishnuna

shakti-tadvatoh-of the potency and the possessor of the potency; bheda-mate-in the opinion of difference; api-even; visishōasya-specific; eva-indeed; svarupatvam-the own form; sampratipannam-established; tat-this; etat-that; sarvam-all; abhipretya-knowing; bhanitam-spoken; durvasasam-Durvasa Muni; prati-to; shri-vishnuna-by Lord Shri Vishnu.

In this way it is seen that the potencies and the Lord, who is the master of all potencies, are different. All

this is explained in these words spoken to Durvasa Muni by Lord Shri Vishnu (Shrimad-Bhagavatam 9.4.63-68):

Text 30

aham bhakta-paradhino
hy asvatantra iva dvija
sadhubhir grasta-hridayo
bhaktair bhakta-jana-priyah

aham+I; bhakta-paradhinah-am dependent on the will of My devotees; hi-indeed; asvatantra--am not independent; iva-exactly like that; dvija-O brahmana; sadhubhih-by pure devotees completely free from all material desires; grasta-hridayah-My heart is controlled; bhaktaih-because they are devotees; bhakta-jana-priyah-I am dependent not only on My devotee but also on My devotee's devotee (the devotee's devotee is extremely dear to Me)..

"I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me.*

Text 31

naham atmanam asase
mad-bhaktaih sadhubhir vina
shriyam catyantikim brahman
yesham gatir aham para

na-not; aham-I; atmanam-transcendental bliss; asase-desire; mad-bhaktaih-with My devotees; sadhubhih-with the saintly persons; vina-without them; shriyam-all My six opulences; ca-also; atyantikim-the Supreme; brahman-O brahmana; yesham-of whom; gatir-destination; aham-I am; para-the ultimate.

"O best of the brahmanas, without saintly persons for whom I am the only destination, I do not desire to enjoy My transcendental bliss and My supreme opulences.*

Text 32

ye daragara-putraptan
pranan vittim imam param
hitva mam sharanam yatah
katham tams tyaktum utsahe

ye-those devotees of Mine who; dara-wife; agara-house; putra-children, sons; aptan-relatives, society; pranan-even life; vittim-wealth; imam-all these; param-elevation top heavenly planets or becoming one by merging into Brahman; hitva-giving up (all these ambitions and paraphernalia); mam-unto Me; sharanam-shelter; yatah-having taken; katham-how?; tamh-such persons; tyaktum-to give them up; utsahe-I can be enticed in that way (it is not possible).

"Since pure devotees give up their homes, wives, children, relatives, riches, and even their lives simply to serve Me, without any desire for material improvement in this life or in the next, how can I give up such devotees at any time?*

Text 33

mayi nirbaddha-hridayah
sadhavah sama-darshinah
vashe kurvanti mam bhaktya
sat-striyah sat-patim yatha

mayi-unto Me; nirbaddha-hridayah-firmly attached in the core of the heart; sadhavah-the pure devotees; sama-darshinah-who are equal to everyone; vashe-under control; kurvanti-they make; mam-unto Me; bhaktya-by devotional service; sat-striyah-cahste women; sat-patim-unto the gentle husband; yatha-as.

"As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control.*

Text 34

mat-sevaya pratitam te
salokyadi-catushöayam
necchanti sevaya purnah
kuto 'nyat kala-viplutam

mat-sevaya-by being engaged fully in My transcendental loving service; pratitam-authomatically achieved; te-such pure devotees are fully satisfied; salokyadi-catushöayam-the four diffreent types of liberation (salokya, sarupya, samipya, and sarsti, what to speak of sayujya); na-not; icchanti-desire; sevaya-simply by devotional service; purnah-fully complete; kutah-where is the question?; anyat-other things; kala-viplutam-which are finished in the course of time.

"My devotees, who are always satisfied to be engaged in My loving service, are not interested even in the four principles of liberation (salokya, sarupya, samipya, and sarshöi), although these are automatically achieved by their service. What then is to be said of such perishable happiness as elevation to the higher planetary systems?*

Text 35

sadhavo hridayam mahyam
sadhunam hridayas tv aham
mad-anyat te na jananti
naham tebhyo manag api. iti.

sadhavah-the pure devotees; hridayam-in the core of the heart; mahyam-of Me; sadhunam-of the pure devotees also; hridayah-in the core of the heart; tv-indeed; aham-I am; mad-anyat-anything else but Me; te-they; na-not; jananti-know; na-not; aham-I; tebhyah-than them; manag api-even by a little fraction; iti-thus.

"The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them."*

Text 36

atra ye daragareti-trayam akritajnata-nivarane. sadhavo hridayam mahyam iti svatas triptita-hani-parihare. bhakteh svarupa-shakti-sara-hladini-saratve ca aham bhakta-paradhinah iti dvayam.

atra-here; ye-which; daragareti-trayam-the three beginning with dara and agara; akritajnata-ungratefulness; nivarane-refuting; sadhavo hridayam mahyam iti-Shrimad-Bhagavatam 9.4.68; svatah-personally; triptita-hani-parihare.-rejection of the loss of bliss; bhakteh-of devotional service; svarupa-shakti-sara-hladini-saratve-the best of hladini-salti, the best of potencies; ca-and; aham bhakta-paradhinah-Shrimad-Bhagavatam 9.4.63; iti-thus; dvayam-two.

That the Supreme Personality of Godhead is not ungrateful to His devotees is shown here in Shrimad-Bhagavatam 9.4.65-67 (quoted here in texts 32-34). The idea that the devotees do not taste transcendental bliss is refuted by Shrimad-Bhagavatam 9.4.68 (quoted here text 35). That the hladini-shakti is the best of the Lord's potencies is affirmed by Shrimad-Bhagavata 9.4.63-64 (quoted here in texts 30-31).

Text 37

tatraiva bhakteshv api bhakti-rupena tat-praveshe sati visheshato mat-sevaya pratitam ity api jneyam.

tatra-there; eva-indeed; bhakteshv-among the devotees; api-also; bhakti-rupena-in the form of devotional service; tat-praveshe-entering; sati-being so; visheshatah-sepcifically; mat-sevaya pratitam iti-Shrimad-Bhagavatam 9.4.67; api-also; jneyam-to be understood.

That the Supreme Personality of Godhead is present as the devotional service in His devotees' hearts is described in Shrimad-Bhagavatam 9.4.67 (quoted here in text 34).

Text 38

tato na praktano doshah. dvitiye 'py evam acakshmahe. paranandane pravrittir dvidha jayate. parato nijabhishöa-sampattiyai kvacit tad-abhishöa-matra-sampattiyai ca.

tatah-from that; na-not; praktanah-the former; doshah-defect; dvitiye-second; api-also; evam-thus; acakshmahe.-we say; paranandane-transcendental bliss; pravrittih-activity; dvidha-twofold; jayate.-is manifested; paratah-from the other; nija-own; abhishöa-desired; sampattiyai-for opulence; kvacit-somewhere; tad-abhishöa-matra-sampattiyai-for the desired opulence; ca-also.

In the first of these statements it is seen that the Supreme Personality of Godhead has no faults. In the second of these statements the endeavor for happiness is seen in two ways: 1. a person may endeavor only for his own happiness, and 2. a person may endeavor to make others happy.

Text 39

tatra prathamam natrāpy upayuktah. svatmartha-matrataya kutrāpi pakṣa-patābhavat. athottara-pakṣe tu para-sukhasya para-duḥkhasya ca-anubhava-iva para-nukulyena-iva pravṛtticcha jayate. na tu yat kincij jñāna-matrena cittasya para-duḥkha-āsparshe kṛpā-rūpa-vikāra-sambhavat

tatra-there; prathamam-the first; na-not; atra-here; api-even; upayuktah.-engaged; svatmartha-matrataya-for one's own self; kutrāpi-somewhere; pakṣa-patābhavat.-because of not taking sides; atha-here; uttara-pakṣe-in the other side; tu-indeed; para-sukhasya-of the other's happiness; para-duḥkhasya-of the other's sufferings; ca-and; anubhava-by experiencing; eva-indeed; para-nukulyena-because of being very favorable; eva--indeed; pravṛtticcha-desire; jayate.-is born; na-not; tu-but; yat-what; kincit-something; jñāna-matrena-simply by knowledge; cittasya-of the mind; para-duḥkha-āsparshe-beginning with other's sufferings; āsparshe-not being touched; kṛpā-mercy; rūpa-form; vikāra-transformation; āsambhavat-because of the impossibility.

In the first of these two kinds of endeavors mercy is not possible, for in that situation a person thinks only of his own benefit and he does not care about the benefit of others. In the second of these kinds of endeavor one feels happy in others happiness and unhappy in others suffering. In that situation one will desire that others may be happy. However, a person who has never been touched by the sufferings that others feel cannot experience the emotion of compassion. This is described in the following words of Shrimad-Bhagavatam (10.10.14):

Text 40

yathā kanōka-viddhango
jantor necchati tam vyatham
jīva-samyam gato lingair
na tathā viddha-kanōakah. iti nyayat.

yathā-as; kanōka-viddhangah-a "erson whose body has been pinpricked; jantoh-of such an animal; na-not; icchati-desires; tam-a particular; vyatham-pain; jīva-samyam gatah-when he understands that the position is the same for everyone; lingaih-by possessing a particular type of body; na-not; tathā-so; viddha-kanōakah.-a person who has not been pinpricked; iti-thus; nyayat.-by the example.

"By seeing their faces, one whose body has been pricked by pins can understand the pain of others who are pinpricked. Realizing that this pain is the same for everyone, he does not want others to suffer in this way. But one who has never been pricked by pins cannot understand this pain."*

Text 41

tataś ca sādā paramanandaika-rūpe 'pāhata-kalmashe bhagavati prakṛitasya sukha-bhidha-duḥkhasya prasiddha-duḥkhasya ca surye pecaka-cakṣur-jyotiśa iva tamasa iva catyantābhavat tat-tad-anubhavo nāsty eva.

tatah-then; ca-and; sādā-always; paramanandaika-rūpe-the form of transcendental bliss; apāhata-kalmashe-free of impurity; bhagavati-in the Supreme Personality of Godhead; prakṛitasya-material; sukha-happiness; abhidha-called; duḥkhasya-of suffering; prasiddha-duḥkhasya-celebrated suffering; ca-and; surye-in the sun; pecaka-of an owl; cakṣuh-eyes; jyotiśa-light; iva-like; tamasa-of darkness; iva-like; ca-also; atyanta-great; ābhavat-because of the non-existence; tat-tad-anubhava-perceiving various objects; na-not; asti-is; eva.-indeed

The Supreme Personality of Godhead is full of spiritual bliss and free of all material contamination. Therefore He does not make any distinction between material suffering and material so-called happiness, which is actually only a different kind of suffering. In this way the Lord is like the owl's eyes, which do not make any distinction between the light and the darkness.

Text 42

yat tu bhagavati duhkha-sambandham parijihirshanto 'pi kecid evam vadanti. tasmin duhkhanubhava-jnanam asty eva. tac ca parakiyatvenaiva bhasate. na tu sviyatveneti. tad api ghaööa-kudyam prabhatam.

yat-what; tu-but; bhagavati-in the Supreme Personality of Godhead; duhkha-sambandham-in relation to suffering; parijihirshantah-desiring to defeat; api-even; kecid-some; evam-thus; vadanti.-say; tasmin-in that; duhkhanubhava-the perception of suffering; jnanam-knowledge; asti-is; eva.-indeed; tat-that; ca-and; parakiyatvena-as belonging to another; eva.-indeed; bhasate.-is manifested; na-not; tu-but; sviyatvena-as belonging to oneself; iti-thus; tat-that; api-also; ghaööa-kudyam prabhatam-the example of the toll-collecting station.

Some philosophers assert that the Supreme Personality of Godhead has no connection at all with any material sufferings. They say that, because He is all-knowing He is certainly aware of the sufferings of others, but still He does not suffer personally. This is like the example of the person who traveled a very circuitous route in order to avoid passing a toll-station, but all his efforts only brought him to the toll-station anyway.

Text 43

duhkhanubhavo nama hy antahkarane duhkha-sparshah. sa ca sparshah svasmad bhavatu parasmad veti. duhkha-sambandhavisheshat. asarvajna-doshah ca surya-drishöantenaiva parihritah. praty uta gunatvenaiva darshitah ca.

duhkhanubhava-the perception of suffering; nama.-indeed; hi.-indeed; antahkarane-in the heart; duhkha-sparshah.-the touch of suffering; sa-that; ca-and; sparshah-touch; svasmat-personal; bhavatu-may be; parasmad-from another; va-or; iti-thus; duhkha-sambandha-in relation to suffering; avisheshat-because of being without distinction; asarvajna-doshah-the fault of not-being all-knowing; ca-and; surya-drishöantena-by the example of the sun; eva.-indeed; parihritah.-refuted; praty uta-on the contrary; gunatvena-by the quality; eva.-indeed; darshitah-revealed; ca-and.

They say that one perceives suffering when suffering touches the heart. The suffering may be one's own personal suffering or the suffering of others. There is no real distinction. Both are suffering. Any idea that the Supreme Personality of Godhead is not all-knowing is refuted by the example that compares Him to the everywhere-shining sun. Also, in this way it is seen that the Lord does have transcendental qualities.

Text 44

tasmat tasmin yat kincid duhkha-jnanam astu. duhkhanubhavas tu nasty eva. yata eva kartum akartum anyatha kartum samarthe parama-karunamaya-nicaya-shiro-manau tasmin virajamane 'py adyapi jivah samsara-duhkham anubhavanti atra nairghrinya-pariharash ca bhavati.

tasmat-from that; tasmin-in Him; yat-what; kincit-something; duhkha-jnanam-the knowledge of suffering;

astu.-may be; duhkhanubhavah-the perception of suffering; tu-nut; na-not; asti-is ; eva.-indeed; yata-because; eva-indeed; kartum-to do; akartum-not to do; anyatha-otherwise; kartum-to do; samarthe-able; parama-supremely; karunamaya-merciful; nicaya-of the multitudes; shirah-the crest; manau-jewel; tasmin-in Him; virajamane-being manifested; api-even; adya-now; api-even; jivah-the soul; samsara-duhkham-the sufferings of the material world; anubhavanti-experience; iti-thus; atra-here; nairghrinya-mercillessness; pariharah-removal; ca-and; bhavati-is.

This idea, that the Supreme Personality of Godhead personally suffers is not the truth. The truth is that even though He is aware of all suffering that every occurs, the Supreme Personality of Godhead never feels suffering personally. This is because He is all-powerful. He has the power to do anything, to undo anything, or to change anything into anything else. It is also because He is by His very nature the crest-jewel of all compassionate persons. he does not require to suffer personally in order to feel compassion for others. Thus He is not like the conditioned souls, who require to suffer in the material world before they can feel compassion for others' suffering.

Text 45

yat tu bhaktanam sukham tat tasya bhakti-rupam eva. tatha tesham duhkham ca bhagavat-prapty-antarayenaiva bhavati. tatra cadhika bhagavatya eva cittardrata jayate. sa ca bhaktir eveti.

yat-what; tu-but; bhaktanam-of devotees; sukham-happiness; tat-that; tasya-of Him; bhakti-rupam-the form of devotional service; eva.-indeed; tatha-so; tesham-of them; duhkham-suffering; ca-and; bhagavat-prapty-antarayena-by obstructing the attainment of the Supreme Personality of Godhead; eva-indeed; bhavati.-is; tatra-there; ca-also; adhika-more; bhagavati-in the Supreme Personality of Godhead; eva-indeed; cittardrata-melting of the heart; jayate.-is born; sa-that; ca-and; bhaktih-devotional service; eva-indeed; iti-thus.

Devotional service brings happiness to the devotees. Obstacles that prevent them from meeting the Supreme Personality of Godhead bring the devotees suffering. When the Lord sees these obstacles, His heart melts with compassion for the devotees. That compassion takes the form of devotional service.

Text 46

kvacid gjendradinam api prakrita eva dukhe sa eva mama sharanam ity adina tathaiva bhaktir udbhuteveti. kvacid yamalarjunadishu shri-naradadi-bhaktanam bhaktih sphuöaiveti ca sarvatha dainyatmaka-bhakta-bhakty-anubhava eva tam karunayati. na tu prakritam duhkham. yogye karane satya-yogyasya kalpananaucityat. dukhas-ambhavyasyaiva karanatve sarva-samsarocchitteh.

kvacit-somewhere; gjendradinam-beginning with Gajendra; api-also; prakrita-material; eva-indeed; dukhe-suffering; sa-that; eva-indeed; mama-of me; sharanam-the shelter; iti-thus; adina-beginning; tatha-so; eva-indeed; bhaktih-devotional service; udbhuteveti.-is manifested; kvacit-somewhere; yamalarjunadishu-beginning with the Yamalarjuna trees; shri-naradadi-bhaktanam-devotees beginning with Shri Narada; bhaktih-devotional service; sphuöa-manifested; eva-indeed; iti-thus; ca-and; sarvatha-in all respects; dainyatmaka-humble at heart; bhakta-devotees; bhakti-of devotional service; anubhava-perception; eva-indeed; tam-that; karunayati-is merciful; na-not; tu-but; prakritam-material; duhkham.-suffering; yogye-appropriate; karane-in doing; satya-yogyasya-appropriate for the truth; kalpana-concpetion; anaucityat-because of being unsuitable; dukhas-ambhavyasya-of the manifestation of suffering; eva-indeed; karanatve-as the cause; sarva-all; samsara-material existence; ucchitteh-of the destruction.

Many devotees, like Gajendra, turn to the Lord when they are troubled by material sufferings. In this condition they pray, "The Supreme Lord is my only shelter", and thus they attain devotional service. Others, like the Yamalarjuna trees, attain devotional service by the mercy of great souls, like Shri Narada. Still others attain devotional service because they are naturally humble. In these ways the Lord gives His mercy and frees them from material sufferings. He does not consider whether they are qualified to receive His mercy or not qualified to receive it. He gives His mercy without restriction. In this way He stops the sufferings of His devotees. He rescues them from the cycle of repeated birth and death.

Text 47

atha tasya parampara-karanatvam asty eveti ced astu. na kapi hanir iti. tasmad ubhayatha bhaktanandane tad-bhakty-anubhava eva bhagavantam pravartayatiti siddham.

atha-now; tasya-of Him; parampara-of the series; karanatvam-the state of being the cause; asti-is; eva-indeed; iti-thus; cet-of; astu.-is; na-not; kapi-anything; hanir-destruction; iti.-thus; tasmad-therefore; ubhayatha-in both ways; bhaktanandane-in the happiness of the devotees; tad-bhakty-anubhava-the perception of devotional service; eva-indeed; bhagavantam-to the Supreme Personality of Godhead; pravartayati-brings; iti-thus; siddham-proved.

If material sufferings had a different cause, they might never come to an end. In this way it is proved that material sufferings and material happiness are meant to bring the soul to the Supreme Lord and to the happiness of devotional service.

Text 48

tata etad uktam bhavati. yady anyasya sukha-duhkham anubhuyapi tat-parityagenetarasya sukham duhkha-hanim va sampadayati. tadaiva vaishamyam apatati.

tata-therefore; etad-thus; uktam-said; bhavati.-is; yadi-if; anyasya-of another; sukha-duhkham-happiness and suffering; anubhuya-experiencing; api-also; tat-parityagena-by rejecting that; itarasya-of another; sukham-happiness; duhkha-hanim-destruction of suffering; va-or; sampadayati-establishes; tada-then; eva-indeed; vaishamyam-problem; apatati-attains.

If the perception of happiness and suffering were something different from this description, then the attainment of happiness and the end of suffering would be attained in a way other than by engaging in devotional service. This conclusion is not at all logical or true.

Text 49

shri-bhagavati tu prakrita-sukha-duhkhanubhavabhavan na tad apatati. yatha kalpa-tarau. tad uktam shrinad-akrurena

shri-bhagavati-in the Supreme Personality of Godhead; tu-but; prakrita-sukha-duhkha-of material happiness and suffering; anubhava-experience; abhavad-because of the non-existence; na-not; tat-that; apatati-attains; yatha-as; kalpa-tarau.-a kalpa-vrksha tree; tat-that; uktam-said; shrinad-akrurena-by Shri

Akrura.

Thus the conclusion is that the Supreme Personality of Godhead never experiences material happiness or material suffering. He is like a spiritual kalpa-vriksha that fulfills everyone's desires. This is confirmed by Shri Akrura in these words (Shrimad-Bhagavatam 10.38.22):

Text 50

na tasya kashcid dayitah suhrittam
na capriyo dveshya upekshya eva va
tathapi bhaktan bhajate yatha tatha
sura-drumo yadvad upashrito 'rthadah. iti.

na-not; tasya-of Him; kashcit-anyone; dayitah-dear; suhrittamah-best friend; na-not; ca-and; apriyah-not dear; dveshya-to be hated; upekshya-neglected; eva-indeed; va-or; tathapi-still; bhaktan-devotees; bhajate-reciprocates; yatha-ass; tatha-so; sura-drumah-a kalpa-vrksa tree; yadvat-as; upashritah-approached; arthadah.-fulfilling desires; iti.-thus.

"No one is Krishna's dearest friend. No one is His hated enemy. No one is rejected by Him. Still, He reciprocates His devotees' love. To them He is like a kalpa-vriksha tree that fulfills all desires."

Text 51

atra bhaktad anya eva kashcid iti jneyam. kah panditas tvad aparam sharanam samiyad bhakta-priyadrita-girah suhridah kritajnat ity etat tad-vakyenaiva tat-priyatva-prokteh.

atra-here; bhaktat-from a devotee; anya-another; eva-indeed; kashcit-someone; iti-thus; jneyam-to be understood; kah panditas tvad aparam sharanam samiyad bhakta-priyadrita-girah suhridah kritajnat ity etat tad-vakyena-by the words of Shrimad-Bhagavatam 10.48.26; eva-indeed; tat-priyatva-the dearness of Him; prokteh-said.

Here the word "kashcit" means "a person who is not a devotee". that the Supreme Personality of Godhead dearly loves His devotees is confirmed by these words (Shrimad-Bhagavatam 10.48.26):

"My dear Lord, You are very affectionate to Your devotees. You are also a truthful and grateful friend. Where is that learned man who would give You up and surrender to someone else? You fulfill all the desires of Your devotees, so much so that sometimes You even give Yourself to them. Still, You neither increase nor decrease by such activity."*

Text 52

shri-mahadevenapy uktam

na hy asyasti priyah kashcin
napriyah svah paro 'pi va
atmatvat sarva-bhutanam
sarva-bhuta-priyo harih

shri-mahadevena-by Lord Shiva; api-also; uktam-said; na-not; hi-indeed; asya-of the Lord; asti-there is; priyah-very dear; kashcin-anyone; na-nor; apriyah-not dear; svah-own; parah-other; api-even; va-or; atmatvat-due to being the soul of the soul; sarva-bhutanam-of all living entities; sarva-bhuta-to all living entities; priyah-very, very dear; harih-Lord Hari.

That the Supreme Personality of Godhead is equal to all to also confirmed by these words of Lord Shiva (Shrimad-Bhagavatam 6.17.33-34):

"He holds no one as very dear and no one as inimical. he has no one for His own relative, and no one is alien to Him. He is actually the soul of the soul of all living entities. Thus He is the auspicious friend of all living beings and is very near and dear to all of them.*

Text 53

tasya cayam maha-bhagas
citraketuh priyo 'nugah
sarvatra sama-drik shanto
hy aham caivacyuta-priyah. iti.

tasya-of Him (the Lord); ca-and; ayam-this; maha-bhagah-The most fortunate; citraketuh-King Citraketu; priyah-beloved; anugah-most obedient servant; sarvatra-everywhere; sama-drik-sees equally; shantah-very peaceful; hi-indeed; aham-I; ca-also; eva-certainly; acyuta-priyah-very dear to Lord Krishna, who never fails; iti-thus.

"The magnanimous Citraketu is a dear devotee of the Lord. He is equal to all living entities and is free from attachment and hatred. Similarly, I am also very dear to Lord Narayana."*

Text 54

tathoktam shri-prahladenapi
citram tavehita-maho 'mita-yoga-maya-
lila-vishrishōa-bhuvanasya visharadasya
sarvatmanah sama-drisho 'vishamah sva-bhavo
bhakta-priyo yad asi kalpa-taru-svabhavah. iti.

tatha-so; uktam-said; shri-prahladena-by Shri Prahlada; api-also; citram-very wonderful; tava ihitam-all Your activities; ahah-alas; amita-unlimited; yoga-maya-of Your spiritual potency; lila-by the pastimes; vishrishōa-bhuvanasya-of Your Lordship, by whom all the universes have been created; visharadasya-of Your Lordship, who are expert in all respects; sarvatmanah-of Your Lordship, who pervade all; sama-drishah-and who are equal toward all; avishamah-without differentiation; sva-bhavah-that is Your characteristic; bhakta-priyah-under the circumstances You become favorable to the devotees; yat-because; asi-You are; kalpa-taru-svabhavah.-having the characteristic of a desire tree; iti-thus.

That the Supreme Personality of Godhead is equal to all and is like a desire tree that fulfills His devotees' desires is described by Shri Prahlada in these words (Shrimad-Bhagavatam 8.23.8):

"O Lord, Your pastimes are all wonderfully performed by Your inconceivable spiritual energy, and by her perverted reflection, the material energy, You have created all the universes. As the Supersoul of all living entities, You are aware of everything, and therefore You are certainly equal toward everyone. Nonetheless, You favor Your devotees. This is not partiality, however, for Your characteristic is like that of a desire tree, which yields everything according to one's desire."*

Text 55

arthash ca yat tvam bhakta-priyo 'si. so 'si sama-drishas tava svabhavo 'vishamo vishamo na bhavati. tatra hetu-garbha-visheshanam kalpa-taru-svabhava iti. tasmad vishama-svabhavataya pratito 'pi tvayy avaishamyam ity ativa-citram iti.

arthah-the meaning; ca-also; yat-what; tvam-You; bhakta-priyah-dear of the devotees; asi.-are; sah-He; asi-You are; sama-drishah-seeing equally; tava-of You; svabhavah-nature; avishamah-without differentiation; vishamah-differentiation; na-not; bhavati.-is; tatra-here; hetu-garbha-visheshanam-teh adjective; kalpa-taru-svabhava-the nature of a desire tree; iti.-thus; tasmad-from that; vishama-svabhavataya-by the nature of differentiation; pratitah-understood; api-even; tvayi-in You; avaishamyam-without differentiation; iti-thus; ativa-citram-very wonderful; iti-thus.

This verse means: "O Lord, You favor Your devotees (bhakta-priyo 'si), but still You are certainly equal toward everyone (sama-drishah). This is not partiality (avishamah), however, for Your characteristic is like that of a desire tree (kalpa-taru-svabhavah), which yields everything according to one's desire."*

Text 56

athava paratrapī kalpa-vrkshadi-lakshane samane evashrayaniye vastuni bhakta-paksha-pata-rupa-vaishamyā-darshanat tad-vaishamyam api samasyaiva svabhava iti labdhe tad-apariharyam eveti siddhantayitavyam.

athava-or; paratra-in another place; api-also; kalpa-vrkshadi-lakshane-with the nature of a desire tree or other like thing; samane-equal; eva-indeed; ashrayaniye-to be taken shelter of; vastuni-substance; bhakta-paksha-pata-taking sides with the devotees; rupa-in the form; vaishamyā-partiality; darshanat-from seeing; tad-vaishamyam-partiality to them; api-also; samasya-equal; eva-indeed; svabhava-nature; iti-thus; labdhe-attained; tad-apariharyam-not to be removed; eva-indeed; iti-thus; siddhantayitavyam-to be concluded.

In another interpretation of this verse it is understood that the Supreme Personality of Godhead is like a desire tree or other like things and for this reason one should take shelter of Him. Also, He is naturally partial to His devotees, and this partiality to them does not at all conflict with His natural impartiality to everyone.

Text 57

tataś ca vishama-svabhava ity eva vyakhyeyam tatha purvatrapī bhaktān bhajata iti vaishamyā eva yojaniyam iti. vastutas tu śrī-bhagavatya acintyam aishvaryam eva mukhyas tad-avirodhe hetuḥ.

tatah-then; ca-and; vishama-svabhava-vishama-svabhava; iti-thus; eva-indeed; vyakhyeyam-to be explained; tatha-so; purvatra-in another place; api-also; bhaktan-the devotees; bhajata-reciprocates; iti-thus;

vaishamya-partiality; eva-indeed; yojaniyam-appropriate; iti.-thus; vastutah-in truth; tu-but; shri-bhagavati-in the Supreme Personality of Godhead; acintyam-inbconceivable; aishvaryam-opulence; eva-indeed; mukhyah-primary; tad-avirodhe-not contradicting that; hetuh-the reason.

In some readings the word "avishama-svabhavah" (He is naturally impartial) is replaced by "vishama-svabhavah" (He is naturally partial to His devotees). His partiality to them is appropriate because in this way He reciprocates with them (bhaktan bhajate). Because the Lord has inconceivable potencies His impartiality to all and His partiality to His devotees do not contradict each other.

Text 58

yad uktam namo namas te 'stv rsabhaya satvatam ity adau dvitiyasya caturthe.

yad-what; uktam-said; namo namas te 'stv rsabhaya satvatam ity adau dvitiyasya caturthe-in Shrimad-Bhagavatam 2.4.14.

That the Lord is partial to the devotees is also confirmed by these words of Shrimad-Bhagavatam (2.4.14):

"Let me offer my respectful obeisances unto He who is the associate of the members of the Yadu dynasty and who is always a problem for the nondevotees. He is the supreme enjoyer of both the material and spiritual worlds, yet He enjoys His own abode in the spiritual sky. There is no one equal to Him because His transcendental opulence is immeasurable."*

Text 59

öikayam tad evam vaishamya-pratitav apy adoshatvayacintyam aishvaryam aha iti.

öikayam-in the commentary; tat-that; evam-thus; vaishamya-pratitav-in the knowledge of partiality; api-also; adoshatvaya-being free of fault; acintyam-inconceivable; aishvaryam-opulence; aha-said; iti-thus.

Shrila Shridhara Svami comments:

"Here there is no fault in the Lord's partiality to the devotees, for the Lord has inconceivable powers and opulences."

Text 60

tad uktam shri-bhishmena

sarvatmanah sama-drisho
hy advayasyanahankriteh
tat-kritam mati-vaishamyam
niravadyasya na kvacit

tat-that; uktam-said; shri-bhishmena-by Shri Bhimsa; sarvatmanah-of one who is present in everyone's heart; sama-drishah-of one who is equally kind to one and all; hi-certainly; advayasya-of the Absolute; anahankriteh-free from all material identity of false ego; tat-kritam-everything done by Him; mati-

consciousness; vaishamyam-differentiation; niravadyasya-freed from all attachment; na-never; kvacit-at any stage.

That although He is equal to all, the Supreme Personality of Godhead is still partial to His devotees is confirmed by Shri Bhishma in these words of Shrimad-Bhagavatam (1.9.21-22):

"Being the absolute Personality of Godhead, He is present in everyone's heart. He is equally kind to everyone, and He is free from the false ego of differentiation. Therefore whatever He does is free from material inebriety. He is equibalanced.*

Text 61

tathapy ekanta-bhakteshu
pashya bhupanukampitam
yan me 'sums tyajatah sakshat
krishno darshanam agatah. iti.

tathapi-still; ekanta-unflinching; bhakteshu-unto the devotees; pashya-see here; bhupa-O king; anukampitam-how sympathetic; yan-for which; me-my; asumh-life; tyajatah-ending; sakshat-directly; krishnah-the Personality of Godhead; darshanam-in my view; agatah.-has kindly come; iti.-thus.

"Yet, despite His being equally kind to everyone, He has graciously come before me while I am ending my life, for I am his His unflinching servitor."*

Text 62

tatha svayam shri-bhagavata

samo 'ham sarva-bhuteshu
na me dveshyo 'sti na priyah
ye bhajanti tu mam bhaktya
mayi te teshu capy aham. iti.

tatha-so; svayam-personally; shri-bhagavata-by the Supreme Personality of Godhead; samah-equally disposed; aham-I; sarva-bhuteshu-to all living entities; na-no one; me-Mine; dveshyah-hateful; asti-is; na-nor; priyah-dear; ye-those; bhajanti-render transcendental service; tu-yet; mam-unto Me; bhaktya-in devotion; mayi-unto Me; te-such persons; teshu-in them; ca-also; api-certainly; aham.-I; iti.-thus.

This partiality to the devotees is confirmed by the Lord Himself in these words (Bhagavad-gita 9.29):

"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him."*

Text 63

tad evam tat-tad-adoshe bhakta-paksha-patasya svarupa-shakti-sara-bhutatve bhakta-vinodartham eva

svarupa-shaktyaiva svayam eva ca tat-tad-avatara-lilah karoti bhagavan. tato vishva-palanam tu svayam eva sidhyatiti sthite. na vaidura-prashnas tad-avasthah.

tat-that; evam-thus; tat-tad-adoshe-in these faults; bhakta-paksha-patasya-taking the devotees' side; svarupa-shakti-personal potency; sara-bhutatve-in being the best; bhakta-vinodartham-for the sake of pleasing the devotees; eva-indeed; svarupa-shaktya-with His personal potency; eva-indeed; svayam-personally; eva-indeed; ca-also; tat-tad-avatara-lilah-His various incarnations and pastimes; karoti-does; bhagavan.-the Supreme Personality of Godhead; tatah-therefore; vishva-palanam-protecting the material universe; tu-indeed; svayam-personally; eva-indeed; sidhyati-proves; iti-thus; sthite.-situated; na-not; vaidura-prashnah-the question of Vidura; tad-avasthah-that situation.

Thus the Supreme Personality of Godhead is not at fault for being partial to His devotees. Actually He manifests His various incarnations and pastimes by His transcendental potency for the purpose of pleasing His devotees. He does not descend to this world in order to protect the material world. That was already established by Vidura's question (Shrimad-Bhagavatam 3.7.2-7) previously quoted in this book.

Text 64

atra devadinam prakritataya taih saha lilayam svatas triptata-hanis teshu tad-amshaveshadi-svikarenagre parihartavya. tatha bhakta-vinodaika-prayojanaka-svaira-lila-kaivalyena canyatra raga-dveshabhavan na vaishamyam api. praty uta pitta-dushita-jihvanam khanda vairasya iva tasman nigrahe 'py anubhuyamane tesham dushöatadi-kshapana-lakshanam hitam eva bhavati.

atra-here; devadinam-beginning with the demigods; prakritataya-material; taih-them; saha-with; lilayam-in pastimes; svatah-personally; triptata-satiation; hanih-destruction; teshu-in them; tad-amsha-His part; avesh-entrance; adi-beginning; svikarena-by accepting; agre-in the presence; parihartavya-to be refuted; tatha-so; bhakta-vinodaika-prayojanaka-only for the purpose of pleasing His devotees; svaira-independent; lila-pastimes; kaivalyena-exclusively; ca-also; anyatra-in another place; raga-dveshabhavad-because of the absence of attraction or hatred; na-not; vaishamyam-partiality; api.-also; praty uta-on the contrary; pitta-dushita-jihvanam-of tongues afflicted with jaundice; khanda-from sugar candy; vairasya-the absence of taste; iva-like; tasman-from that; nigrahe-in rejection; api-even; anubhuyamane-experiencing; tesham-of them; dushöata-wickedness; adi-beginning with; kshapana-defeating; lakshanam-nature; hitam-auspicious; eva-indeed; bhavati-is.

When He incarnates in the material world, the Lord associates with the material demigods. Because associating with them in His pastimes would ordinarily not be very pleasing to Him, He personally enters them and fills them with devotion. In this way they become acceptable companions for Him and He accepts them. When the Lord accepts the forms of His different incarnations by the agency of His internal potency, He does not lose or change His personality. He is the same person in each incarnation. The Lord incarnates only to please His devotees. Aside from His love for His devotees, He is impartial and equal to all, for He neither hates nor loves anyone. When a person has jaundice, sugar candy tastes bitter. However, eating sugar candy is the cure for jaundice. In the same way the Supreme Lord gives His association to the demons. That association is bitter for them, but it is also the cure for their continued existence in the world of birth and death. In this way the Supreme Lord acts for the demons' welfare.

Text 65

atra

na hy asya janmano hetuh
karmano va mahi-pate
atma-mayam vineshasya
parasya drashöur atmanah

atra-here; na-not; hi-indeed; asya-of Him (the Supreme Personality of Godhead); janmanah-of the appearance, or taking birth; hetuh-there is any cause; karmanah-or for the acting; va-either; mahi-pate-O king (Maharaja Parikshit); atma-mayam-His supreme compassion for the fallen souls; vina-without; ishasya-of the supreme controller; parasya-of the Personality of Godhead, who is beyond the material world; drashöuh-of the Supersoul, who witnesses everyone's activities; atmanah-of the Supersoul of everyone.

That the Supreme Personality of Godhead acts so that the conditioned souls may become liberated is confirmed by these words (Shrimad-Bhagavatam 9.24.57-58):

"O Maharaja Parikshit, but for the Lord's personal desire there is no cause for His appearance, disappearance, or activities. As the Supersoul, He knows everything. Consequently, there is no cause that affects Him, not even the results of fruitive activities.*

Text 66

yan-maya-ceshöitam pumsah
sthity-utpatty-apyayaya hi
anugrahas tan-nivritter
atma-labhaya ceshyate

yat-whatever; maya-ceshöitam-the laws of material nature enacted by the Supreme Personality of Godhead; pumsah-of the living entities; sthiti-duration of life; utpatti-birth; apyayaya-annihilation; hi-indeed; anugrahas-compassion; tan-nivritteh-the creation and manifestation of cosmic energy to stop the repetition of birth and death; atma-labhaya-thus going home, back to Godhead; ca-indeed; ishyate-for this purpose the creation is there.

"The Supreme Personality of Godhead acts through His material energy in the creation, maintenance, and annihilation of this cosmic manifestation just to deliver the living entity by His compassion and stop the living entity's birth, death, and duration of materialistic life. Thus He enables the living being to return home, back to Godhead."*

Text 67

iti navamanta-stha-shri-shuka-vakyanusarena pralaye linopadher jivasya dharmady-asambhavad upadhi-shrishöy-adina. dharmadi-sampadanenanugraha iti tadiya-öikanusarena ca.

iti-thus; navamanta-stha-shri-shuka-vakyanusarena-according to Shri Sukadeva Gosvami's statement at the end of the ninth canto; pralaye-in annihilation; lina-,erged; upadheh-of the material designation; jivasya-of the individual spirit soul; dharmady-asambhavad-because of the non-manifestation of the material qualities; upadhi-shrishöy-adina.-beginning with the creation of material designations; dharmadi-sampadanena-with the manifestation of material qualities; anugraha-mercy; iti-thus; tadiya-öikanusarena-according to the commentary; ca-also.

According to these words of Shrila Shukadeva Gosvami at the end of Shrimad-Bhagavatam's Ninth Canto, the periodic dissolution of the material cosmos, material forms, and material qualities, and their subsequent re-manifestation are all the mercy of the Lord. This is also confirmed in Shrila Shridhara Svami's commentary.

Text 68

tatha

loke bhavan jagadinah kalayavatirnah
sad-rakshanaya khala-nigrahanaya canyah
kashcit tvadiyam atiyati nidesham isha
kim va janah svakritam icchati tan na vidmah

tatha-so; loka-in the world; bhavan-Your Lordship; jagadinah-the master of the world; kalaya-with Your plenary portion; avatirnah-incarnated; sad-rakshanaya-to protect the devotees; khala-nigrahanaya-to crush the demons; ca-also; anyah-another; kashcit-someone; tvadiyam-Your; atiyati-transgress; nidesham-order; isha-O Lord; kim-how?; va-or; janah-person; svakritam-personally done; icchati-desires; tan-that; na-not; vidmah-we understand.

That the Supreme Personality of Godhead comes to the material world to protect the devotees is confirmed by this prayer in Shrimad-Bhagavatam (10.70.27):

"My dear Lord, You are the proprietor of all the worlds and You have incarnated Yourself along with Your plenary expansion Lord Balarama. It is said that Your appearance in this incarnation is for the purpose of protecting the faithful and destroying the miscreants. Under the circumstances, how is it possible that miscreants like Jarasandha can put us into such deplorable conditions of life against Your authority? We are puzzled at the situation and cannot understand how it is possible."*

Text 69

iti jarasandha-baddha-raja-vrinda-nivedane 'pi ishvare tvayi sad-rakshanartham avatirne 'pi ced asmakam duhkham syat tarhi kim anyah kashcid jarasandhadis tvad-ajnam api langhayati. kim ca tvaya rakshyamano 'pi janah sva-karma-duhkham prapnoty eveti na vidmah. na caitad ubhayam api yuktam iti bhavah.

iti-thus; jarasandha-baddha-raja-vrinda-nivedane-in the appeal made by the kinds imprisoned by Jarasandha; api-also; ishvare-in the Supreme Personality of Godhead; tvayi-in You; sad-rakshanartham-for the purpose of rescuing the devotees; avatirne-descended; api-also; cet-if; asmakam-of us; duhkham-suffering; syat-is; tarhi-then; kim-why?; anyah-another; kashcit-someone; jarasandhadis-beginning with Jarasandha; tvad-ajnam-Your order; api-also; langhayati.-disobeys; kim-why?; ca-also; tvaya-by You; rakshyamanah-protected; api-also; janah-perople; sva-karma-duhkham-the sufferings of their own karma; prapnoti-attains; eva-indeed; iti-thus; na-not; vidmah.-we know; na-not; ca-and; etat-this; ubhayam-both; api-also; yuktam-proper; iti-thus; bhavah.-the meaning

These words are a request sent to the Supreme Personality of Godhead by the kings imprisoned by Jarasandha. Shrila Shridhara Svami gives the following explanation:

"The gist of this verse is: `O Lord, if You have descended to this world to protect the devotees, then why do we suffer so painfully? Why do Jarasandha and others disobey Your orders? Even though You give them protection, why do the people continue to suffer the results of their past karma? We do not understand why this is so? These things are not right.' That is the meaning of this verse."

Text 70

iti tadiya-öikanusarena ca lilayah svairatve 'pi durghaöa-ghaöani mayaiva tada tada devasuradinam tat-tat-karmodbodha-sandhanam api ghaöayati.

iti-thusd; tadiya-öikanusarena-according to the commentary; ca-and; lilayah-of pastimes; svairatve-in independence; api-also; durghata--ghatani-difficult to understand; maya-maya; eva-indeed; tada tada-thne; devasuradinam-beginning with the demigods and the demons; tat-tat-karma-karma; udbodha-sandhanam-seeking; api-also; ghatayati.-causes.

In this explanation by Shrila Shridhara Svami it is seen that the Supreme Lord is supremely independent and can enjoy pastimes in any way He wishes, and it is also seen that it is very difficult to understand how the powerful maya potency awards to the demigods, demons, and other conditioned souls the results of their past fruitive actions.

Text 71

yaya sva-sva-karmana prithag eva ceshöamananam jivanam ceshöa-visheshah paraspara-shubhashubha-shakunataya ghaöita bhavantiy adikam loke 'pi drishyate.

yaya-by which; sva-sva-karmana-according to their own karma; prithag-specific; eva-indeed; ceshöamananam-acting; jivanam-of individual spirit souls; ceshöa-visheshah-specific action; paraspara-mutual; shubha-good; ashubha-and evil; shakunataya-by the omen; ghaöita-done; bhavanti-are; iti-thus; adikam-beginning; loke-in the world; api-also; drishyate-is seen.

By their own actions, the individual spirit souls in the material world bring upon themselves various kinds of good and bad results. That is clearly seen in this world.

Text 72

yatra tu kvacid esha tal-lila-javam anugantum na shaknoti. tatraiva parameshituh svairata vyakti-bhavati.

yatra-where; tu-indeed; kvacit-somewhere; esha-the maya potency; tal-lila-javam-the force of His pastimes; anugantum-to follow; na-not; shaknoti.-is able; tatra-there; eva-indeed; parameshituh-of the supreme controller; svairata-independence; vyakti-bhavati-manifests.

The maya potency cannot imitate the Supreme Lord's pastimes. The Supreme Lord is completely independent and can do whatever He likes.

Text 73

yatha guru-putram ihanitam
nija-karma-nibandhanam
anayasva maha-raja
mac-chasana-puraskritah.

iti yama-vishayaka-shri-bhagavad-adeshadau.

yatha-as; guru-putram-the guru's son; iha-here; anitam-brought; nija-karma-nibandhanam-the bondage of his own karma; anayasva-bring; maha-raja-O great king; mac-chasana-puraskritah.-by My order; iti-thus; yama-vishayaka-to Yamaraja; shri--bhagavat-of the Supreme Personality of Godhead; adesha-the order; adau-beginning.

That Yamaraja and his servants are bound to follow the orders of the Supreme Personality of Godhead is seen in these words spoken by Lord Krishna to Yamaraja (Shrimad-Bhagavatam 10.45.45):

"Some time back you caused the drowning of the son of Our teacher. I order you to return him."*

Text 74

tatash ca tasyati-virala-pracaratvan na sarvatra krita-hany-akritabhyagama-prasangash ca.

tatah-then; ca-and; tasya-of that; ati-virala-pracaratvat-because of being very rare; na-not; sarvatra-everywhere; krita-hani-departed; akritabhyagama-prasangah-not arrived; ca-and.

Because it is very rare that one will receive a direct order from the Supreme Lord in this way, Yamaraja is not at fault for acting in a way contrary to his ordinary duties.

Text 75

atha yadi kecid bhaktanam eva dvishanti. tada bbakta-paksha-patantah-patitvad bhagavata seyam tad-dveshe 'pi na doshah. praty uta bhakta-vishayaka-tad-rateh poshakatvena hladini-vritti-bhutanandollasa-vishesha evasau.

atha-nor; yadi-if; kecit-some; bhaktanam-of devotees; eva-indeed; dvishanti.-hante; tada-then; bbakta-paksha-the side of the devotees; patantah-patitvat-because of taking; bhagavata-by the Supreme Personality of Godhead; sa iyam-this; tad-dveshe-in that hatred; api-even; na-not; doshah.-fault; praty uta-on the contrary; bhakta-vishayaka-tad-rateh-devotion to His devotees; poshakatvena-because of maintaining; hladini-vritti-bhuta-manifested from the activities of the hladini potency; ananda-bliss; ullasa-vishesha-great glory; eva-indeed; asau-this.

However, if some persons hate them, the Lord at once becomes the partisan of His devotees. This is not a fault on the Lord's part. The Lord loves His devotees. He protects them, and, with His hladini potency, He brings them great bliss.

Text 76

yena hi dveshena pratipada-pronmilat-sandrananda-vaicitri-samatirikta-bhaktir asamaru-sthala-brahma-

kaivalyapadana-rupatvena tadiya-bhakti-rasa-maha-pratiyogitaya tato 'nyatha dushcikitsyataya ca tatrocitam.

yena-by which; hi-indeed; dveshena-hatred; pratipada-pronmilat-sandrananda-vaicitri-samatirikta-bhaktih-the wonder of great bliss of loving devotional service at every moment; a-not; sa-with; maru-sthala-the desert; brahma-kaivalya-impersonal liberation; apadana-rupatvena-because of manifesting; tadiya-bhakti-rasa-maha-pratiyogitaya-as the opposite of the great nectar of devotional service; tatah-then; anyatha-otherwise; dushcikitsyataya-by being incurable; ca-also; tatra-there; ucitam-proper.

The hatred of persons who oppose the devotees only increases the devotees' love for the Lord, and that love brings the devotees a great wonder of intense transcendental bliss at every moment, a bliss that has nothing to do with the hopeless parched desert of impersonal so-called liberation.

Text 77

tad-uttha-bhagavat-tejasa tat-svarupa-shakter api tiraskarena dhvamsabhava-tulyam svargapavarga-narakeshv api tulyartha-darshinah iti nyayenanyesham ativa duhsaham tesham api kamukanam nikamam anabhishtaam uddanda-guna-vishesham kurvaty eva bhagavati tasya sarva-hita-paryavasayi-caritra-svabhavatvad eva tat-tad-durvara-durvasana-mayashesha-samsara-klesha-nasho 'pi bhavati.

tad-uttha-bhagavat-tejasa-by the power of the Supreme Personality of Godhead; tat-svarupa-shakteh-of His personal potency; api-also; tiraskarena-by eclipsing; dhvamsabhava-tulyam-like the non-existence of darkness; svargapavarga-narakeshv api tulyartha-darshinah iti nyayena-Shrimad-Bhagavatam 6.17.28; anyesham-of others; ativa-great; duhsaham-unbearable; tesham-of them; api-also; kamukanam-filled with material desires; nikamam-without material desires; anabhishtaam-without material desires; uddanda-guna-vishesham-specific quality; kurvati-does; eva-indeed; bhagavati-in the Supreme Personality of Godhead; tasya-of that; sarva-hita-paryavasayi-caritra-svabhavatvad-because of activities that benefit everyone; eva-indeed; tat-tad-durvara-durvasana-mayashesha-samsara-klesha-nashah-the destruction of horrible material sufferings; api-also; bhavati-is.

Thus devotional service, which is manifested from the Supreme Lord's internal potency, eclipses everything else and makes it unimportant by comparison. This is described in the following words of Shrimad-Bhagavatam (6.17.28):

"Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Narayana, never fear any condition of life. For them the heavenly planets, liberation, and the hellish planets are all the same, for such devotees are interested only in the service of the Lord."*

Because they have no material desires and because they are interested to work for the welfare of all living beings, the devotees of the Lord become free from the many horrible and unbearable sufferings of continued material existence.

Text 78

yah khalv abhedopasakanam ati-kricchra-sadhyah purusharthah. kvacic ca paramartha-vastv-abhijanam naraka-nirvishesham tesham kaminam tu nikamam abhishtaam viö-kiöanam ivamedhyam svarga-vishesham tebhyo dadati. sa parameshvarah.

yah-who; khalv-indeed; abheda-not different; upasakanam-of the worshipers; ati-kricchra-sadhyah-very

difficult to be obtained; purusharthah.-the goal of life; kvacit-something; ca-and; paramartha-vastv-abhijnanam-understanding what is the goal of life; naraka-nirvishesham-free from hell; tesham-of them; kaminam-desiring; tu-indeed; nikamam-according to desire; abhishöam-desired; viö-kiöanam-of worms in stool; iva-like; amedhyam-not worthy; svarga-vishesham-specific heavenly world; tebhayah-to them; dadati.-gives; sa-He; parameshvarah-the Supreme Personality of Godhead.

The impersonalists find it very difficult to attain the true goal of life. Unaware of the true goal of life, the impersonalists attain impersonal liberation, which is just like hell. Materialists filled with material desires attain various so-called heavenly material worlds where they enjoy like worms in stool. The Supreme Personality of Godhead gives these destinations to the impersonalists and the materialists.

Text 79

ata evoktam naga-patnibhih ripoh sutanam api tulya-drishöer dhatse damam phalam evanusamshan iti.

ata eva-therefore; uktam-said; naga-patnibhih-by the wives of Kaliya-naga; ripoh sutanam api tulya-drishöer dhatse damam phalam evanusamshan iti-Shrimad-Bhagavatam 10.16.33.

That the activities of the Lord are always for the benefit of everyone is confirmed by Naga-patnis in these words (Shrimad-Bhagavatam 10.16.33):

"O dear Lord, You are equal to everyone. For You there is no distinction between Your sons, friends, and enemies. Therefore the punishment which You have so kindly offered to Kaliya is exactly befitting. O Lord, You have descended especially for the purpose of annihilating all kinds of disturbing elements within the world, and because You are the Absolute Truth, there is no difference between Your mercy and punishment. We think, therefore, that this apparent punishment to Kaliya is actually some benediction."*

Text 80

atra sutanam suta-vat palyanam devanam ity arthah. damam iti yato damam apity arthah.

atra-here; sutanam-of sons; suta-vat-like a son; palyanam-protected; devanam-of the demigods; iti-thus; arthah.-the meaning; damam-subduing; iti-thus; yatah-from whom; damam-subduing; api-also; iti-thus; arthah.-the meaning.

Here the word "sutanam" means "of the demigods, who are protected as if they were sons", and "damam" means "punishment".

Text 81

yat tu putanadav uttama-bhakta-gatih shruyate. tad-bhaktanukaranadi-mahatmyenaiveti tatra tatra spashöam eva yatha sa-dveshad iva putanapi sa-kula ity adi.

yat-what; tu-but; putanadav-beginning with Putana; uttama-bhakta-gatih-the destination of the greatest devotees; shruyate.-is heard; tad-bhaktanukarana-imitating the devotees; adi-beginning with; mahatmyena-by the glories; eva-indeed; iti-thus; tatra tatra-there; spashöam-clearly; eva-indeed; yatha-as; sa-dveshad iva

Even Putana and other demons attained the same destination that is attained by the greatest devotees. Thus it is seen that even artificially imitating the activities of the great devotees is glorious. This is confirmed by the following words addressed to the Supreme Personality of Godhead (Shrimad-Bhagavatam 10.14.35):

"I think of how You are so kind, so magnanimous that even Putana, who came to cheat You by dressing herself as a very affectionate mother, was awarded liberation and the actual post of a mother. And other demons belonging to the same family, such as Aghasura and Bakasura, were also favored with liberation."*

Text 82

atha yadi kecid bhakta eva santo bhaktantareshu kathancid aparadhyanti. tada tenaivaparadhena bhakteshu bhagavati ca vivartamanam dvesha-vadavanala-jvala-kalapam anubhuya cirat kathancit punah sa-dveshenapi bhagavat-samsparshadina sa-parikare tad-aparadha-doshe vinashöe sva-padam eva prapnuvanti. na tu brahma-kaivalyam. bhakti-lakshana-bijasyanashvara-svabhavatvat.

atha-now; yadi-if; kecit-some; bhakta-devotees; eva-indeed; santah-saintly; bhaktantareshu-to other devotees; kathancit-somehow; aparadhyanti.-commit offenses; tada-then; tena-by that; eva-indeed; aparadhena-offense; bhakteshu-to the devotees; bhagavati-to the Supreme Personality of Godhead; ca-also; vivartamanam-becoming changed; dvesha-vadavanala-jvala-kalapam-by flames from the volcano of hatred; anubhuya-experiencing; cirat-for a long time; kathancit-somehow; punah-again; sa-dveshena-with hatred; api-also; bhagavat-of the Supreme Personality of Godhead; samsparsha-by the touch; adina-beginning; sa-parikare-with His associates; tad-aparadha-doshe-in the fault of an offense; vinashöe-destroyed; sva-padam-own position; eva-indeed; prapnuvanti.-attain; na-not; tu-but; brahma-kaivalyam.-impersonal liberation; bhakti-lakshana-characterized by devotional service; bijasya-of the seed; anashvara-eternal; svabhavatvat-because of the natural position.

If some devotees commit offenses to other devotees, the offenders burn for a long time in the volcanic fires of hatred to not only other devotees, but even to the Supreme Lord Himself. After some time they receive the angry touch of the Supreme Lord. In that way their offenses become destroyed, and they attain the feet of the Lord at the end. Such devotees do not attain impersonal liberation, for they are protected by the eternal nature of the devotional service they have already performed.

Text 83

teshu bhagavatah krodhash ca baleshu matur iveti. tasmāt sarvaṁ samānjasam. tatha hi śhri-rajovaca

teshu-to them; bhagavatah-of the Supreme Personality of Godhead; krodhash-anger; ca-and; baleshu-to children; matur-of a mother; iva-like; iti-thus; tasmāt-from this; sarvaṁ-all; samānjasam-right and just; tatha hi-furthermore; śhri-rajovaca-the king said.

In this way the Lord is like a mother angry with her children. Thus the Lord's actions are right, just, and good. This is explained in the following passage (Shrimad-Bhagavatam 1.7.1-12, which is discussed here in anucchedas 93-104), which begins with these words of Shrimad-Bhagavatam (7.1.1), where King Parikshit inquired:

Text 84

samah priyah suhrid brahman
bhutanam bhagavan svayam
indrasyarthe katham daityan
avadhid vishamo yatha

samah-equal; priyah-beloved; suhrit-friend; brahman-O brahmana (Shukadeva); bhutanam-toward all living entities; bhagavan-the Supreme Lord, Vishnu; svayam-Himself; indrasya-of Indra; arthe-for the benefit; katham-how?; daityan-the demons; avadhid-killed; vishamah-partial; yatha-as if.

"My dear brahmana, the Supreme Personality of Godhead, Vishnu, being everyone's well-wisher, is equal and extremely dear to everyone. How, then, did He become partial like a common man for the sake of Indra, and thus kill Indra's enemies? How can a person equal to everyone be partial to some and inimical toward others?*

Text 85

paramatmatvena samah suhrit hita-kari priyah priti-vishayo bhagavan. evam sati samyenaivopakartavyatvena priti-vishayatvena ca sarveshv eva prapteshu katham vishama iva daityan avadhiti. vishamatvam upalakshanam. asuhridi va priya iva ceti.

paramatmatvena-as the Supersoul; samah-equal; suhrit-friend; hita-kari-well-wisher; priyah-dear; priti-vishayah-affectionate; bhagavan-the Supreme Personality of Godhead; evam-thus; sati-being so; samyena-with equality; eva-indeed; upakartavyatvena-as the helper; priti-vishayatvena-with affection; ca-and; sarveshv-in all; eva-indeed; prapteshu-attained; katham-how?; vishama-partial; iva-like; daityan-to the demons; avadhiti-killed; vishamatvam-parity; upalakshanam.-characteristic; a-suhridi-not a friend; va-or; priya-dear; iva-like; ca-and; iti-thus.

Here the word "samah" means "because He is the Supersoul, He is equal to all", "suhrit" means "the well-wisher", and "bhagavan priyah" means "the affectionate Supreme Personality of Godhead". The question in this verse is: "If He is equal, affectionate, and helpful to all living beings, why does the Supreme Personality of Godhead show partiality by killing the demons?" Thus the Lord is partial. To some He is a dear friend, and to others He is an enemy.

Anuccheda 94

Text 1

kim ca. yasya yaih prayojanam sidhyati. sa tat-paksha-pati bhavati. yebhyo bibheti. tan dveshena hanti. na tu tad atrastity aha

kim ca-furthermore; yasya-of whom; yaih-with whom; prayojanam-need; sidhyati.-is established; sa-He; tat-paksha-pati-the ally of the devotees; bhavati-is; yebhyah-from whom; bibheti.-fear; tan-them; dveshena-with hatred; hanti.-kill; na-not; tu-but; tat-that; atra-here; asti-is iti-thus; aha-said.

Here someone may say that because He has needs that require to be fulfilled, because He is partial to some living entities, and because He fears other living entities, the Supreme Personality of Godhead hatefully kills His enemies. This is not an accurate description of the Supreme Personality of Godhead. This is explained in the following words (Shrimad-Bhagavatam 7.1.2):

Text 2

na hy asyarthah sura-ganaih
sakshan nihshreyasatmanah
naivasurebhyo vidvisho
nodvegash cagunasya hi

na-not; hi-certainly; asya-His; arthah-benefit, interest; sura-ganaih-with the demigods; sakshan-personally; nihshreyasa-of the highest bliss; atmanah-whose nature; na-not; eva-certainly; asurebhyah-for the demons; vidvishah-envy; na-not; udvegashfear; ca-and; agunasya-who possesses no material qualities; hi-certainly.

"Lord Vishnu Himself, the Supreme Personality of Godhead, is the reservoir of all pleasure. Therefore, what benefit would He derive from siding with the demigods? What interest would He fulfill in this way? Since the Lord is transcendental, why should He fear the asuras, and how could He be envious of them?"*

Text 3

nihshreyasam paramanandah.

nihshreyasam-nihshreyasam; paramanandah-transcendental bliss.

Here the word "nihshreyasam" means "transcendental pleasure".

Anuccheda 95

Text 1

atah

iti nah su-maha-bhaga
narayana-gunan prati
samshayah su-mahan jatas
tad bhavan cettum arhati

atah-then; iti-thus; nah-our; su-maha-bhaga-O glorious one; narayana-gunan-the qualities of Narayana; prati-toward; samshayah-doubt; su-mahan-very great; jatah-born; tat-that; bhavan-Your lordship; cettum arhati-please dispel.

Then it is said (Shrimad-Bhagavatam 7.1.3):

"O greatly fortunate and learned brahmana, whether Narayana is partial or impartial has become a subject of great doubt. Kindly dispel my doubt with positive evidence that Narayana is always neutral and equal to everyone."*

Text 2

gunan anugraha-nigrahadin prati tat tam samshayam.

gunan-gunan; anugraha-mercy; nigraha-and punishment; adin-beginning with; prati-to; tat-taht; tam-that; samshayam-doubt.

The doubt here is about the Lord's qualities, such as His awarding both mercy and punishment.

Anuccheda 96

Text 1

atra shri-rishir uvaca

sadhu prishöam maha-raja
hareth caritam adbhutam
yad-bhagavata-mahatmyam
bhagavad-bhakti-varadhanam

atra-here; shri-rishir uvaca -the sage Shri Sukadeva Gosvami said; sadhu-excellent; prishöam-inquiry; maha-raja-O great king; hareth-of the Supreme Lord, Hari; caritam-activities; adbhutam-wonderful; yat-from which; bhagavata-of the Lord's devotee (Prahlada); mahatmyam-the glories; bhagavad-bhakti-devotion to the Lord; vardhanam-increasing.

Then it is said (Shrimad-Bhagavatam 1.7.4):

"The great sage Shukadeva Gosvami said: My dear king, you have put before me and excellent question. Discourses concerning the activities of the Lord, in which the glories of His devotees are also found, are extremely pleasing to devotees. Such wonderful topics always counteract the miseries of the materialistic way of life."*

Text 2

he maharaja idam yat prishöam tat sadhu su-vicaritam eva. kintu hareth caritam adbhutam apurvam. avaishamyé 'pi vishamataya pratiyamanatvena vicaratitvat. yad yatra hareth carite bhagavad-bhakti-varadhanam bhagavata-mahatmyam bhagavatanam shri-prahladopalakshita-bhakta-vrindanam mahatmyam vartate. anena bhagavathartham eva sarvam karoti bhagavan na tv anyartham ity asyaivarthasya paryavasanam bhavishyati vyanjitam.

he-O; maharaja-king; idam-thus; yat-what; prishöam-asked; tat-that; sadhu-excellent; su-vicaritam-well-thought; eva.-indeed; kintu-however; hareth-of Lord Krishna; caritam-activities; adbhutam-wonderful; apurvam.-unprecedented; avaishamyé-wuithout partiality; api-even; vishamataya-with partiality;

pratiyamanatvena-because of the understanding; vicaratitvat.-because of thus considering; yat-what; yatra-where; hareh-of Lord Krishna; carite-activities; bhagavad-bhakti-varadhanam-increasing devotion to the Supreme Personality of Godhead; bhagavata-mahatmyam-the glories of the Lord's devotees; bhagavatanam-of the devotees; shri-prahladopalakshita-like Shri Prahlada; bhakta-vrindanam-of the devotees; mahatmyam-the glory; vartate.-is; anena-by this; bhagavathartham-for the benefit of the devotees; eva-indeed; sarvam-all; karoti-does; bhagavan-the Supreme Personality of Godhead; na-not; tv-but; anya-another; artham-meaning; iti-thus; asya-of this; eva-indeed; arthasya-of the purpose; paryavasana-conclusion; bhavishyati-will be; iti-thus; vyanjitam-manifested.

In this verse it is said: "My dear king, you have put before me and excellent, well-considered question. The glories of the Lord are wonderful and without precedent." The Lord's activities are wonderful because even though He is supremely impartial, the Lord is still partial to His devotees. Then the verse declares: "By hearing about the Lord's activities, a person increases His devotion of the Lord." The word "bhagavata-mahatmyam" means "the glories of Prahlada and the other devotees of the Lord". In this way it is seen that the Supreme Personality of Godhead always acts for the benefit of His devotees. It is not otherwise. This conclusion will be clearly explained in later parts of this book.

Text 3

öika ca

sva-bhakta-paksha-patena
tad-vipaksha-vidaranam
nrisimham adbhutam vande
paramananda-vigraham. ity esha.

öika-commentary; ca-and; sva-bhakta-paksha-patena-by being partial to His devotees; tad-vipaksha-vidaranam-tearing apart the enemies of His devotees; nrisimham-Lord Nrisimha; adbhutam-wonderful; vande-I bow down; paramananda-vigraham.-whose form is filled with transcendental bliss; iti-thus; esha.-it.

In his commentary on Shrimad-Bhagavatam 7.1.1, Shrila Shridhara Svami prays:

"I bow down before Lord Nrisimha, whose wonderful form is filled with transcendental bliss, who is the partisan of His devotees, and who rips apart anyone who becomes His devotee's attacker."

Anuccheda 97

Text 1

atah

giyate paramam punyam
rishibhir naradadibhih
natva krishnaya munaye
kathayishye hareh katham

atah-then; giyate-is sung; paramam-foremost; punyam-pious; rishibhih-by the sages; naradadibhih-headed

by Shri Narada Muni; natva-after offering obeisances; krishnaya-to Krishna-dvaipayana Vyasa; munaye-the great sage; kathayishye-I shall narrate; hareh-of Hari; katham-the topics;.

Then it is said (Shrimad-Bhagavatam (7.1.5):

"Therefore great sages like Narada always speak upon Shrimad-Bhagavatam because it gives one the facility to hear and chant about the wonderful activities of the Lord. Let me offer my respectful obeisances unto Shrila Vyasadeva and then begin describing topics concerning the activities of Lord Hari."*

Text 2

paramam punyam yatha syat tatha ya giyate tam katham iti yat tadoradhyaharenanvayah. atra ca tair giyamanatvena bhaktaika-sukha-prayojanatvam eva vyanjitam.

paramam-transcendental; punyam-piety; yatha-as; syat-is; tatha-so; ya-what; giyate-is said; tam-that; katham-topic; iti-thus; yat-tad-of the two words "yat" and "tat"; adhyaharenanvayah-the explanation; atra-here; ca-and; tair-by them; giyamanatvena-as being told; bhaktaika-sukha-prayojanatvam-the only happiness of the devotees; eva-indeed; vyanjitam-manifested.

Here the words "giyate paramam punyam katham" are part of a relative clause. Here the relative and co-relative pronouns "yat" and "tat" are understood although not expressed. In this way it is explained that describing the Supreme Lord's glories is the great happiness of the devotees.

Anuccheda 98

Text 1

tatra tavad vyanjitarthanurupam eva prashnasyottaram aha

tatra-there; tavat-then; vyanjita-manifested; artha-meaning; anurupam-according to; eva-indeed; prashnasya-of the question; uttaram-the answer; aha-spoke.

In the following words these questions are appropriately answered (Shrimad-Bhagavatam 7.1.6):

Text 2

nirguno 'pi hy ajo 'vyakto
bhagavan prakriteh parah
sva-maya-gunam avishya
badhya-badhakatam gatah

nirgunah-without material qualities; api-although; hi-certainly; ajah-unborn; avyaktah-unmanifest; bhagavan-the Supreme Lord; prakriteh-to material nature; parah-transcendental; sva-maya-of His own energy; gunam-material qualities; avishya-entering; badhya-obligation; badhakatam-the condition of being obliged; gatah-accepts.

"The Supreme Personality of Godhead, Vishnu, is always transcendental to material qualities, and therefore He is called nirguna, or without qualities. Because He is unborn He does not have a material body to be subjected to attachment and hatred. Although the Lord is always above material existence, through His spiritual potency He appeared and acted like an ordinary human being, accepting duties and obligations, apparently like a conditioned soul."*

Text 3

yasmat prakriteh paras tasman nirgunah prakrita-guna-rahitah. tata evajo nitya-siddhah. ata eva cavyaktah prakrita-dehendriyadi-rahitatvan nanyena vyajyata iti svayam-prakasha-dehadir ity arthah. tatash ca prakriti-gunottha-raga-dveshadi-rahitash ceti bhavah.

yasmat-because; prakriteh-to matter; parah-transcendental; tasman-therefore; nirgunah-qualityless; prakrita-guna-rahitah.-without material qualities; tata-therefore; eva-indeed; ajah-unborn; nitya-siddhah.-eternally perfect; ata eva-therefore; ca-also; avyaktah-unmanifested; prakrita-dehendriyadi-rahitatvan-because of not possessing material body, senses, or other material things; na-not; anyena-by another; vyajyata-is manifested; iti-thus; svayam-prakasha-self-manifested; dehadir-beginning with the body; iti-thus; arthah.-the meaning; tatah-therefore; ca-and; prakriti-guna-material qualities; uttha-arisen; raga-attachment; dvesha-and hatred; adi-beginning with; rahitah-without; ca-also; iti-thus; bhavah-the meaning.

Here it is said that because He is transcendental to material qualities, the Lord has no material qualities. Therefore He is unborn (ajah) and eternally perfect. That is also why He is unmanifested (avyaktah) Here the word "unmanifested means "the Lord's body, senses, and everything else are not material. they are spiritual, and therefore self-manifested". This means that the Lord does not have material emotions like material love and hatred.

Text 4

evam evam-bhuto 'pi sveshu bhakteshu ya maya□ krpa tatrocito yo guno lila-kautuka-maya-vishuddhorjita-sattvakhyas tam avishyalambya bhagavan nityam eva prakashita-sad-gunaishvarya san. etad apy upalakshanam. kadacid adityadau jatah san lokendriyeshu vyakto 'pi san badhya-badhakatam gatah.

evam-thus; evam-bhuta-like this; api-also; sveshu-own; bhakteshu-to the devotees; ya-what; maya-maya; krpa-mercy; tatra-there; ucitah-appropriate; yah-what; gunah-quality; lila-pastimes; kautuka-bliss; maya-consisting of; vishuddha-pure; urjita-impelled; sattva-existence; akhyah-called; tam-that; avishya-entering; alambya-resting on; bhagavan-the Supreme Personality of Godhead; nityam-always; eva-indeed; prakashita-manifested; shad-gunaishvarya-opulence of the six qualities; san.-being so; etad-that; api-also; upalakshanam-nature; kadacid-sometime; aditya-the sun; adau-beginning; jatah-born; san-being so; lokendriyeshu-the master of the senses; vyaktah-manifested; api-also; san-being so; badhya-obligation; badhakatam-the condition of being obliged; gatah-attains.

In this way the Lord is merciful to His devotees. Full with six transcendental opulences, and manifesting blissful and pure transcendental form and pastimes, the Lord enters the material world. In this way the Lord sometimes is "born", and then is openly visible to the senses of the conditioned souls in the material world. In this way the Lord acts like ordinary human being, accepting duties and obligations, apparently like a conditioned soul (badhya-badhakatam gatah).

Text 5

nija-drishöi-pathe 'pi sthatum asamartheshv ati-kshudreshu devasuradishu sva-sahayya-pratiyoddhritva-sampadanaya svayam sancaritam kincit tad-amsa-lakshanam eva tejah samashritya badhyatam badhakatam ca gatah.

nija-drishöi-pathe-in the pathway of the eyes; api-also; sthatum-to stay; asamartheshv-unable; ati-kshudreshu-very insignificant; devasuradishu-beginning with the demigods and demons; sva-sahayya-pratiyoddhritva-sampadanaya-to help and to fight; svayam-personally; sancaritam-moved; kincit-something; tad-amsa-lakshanam-the nature of a part; eva-indeed; tejah-power; samashritya-taking shelter; badhyatam badhakatam ca gatah-attained ordinary obligations.

In this way the Supreme Personality of Godhead helps the demigods and fights with the demons. Although neither the demigods nor the demons are worthy to walk on the pathway of the Supreme Lord's eyes, the Lord, manifesting only part of His original transcendental glory, pretends to be an ordinary resident of the material world.

Text 6

yuddha-lila-vaicitryaya pratiyoddhrishu tadanim yasmin prakashyamanad api tejaso 'dhikam tejaso 'msam sancarya badhyatam parajayam kadacit tu tasman nyunam sancarya badhakatam jayam prapta ity arthah. syat kripa-dambhayor maya□ iti vishva-prakashah.

yuddha-fighting; lila-pastimes; vaicitryaya-for the wonder; pratiyoddhrishu-enemy fighters; tadanim-then; yasmin-in which; prakashyamanat-because of manifesting; api-also; tejasah-of power; adhikam-superiority; tejasah-of power; amsam-part; sancarya-manifesting; badhyatam-ordinary; parajayam-victory; kadacit-sometimes; tu-but; tasman-therefore; nyunam-lesser; sancarya-manifesting; badhakatam-ordinary; jayam-victory; prapta-attained; iti-thus; arthah.-the meaning; syat-is; kripa-of mercy; dambhayoh-of trickery; maya-maya; iti-thus; vishva-prakashah-Visva-prakasa.

When the Lord manifests more of His transcendental power, He gives the demons a very stunning defeat in His pastimes of fighting with them. When the Lord manifests less of His transcendental power, He gives the demons less of a defeat. The word maya is defined in these words of the Vishva-prakasha Dictionary:

" `Maya' means either `mercy' or `trickery'."

Text 7

atra saty apy arthantare bhagavatanugraha-prayojanatvenaivopakrantatvad upasamharishyamanatvac ca gati-samanyac ca chalamaya-mayaya tat-tat-kartritve 'py adhika-doshapatac ca tan napekshate.

atra-here; sati-being so; api-also; arthantare-in another meaning; bhagavatanugraha-the mercy of the Lord; prayojanatvena-by the need; eva-indeed; upakrantatvad-because of attacking; upasamharishyamanatvac-because it will be concluded; ca-also; gati-samanyac-because of the same action; ca-and; chalamaya-mayaya-because of being a trick; tat-tat-kartritve-in the state of being the doer of these various activities; api-also; adhika-doshapatac-because of the great fault; ca-and; tan-them; na-not; apekshate-takes into consideration.

These words may also be interpreted in a different way. Because the Lord's activities must always show His mercy to His devotees, and because His activities in this world are sometimes manifested and then again unmanifested, and because the Lord is always equal to all, as the Vedanta-sutra (1.1.10) declares in the words "The Supreme Lord is always equal to all", therefore the idea that the Supreme Lord is partial to some living entities and the enemy of other living entities is an illusion created by the illusory potency maya.

Text 8

tasmad bhakta-vinodaika-prayojanaka-svaira-lila-kaivalyenanyatra raga-dveshabhavan natra vaishamyam iti bhavah. ata eva badhyatam api yatiti badhakataya sahaivoktam. tatha nija-svarupa-shakti-vilasa-lakshana-lilaviskarena sarvesham eva hitam paryavasyatiti suhrittvadikam ca napayatiti dhvanitam.

tasmat-therfore; bhakta-vinodaika-prayojanaka-only to please the devotees; svaira-independent; lila-pastimes; kaivalyena-transcendental; anyatra-in another place; raga-dveshabhavan-because of the absence of material love and hatred; na-not; atra-here; vaishamyam-partiality; iti-thus; bhavah.-the meaning; ata eva-therefore; badhyatam-as an ordinary pwrson; api-even; yati-attains; iti-thus; badhakataya-ordinary obligations; saha-with; eva-indeed; uktam-is said; tatha-so; nija-svarupa-shakti-personal potency; vilasa-pastimes; lakshana-characteristic; lila-pastimes; aviskarena-by manifestation; sarvesham-of all; eva-indeed; hitam-auspiciousness; paryavasyati-bring at the end; iti-thus; suhrittvadikam-beginning with being the friend; ca-and; na-not; apayati-leaves; iti-thus; dhvanitam-it is said.

Therefore the Supreme Personality of Godhead manifests His independent pastimes to please His devotees. If this were not so, then He would be partial. That is the meaning. In this way the Lord appears like an ordinary person and accepts the obligations of an ordinary person. In this way, with the aid of His internal potency, He manifests transcendental pastimes that in the end bring auspiciousness to everyone. In this way He is the friend of everyone. It cannot be said that He is not the friend of everyone. That is the meaning.

Anuccheda 99

Text 1

atha katham so 'pi vishuddha-sattvakhyo gunah prakrito na bhavati. kada va kutra tam viryatishayam sancarayati. katham va krita-hany-akritabhyagama-prasango na bhavatyiti adikam ashankyaha dvabhyam

atha-now; katham-how?; so 'pi-He; vishuddha-sattvakhyah-pure goodness; gunah-quality; prakritah-material; na-not; bhavati-is; kada-then; va-or; kutra-where?; tam-that; viryatishayam-great power; sancarayati-manifests; katham-nhow?; va-or; krita-hani-destruction; akritabhyagama-not attacking; prasangah-in relation to; na-not; bhavati-is; iti-thus; adikam-beginning; ashankya-fearing; aha-said; dvabhyam-with two verses.

Here someone may ask: "It is said that the Supreme Personality of Godhead is situated in the mode of pure goodness. Is this goodness not material, one of the material modes of nature? When and where does the Lord manifest His great transcendental power? Why does the Lord sometimes kill the demons and sometimes not kill them?" Fearing that someone may ask these questions, Shrila Shukadeva Gosvami gives an answer in two verses (Shrimad-Bhagavatam 7.1.7-8). In the first of these verses (Shrimad-Bhagavatam 1.7.7) he says:

Text 2

sattvam rajah tama iti
prakṛiteḥ natmano guṇaḥ
na teshāṃ yugapad rājan
hrasā ullasā eva ca

sattvam-the mode of goodness; rajah-the mode of passion; tama-the mode of ignorance; iti-thus; prakṛiteḥ-of material nature; na-not; atmanah-of the spirit soul; guṇaḥ-qualities; na-not; teshāṃ-of them; yugapat-simultaneously; rājan-O king; hrasā-diminution; ullasā-prominence; eva-certainly; ca-or.

"My dear King Parikṣit, the material qualities - sattva-guṇa, rajo-guṇa, and tamo-guṇa - all belong to the material world and do not even touch the Supreme Personality of Godhead. These three guṇas cannot act by increasing or decreasing simultaneously."*

Text 3

sattvādāyo guṇaḥ prakṛiteḥ eva natmanah. atmanah parameshvarasya tasya tu ye sarve 'pi nityam
evollasino guṇas te tu te na bhavanti arthah.

sattvādāyah-beginning with goodness; guṇaḥ-modes; prakṛiteḥ-of matter; eva-indeed; na-not; atmanah-of the atma; atmanah-of the atma; parameshvarasya-of the Supreme Personality of Godhead; tasya-of Him; tu-but; ye-who; sarve-all; api-also; nityam-always; eva-indeed; ullasinaḥ-increasing; guṇaḥ-modes; te-they; tu-but; te-they; na-not; bhavanti-are; iti-thus; arthah-the meaning.

This verse means "the material modes are never present in the Supreme Personality of Godhead".

Text 4

tad uktam sattvādāyo na santīṣa iti.

tad-that; uktam-said; sattvādāyo na santīṣa iti-Shri Vishnu Purana 1.9.43.

This is confirmed by the following words of Shri Vishnu Purana (1.9.43):

"The Supreme Personality of Godhead, Vishnu, is beyond the three qualities goodness, passion, and ignorance."*

Text 5

hlāḍīṇī sandhīṇī samvit tvayy eka sarva-samsthitau iti ca.

hlāḍīṇī sandhīṇī samvit tvayy eka sarva-samsthitau iti-Shri Vishnu Purana 1.12.69; ca-and.

This is also confirmed by these words of Shri Vishnu Purana (1.12.69):

"O Lord, You are the support of everything. the three attributes hladini, sandhini, and samvit exist in You as one spiritual energy. But the material modes, which cause happiness, misery, and mixtures of the two, do not exist in You, for You have no material qualities."*

Text 6

yasman natmanas te. tasmad eva yugapat hrasa eva va ullasa eva va nasti. kintu vikaritvena parasparam abhyupamarditvat kasyacit kadacit hrasah. kasyacit kadacid ullaso bhavatity arthah. tatash ca devadinam tat-samharye 'suradinam ca tad-yuddhe yogyatam darshayati.

yasman-because; na-not; atmanah-of the Self; te.-they; tasmad-therefore; eva-indeed; yugapat-simultaneously; hrasa-diminution; eva-indeed; va-or; ullasa-prominence; eva-indeed; va-or; na-not; asti-is; kintu-however; vikaritvena-by transformations; parasparam-mutual; abhyupamarditvat-because of refutation; kasyacit-of something; kadacit-sometime; hrasah.-diminution; kasyacit-of something; kadacit-sometime; ullasah-prominence; bhavati-is; iti-thus; arthah-the meaning; tatah-then; ca-and; devadinam-beginning with the demigods; tat-samharye-in winding up; asuradinam-beginning with the demigods; ca-and; tad-yuddhe-in fighting with them; yogyatam-properness; darshayati-shows.

Because the modes of material nature neither increase nor decrease in relation to the Supreme Personality of Godhead, they never bring material transformations upon Him. They never under any circumstances increase their influence over Him, and, in the same way, they never in any circumstances decrease their influence over Him. They have no power over Him. In this way it is seen that the Supreme Personality of Godhead's protecting the demigods and fighting with the demons is perfectly appropriate, right, and just.

Anuccheda 100

Text 1

tatha sattvady-ullasa-kale tal-lilayas tad-adhinatvam iva yat pratiyate. tad anuvadan pariharati

tatha-so; sattvadi-of the modes beginning with goodness; ullasa-increase; kale-in the time; tal-lilayah-of His pastime; tad-adhinatvam-the state of being subordinate to that; iva-like; yat-that; pratiyate-is understood; tat-that; anuvadan-saying; pariharati-removes.

Here someone may say: "At different times one of the modes of nature, either goodness, passion, or ignorance, become prominent. The pastimes of the Lord are then under the control of whatever material mode is then prominent." This false idea is refuted by the following words of Shrimad-Bhagavatam (1.7.8):

Text 2

jaya-kale tu sattvasya
devarshin rajaso 'suran
tamaso yaksha-rakshamsi
tat-kalanuguno 'bhajat

jaya-kale-in the time of prominence; tu-indeed; sattvasya-of goodness; deva-the demigods; rishin-and sages; rajasah-of passion; asuran-the demons; tamasah-of ignorance; yaksha-rakshamsi-the yaksas and Raksasas; tat-kalanugunah-according to the particular time; abhajat-fostered.

"When the quality of goodness is prominent, the sages and demigods flourish with the help of that quality, with which they are infused and surcharged by the Supreme Lord. Similarly, when the mode of passion is prominent the demons flourish, and when ignorance is prominent the Yakshas and Rakshasas flourish. The Supreme Personality of Godhead is present in everyone's heart, fostering the reactions of sattva-guna, rajo-guna, and tamo-guna."*

Text 3

sattvasya jaya-kale devan rishimsh cabhajat bhajati bhagavan tat-prakriti-tat-tad-deheshu sattvopadhikam nija-tejah sancarayati. yena ca tan sahayamanan karoti arthah.

sattvasya-of goodness; jaya-kale-at the time of prominence; devan-the demigods; rishimsh-teh sages; ca-and; abhajat-fostered; bhajati-fosters; bhagavan-the Supreme Personality of Godhead; tat-prakriti-tat-tad-deheshu-in the various bodies of those natures; sattvopadhikam-the body of goodness; nija-tejah-own power; sancarayati-fosters; yena-by which; ca-and; tan-that; sahayamanan-helping; karoti-does iti-thus; arthah-the meaning .

Here the words "sattvasya jaya-kale devarshin abhajat" mean "When the quality of goodness is prominent, the sages and demigods flourish with the help of that quality, with which they are infused and surcharged by the Supreme Lord."

Text 4

evam rajaso jaya-kale asureshu raja-upadhikam tamaso jaya-kale yaksha-rakshahsu tama-upadhikam iti yojaniyam. tatash ca yena tan yakshadin pratiyoddhrin kurvan devadin parajitan karoti. svam api tatha darshayati arthah. tad evam bhakta-rasa-posha-lila-vaicityaya badhya-badhakatam yatiti darshitam.

evam-thus; rajasah-of passion; jaya-kale-at the time of prominence; asureshu-in the demons; raja-upadhikam-the designation of passion; tamasah-of ignorance; jaya-kale-at the time of prominence; yaksha-rakshahsu-the Yaksas and Raksasas; tama-upadhikam-the designation of ignorance; iti-thus; yojaniyam-appropriate; tatah-then; ca-and; yena-by which; tan-them; yakshadin-beginning with the Yaksas; pratiyoddhrin-enemy fighters; kurvan-doing; devadin-beginning with the demigods; parajitan-defeated; karoti-does; svam-own; api-also; tatha-so; darshayati-shows; iti-thus; arthah-the meaning; tat-that; evam-thus; bhakta-devotees; rasa-mellows; posha-nourishment; lila-pastimes; vaicityaya-for wonderful variety; badhya-badhakatam-the status of an ordinary person; yati-attains; iti-thus; darshitam-revealed.

Here the words "rajaso jaya-kale" and "tamaso jaya-kale" mean "Similarly, when the mode of passion is prominent the demons flourish, and when ignorance is prominent the Yakshas and Rakshasas flourish." However, when the Supreme Personality of Godhead personally descends to the material world and pretends to be an ordinary human being, He easily defeats the Yakshas, Rakshasas, and demigods, and He also increases the devotees' mellows of love for Him. This is explained in the words "badhya-badhakatam".

Text 5

yac ca kshiroda-mathane shruyate

tathasuran avishad asurena
rupena tesham bala-viryam irayan
uddipayan deva-ganamsh ca vishnur
daivena nagendram abodha-rupah. iti.

yat-what; ca-and; kshiroda-mathane-in churning the ocean of milk; shruyate-is heard; tatha-thereafter; asuran-unto the demons; avishat-entered; asurena-by the quality of passion; rupena-in such a form; tesham-of them; bala-viryam-strength and energy; irayan-increasing; uddipayan-encouraging; deva-ganamh-the demigods; ca-also; vishnuh-Lord Vishnu; daivena-by the feature of goodness; nagendram-unto the king of serpents, Vasuki; abodha-rupah-by the quality of ignorance; iti-thus.

That the Supreme Lord makes the modes of nature enter the different classes of living beings is also confirmed by these words of Shrimad-Bhagavatam (8.7.11) describing the Lord's appearance at the time of churning the milk-ocean:

"Thereafter, Lord Vishnu entered the demons as the quality of passion, the demigods as the quality of goodness, and Vasuki as the quality of ignorance to encourage them and increase their various types of strength and energy."*

Text 6

tatrapī tad-vaicitryartham eva tatha tat-tad-aveshas tasyeti labhyate. nanv ayata tasya tat-tad-gunodbodha-kala-paravashyena svara-lilata-hanih. tatash ca guna-sambandhatishaye vaishamyadikam ca spashōam evety ashankyaha tat-kalanuguna iti.

tatrapī-neveretheless; tad-vaicitryartham-for that variety; eva-indeed; tatha-so; tat-tad-aveshash-entering them; tasya-of that; iti-thus; labhyate-is attained; nanv-is it not so?; ayata-attained; tasya-of that; tat-tad-gunodbodha-kala-the time of manifesting the modes of nature; paravashyena-by being under the control; svara-lilata-hanih-destruction of independence; tathah-then; ca-and; guna-of the modes; sambandha-relation; atishaye-great; vaishamyadikam-beginning with partiality; ca-and; spashōam-clearly; eva-indeed; iti-thus; ashankya-fearing; aha-said; tat-kalanuguna-the word "tat-kalanuguna"; iti-thus.

In this way it is said that the Supreme Personality of Godhead caused the different modes to enter the different kinds of living beings. Here someone may protest: "If when they are thus manifest the modes of nature bring the living beings under their control, then the living beings have no independence. In this way the Lord is unfair and unjust, for without any good reason He makes the different modes enter the different kinds of living beings. In this way He is partial to some living beings and the enemy of others." Fearing that someone would speak this protest, the Shrimad-Bhagavatam speaks the word "tat-kalanuguna" (appropriate to that particular time).

Text 7

tesham sattvadinam kala evanuguno yasya sah. bhagavac-charana itivat samasah. svairam eva kridati tasmin nityam eva tad-anugatikataya mayaya tad-anusarenaivanadi-siddha-pravaham tam jagat-karma-samudayam prairya sva-vritti-vishesha-rupatvena pravartyamanah sattvadi-gunanam kala eva tad-adhino

bhavatity arthah.

tesham-of them; sattvadinam-beginning with goodness; kala-time; eva-indeed; anugunah-following; yasya-of which; sah-that; bhagavat-of the Supreme Personality of Godhead; sharana-taking shelter; itivat-like; samasah-compound; svairam-independent; eva-indeed; kridati-plays; tasmin-in that; nityam-always; eva-indeed; tad-anugatikataya-by following that; mayaya-by maya; tad-anusarena-according to that; eva-indeed; anadi-beginningless; siddha-perfect; pravaham-stream; tam-that; jagat-karma-samudayam-the manifestation of the world's karma; prairya-sending; sva-vritti-vishesha-rupatvena-with the form of one's own actions; pravartyamanah-setting in motion; sattvadi-gunanam-of the modes beginning with goodness; kala-time; eva-indeed; tad-adhinah-dependent on that; bhavati-is; iti-thus; arthah-the meaning.

The word "tat-kalanugunah" means "the time is dependent on the modes beginning with goodness". Here the compound word "tat-kalanugunah" is like the compound word "bhagavat-charanah" (dependent on the Supreme Personality of Godhead). In truth the individual spirit soul retains his minute independence. The material potency maya responds to the soul's desires. The individual soul desires in certain ways and performs material actions to fulfill his desires. These materialistic actions set the modes of material nature (beginning with goodness) into motion, and the modes then set time into motion. In this way material time is dependent on the three modes of material nature.

Text 8

kalasya maya-vrittivam udahritam kalo daivam ity adau tvan-mayayaisha iti.

kalasya-of time; maya-vrittivam-a activity of maya; udahritam-said; kalo daivam ity adau tvan-mayayaisha iti-Shrimad-Bhagavatam 10.63.26;

That time is material in nature is confirmed by these words of Shrimad-Bhagavatam (10.63.26):

"In the material body there are actions and reactions of the three modes of material nature. The time factor is the most important element and is above all others, because the material manifestation is effected by time agitation. Thus natural phenomena come into existence, and as soon as there is the appearance of phenomena, fruitive activities are visible. As the result of these fruitive activities, a living entity takes his form. He acquires a particular type of nature which is packed up in a subtle body and gross body formed by the life air, the ego, the ten sense organs, the mind, and the five gross elements. These then create the type of body which later becomes the root or cause of various other bodies, which are acquired one after another by the transmigration of the soul. All these phenomenal manifestations are the combined actions of Your material energy. Unaffected by the action and reaction of different elements, You are the cause of this external energy, and because You are transcendental to such compulsions of material energy, You are the supreme tranquillity. You are the last word in freedom from material contamination. I am therefore taking shelter at Your lotus feet, giving up all other shelter."*

Text 9

yad va tesham kalo 'pi sadanugato bhaktanugraha-matrartha-svaira-ceshōatmaka-prabhava-lakshano guno yasya sa ity arthah. tato 'pi tac-ceshōanusarenaiva mayaya tat-tat-pravartanam iti bhavah.

yad va-or; tesham-of them; kalah-time; api-also; sadanugatah-in accordance with; bhaktanugraha-mercy to the devotees; matra-only; artha-mmeaning; svaira-independent; ceshōa-actions; atmaka-personal;

prabhava-power; lakshanah-characteristic; gunah-quality; yasya-of whom; sa -He; iti-thus; arthah-the meaning; tatah-then; api-also; tac-ceshöanusarena-according to those actions; eva-indeed; mayaya-by maya; tat-tat-pravartanam-seeting them into motion; iti-thus; bhavah-the meaning.

Or, in another interpretation, the word "tat-kalanugunah" may mean "the Supreme Personality of Godhead, who mercifully makes time favorable to His devotees".

Text 10

yad uktam so 'yam kalas tasya te 'vyakta-bandho ceshöam ahush ceshöate yena vishvam iti.

yat-what; uktam-said; so 'yam kalas tasya te 'vyakta-bandho ceshöam ahush ceshöate yena vishvam iti-Shrimad-Bhagavatam 10.3.26.

The material nature of time is also described in these words of Shrimad-Bhagavatam (10.3.26):

"O inaugurator of the material energy, this wonderful creation works under the control of powerful time, which is divided into seconds, minutes, hours, and years. This element of time, which extends for many millions of years, is but another form of Lord Vishnu. For Your pastimes, You act as the controller of time, but You are the reservoir of all good fortune. Let me offer my full surrender unto Your Lordship."*

Text 11

tatha cobhayathapi na paravashyam ity ayatam. ittham eva shri-kapiladevo 'pi yah kalah panca-vimshakah iti. prabhavam paurusham prahuh kama eke yato bhayam iti ca.

tatha-so; ca-and; ubhayatha-in both ways; api-also; na-not; paravashyam-under control; iti-thusd; ayatam-attained; ittham-thus; eva-indeed; shri-kapiladevah-Lord Kapiladeva; api-also; yah kalah panca-vimshakah iti. prabhavam paurusham prahuh kama eke yato bhayam iti ca-Shrimad-Bhagavatam 3.26.15-16.

These two verses affirm that the Supreme Personality of Godhead is not under the control of time. This is also confirmed by Lord Kapiladeva in these words (Shrimad-Bhagavatam 3.26.15-16):

"The mixing element, which is known as time, is counted as the twenty-fifth element. The influence of the Supreme Personality of Godhead is felt in the time factor, which causes fear of death due to the false ego if the deluded soul who has contacted material nature."*

Texts 12 and 13

tatra maya-vyangyatva-purusha-gunatva-lakshana-mata-dvayam upanyastavan. atra tasya ceshöa-prabhavasya bhakta-vinodayaiva mukhya pravrittih. gunodbodhadi-karyam tu tatra svata eva bhavatiti tatra pravritty-abhasa eva. tatash ca purvo 'mshah svayam eveti svarupa-shakter eva vilasah. paras tu tad-abhasa-rupa evety abhasa-shakter mayaya evantar-gatah. yo 'yam kalah ity adau nimeshadih ity uktis tu dvayor abheda-vivakshayaiveti jneyam.

tatra-there; maya-of maya; vyangyatva-hint; purusha-purusa; gunatva-modes; lakshana-nature; mata-considered; dvayam-two; upanyastavan-said; atra-here; tasya-of that; ceshöa-prabhavasya-action; bhakta-vinodaya-for the pleasure of His devotees; eva-indeed; mukhya-primary; pravritti-action; gunodbodhadikaryam-the activities nthat begin with the manifestation of the material modes of nature; tu-but; tatra-there; svata-personally; eva-indeed; bhavati-is; iti-thus; tatra-there; pravritti-of the action; abhasa-reflection; eva-indeed; tatah-then; ca-also; purvah-previous; amshah-part; svayam-personally; eva-indeed; iti-thus; svarupa-personal; shakteh-of the potency; eva-indeed; vilasah-pastimes; parah-latter; tu-but; tad-abhasa-rupa-reflection of that; eva-indeed; iti-thus; abhasa-shakteh-of the reflected potency; mayaya-maya; eva-indeed; antar-gatah-entered; yo 'yam kalah ity adau nimeshadih ity uktih-Shrimad-Bhagavatam 10.3.26; tu-but; dvayoh-both; abheda-vivakshaya-by describing as not different; eva-indeed; iti-thus; jneyam-to be understood.

In the manifestation of the material world two factors are described here. The most important factor is the Supreme Personality of Godhead. The less important factor is the material potency maya. The primary purpose for the Lord's actions is the pleasure of His devotees. The secondary purpose for the Lord's activities is the creation of the material world of the three modes. When He acts to fulfill the primary purpose, the Lord personally appears in His original form or plenary expansion, enjoys transcendental pastimes, and manifests His internal, spiritual potency. When He acts to fulfill the secondary purpose, the Lord manifests His external, material potency, maya, which is the reflection of His internal, spiritual potency. Then the Lord enters the material world. These two purposes of the Lord are described, without distinguishing between them, in Shrimad-Bhagavatam 10.3.26 (quoted in this anuccheda in text 10).

Text 14

ata evam va vyakhyeyam yatha bhrityasyanugato bhrityoh 'nubhrityah. tathatra prabhava-lakshanasya gunasyanugata abhasa-rupena guno 'nugunah. tatha ca tesham kalo 'py anuguno na tu sakshad guno yasyeti.

ata-then; evam-thus; va-or; vyakhyeyam-to be explained; yatha-as; bhrityasya-of a servant; anugatah-follower; bhrityoh-servant; anubhrityah-servant; tatha-so; atra-here; prabhava-lakshanasya-of the power; gunasya-of the modes; anugata-following; abhasa-reflection; rupena-form; gunah-mode; anugunah-following the mode; tatha-so; ca-and; tesham-of them; kalah-time; api-also; anugunah-following; na-not; tu-indeed; sakshat-directly; gunah-mode; yasya-of whom; iti-thus.

In the word "tat-kalanugunah" (in Shrimad-Bhagavatam 7.1.8, quoted in text 2 of this anuccheda), the word "anuguna" means either "servant" or "refletion". Thus material time is a servant or reflection of the material modes. Material time is thus not the same as the material modes directly.

Anuccheda 101

Text 1

nanu teshu teshu tenaveshyamanam tejah katham na lakshyate. tatraha

nanu-indeed; teshu teshu-in whatever; tena-by Him; aveshyamanam-entered; tejah-power; katham-how?; na-that; lakshyate-is characterized; tatra-there; aha-said.

Here someone may ask: "Why does the Supreme Lord not give equal powers to all living beings?" This

question is answered in the following words of Shrimad-Bhagavatam (7.1.9):

Text 2

jyotir adir ivabhati
sanghatan na vivicyate
vidanty atmanam atmastham
mathitva kavayo 'ntatah

jyotih-fire; adih-and other elements; iva-just as; abhati-appear; sanghatan-from the bodies of the demigods and others; na-not; vivicyate-are distinguished; vidanti-perceive; atmanam-the Supersoul; atmastham-situated in the heart; mathitva-by discerning; kavayah-expert thinkers; antatah-within.

"The all-pervading Personality of Godhead exists within the heart of every living being, and an expert thinker can perceive how He is present there to a large or small extent. Just as one can understand the supply of fire in wood, the water in a waterpot, or the sky within a pot, one can understand whether a living entity is a demon or a demigod by understanding that living entity's devotional performances. A thoughtful man can understand how much a person is favored by the Supreme Lord by seeing his actions."*

Text 3

yadyapi teshu teshu nija-tejo-'mshenavishöo 'sau zanghatat sammishratvan na vivicyate. laukikair vivektum na shakyate. tathapi kavayo viveka-nipuna antato mathitva tasyapi sahayyam tenapi yuddham iti adikasambhavartha-nishedhena vivicya tad-amshenatma-stham tat tad atmani pravishöam atmanam ishvaram vidanti jananti.

yadyapi-although; teshu teshu-in them; nija-tejo-'mshena-with a part of His potency; avishöah-entered; asau-that; zanghatat-from the bodies; sammishratvat-because of being mixed; na-not; vivicyate-is distinguished; laukikaih-by ordinary persons; vivektum-to distinguish; na-not; shakyate-is able; tathapi-still; kavayah-the wise; viveka-nipuna-expert at distinguishing; antatah-from the end; mathitva-discerning; tasya-of that; api-also; sahayyam-help; tena-by that; api-also; yuddham-to fight; iti-thus; adika-beginning; asambhava-impossible; artha-meaning; nishedhena-by the prohibition; vivicya-discerning; tad-amshena-with a part; atma-stham-situated in the heart; tat tat-that; atmani-in the heart; pravishöam-entered; atmanam-atma; ishvaram-the Supreme Personality of Godhead; vidanti-know; jananti-know.

Although, bringing part of His transcendental potencies, the Supreme Personality of Godhead personally enters the bodies (sanghatat) of every living being, and ordinary persons cannot perceive (na vivicyate) His presence in their bodies, nevertheless the wise (kavayah), who are filled with transcendental knowledge, can understand (antato mathitva vidanti) that the Supreme Personality of Godhead (atmanam) has entered within their hearts (atma-stham).

Text 4

tatra hetu-garbho drishöantah yasmat tat tejah jyotir adih padartha ivabhati drashörishv iti visheshah. ayam arthah. yatha nedam manes tejah purvam adarshanat. kintu tad-atapa-samyogena sauram teja evatra pravishöam iti suryakantadau trinadi-dahena tad-anubhavishu tada bhati. yatha ca purvavad eva vayor ayam gandhah parthiva eva pravishöa iti teshv abhati. tathatrapiti.

tatra-there; hetu-garbhah-the reason; drishöantah-an example; yasmat-from whom; tat-that; tejah-power; jyotih-light; adih-beginning; padartha-the meaning of the word; iva-as if; abhati-is manifested; drashörishv-among the seers; iti-thus; visheshah-specific; ayam-this; arthah-meaning; yatha-as; na-not; idam-this; maneh-of a jewel; tejah-light; purvam-before; adarshanat-from not seeing; kintu-however; tad-atapa-samyogena-in connection with heart; sauram-the sun; teja-light; eva-indeed; atra-here; pravishöam-entered; iti-thus; suryakantadau-beginning with the Suryakanta jewel; trinadi-dahena-by a fire of straw ior other like things; tad-anubhavishu-by perception; tada-then; bhati-is manifested; yatha-as; ca-and; purvavat-as before; eva-indeed; vayoh-of air; ayam-this; gandhah-fragrance; parthiva-earth; eva-indeed; pravishöa-enetred; iti-thus; teshv-in them; abhati-is maniefsted; tatha-so; atra-here; api-indeed; iti-thus.

Here an example is given in the words "jyotir-adir ivabhati", which mean "as light and other things are manifested before they who can see". Here is the meaning: "As a Suryakanta jewel or other jewel has no light of its own, but only shines when the sun shines upon it, as straw or other flammable objects do not have fire of themselves, but only burst into flames when in contact with a burning object, and as the wind has no fragrance of itself, but merely carries the fragrances of the earth and other objects, so the living entities have no power unless the Supreme Personality of Godhead enters them and gives them power."

Text 5

athava nanv evam tatra tatra tatraveshitaih sva-tejobhir eva kridatity ayatam. katham tarhi tair api kridatiti drishyate. tatraha jyotir iti.

athava-or; nanv-indeed; evam-thus; tatra-there; tatra-there; tatra-there; aveshitaih-entered; sva-tejobhih-with His own power; eva-indeed; kridati-enjoys pastimes; iti-thus; ayatam-attained; katham-how?; tarhi-then; tair-with them; api-also; kridati-enjoys pastimes; iti-thus; drishyate-is seen; tatra-there; aha-said; jyotih-light; iti-thus.

Here someone may ask: "Wherever He goes, the Supreme Personality of Godhead enjoys pastimes with His transcendental potencies. In this situation how does He enjoy pastimes with them?" This question is answered here in the passage beginning with the word "jyotih".

Text 6

yatha cakshur-adi-jyotirbhih svamshe rupa-matre 'pi prakashyamane gandhadi-guna-pancaka mrid evasau prakashata iti pratiyate. yatha ca karnadi-nabhasa svamshe shabda-matre 'pi grihyamane dundubhir evasav iti pratiyate. tac ca tat-tad-gunanam sammishratvad eva bhavati. na vastutah. tatha kavaya atmanam ishvaram tat-tat-sanghata-sthatvenanyaiva viviktam api atma-stham svamsa-tejobhir eva kridantam janantity arthah.

yatha-as; cakshuh-eyes; adi-beginning; jyotirbhih-with light; svamshe-in His part; rupa-matre-in the from; api-also; prakashyamane-manifesting; gandha-fragrance; adi-beginning; guna-quality; pancaka-five; mrit-earth; eva-indeed; asau-He; prakashata-is maniefsted; iti-thus; pratiyate-is understood; yatha-as; ca-also; karna-ears; adi-beginning; nabhasa-with the sky; svamshe-in His part; shabda-matre-only sound; api-also; grihyamane-is accepted; dundubhih-a dundubhi drum; eva-indeed; asau-this; iti-thus; pratiyate-is understood; tac-that; ca-and; tat-tad-gunanam-of these qualities; sammishratvat-becauzse of the mixture; eva-indeed; bhavati-is; na-not; vastutah-in truth; tatha-so; kavaya-the wise; atmanam-the Supreme Personality of Godhead; ishvaram-the Supreme Personality of Godhead; tat-tat-sanghata-sthatvena-staying in the bopdies of the living entities; anya-another; eva-indeed; viviktam-to disecern; api-also; atma-stham-situated in the heart;

svamsha-own part; tejobhih-with the potencies; eva-indeed; kridantam-enjoying pastimes; jananti-knows; iti-
thus; arthah-the meaning.

As forms are manifest before the eyes, as fragrance, form, sound, taste, and touch are separately manifest in the earth, and as the sound of a dundubhi drum is manifested in the ear, so the Supreme Personality of Godhead is manifested in the heart. The wise know that the Lord in the heart enjoys pastimes there with His transcendental potencies.

Anuccheda 102

Text 1

tad evam yuddhadi-nija-lilabhir bhakta-vinodanam eva prayojanam. vishva-palanam tu tatah svata eva
sidhyatity uktva shrishöi-pralayayoh prakritikshanadav api sarvashanka-nirasartham ati-dishan teshv apy
avishesham aha

tat-that; evam-thus; yuddhadi-nija-lilabhih-with pastimes beginning with fighting; bhakta-vinodanam-the
pleasure pof the devotees; eva-indeed; prayojanam-need; vishva-palanam-protection of thew world; tu-
indeed; tatah-then; svata-personally; eva-indeed; sidhyati-is proved; iti-thus; uktva-saying; shrishöi-
pralayayoh-of creation and annihilation; prakritikshanadav-beginning with a glance at the material energy; api-
also; sarvashanka-all doubts; nirasa-refuting; artham-purpose; ati-dishan-showing; teshv-in them; api-also;
avishesham-not specific; aha-said.

Thus, to please His devotees, the Supreme Personality of Godhead enjoys pastimes of fighting and other
pastimes also. ,The Lord also maintains the material world, and, with a glance at the material energy also
creates and destroys the material world. Any doubts about this are dispelled in the three verses (Shrimad-
Bhagavatam 7.1.10-12) that begin with these words of Shrimad-Bhagavatam (7.1.10):

Text 2

yada sishrikshuh pura atmanah paro
rajah shriyaty esa prithak sva-mayaya
sattvam vicitrasu riramsur ishvarah
shayishyamanas tama irayaty asau

yada-when; sishrikshuh-desiring to create; pura-material bodies; atmanah-for the living entities; parah-the
Personality of Godhead; rajah-the mode of passion; shriyati-manifests; esa-He; prithak-separately,
predominantly; sva-mayaya-by His own creative energy; sattvam-the mode of goodness; vicitrasu-in various
types of bodies; riramsuh-desiring to act; ishvarah-the Supreme Personality of Godhead; shayishyamanah-
being about to conclude; tama-the mode ignorance; irayati-causes to rise; asau-that Supreme.

"When the Supreme Personality of Godhead creates the different types of bodies, offering a particular body
to each living entity according to his character and fruitive actions, the Lord revives all the qualities of material
nature - sattva-guna, rajo-guna, and tamo-guna. Then, as the Supersoul, He enters each body and influences
the qualities of creation, maintenance, and annihilation, using sattva-guna for maintenance, rajo-guna for
creation, and tamo-guna for annihilation."*

Text 3

yada yatra sva-ceshōa-lakshane kale esha parah parameshvarah sva-mayaya bhakta-kripaya atmanah purah pracina-shrishōi-gata-sadhaka-bhakta-rupani svasyadhishōhanani sishrikshur bhavati. prakritya saha eteshu lineshu avirbhavanartham iksham karoti. tada prithak svarupa-shakter itarasau jiva-mayakhya shaktih purvavat tac-ceshōatmaka-prabhavabhasoddipta rajah shrijati. svamsha-bhutad guna-traya-samyad avyaktat tad vikshipati. udbodhayati va.

yada-when; yatra-where; sva-ceshōa-lakshane-characterized by His own actions; kale-in time; esha-He; parah-the Supreme Personality of Godhead; parameshvarah-the Supreme Personality of Godhead; sva-mayaya-by His own maya potency; bhakta-kripaya-by mercy to His devotees; atmanah-of the self; purah-before; pracina-shrishōi-gata-in creation; sadhaka-bhakta-rupani-the forms of His aspiring devotees; svasya-of Him; adhishōhanani-creations; sishrikshuh-desiring to create; bhavati-is; prakritya saha-with His material energy; eteshu-in them; lineshu-merged; avirbhavanartham-for the sake of manifestation; iksham-glance; karoti-does; tada-then; prithak-separate; svarupa-shakteh-of His personal potency; itarasau-another; jiva-mayakhya-called jiva-maya; shaktih-potency; purvavat-as before; tac-ceshōa-His actions; atmaka-prabhava-His powers; abhasoddipta-splendid; rajah-passion; shrijati-creates; svamsha-His own part; bhutat-manifested; guna-traya-samyat-from the equilibrium of the three modes; avyaktat-from the unmanifested; tat-that; vikshipati-manifests; udbodhayati-causes to be born; iti-thus; va-or.

Here the word "yada" means "at the time when the Lord acted in that way", "esha parah" means the Supreme Personality of Godhead", "sva-mayaya" means "with mercy to His devotees", "atmanah purah sishrikshuh" means "before the material world was manifested, the Lord desired to create residences for His aspiring devotees", "prithak asau" means "with His internal potency He manifested the potency called jiva-maya (the individual spirit souls) as it had been before", and "rajah shrijati" means "He manifested or created the mode of passion from the unmanifested (avyakta), where the three modes had been situated in equilibrium".

Text 4

yad va prithan mayanugata esha kala eva shrijati. tathasau-padena ca kala evocyate. atha vicitrasu nana-guna-vaicitri-matishu tal-lakshanasu purshu yada rantum icchur bhavati. tadasau sattvam shrijati. yada punas tabhir eva militva shayishyamanah shayitum icchur bhavati arthah.tadasau tamah shrijatiti. tato bhakta-nimittam eva sarva eva shrishōy-adi-kriyah pravartanta iti bhavah.

yad va-or; prithan-separate; mayanugata-following maya; esha-this; kala-time; eva-indeed; shrijati-creates; tatha-so; asau-He; padena-with the word; ca-and; kala-time; eva-indeed; ucyate-is; atha-then; vicitrasu-vicitrasu; nana-guna-vaicitri-matishu-in the variegated manifestation of the material modes; tal-lakshanasu-characterized in that way; purshu-manifested; yada-when; rantum-tp enjoy; icchuh-desiring; bhavati-is; tada-then; asau-He; sattvam-goodness; shrijati-creates; yada-when; punah-again; tabhih-with them; eva-indeed; militva-meeting; shayishyamanah-about to recline; shayitum-to recline; icchuh-desires; bhavati-is; iti-thus; arthah-the meaning; tada-then; asau-He; tamah-ignorance; shrijati-creates; iti-thus; tatah-then; bhakta-nimittam-the cause of the devotees; eva-indeed; sarva-all; eva-indeed; shrishōy-adi-kriyah-activities beginning with creation; pravartante-are; iti-thus; bhavah-the meaning.

Here the word "vicitrasu" means "when the modes of nature are manifested in all their variety", "sattvam" means "when the Lord desires to enjoy pastimes, He creates the mode of goodness", "shayishyamanah"

means "when the Lord desires to rest", and "tamah" means "then He creates the mode of goodness". These activities of creation, maintenance, and annihilation are all done for the sake of His devotees. That is the meaning.

Text 5

yathangi-kritam ekadashasya tritiye öika-kridbhir api kim artham sasarja. sva-matratma-prasiddhaye svam mimite pramimiyate ya atmanam upaste sa sva-mata. tasyatmano jivasya prakrishöayai siddhaye iti.

yatha-as; angi-kritam-accepted; ekadashasya-of the eleventh canto; tritiye-in the third chapter; öika-kridbhih-by the author of the commentary; api-also; kim artham-why?; sasarja-created; sva-matratma-prasiddhaye-sva-matratma-prasiddhaye; svam-own; mimite-created; pramimiyate-created; ya-who; atmanam-self; upaste-worshiped; sa-He; sva-mata-considered Himself; tasya-of Him; atmanah-the self; jivasya-of the individual spirit soul; prakrishöayai-to make exalted; siddhaye-for perfection; iti-thus.

Shrila Shridhara Svami explains (in his commentary on Shrimad-Bhagavatam 11.3.3):

"Why did the Supreme Personality of Godhead create the material world? The answer is given here in the word 'sva-matratma-prasiddhaye', which means 'so the individual spirit souls who worship Him may attain perfection'."

Text 6

shayanam atra purushavatarasya kadacit pralayodadhau yoga-nidra kadacid bhagavat-pravesho va. yadyapi sarveshv api jiveshu antaryamitaya parameshvaras tishöhati. tathapi tatra-samsaktatvad sthita eva bhavati. tad-bhakteshu tu samashaktatvan na tatheti. na ca tat-sangadau tasyeccheti yathokta-vyakhyanam eva balavat.

shayanam-resting; atra-here; purushavatarasya-of the purusa-avatara; kadacit-sometimes; pralayodadhau-on the ocean of cosmic annihilation; yoga-nidra-mystic sleep; kadacit-sometimes; bhagavat-pravesha-the entrance of the Lord; va-or; yadyapi-also; sarveshv-in all; api-also; jiveshu-spirit souls; antaryamitaya-as the Supersoul residing in the heart; parameshvarah-the Supreme Personality of Godhead; tishöhati-stays; tathapi-nevertheless; tatra-there; asamsaktatvat-because of not being attached; sthita-staying; eva-indeed; bhavati-is; tad-bhakteshu-in His devotees; tu-indeed; samashaktatvan-because of being attached; na-not; tatha-so; iti-thus; na-not; ca-and; tat-sangadau-beginning with their association; tasya-of Him; iccha-desire; iti-thus; yatha-as; ukta-said; vyakhyanam-explanation; eva-indeed; balavat-as powerful.

Sometimes the purusha-avatara rests in mystic sleep (yoga-nidra) on the ocean of cosmic annihilation, and sometimes He personally enters the material world. Although He personally resides in the hearts of all living beings, the Supreme Personality of Godhead is not at all attached to anything in the material world. However, the Lord is attached to His devotees, and He desires their company. In this way the Lord is both attached and not attached.

Text 7

tatha ca bhagavad-upanishadah mat-sthani sarva-bhutani na caham teshv avasthitah na ca mat-sthani bhutani pashya me yogam aishvaram iti. ye bhajanti tu mam bhaktya mayi te teshu capy aham iti ca.

tatha-so; ca-and; bhagavad-upanishadah-in Bhagavad-gita; mat-sthani sarva-bhutani na caham teshv avasthitah na ca mat-sthani bhutani pashya me yogam aishvaram iti-Bhagavad-gita 9.4-5; ye bhajanti tu mam bhaktya mayi te teshu capy aham iti-bhagavad-gita 9.29; ca-and.

That He is both attached and not attached is confirmed by the Supreme Personality of Godhead Himself in these words of Shri Bhagavad-gita (9.4-5 and 9.29):

"All beings are in Me, but I am not in them. And yet everything that is created does not rest in Me. Behold My mystic opulence!"*

"But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him."*

Text 8

uktam ca hari-bhakti-sudhodaye

bhaktanam hridayam shantam
sa-shriyo me priyam griham
vasami tatra shobhaiva
vaikunöhakhyadi-varnana. iti.

uktam-said; ca-also; hari-bhakti-sudhodaye-in Hari-bhakti-sudhodaya; bhaktanam-of the devotees; hridayam-the heart; shantam-peaceful; sa-shriyah-with the goddess of fortune; me-to Me; priyam-dear; griham-home; vasami-I reside; tatra-there; shobha-glory; eva-indeed; vaikunöha-Vaikunöha; akhya-called; adi-beginning; varnana-description; iti-thus.

In Hari-bhakti-sudhodaya (14.57), the Supreme Lord again explains:

"The peaceful hearts of My devotees are the homes the goddess of fortune and I like best. I reside in those homes and I call them Vaikunöha."

Anuccheda 103

Text 1

evam prasangena shrishöi-pralayav api vyakhyaya punah palanam eva vyacakshanah prakaranam upasamharati sardhena

evam-thus; prasangena-by contact; shrishöi-pralayav-creation and annihilation; api-also; vyakhyaya-to be explained; punah-again; palanam-protection; eva-indeed; vyacakshanah-explanation; prakaranam-explanation; upasamharati-concludes; sardhena-with half.

Thus the Supreme Personality of Godhead arranges for the creation, destruction, and maintenance of the material worlds. The next verse gives the summary of this conclusion (Shrimad-Bhagavatam 7.1.11-12):

Text 2

kalam carantam shrijatisha ashrayam
pradhana-pumbhyam nara-deva satya-krit

ya esha rajann api kala ishita
sattvam suranikam iva idhayaty atah
tat-praty-anikan asuran sura-priyo
rajas-tamaskan praminoty uru-shravah

kalam-time; carantam-moving; shrijati-creates; isha-the Supreme Personality of Godhead; ashrayam-shelter; pradhana-for the material energy; pumbhyam-and the living entity; nara-deva-O ruler of men; satya-krit-true creator; ya-which; esha-this; rajann-O king; api-even; kala-time; ishita-the Supreme Lord; sattvam-the mode of goodness; suranikam-numbers of demigods; iva-certainly; idhayaty-causes to increase; atah-hence; tat-praty-anikan-inimical to them; asuran-the demons; sura-priyah-begging the friend of the demigods; rajas-tamaskan-covered by passion and ignorance; praminoti-destroys; uru-shravah-whose glories are widespread.

"O great king, the Supreme Personality of Godhead, the controller of the spiritual and material energies, who is certainly the creator of the entire cosmos, creates the time factor to allow the material energy and the living entity to act within the limits of time. Thus the Supreme Personality is never under the time factor nor under the material energy.*

"O king, this time factor enhances the sattva-guna. Thus although the Supreme Lord is the controller, he favors the demigods, who are mostly situated in sattva-guna. Then the demons, who are influenced by tamoguna, are annihilated. The Supreme Lord induces the time factor to act in different ways, but He is never partial. Rather, His activities are glorious. Therefore He is called Urushrava."*

Text 3

satya-krit svarupa-shakti-vilasenaiva svayam paramartha-satya-kriyavirbhavaka eva san sva-ceshōa-rupam
kalam shrijati vyanjayati.

satya-krit-satya-krt; svarupa-shakti-vilasena-with the pastimes of His personal potency; eva-indeed; svayam-personally; paramartha-ther supreme goal; satya-kriya-activities of goodness; avirbhavaka-manifesting; eva-indeed; san-bring so; sva-ceshōa-rupam-the form of His own activities; kalam-time; shrijati-creates; vyanjayati-manifests.

Here the word "satya-krit" means "employing the pastimes of His personal potency, He manifests the true activities that lead to the supreme goal of life", and "kalam shrijati" means "He Himself manifests time".

Text 4

kim kurvantam. pradhana-pumbhyam ca carantam tat-tat-sambandhanam sadhaka-bhaktanam devadi-pravishōam nija-tejo-'mshanam ca sahayya-hetor eva shrijyamanataya utpattyaivavyakta-jiva-sanghatabhyam carantam. ata eva sannidhanenaiva tayos tat-tad-avasthanam ashrayam udbhava-hetum ca.

kim-what?; kurvantam-doing; pradhana-pumbhyam-matter and the living entity; ca-and; carantam-doping; tat-tat-various; -sambandhanam-of relationships; sadhaka-bhaktanam-of the sadhana-bhaktas; devadi-

beginning with the demigods; pravishöam-entered; nija-tejah-own power; amshanam-of parts; ca-and; sahayya-hetoh-for the purpost of helping; eva-indeed; shriyamanataya-as creating; utpattya-manifesting; eva-indeed; avyakta-unmanifested; jiva-sanghatabhyam-and individfual souls; carantam-moving; ata eva-therefore; sannidhanena-by putting together; eva-indeed; tayoh-of the two; tat-tad-avasthanam-various states of being; ashrayam-shelter; udbhava-hetum-the cause of creation; ca-and.

How does the Lord do this (set time in motion)? That is answered with the words "pradhana-pumbhyam carantam", which mean "appearing in the forms of His partial incarnations, the Lord enters the demigods, who are his sadhaka devotees, and helps them in the activities of creation. Thus he brings together the unmanifested material energy and the individual spirit souls." In this way the creation (ashrayam) of various different conditions of life is created.

Text 5

naradeveti sambodhanena yatha nijehaya mukhyam eva karyam kurvatas tava tayaivanyad api kshudrataram svayam eva sidhyati. tadvad ihapiti bodhitam. tato ya esa ceshöa-rupah kalah. sa sattvam sattva-pradhanam suranikam edhayativa. tata eva tat-praty-anikan rajas-tamah-pradhanan asuran praminotiva hinastiva. ye tu deveshu bhakta asureshu bhakta-vidveshinas tan svayam palayati hinasti caiveti purvam evoktam. yasmac tac-ceshöa-lakshanasya kalasyaivam varta. tasmad ishitapi edhayativa praminotiva ceti. he rajann iti purvabhiprayam eva.

naradeva-naradeva; iti-thus; sambodhanena-in the vocative case; yatha-as; nijehaya-with His own action; mukhyam-primary; eva-indeed; karyam-action; kurvatah-doing; tava-of You; taya-by this; eva-indeed; anyat-another; api-even; kshudrataram-more insignificant; svayam-personally; eva-indeed; sidhyati-is concluded; tadvat-like that; iha-here; api-also; iti-thus; bodhitam-explained; tatah-then; ya-who; esa-He; ceshöa-rupah-the form of actions; kalah-time; sa-that; sattvam-sattva; sattva-pradhanam-the sattva unmanifested mode; suranikam-many demigods; edhayati-increasees; iva-asif; tata-then; eva-indeed; tat-that; praty-anikan-enemies; rajas-tamah-pradhanan-primarily in passion and ignorance; asuran-demons; praminoti-destroys; iva-as if; hinastiva-destroys; ye-who; tu-but; deveshu-in the demigods; bhakta-devotees; asureshu-in the demons; bhakta-vidveshinah-they who hate the devotees; tan-them; svayam-personally; palayati-deprotects; hinasti-destroys; ca-and; eva-indeed; iti-thus; purvam-before; eva-indeed; uktam-said; yasmac-from which; tac-ceshöa-His actions; lakshanasya-characetrized; kalasya-of time; evam-thus; varta-the news; tasmad-from that; ishita-the controller; api-also; edhayativa-increases; praminoti-destroys; iva-like; ca-and; iti-thus; he-O; rajann-king; iti-thus; purva-previous; abhiprayam-meaning; eva-indeed.

Here the word "naradeva", which is in the vocative case, means "simply by Your desire worthy actions are done. Actions that You do not desire to be done are unworthy and unimportant." This verse means: "This time factor enhances the sattva-guna. Thus although the Supreme Lord is the controller, he favors the demigods, who are mostly situated in sattva-guna. Then the demons, who are influenced by tamo-guna, are annihilated." In this way the Lord protects the demigods and destroys the demons, who hate the Lord's devotees. This has been explained in previous passages. These activities are carried out by time. Because He is the controller (ishita) of time, it is the Supreme Lord who protects the devotees and destroys the demons.

Text 6

nanu yadi ceshituh prayojanam na bhavati. tarhi katham kadapy asuran api sva-pakshan vidhaya devair na yudhyate. tatraha sura-priyah.

nanu-indeed; yadi-if; ceshituh-of the actor; prayojanam-need; na-not; bhavati-is; tarhi-then; katham-how?; kadapi-sometimes; asuran-demons; api-even; sva-pakshan-own side; vidhaya-placing; devaih-with the demigods; na-not; yudhyate-is fought; tatra-there; aha-said; sura-priyah-the words beginning with "sura-priyah"..

Here someone may ask: "If He is self-sufficient and never in need of anything external to fulfill His desires, why does the Supreme Personality of Godhead never take the side of the demons and fight with them against the demigods?"

This question is answered here by the word "sura-priyah" (He is the friend of the demigods).

Text 7

sureshu vartamanah priya bhakta yasya sah. sattva-pradhaneshu sureshu prayashas tesham sarvesham anugamanenaiva tasyanugamanam. kadacid brihaspaty-adishu mahatsv aparadhe tu tesham malinyena suratvacchadanat tesham tasya caiteshv ananugamanam syad iti.jaya-kale tu sattvasya ity ady uktam iti bhavah.

sureshu-among the demigods; vartamanah-being so; priya-dear; bhakta-devotees; yasya-of whom; sah-He; sattva-pradhaneshu-mainly in goodness; sureshu-in the demigods; prayashah-mainly; tesham-of them; sarvesham-of all; anugamanena-by following; eva-indeed; tasya-of Him; anugamanam-following; kadacid-sometimes; brihaspaty-adishu-headed by Brihaspati; mahatsv-great souls; aparadhe-offense; tu-but; tesham-of them; malinyena-by contamination; suratva-status as demigods; acchadanat-because of covering; tesham-of them; tasya-of Him; ca--and; eteshu-in them; ananugamanam-not following; syat-may be; iti-thus;.jaya-kale-at the time of victory; tu-but; sattvasya-of goodness; iti-thus; adi-beginning; uktam-said; iti-thus; bhavah-the meaning.

The word "sura-priyah" here means "He who has many dear devotees among the ranks of the demigods". The Lord is also favorable to the demigods because they are mostly in the mode of goodness. However, sometimes the demigods become contaminated because of offenses to Brihaspati and other great souls. When their status as true demigods is thus covered over by offenses, the Supreme Lord is no longer favorable to them. This is described in Shrimad-Bhagavatam 7.1.8 (quoted here in anuccheda 100, text 2). In this way the meaning is explained.

Text 8

nanu katham te 'pi tan nanugacchanti. tatraha rajas-tamaskan iti. atyanta-bhagavad-bahirmukhata-karayos tayor gunayor arocatvad eveti bhavah.

nanu-indeed; katham-how?; te-they; api-also; tan-them; na-not; anugacchanti-are favorable; tatra-there; aha-said; rajas-tamaskan-rajah-tamaskan; iti-thus; atyanta-great; bhagavat-the Supreme Personality of Godhead; bahirmukhata-being outside; karayoh-the causes; tayoh-of the two; gunayoh-modes; arocatvat-because of being displeasing; eva-indeed; iti-thus; bhavah-the meaning.

Here someone may ask: "Why is the Lord at that time not favorable to the demigods?" The answer is given here in the words "rajah-tamaskan" (then they are covered by passion and ignorance). The modes of passion and ignorance push one far away from the Supreme Lord. That is because these two modes are very displeasing to Him. That is the meaning.

Text 9

tarhy asau sa-daivasuranam nigraham eva karotity anyathapy asamanjasyam ity ashankyaha uru-shravah. vairena yam nripatayah iti. aho baki yam stana-kalakutam ity adibhir uru sarvato vishritam mahattamam va shravah kirtir yasya sah. tesham apy anugraham eva karotiti bhavah.

tarhi-then; asau-this; sa-daivasuranam-of the demigods and demons; nigraham-punishment; eva-indeed; karoti-does; iti-thus; anyatha-otherwise; api-also; asamanjasyam-impropriety; iti-thus; ashankya-fearing; aha-said; uru-shravah-uru-sravah; vairena yam nripatayah iti-Shrimad-Bhagavatam 11.5.48; ahah- baki yam stana-kalakutam ity adibhih-Shrimad-Bhagavatam 3.2.23; uru-uru; sarvatah-in all respects; vishritam-expanded; mahattamam-greatness; va-or; shravah-srava; kirtih-glory; yasya-of whom; sah-He; tesham-of them; api-also; anugraham-mercy; eva-indeed; karoti-does; iti-thus; bhavah-the meaning.

Here someone may protest: "It is not right for the Lord to punish the demigods and demons in this way." Fearing that someone may speak these words, the Lord is here described with the word "urushravah" (His activities are glorious). That the Lord is not to be faulted for punishing the demons is also confirmed by these words (Shrimad-Bhagavatam 11.5.48):

"Inimical kings like Shishupala, Paundraka, and Shalva were always thinking about Lord Krishna. Even while they were lying down, sitting, or engaging in other activities, they enviously meditated upon the bodily movements of the Lord, His sporting pastimes, His loving glances upon His devotees, and other attractive features displayed by the Lord. Being thus always absorbed in Krishna, they achieved spiritual liberation in the Lord's own abode. What then can be said of the benedictions offered to those who constantly fix their minds on Lord Krishna in a favorable, loving mood?"***

It is also said (Shrimad-Bhagavatam 3.2.23):

"Alas, how shall I take shelter of one more merciful than He who granted the position of a mother to a she-demon (Putana) although she was unfaithful and she prepared deadly poison to be sucked from her breast?"*

In these ways it is explained that the word "uru-shravah" means "the Supreme Lord, whose glories are manifested everywhere". Thus the Lord's giving of so-called punishment is also His mercy. That is the meaning here.

Anuccheda 104

Text 1

tad evam siddhantam pradarshya tatra sva-bhaktanugraha-matra-prayojanam tat tat karoti paresha iti pratijnatarthodaharanaya prahlada-jaya-vijayadi-kripayah sucakam itihasa-vishesham aha

tat-this; evam-thus; siddhantam-conclusion; pradarshya-showing; tatra-there; sva-bhakta-to His devotees; anugraha-mercy; matra-only; prayojanam-need; tat tat-that; karoti-does; paresha-the Supreme Personality of Godhead; iti-thus; pratijnata-promise; artha-meaning; udaharanaya-for the explanation; prahlada-jaya-vijayadi-kripayah-of mercy to Prahlada, Jaya, Vijaya, and others; sucakam-indication; itihasa-vishesham-specific history; aha-said.

In this way the conclusion that the Supreme Personality of Godhead acts only to show mercy to His devotees is revealed. That the Lord gives mercy to all is explained in the histories of Prahlada, Jaya, Vijaya, and many others. For example, in Shrimad-Bhagavatam (7.1.13) it is said:

Text 2

atraivodahritah purvam
itihasah surarshina
pritya maha-kratau rajan
pricchate 'jata-shatrave. ity adi.

atra-in this connection; eva-certainly; udahritah-was recited; purvam-previously; itihasah-an old story; surarshina-by the great sage Narada; pritya-with joy; maha-kratau-at the great Rajasuya sacrifice; rajan-O king; pricchate-to the inquiring; ajata-shatrave-Maharaja Yudhisthira, who had no enemy; iti-thus; adi-beginning.

"Formerly, O king, when Maharaja Yudhisthira was performing the Rajasuya sacrifice, the great sage Narada, responding to his inquiry, recited historical facts showing how the Supreme Personality of Godhead is always impartial, even when killing demons. In this regard he gave a vivid example."*

Text 3

öikaiva drishya. shri-shukah.

öika-commentary; eva-indeed; drishya-to be seen; shri-shukah-Shri Sukadeva Gosvami..

One should look at Shrila Shridhara Svami's commentary on this verse. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 105

Text 1

tad evam sarve api vaishamya-nairghrinye parihritah. ishvaras tu parjanya-avad drashöavya ity asya brahma-sutra-nirgalitartha-nyayasyapy atraivantar-bhava-siddhah. iti brahma-bhagavat-paramatmano vivritah. tad evam tri-vyuhatvam eva vyakhyatam. kvacid vasudevadi-catur-vyuhaditvam ca drishyate. sa ca bhedah kasyacit kenacid abheda-vivakshaya bheda-vivakshaya ca nayuktah.

tat-that; evam-thus; sarve-all; api-also; vaishamya-partiality; nairghrinye-mercilessness; parihritah-refuted; ishvarah-the Supreme Personality of Godhead; tu-indeed; parjanya-avad-like the rain; drashöavya-to be seen; iti-thus; asya-of Him; brahma-sutra-in the Vedanta-sutra; nirgalita-manifested; artha-meaning; nyayasya-of Vedanta; api-also; atra-here; eva-indeed; antar-bhava-disappearance; siddhah-proof; iti-thus; brahma-bhagavat-paramatmanah-of Brahman, Bhagavan, and Paramatma; vivritah-revealed; tat-that; evam-thus; tri-vyuhatvam-three forms; eva-indeed; vyakhyatam-explained; kvacid-somewhere; vasudevadi-catur-vyuhaditvam-the nature of the four forms beginning with Vasudeva; ca-also; drishyate-is seen; sa-that; ca-and; bhedah-difference; kasyacit-of someone; kenacid-by someone; abheda-vivakshaya-with the desire to explain that they are different; bheda-vivakshaya-with the desire to explain that they are different; ca-and; na-

not; ayuktah-improper.

In this way the idea that the Supreme Personality of Godhead is cruel or unjust is refuted. Actually the Lord is merciful to everyone. He gives His mercy to all in the same way the rain falls everywhere. This is confirmed by the following words of Vedanta-sutra (2.1.34):

"The Supreme Personality of Godhead is neither cruel nor unjust, for the scriptures reveal that the individual living entities suffer or enjoy according to their own karma."

The Lord appears as the impersonal Brahman, the all-pervading Supersoul (paramatma) and the Supreme Personality of Godhead (bhagavan). In this way the Lord has three forms. The Lord also appears as Vasudeva, Sankarshana, Pradyumna, and Aniruddha. In that way the Lord has four forms. In one sense, these are different forms. In another sense, they are not different from the Lord Himself. It is not improper, therefore, to say that these forms are different.

Text 2

tad uktam moksha-dharme narayaniye

eka-vyuha-vibhago va
kvacid dvi-vyuha-samjnitah
tri-vyuhash capi sankhyatas
catur-vyuhash ca drishyate. iti.

tad-that; uktam-said; moksha-dharme-in the Moks-adharma; narayaniye-in the Narayaniya; eka-vyuha-vibhagah-one form; va-or; kvacid-somewhere; dvi-vyuha-samjnitah-two forms; tri-vyuhah-three forms; ca-also; api-and; sankhyatah-numbering; catur-vyuhah-four forms; ca-and; drishyate-is seen; iti-thus.

That the Lord thus has many forms is explained in these words of the Moksha-dharma's Narayaniya:

"In some circumstances the Supreme Lord has one form. In other circumstances two forms, three forms, or four forms are seen."

Text 3

shrutish ca sa ekadha bhavati tridha bhavati ity adya.

shrutih-the Srutia-sastra; ca-also; sa-He; ekadha-in one form; bhavati-is; tridha-in three forms; bhavati-is; iti-thus; adya-beginning.

This is also described in the following words of Chandogya Upanishad (7.26.2):

"Sometimes the Lord has one form and sometimes He manifests three forms."

Text 4

atha purva-ritya catur-vyuhatvady-avisamvadayata yad atra tri-vyuhatvam darshitam. tatra prathama-

vyuhasya shri-bhagavata eva mukhyatvam. yat-pratipadakatvenaivasya maha-puranasya shri-bhagavatam ity akhya.

atha-now; purva-ritya-according to the previous explanation; catur-vyuhadvadi-beginning with the four forms; avisamvadayata-without contradiction; yat-what; atra-here; tri-vyuhadvam-having three forms; darshitam-revealed; tatra-theer; prathama-vyuhasya-of the first form; shri-bhagavata-the Supreme Personality of Godhead; eva-indeed; mukhyatvam-being the most important; yat-pratipadakatvena-with the explanation of that; eva-indeed; asya-of this; maha-puranasya-great Purana; shri-bhagavatam-Shrimad-Bhagavatam; iti-thus; akhya-called.

Thus there is no contradiction when the scriptures sometimes say the Lord has four forms and at other times the scriptures say that the Lord has three forms. When it is said that the Lord has three forms (Brahman, Paramatma, and Bhagavan) it should be understood that Bhagavan (the Supreme Personality of Godhead) is the most important of these forms. Bhagavan is very elaborately described in the Maha-purana called Shrimad-Bhagavatam.

Text 5

yathoktam idam bhagavatam nama puranam brahma-sammitam iti.

yatha-as; uktam-said; idam bhagavatam nama puranam brahma-sammitam iti-Shrimad-Bhagavatam 1.3.40.

This is confirmed by the following words (Shrimad-Bhagavatam 1.3.40):

"This Shrimad-Bhagavatam is the literary incarnation of God, and it is compiled by Shrila Vyasadeva, the incarnation of God. It is meant for the ultimate good of all people, and it is all-successful, all-blissful, and all-perfect."*

Text 6

tasya hi pradhanyena shad-vidhena lingena tatparyam api paryalocyate

upakramopasamharav
abhyaso 'purvata-phalam
artha-vadopapatti ca
lingam tatparya-nirnaye

ity ukta-prakarena.

tasya-of that; hi-indeed; pradhanyena-by being most important; shad-vidhena-with six kinds; lingena-forms; tatparyam-meaning; api-also; paryalocyate-is seen; upakrama-beginning; upasamharau-and end; abhyasah-endavor; apurvata-phalam-unprecedented result; artha-vada-explanation; upapatti-logic; ca-and; lingam-sign; tatparya-nirnaye-in the conclusion; iti-thus; ukta-prakarena-by the explanation.

The six ways in which the meaning of a book is understood are described in the following words:

"The six ways in which the meaning of a book is understood are: 1. the author's preamble, 2. The author's concluding words, 3. what is repeated by the author again and again in the course of the book, 4. what is unique to the book, and thus not found in other books, 5. the author's own declaration of his intent in writing the book, and 6. the application of logic to understanding the author's intention."

Text 7

tatha hi tavad upakramopasmharayor aikyam

janmady asya yato 'nvayad itaratash cartheshv abhijnah svaraö
tene brahma hrida ya adi-kavaye muhyanti yat surayah
tejo-vari-mridam yatha vinimayo yatra tri-sargo 'mrisha
dhamna svena sada nirasta-kuhakam satyam param dhimahi

tatha hi-furthermore; tavat-then; upakrama-preamble; upasmharayoh-conclusion; aikyam-oneness; janmadi-creation, sustenance, and destruction; asya-of the manifested universes; yatah-from whom; anvayat-directly; itaratah-indirectly; ca-and; artheshv-purposes; abhijnah-fully cognizant; svaraö-fully independent; tene-imparted; brahma-the Vedic knowledge; hrida-consciousness of the heart; ya-one who; adi-kavaye-onto the original created being; muhyanti-are illusioned; yat-about whom; surayah-the great sages and demigods; tejah-fire; vari-water; mridam-earth; yatha-as much as; vinimayah-action and reaction; yatra-whereupon; tri-sargah-three modes of creation, creative faculties; amrisha-almost factual; dhamna-along with all transcendental paraphernalia; svena-swif-sufficiently; sada-always; nirasta-negation by absence; kuhakam-illusion; satyam-truth; param-absolute; dhimahi-I do meditate upon.

The preamble and concluding words of Shrimad-Bhagavatam are in complete agreement. Both describe the Absolute Truth. The preamble of Shrimad-Bhagavatam (1.1.1) is:

"I meditate upon Lord Shri Krishna because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance, and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual although they are unreal. I therefore meditate upon Him, Lord Shri Krishna, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."*

Text 8

kasmai yena vibhashito 'yam atulo jnana-pradipah pura
tad-rupena ca naradaya munaye krishnaya tad-rupina
yogindraya tad-atmanatha bhagavad-rataya karunyatas
tac chuddham vimalam vishokam amritam satyam param dhimahi

kasmai-to Brahma; yena-by whom; vibhashitah-spoken; ayam-this; atulah-peerless; jnana-of knowledge; pradipah-lamp; pura-before; tad-rupena-in that form; ca-and; naradaya-to Narada; munaye-the sage; krishnaya-to Krishna; tad-rupina-with that form; yogindraya-to the king of the yogis; tad-atmana-with that nature; atha-then; bhagavad-rataya-devoted to the Supreme Personality of Godhead; karunyatah-mercifully;

tac-that; chuddham-pure; vimalam-spotless; vishokam-free from suffering; amritam-eternal; satyam-truth; param-supreme; dhimahi-I meditate.

The concluding words of Shrimad-Bhagavatam (12.13.19) are:

"I meditate upon the pure and spotless Absolute Truth, who is free from suffering and death. In the beginning He personally revealed this peerless lamp of knowledge to Brahma. Brahma spoke it to Naada Muni, who then spoke it to Krishna Dvaipayana Vyasa. Vyasa spoke it to Shukadeva Gosvami, the king of yogis, and Shukadeva spoke it to the great devotee Maharaja Parikshit."*

Text 9

atra purvasyarthah artho 'yam brahma-sutranam iti garudokter asya maha-puranasya brahma-sutrakritrima-bhashyatmakatvat prathamam tad upadayaiva avatarah.

atra-here; purvasya-of the previous; arthah-meaning; arthah-meaning; ayam-this; brahma-sutranam-of Vedanta sutra; iti-thus; garuda-of the Garuda Purana; ukteh-of the statement; asya-of this; maha-puranasya-maha-purana; brahma-sutra-of Vedanta-sutra; akritrima-natural; bhashya-commentary; atmakatvat-because of having the nature; prathamam-first; tat-that; upadaya-accepting; eva-indeed; avatarah-incarnation.

In the Garuda Purana it is said:

"Shrimad-Bhagavatam is the perfect commentary on Vedanta-sutra."

Thus the Garuda Maha-purana affirms that Shrimad-Bhagavatam is the natural commentary on Vedanta-sutra.

Text 10

tatra purvam athato brahma-jijnasa iti vyacashöe tejo-vari-mridam ity ady ardhenam.

tatra-there; purvam-before; atha-now; atah-then; brahma-into the Supreme; jijnasa-should be an inquiry; iti-thus; vyacashöe-says; tejo-vari-mridam ity ady ardhenam-the half-verse beginning with the words "tejo-vari-mrdam".

In this way the second half of Shrimad-Bhagavatam's first verse (1.1.1) is the natural commentary on Vedanta-sutra's first aphorism (1.1.1).

Text 11

yojanayam prathamikatvad asya purvatvam. tatra brahma-jijnaseti vyacashöe param dhimahi itiram shri-bhagavantam dhimahi dhyayema.

yojanayam-in the structure; prathamikatvat-because of being at the beginning; asya-of this; purvatvam-at the beginning; tatra-there; brahma-jijnaseti-Vedanta-sutra 1.1.1; vyacashöe-explains; param-Supreme; dhimahi-I meditate; iti-thus; ram-Supreme; shri-bhagavantam-the Supreme Personality of Godhead; dhimahi-I meditate; dhyayema-I meditate.

Here the first words of Vedanta-sutra ("Now, therefore, one should inquire about Brahman.") are explained by the first verse of Shrimad-Bhagavatam, where it is said "param dhimahi" , which mean "I meditate on the Supreme Personality of Godhead".

Text 12

tad evam mukta-pragrahaya yoga-vritt्या brihattvad brahma yat sarvatmakam tad-bahish ca bhavati. tat tu nija-rashmy-adibhyah surya iva sarvebhyah param eva svato bhavatiti mula-rupatva-pradarshanaya para-padena brahma-padam vyakhyayate. tac catra bhagavan evety abhimatam. purushasya tad-amsatvan nirvishesha-brahmano gunadi-hinatvat.

tat-that; evam-thus; mukta-pragrahaya-liberated; yoga-vritt्या-by thew actions of yoga; brihattvat-because of greatness; brahma-Brahma; yat-what; sarva-all; atmakam-self; tad-bahih-outside that; ca-and; bhavati-is; tat-that; tu-but; nija-rashmy-adibhyah-beginning with His rays of light; surya-the sun; iva-like; sarvebhyah-to all; param-supreme; eva-indeed; svatah-personally; bhavati-is; iti-thus; mula-root; rupatva-form; pradarshanaya-for revealing; para-padena-by the word "para"; brahma-padam-the word "brahma"; vyakhyayate-is explained; tac-that; ca-also; atra-here; bhagavan-the Supreme Personality of Godhead; eva-indeed; iti-thus; abhimatam-considered; purushasya-of the Supreme Personality of Godhead; tad-amsatvan-having a part; nirvishesha-varietyless; brahmanah-of Brahman; gunadi-hinatvat-because of not havign qualities.

The word "brahma" (in Vedanta-sutra 1.1.1) means "the greatest". Brahman is like the sun, and everything that exists is like rays of light emanating from the Brahman-sun. Therefore the word "param" (in Shrimad-Bhagavatam 1.1.1) explains the true meaning of the word "brahma" (in Vedanta-sutra 1.1.1). The word "param" there means "the Supreme Personality of Godhead". the conclusion, then, is that the varietyless impersonal Brahman is one aspect of the Supreme Person.

Text 13

uktam ca shri-ramanuja-caranaih sarvatra brihattva-guna-yogena hi brahma-shabdah. brihattvam ca svarupena gunaish ca yatanavadhikatishayah. so 'sya brahma-shabdasya mukhyo 'rthah. sa ca sarveshvara eva iti.

uktam-said; ca-and; shri-ramanuja-caranaih-by Shri Ramanuja Acarya; sarvatra-everywhere; brihattva-guna-yogena-with the quality of greatness; hi-indeed; brahma-shabdah-the word brahma; brihattvam-greatness; ca-also; svarupena-own form; gunaih-with qualities; ca-also; yatra-where; anavadhika-atishayah-limitless; sah-who; asya-of Him; brahma-shabdasya-of the word brahma; mukhyah-primary; arthah-meaning; sa-that; ca-and; sarveshvara-the Supreme Personality of Godhead; eva-indeed; iti-thus.

Shrila Ramanuja Acarya explains:

"The word `brahma' means `He who is in every way the greatest'. For this reason the primary meaning of the word `brahma' is `the Supreme Person, whose transcendental qualities have no limit'."

Text 14

uktam ca pracetobhih na hy anto yad vibhutinam so 'nanta iti giyase iti.

uktam-said; ca-and; pracetobhih na hy anto yad vibhutinam so 'nanta iti giyase iti-Shrimad-Bhagavatam 4.30.31.

That the qualities and glories of the Supreme Personality of Godhead have no limit is confirmed by the following words of Shrimad-Bhagavatam (4.30.31):

"Dear Lord, we shall therefore pray for Your benediction because You are the Supreme, beyond all transcendence, and because there is no end to Your opulences. Consequently You are celebrated by the name Ananta."*

Text 15

ata eva vividha-manoharanantakaratve 'pi tat-tad-akarashraya-paramadbhuta-mukhyakarativam api tasya vyanjitam.tad evam murtatve siddhe tenaiva paratvena tasya vishnv-adi-rupaka-bhagavattvam eva siddham. tasyaiva brahma-shivadi-paratvena darshitatvat. atra jijnasety asya vyakhya dhimahiti. yatas taj-jijnasayas tatparyam tad-dhyana eva.

ata eva-therefore; vividha-various; manohara-charming; ananta-limitless; akaratve-having forms; api-also; tat-tat-various; -akara-forms; ashraya-shelter; parama-supreme; adbhuta-wonderful; mukhya-primary; akaratvam-having forms; api-also; tasya-of Him; vyanjitam-manifested; tat-that; evam-in this way; murtatve-having form; siddhe-proved; tena-by this; eva-indeed; paratvena-by being supreme; tasya-of Him; vishnv-Lord Vishnu; adi-beginning with; rupaka-form; bhagavattvam-the nature of the Supreme Personality of Godhead; eva-indeed; siddham-proved; tasya-of Him; eva-indeed; brahma-shivadi-beginning with Brahma and Siva; paratvena-by the supremacy; darshitatvat-because of being shown; atra-here; jijnasa-jijnasa' iti-thus; asya-of this; vyakhya-is explained; dhimahi-dhimahi; iti-thus; yatah-from which; taj-jijnasayah-of inquiry; tatparyam-the meaning; tad-dhyana-that meditation; eva-indeed.

In this way it is explained that the Supreme Personality of Godhead of a limitless variety of handsome and wonderful transcendental forms. This proves that the Supreme has many forms, such as the form of Lord Vishnu, and it also proves that the forms of the Supreme Personality of Godhead are superior to the forms of Brahma, Shiva, and the other demigods.

The word "jijnasa" (one should inquire) in the beginning of Vedanta-sutra is explained by the word "dhimahi" (I meditate) in the beginning of Shrimad-Bhagavatam. This means that one who is eager to understand the Supreme will always think of Him. In this way one meditates on the Supreme.

Text 16

tad uktam ekadashe svayam bhagavata

para-brahmani nishnato
na nishnayati pare yadi
shramas tasya shrama-phalo
hy adhenum iva rakshatah. iti.

tat-that; uktam-said; ekadashe-in the eleventh canto; svayam-personally; bhagavata-by the Supreme

Personality of Godhead; para-brahmani-in the Supreme Personality of Godhead; nishnatah-learned; na-not; nishnayatah-learned; pare-in the Supreme Personality of Godhead; yadi-if; shramah-labor; tasya-of him; shrama-phalah-labor as the result; hi-indeed; adhenum-a cow without milking capacity; iva-like; rakshatah-from protecting; iti-thus.

This is also described by the Supreme Personality of Godhead Himself in these words of Shrimad-Bhagavatam (11.11.18):

"One may be well-versed in all the transcendental literature of the Vedas, but if he fails to be acquainted with the Supreme, it must be concluded that all of his education is like the burden of a beast or like one"s keeping a cow without milking capacity."*

Text 17

tato dhimahity anena shri-ramanuja-matam jijnasa-padam nididhyasana-param eveti sviyatvenangi-karoti shri-bhagavata-nama sarva-vedadi-sara-rupo 'yam grantha ity ayatam.

tatah-therefore; dhimahiti-the word dhimahi; anena-by this; shri-ramanuja-matam-the opinion of Ramanuja Acarya; jijnasa-padam-the word jijnasa; nididhyasana-param-meditation; eva-indeed; iti-thus; sviyatvena-by accepting; angi-karoti-accepts; shri-bhagavata-nama-called Shrimad-Bhagavatam; sarva-vedadi-sara-rupah-the best for all the Vedas; ayam-which; grantha-book; iti-thus; ayatam-attained.

In the opinion of Shrila Ramanuja Acarya, the word "dhimahi" (I meditate) is used in the beginning of Shrimad-Bhagavatam to explain the meaning of the word "jijnasa" (should be inquired about) in the beginning of Vedanta-sutra. In this way he accepts that Shrimad-Bhagavatam is the best of all Vedic scriptures.

Text 18

dhimahi bahu-vacanam kala-desha-parampara-sthitasya sarvasyapi tat-kartavyatabhiprayena ananta-koöi-brahmandantaryaminam purushanam amshi-bhute bhagavaty eva dhyanasymbhidhanat. anenaika-jiva-vada-jivana-bhuto vivarta-vado 'pi nirastah.

dhimahi-dhimahi; bahu-vacanam-plural number; kala-desha-parampara-sthitasya- in different times and places; sarvasya-of all; api-also; tat-kartavyata-to be done; abhiprayena-by the meaning; ananta-koöi-limitless millions; brahmanta-universes; antaryaminam-of residing within; purushanam-of persons; amshi-bhute-become apart; bhagavaty-in the Supreme Personality of Godhead; eva-indeed; dhyanya-of meditation; abhidhanat-from the word; anena-by this; eka-one; jiva-soul; vada-saying; jivana-life; bhutah-manifested; vivarta-vadah-the theory of transformation; api-also; nirastah-is refuted.

The word "dhimahi" (we meditate) is in the plural because many different living entities in different times and places in limitless millions of universes meditate on the Supreme Personality of Godhead. Because it thus affirms that there are many different individual souls, this word refutes the impersonalists' theory that everything that exists is only a transformation of the Supreme.

Text 19

dhyayati api bhagavato murtatvam api bodhayati. dhyanya murta evakashöarthatvat. sati ca su-sadhye

pum-arthopaye duhsadhyasya purushapravrittya svata evapakarshat tad-upasakasyaiva yuktatamatva-nirnayac ca.

dhyayatih-meditation; api-also; bhagavatah-of the Supreme Personality of Godhead; murtatvam-the state of having a form; api-also; bodhayati-informs; dhyanasya-of meditation; murta-form; eva-indeed; akashöarthatvat-because of the final meaning; sati-being so; ca-and; su-sadhye-easily attained; pum-artha-for the goal of life; upaye-the means of attaining; duhsadhyasya-difficult to attain; purusha-of the people; apravrittya-improper actions; svata-personally; eva-indeed; apakarshat-by rejecting; tad-upasakasya-of the worshiper; eva-indeed; yuktatamatva-because of being proper; nirnayac-because of the conclusion; ca-also.

It is said here that one should meditate on the Supreme Lord. This implies that the Lord has a form, for if the Lord did not have a form it would be very difficult to meditate on Him. By meditating on the Lord's form one easily attains the supreme goal of life. One who does not meditate on the Lord's form finds the supreme goal of life elusive and difficult to attain. Therefore the conclusion is that one should meditate on and worship the form of the Lord.

Text 20

tatha ca shri-gitopanishadah

mayy aveshya mano ye mam
nitya-yukta upasate
shraddhaya parayopetas
te me yuktatama matah

tatha-so; ca-also; shri-gitopanishadah-from Bhagavad-gita; mayi-unto Me; aveshya-fixing; manah-mind; ye-one who; mam-unto Me; nitya-always; yukta-engaged; upasate-worships; shraddhaya-with faith; paraya-transcendental; upetah-engages; te-they; me-Mine; yuktatama-most perfect; matah-I consider.

This is confirmed by the Supreme Lord Himself in these words of Bhagavad-gita (12.2-5):

"He whose mind is fixed on My personal form, always engaged in worshipping Me with great and transcendental faith, is considered by Me to be most perfect.*

Text 21

ye tv aksharam anirdeshyam
avyaktam paryupasate

te prapnuvanti mam eva
sarva-bhuta-hite ratah

ye-those; tv-but; aksharam-which is beyond the perception of the senses; anirdeshyam-indefinite; avyaktam-unmanifested; paryupasate-completely engages; te-they; prapnuvanti-achieve; mam-unto Me; eva-certainly; sarva-bhuta-hite-all living entities' welfare; ratah-engaged..

"But those who fully worship the unmanifested, that which lies beyond the perception of the senses, the

all-pervading, inconceivable, fixed, and immovable - the impersonal conception of the Absolute Truth - by controlling the various senses and being equally disposed to everyone, such persons, engaged in the welfare of all, at last achieve Me.*

Text 22

klesho 'dhikataras tesham
avyaktasakta-cetasam
avyakta hi gatir duhkham
dehavadbhir avapyate. iti.

kleshah-trouble; adhikatarah-more troublesome; tesham-of them; avyakta-unmanifested; asakta-being attached; cetasm-of those whose minds; avyakta-unmanifested; hi-certainly; gatir duhkham-progress is troublesome; dehavadbhir-of the embodiments; avapyate-achieve; iti-thus.

"For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied."*

Text 23

ittham eva ca vivritam brahmana
shreyah-shritim bhaktim udasya te vibho
klishyanti ye kevala-bodha-labdhave
tesham asau kleshala eva shishyate
nanyad yatha sthula-tushavaghatinam. iti.

ittham-thus; eva-indeed; ca-and; vivritam-revealed; brahmana-by the demigod Brahma; shreyah-shritim-the auspicious path of liberation; bhaktim-devotional service; udasya-giving up; te-of You; vibhah-O my Lord; klishyanti-accept increased difficulties; ye-all those persons; kevala-only; bodha-labdhave-for obtaining knowledge; tesham-of them; asau-that; kleshala-trouble; eva-only; shishyate-remains; na-not; anyat-anything else; yatha-as much as; sthula-bukly; tusha-husks of rice; avaghatinam-of those beating; iti-thus.

That the worship of the Supreme Lord's transcendental form is better than the path of the impersonalists is also confirmed by these words of the demigod Brahma (Shrimad-Bhagavatam 10.14.4):

"My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavors are like beating a husk that is already devoid of rice. One's labor becomes fruitless."*

Text 24

ata evasya dhyeyasya svayam-bhagavattvam eva sadhitam. shivadayash ca vyavrittah. tatha dhimahiti lina dyotita prithag anusandhana-rahita prarthana dhyānopalakshita-bhagavad-bhajanam eva parama-purusharthatvena vyanakti. tato bhagavatas tu tathatvam svayam eva vyaktam. tatash ca yathokta-parama-

manohara-murtitvam eva lakshyate.

ata eva-indeed; asya-of Him; dhyeyasya-the object of meditation; svayam-bhagavattvam-the Supreme Personality of Godhead; eva-indeed; sadhitam-attained; shivadayah-headed by Lord Siva; ca-and; vyavrittah-different; tatha-so; dhimahi-the word dhimahi; lina-form; dyotita-splendid; prithag-different; anusandhana-rahita-without search; prarthana-request; dhyānopalakshita-bhagavad-bhajanam-devotional service characterized by meditation on the Supreme Personality of Godhead; eva-indeed; parama-purusharthatvena-the highest goal of life; vyanakti-manifests; tatah-then; bhagavatah-from the Supreme Personality of Godhead; tu-indeed; tathatvam-the nature like that; svayam-personally; eva-indeed; vyaktam-manifested; tatah-then; ca-and; yathokta-parama-manohara-murtitvam-having supremely handsome forms as already described; eva-indeed; lakshyate-is characterized.

In this way it is understood that the Supreme Personality of Godhead is object of meditation described in the first verse of Shrimad-Bhagavatam. Lord Shiva and the other demigods are not the object of meditation described there. There the word "dhimahi" is in the potential mood (lin). In this way it is seen that devotional service to the Supreme Personality of Godhead, and no other activity, leads to the highest goal of life. In this way it is explained that the Supreme Personality of Godhead has a a charming, sublime, handsome transcendental form.

Text 25

tatha ca vedanam sama-vedo 'smi iti. tatra ca brihat sama tatha samnam ity ukta-mahimni brihat-samni brihad dhamam brihat parthivam brihad antariksham brihad divam brihad dhamam brihadbhyo vamam vamebhyo vamam iti. tad evam brahma-jijnaseti vyakhyatam.

tatha-so; ca-and; vedanam-of all the Vedas; sama-veda-the Sama Veda; asmi-I am; iti-thus; tatra-there; ca-and; brihat sama-the Brhat-sama; tatha-also; samnam-of the Sama-veda; iti-thus; ukta-described; mahimni-in the glory; brihat-samni-in the Brhat-sama; brihat-great; dhamam-abode; brihat-great; parthivam-earth; brihat-great; antariksham-sky; brihat-great; divam-heaven; brihat-great; dhamam-abode; brihadbhyah-from the great; vamam-on the left; vamebhyah-from the left; vamam-the left; iti-thus; tat-that; evam-thus; brahma-jijnaseti-the word "brahma-jijnasa; vyakhyatam-explained.

The Supreme Lord describes Himself in these words of Bhagavad-gita (10.22):

"Of the Vedas I am the Sama-veda."*

He also says (Bhagavad-gita 10.22):

"Of hymns I am the Brihat-sma sung to Lord Indra."*

The Supreme Lord is also glorified in these words of the Brihat-sama:

"The Supreme Personality of Godhead is the supreme abode. He is beyond the earth, beyond the sky, and beyond the material heavenly worlds. He is greater than the great. He is more handsome and glorious than the glories of this world."

In this way the word "brahma-jijnasa" has been explained.

Text 26

athata ity asya vyakhyamaha satyam iti. yatas tatratha-shabda anantarye. atah-shabdo vrittasya hetu-bhave vartate. tasmad atheti svadhyaya-kramatah prak prapta-karma-kande purva-mimamsaya samyak karma-jnanad anantaram ity arthah.

atha-now; atah-so; iti-thus; asya-of this; vyakhyamaha-explanation; satyam-truth; iti-thus; yatah-from which; tatra-there; atha-shabda-the word atha; anantarye-immediatly following; atah-shabdah-the word atah; vrittasya-being; hetu-bhave-cause; vartate-is; tasmad-from that; atha-atha; iti-thus; svadhyaya-kramatah-from study; prak-previous; prapta-karma-kande-in the karma-kanda; purva-mimamsaya-of the purva-mimasa; samyak-properly; karma-karma; jnanat-from knowledge; anantaram-following; iti-thus; arthah-the meaning.

In the first verse of Shrimad-Bhagavatam the word "satyam" explains the word "athatah" in the first sutra of Vedanta-sutra. Immediately following the word "atha" is the word "atah", which means "for this reason". The word "atha" (now) here means "after one has studied the karma-kanda section of the Vedas and the purva-mimamsa (karma-mimamsa) philosophy". That is the meaning here.

Text 27

ata iti tat-kramatah samanantaram prapta-brahma-kande tutara-mimamsaya nirneya-samyag-arthe 'dhita-carad yat kincitd anusamhitarthat kutashcid vakyad dheto ity arthah.

ata iti-the word atah; tat-kramatah-in that sequence; samanantaram-following; prapta-brahma-kande-in the Brahma-kanda; tu-indeed; tutara-mimamsaya-with tutara-mimasa; nirneya-samyag-arthe-in the conclusion; adhita-carat-by study; yat-what; kincit-somwthing; anusamhitarthat-fromthe meaning; kutashcit-somwething; vakyat-from the words; hetoh-the cause; iti-thus; arthah-the meaning.

The word "atah" means "after studying the brahma-kanda portion of the Vedas and the tutara-mimamsa (Vedanta) philosophy". The meaning is that after studying Vedanta there is still more to be studied.

Text 28

purva-mimamsayam purva-pakshatvenottara-mimamsa-nirnayottara-pakshe 'sminn avashyapekshyatvad aviruddhamse sahayatvat karmanah shanty-adi-lakshana-sattva-shuddhi-hetutvac ca tad anantaram ity eva labhyam.

purva-mimamsayam-in purva-mimamsa; purva-pakshatvena-as the opponent; tutara-mimamsa-tutara-mimamsa; nirnaya-conclusion; tutara-pakshe-in the reply; asminn-in this; avashya-inevitable; apekshyatvat-in relation to; aviruddhamse-not contradicted; sahayatvat-because of help; karmanah-of karma; shanti-peace; adi-beginning; lakshana-characteristics; sattva-goodness; shuddhi-purity; hetutvat-because of the reason; ca-and; tat-that; anantaram-after; iti-thus; eva-indeed; labhyam-to be attained.

In Vedanta-sutra the purva-mimamsa philosophy is the philosophical opponent to be defeated by the answers given by the tutara-mimamsa philosophy. The tutara-mimamsa philosophy enables one to attain peacefulness and the other virtues of goodness and purity. Therefore it comes after the purva-mimamsa.

Text 29

vakyani caitani tad yatheha karma-jito lokah kshiyata evam evamutra punya-jito lokah kshiyate. atha ya ihatmanam anuvidya vrajanty etamsh ca satya-kamamsh tesham sarveshu lokeshu kama-caro bhavati iti. na sa punar avartate iti. sa canantyaya kalpate iti. niranjanah paramam samyam upaiti iti.

vakyani-statements; ca-and; etani-these; tat-that; yatha-as; iha-here; karma-jitah-conquered by karma; lokah-world; kshiyata-perishes; evam-thus; eva-indeed; amutra-in the next life; punya-jitah-attained by piety; lokah-world; kshiyate-perishes; atha-then; ya-what; iha-here; atmanam-self; anuvidya-following; vrajanti-go; etan-them; ca-and; satya-kaman-whose desires are fulfilled; tesham-of them; sarveshu-in all; lokeshu-worlds; kama-carah-going as they wish; bhavati-is; iti-thus; na-not; sa-he; punah-again; avartate-returns; iti-thus; sa-he; ca-and; anantyaya-for limitlessness; kalpate-is qualified; iti-thus; niranjanah-untouched; paramam-supreme; samyam-equality; upaiti-attains; iti-thus.

The uttara-mimamsa philosophy is described in the following words of the scriptures. In the Chandogya Upanishad (8.1.6) it is said:

"Whatever benefits one obtains in this lifetime by good karma will ultimately perish. Whatever residence in a heavenly material world one obtains in the next life by material pious deeds will ultimately be lost. However, a person who knows the Supreme attains all his desires. He can travel to any world he likes."

In the scriptures it is also said:

"One who knows the Supreme never returns to the material world."

In the Shvetashvatara Upanishad (5.9) it is said:

"A person who understands the Supreme becomes eligible for liberation."

In the Mundaka Upanishad (3.1.3) it is said:

"A person who understands the Supreme becomes free from the material world. He becomes liberated like the Lord Himself."

Text 30

idam jnanam upashritya
mama sadharmyam agatah
sarge 'pi nopajayante
pralaye na vyathanti ca. iti.

idam-this; jnanam-knowledge; upashritya-taking shelter of; mama-My; sadharmyam-nature; agatah-attained; sarge 'pi-even in the creation; na-never; opajayante-comes in; pralaye-in the annihilation; na-nor; vyathanti-disturbed; ca-also; iti-thus.

This is also explained by the Supreme Personality of Godhead Himself in these words (Bhagavad-gita 14.2):

"By becoming fixed in this knowledge, one can attain to the transcendental nature, which is like My own

nature. Thus established, one is not born at the time of creation nor disturbed at the time of dissolution."*

Text 31

tad etad ubhayam vivritam shri-ramanuja-sharirake mimamsa-purva-bhaga-jnatasya karmano 'pasthira-phalatvam tad-upari-tana-bhagavaseyasya brahma-jnanasya tv anantakshaya-phalatvam shruyate. atah purva-vrittata karma-jnanad anantaram brahma jnatavyam ity uktam bhavati. tad aha sarvadi-vritti-karo bhagavan baudhayanah vrittata karmadhigamad anantaram brahma-vividisheti iti.

tat-this; etad-that; ubhayam-both; vivritam-revealed; shri-ramanuja-sharirake-in Shri Ramanuja Acarya's commentary on Vedanta-sutra; mimamsa-purva-bhaga-purva-mimamsa; jnatasya-understood; karmanah-of karma; apasthira-phalatvam-temporary results; tad-upari-above that; tana-manifested; bhagavaseyasya-part; brahma-jnanasya-knowledge of Brahman; tv-indeed; ananta-limitless; akshaya-eternal; phalatvam-with results; shruyate-is heard in the Sruti-sastra; atah-then; purva-vrittata-from the former; karma-jnanat-knowledge of karma; anantaram-after; brahma-Brahman; jnatavyam-to be understood; iti-thus; uktam-said; bhavati-is; tat-that; aha-said; sarvadi-vritti-karah-the original cause of everything; bhagavan-the Supreme Personality of Godhead; baudhayanah-Badarayana; vrittata-from the thing; karma-karma; adhigamat-understanding; anantaram-after; brahma-vividisha-the desire to understand the Supreme; iti-thus; iti-thus.

These two (purva-mimamsa and uttara-mimamsa) are also described in these words of Shrila Ramanuja Acarya's Vedanta-sutra commentary:

"The fruitive activities prescribed by purva-mimamsa bring results that are paltry and temporary. However, the knowledge of the Supreme that is attained by following the uttara-mimamsa brings results that are limitless and eternal. Therefore, after one has mastered the purva-mimamsa, one should strive to understand the Supreme, who is described in the uttara-mimamsa. Therefore in the first sutra of Vedanta, Lord Vyasadeva, who is Himself the original cause of all causes, explains: 'After understanding the fruitive activities of purva-mimamsa, one should strive to understand the Supreme'."

Text 32

etad eva puranjanopakhyane ca dakshina-vama-karnayoh pitri-hu-veda-hu-shabda-nirukto vyaktam asti. tad evam samyak karma-kanda-jnanantaram brahma-kanda-gateshu kesucid vakyeshu svargady-anandasya vastu-vicarena duhkha-rupatva-vyabhicari-sattaka-jnana-purvakam brahmanas tv avyabhicari-paratam anandatvena satyatva-jnanam eva brahma-jijnasayam hetur iti.

etad-this; eva-indeed; puranjanopakhyane-in the story of King Puranjana; ca-and; dakshina-vama-left and right; karnayoh-in the ears; pitri-hu-veda-hu-shabda-niruktah-saying pitr-hu veda-hu; vyaktam-manifested; asti-is; tat-that; evam-thus; samyak-properly; karma-kanda-jnanantaram-after knowledge of karma-kanda; brahma-kanda-gateshu-in the portion about the Supreme; kesucit-in some; vakyeshu-words; svargady-anandasya-the bliss of Svargaloka and other places; vastu-vicarena-in considering the things; duhkha-of suffering; rupatva-the form; vyabhicari-sattaka-inferior nature; jnana-knowledge; purvakam-before; brahmanah-of the Supreme; tv-indeed; avyabhicari-paratam-superiority; anandatvena-with bliss; satyatva-jnanam-knowledge of the truth; eva-indeed; brahma-jijnasayam-in the desire to understand the Supreme; hetuh-the cause; iti-thus.

This is also explained in the description of the two ears, Pitrihu and Devahu in the story of King Puranjana (Shrimad-Bhagavatam 4.25.50-51). This means that after understanding that the pleasures of Svargaloka and

other places in the material world are all inferior and temporary and lead only to sufferings in the end, a person will yearn to understand the Supreme, for by understanding the Supreme one attains eternal bliss. That is why one will yearn to understand the Supreme, as described in the words "brahma-jijnasa" at the beginning of Vedanta-sutra.

Text 33

athata ity asyathe labdhe tan-nirgalitartham evaha satyam iti. sarva-sattadav avyabhicari-sattakam ity arthah. param ity anenanvayat satyam jnanam anantam brahma ity atra shrutau ca brahmety anena.

atha-atha; atah-atah; iti-thus; asya-of this; arthe-in the meaning; labdhe-obtained; tan-nirgalita-manifested; artham-meaning; eva-indeed; aha-said; satyam-satyam; iti-this; sarva-sattadav-beginning with all existence; avyabhicari-sattakam-eterbal existence; iti-thus; arthah-the meaning; param-param; iti-thus; anena-by this; anvayat-the meaning; satyam-satyam; jnanam-knowledge; anantam-limitless; brahma-Brahman; iti-thus; atra-here; shrutau-in thew Sruti-sastra; ca-and; brahma-Brahman; iti-thus; anena-by this.

The words "athatah" in the beginning of Vedanta-sutra are explained by the word "satyam" in the beginning of Shrimad-Bhagavatam. the words "satyam param" there mean "He who exists eternally". That the Supreme exists eternally is confirmed by these words of Taittiriya Upanishad (2.1.2):

"The Supreme is eternal, limitless, and full of knowledge."

Text 34

tad evam anyasya tad-icchadhina-sattakatvena vyabhicari-sattakatvam ayati. tad evam atra tad etad avadhi vyabhicari-sattakam eva dhyatavanto vayam idanim tv avyabhicari-sattakam dhyayemeti bhavah.

tat-that; evam-thus; anyasya-of another; tad-iccha-His desire; adhina-subordinate; sattakatvena-existence; vyabhicari-inferior; -sattakatvam-existence; ayati-attains; tat-that; evam-thus; atra-here; tat-that; etat-this; avadhi-until; vyabhicari-inferior; sattakam-existence; eva-indeed; dhyatavantah-meditating; vayam-we; idanim-now; tv-indeed; avyabhicari-sattakam-superior existence; dhyayema-we meditate; iti-thus; bhavah-the meaning.

The entire creation is inferior to the Supreme Lord and subject to His will. The word "dhimahi" here means "fully aware of the inferior creation, we meditate on the Supreme, who is above all".

Text 35

atha paratvam eva vyanakti dhamneti. atra dhama-shabdena prabhava ucyate prakasho va. griha-deha-tviö-prabhava dhamani ity-amaradi-nanartha-vargat. na tu svarupam.

atha-now; paratvam-superiority; eva-indeed; vyanakti-manifests; dhamna-dhmana; iti-thus; atra-here; dhama-shabdena-by thew word dhamna; prabhava-glory; ucyate-is said; prakashah-splendor; va-or; griha-home; deha-body; tvit-splendor; prabhava-glory; dhamani-dhama; iti-thus; amara-Amara-kosa; adi-beginning with; nana-various; artha-meanings; vargat-from the multitude; na-not; tu-but; svarupam-own form.

The Superior position of the Supreme Personality of Godhead is described here (in Shrimad-Bhagavatam

1.1.1) by the word "dhamna". The word "dhama" may mean either "power" or glory". In the Amara-kosha the following definitions of dhama are given:

"The word `dhama' may mean `home', `body', `glory', or `power'."

These definitions are also confirmed by other dictionaries as well. We may note that the word "dhama" is not defined to mean "own nature".

Text 36

tatha kuhaka-shabdenatra pratarana-krid ucyate. tac ca jiva-svarupavarana-vikshepa-karitvadina maya-vaibhavam eva. tatash ca svena dhamna sva-prabhava-rupaya sva-prakasha-rupaya va shaktya sada nityam eva nirastam kuhakam maya-vaibhavam yasmat tam.

tatha-so; kuhaka-shabdena-by thw word "kuhaka"; atra-here; pratarana-krit-bewildering; ucyate-is said; tac-that; ca-and; jiva-of the individual spirit souls; svarupa-the original form; avarana-covering; vikshepa-karitva-throwing; adina-beginning with; maya-vaibhavam-the power of maya; eva-thus; tatah-then; ca-and; svena-own; dhamna-with glory; sva-prabhava-rupaya-own power; sva-prakasha-rupaya-own glory; va-or; shaktya-with the power; sada-always; nityam-always; eva-indeed; nirastam-sent away; kuhakam-illusion; maya-vaibhavam-the power of maya; yasmat-from whom; tam-Him.

In the first verse of Shrimad-Bhagavatam the word "kuhakam" means "that which bewilders". This word refers to the maya potency, which covers the real forms of the individual spirit souls and throws them into the material world. Then "dhamna svena" means "with the potency of His own glory" or "with His own power", "sada" means "always", and "nirasta-kuhakam" means "the power of maya is dispelled".

Text 37

tad uktam mayam vyudyasya cic-chaktya iti.

tad uktam mayam vyudyasya cic-chaktya iti.

That the Supreme Personality of Godhead dispels the power of maya is confirmed by this prayer addressed to the Lord (Shrimad-Bhagavatam 1.7.23):

"O Lord, You have cast away the effects of the material energy by dint of Your spiritual potency."*

Text 38

tasya api shakter agantukatvena svenety asya vaiyarthyam syat.svarupenety evam vyakhyane tu svenety anenaiva caritarthata syat. yatha kathancit tatha vyakhyane 'pi kuhaka-nirasana-lakshana shaktir evapadyate. sa ca sadhakatama-rupaya tritiyaya vyakteti. etena maya-tat-karya-vilakshanam yad vastu tat tasya svarupam iti svarupa-lakshanam api gamyam.

tasyah-of that; api-also; shakteh-potency; agantukatvena-unwelcome; svena-svena; iti-thus; asya-of this; vaiyarthyam-useless; syat-is; svarupena-with the original form; iti-thus; evam-thus; vyakhyane-in the explanation; tu-but; svena-svena; iti-thus; anena-by this; eva-indeed; carita-nature; arthata-meaning; syat-is;

yatha-as; kathancit-something; tatha-so; vyakhyane-in the explanation; api-also; kuhaka-illusion; nirasana-dispelling; lakshana-characterized; shaktih-potency; eva-indeed; apadyate-is attained; sa-that; ca-and; sadhakatama-rupaya-with the nature of the most qualified; tritiyaya-with the instrumental case; vyakta-is manifested; iti-thus; etena-by this; maya-tat-karya-vilakshanam-different from the activities of maya; yat-what; vastu-thing; tat-that; tasya-of Him; svarupam-the original form; iti-thus; svarupa-lakshanam-the nature of the original form; api-also; gamyam-to be attained.

It is not right to interpret the word "svena" to mean "independent of the Lord's own potency". Such an interpretation is useless. The right understanding is that the word "svena" means "with His original nature". In this way it is explained that the Lord's personal potency naturally dispels the illusory power of maya. This word is in the instrumental case. In this way it is seen that the Supreme Personality of Godhead is beyond the touch of the illusory potency maya.

Text 39

tac ca satyam jnanam anantam brahma iti. vijnanam anandam brahma iti shruti-prasiddham eva.

tat-that; ca-and; satyam-eternal; jnanam-knowledge; anantam-limitless; brahma-the Supreme Personality of Godhead; iti-thus; vijnanam-knowledge; anandam-bliss; brahma-the Supreme Personality of Godhead; iti-thus; shruti-prasiddham-proved by the Sruti-sastra; eva-also.

This is confirmed by the following words of Taittiriya Upanishad (2.1.2):

"The Supreme is eternal, limitless, and full of knowledge."

It is also confirmed by these words of Brihad-aranyaka Upanishad (3.9.28):

"The Supreme is blissful and full of knowledge."

Text 40

etac chruti-lakshakam eva ca satyam iti vinyastam. tad evam svarupa-shaktish ca sakshad evopakranta. tatah sutaram evasya bhagavattvam spashöam.

etat-this; chruti-lakshakam-characterized by the Sruti; eva-indeed; ca-and; satyam-eternal; iti-thus; vinyastam-established; tat-that; evam-thus; svarupa-personal; shaktih-potency; ca-and; sakshat-directly; eva-indeed; upakranta-approached; tatah-then; sutaram-clearly; eva-indeed; asya-of Him; bhagavattvam-the nature of the Supreme Personality of Godhead; spashöam-clear.

In this way the word "satyam" (eternal) is also used in the Upanishads to describe the Supreme. In this way the Lord's internal spiritual potency is described and it is also clearly declared that the Supreme Lord is the master of all opulences.

Text 41

atha mukhye satyatve yuktim darshayati yatreti. brahmatvat sarvatra sthite vasudeve bhagavati yasmin sthita-trayanam gunanam bhutendriya-devatatmakam yasyaiveshituh sargo 'py ayam amrisha shukty-adau

rajatadikam ivaropito na bhavati. kintu yato va imani iti shruti-prasiddhe brahmani yatra sarvada sthitvat samjna-murti-klptas tu tri-vrit kurvata upadeshat iti nyayena yad eka-kartritvac ca satya eva.

atha-now; mukhye-primary; satyatve-in eternity; yuktim-the reason; darshayati-shows; yatra-where; iti-thus; brahmatvat-because of being thwe Brahman; sarvatra-everywhere; sthite-situated; vasudeve-Vasudeva; bhagavati-the Supreme Personality of Godhead; yasmin-in which; sthita-trayanam-three situations; gunanam-of the modes; bhuta-elements; indriya-senses; devata-demigods; atmakah-self; yasya-of whom; eva-indeed; ishithuh-of the supreme controller; sargah-in the creation; api-also; ayam-this; amrisha-unreal; shukty-adau-beginning with the seashell; rajatadikam-beginning with silver; iva-like; aropitah-artificial imposition; na-not; bhavati-is; kintu-however; yatah-from whom; va-indeed; imani-these; iti-thus; shruti-prasiddhe-proved by the Sruti-sastra; brahmani-in Brahman; yatra-where; sarvada-always; sthitvat-because of being situated; samjna-murti-klptas tu tri-vrit kurvata upadeshat iti nyayena-Vedanta-sutra 2.4.21; yat-what; eka-one; kartritvat-because of being the doer; ca-and; satya-eternal; eva-indeed.

The reason why the Supreme is the eternal Absolute Truth is given in the word "yatra" (in whom). Because He is the greatest, the Supreme Personality of Godhead, Lord Vasudeva is present everywhere. He is the controller of the material elements, senses, demigods, and others manifested by the three modes of material nature. The words "sargo 'mrisha" mean "the material world is not an illusion, like the illusion of thinking silver to be present in the glittering surface of a seashell." That everything is manifested from the Supreme is confirmed by the following words of Taittiriya Upanishad (3.1.1):

"From the Supreme all the material elements have come."

This is also confirmed by the following words of Vedanta-sutra (2.4.20):

"But the creation of the world of names and forms in the three modes of nature is done by the Supreme Personality of Godhead, for that is the teaching of scripture."

Thus, because He is the creator of the material worlds, the Supreme Personality of Godhead is the eternal Absolute Truth (satyam).

Text 42

tatra drishöantenapy amrishatvam sadhayati teja-adinam vinimayah parasparamsha-vyatayah parasparasminn amshenavasthitir ity arthah.

tatra-there; drishöantena-with an example; api-also; amrishatvam-reality; sadhayati-shows; teja-adinam-beginning with fire; vinimayah-actuion and reaction; parasparamsha-vyatayah-mutual parts; parasparasminn-mutual; amshena-by a part; avasthitih-situation; iti-thus; arthah-the meaning.

Then an example is given to prove that the material world is indeed real. There it is said: "tejo-vari-mridam yatha vinimayah", which means that fire and the other ingredients of the material world all rest within the real Supreme Lord. For this reason they must indeed be real.

Text 43

sa yatha mrisha na bhavati. kintu yathaiveshvara-nirmanam tathety arthah. imas tistro devatash tri-vrid ekaika bhavati. yad agne rohitam rupam tejasas tad-rupam yac chuklam tad-apam yat krishnam tat prithivyah.

tad annasya iti shruteh.

sa-that; yatha-as; mrisha-false; na-not; bhavati-is; kintu-however; yatha-as; eva-indeed; ishvara-the Supreme Personality of Godhead; nirmanam-creation; tatha-so; iti-thus; arthah-the meaning; imah-these; tisrah-three; devatah-demigods; tri-vrit-three kinds; ekaika-one by one; bhavati-is; yat-what; agneh-of fire; rohitam-manifested; rupam-form; tejasah-of fire; tad-rupam-that form; yac-what; chuklam-white; tad-apam-of water; yat-what; krishnam-black; tat-that; prithivyah-of earth; tat-that; annasya-of food; iti-thus; shruteh-from the Sruti-sastra.

The material world cannot be false, for it is created by the Supreme Personality of Godhead Himself. This is confirmed by the following words of Chandogya Upanishad (6.3.4 and 6.4.1):

"Then the Supreme Personality of Godhead created the three demigods. One by one the Lord created the things of the material world. He created the red fire, the clear waters, and the dark earth."

Text 44

tad evam arthasyasya shruti-mulativat kalpana-mulas tv anyo 'rthah svata eva parantah. tatra ca samanyataya nirdishöanam teja-adinam visheshatve sankramanam na shabdikanam hridayam adhyarohati.

tat-that; evam-thus; arthasya-of the meaning; asya-this; shruti-of the scriptures; mulativat-being the root; kalpana-conception; mulah-the root; tv-indeed; anyah-another; arthah-meaning; svata-personally; eva-indeed; parastah-refuted; tatra-there; ca-and; samanyataya-with equality; nirdishöanam-explained; teja-adinam-beginning with fire; visheshatve-in difference; sankramanam-sequence; na-not; shabdikanam-of grammarians; hridayam-heart; adhyarohati-rules.

Thus, because the Vedanta-sutra declares that the Supreme is the root from whom the scriptures have grown, these descriptions of scripture cannot be rejected as the mere imagination or invention of some writer. Therefore it must be accepted that the material world was created by the Supreme Personality of Godhead. It did not spontaneously come into existence without a creator. They who are learned in Sanskrit grammar will never accept the idea that this statement of Chandogya Upanishad means that fire and the other material elements spontaneously came into existence without an original cause behind them.

Text 45

yadi ca tad evamamsyata. tada vary-adini maricikadishu yathety evavakshyata. kim ca tan-mate brahmatas tri-sargasya mukhyam janma nasti. kintv aropa eva janmety ucyate.

yadi-if; ca-and; tat-that; eva-indeed; amamsyata-is thought; tada-then; vary-adini-beginning with water; maricika-mirages; adishu-beginning with; yatha-as; iti-thus; eva-indeed; avakshyata-is seen; kim ca-furthermore; tan-mate-in that idea; brahmatah-from the Supreme; tri-sargasya-of the three worlds; mukhyam-primary; janma-birth; na-not; asti-is; kintv-however; aropa-artificial imposition; eva-indeed; janma-birth; iti-thus; ucyate-is said

If this view, that the material world is spontaneously created and has no creator, is accepted, then it is accepted that the water and other elements of the material world are all like a great mirage. According to this view, the material world was not created from the Supreme, for the world is only a great illusion.

Text 46

sa punar bhramad eva bhavati. bhramash ca sadrishyavalambi. sadrishyam tu kala-bhedenobhayam evadhisshöhanam karoti. rajate 'pi shukti-bhrama-sambhavat.

sa-that; punah-qagain; bhramat-from illusion; eva-indeed; bhavati-is; bhramah-illusion; ca-and; sadrishya-like that; avalambi-acceptance; sadrishyam-being like that; tu-but; kala-bhedena-with divisions of time; ubhayam-both; eva-indeed; adhisshöhanam-creation; karoti-does; rajate-in silver; api-also; shukti-bhrama-sambhavat-from the illusion of a seashell.

According to this view the entire material world is an illusion and the divisions of time are also illusory. The world is thus thought to be like the silver falsely thought to exist on the glittering surface of a seashell.

Text 47

na caikatmakam bhramadhisshöhanam. bahv-atmakam tu bhrama-kalpita ity asti niyamo mitho militeshu vidura-varti-dhuma-parvata-vriksheshv akhanda-megha-bhrama-sambhavat.

na-not; ca-also; eka-one; atmakam-self; bhrama-illusion; adhisshöhanam-creation;. bahv-atmakam-many selves; tu-but; bhrama-illusion; kalpita-imagined; iti-thus; asti-is; niyamah-niysma; mithah-mutual; militeshu-meeting; vidura-far; varti-being; dhuma-smoke; parvata-mountain; vriksheshu-among trees; akhanda-unbroken; megha-clouds; bhrama-illusion; sambhavat-from the manifestation.

To think that there is one soul is an illusion and to think that there are many different souls is also an illusion. It is an idea created by the imagination. It is like a great mass of clouds on the horizon, a mass of clouds that one may falsely think to be smoke from a faraway fire or a faraway mountain, or a faraway forest.

Text 48

tad evam prakrite 'py anadita eva tri-sargah pratyaksham pratiyate. brahma ca cin-matrataya svata eva sphurad asti. tasmad anady-ajnanakrantasya jivasya yatha sad-rupata-sadrishyena brahmani tri-sarga-bhramah syat tatha tri-sarge 'pi brahma-bhramah katham na kadacit syat. tatash ca brahmana evadhisshöhanatvam ity anirnaye sarva-nasha-prasangah.

tat-that; evam-thus; prakrite-material; api-also; anadita-beginningless; eva-indeed; tri-sargah-three material worlds; pratyaksham-direct; pratiyate-is accepted; brahma-the Supreme; ca-and; cin-matrataya-as only spirit; svata-personally; eva-indeed; sphurat-manifested; asti-is; tasmad-from Him; anady-ajnana-beginningless ignorance; akrantasya-overcome; jivasya-of the individual spirit soul; yatha-as; sad-rupata-spiritual nature; sadrishyena-like; brahmani-in the Supreme; tri-sarga-bhramah-the illusion of the three worlds; syat-may be; tatha-so; tri-sarge-in the three worlds; api-also; brahma-of the Supreme; bhramah-illusion; katham-how?; na-not; kadacit-ever; syat-may be; tatha-then; ca-and; brahmana-of the Supreme; eva-indeed; adhisshöhanatvam-establishment; iti-thus; anirnaye-not concluding; sarva-all; nasha-destruction; prasangah-in relation to.

Here someone may say: "The material world (tri-sargah) has existed from time without beginning. The

spiritual Supreme has also existed from time without beginning. the conditioned individual souls are bewildered about their true spiritual identity. How is it possible, then, that the Supreme is never bewildered in this way by the illusions of the material world?" This conclusion is mistaken. It is not true. If this conclusion is accepted, then all becomes lost.

Text 49

aropakatvam tu jadasyeva. cin-matrasypa na sambhavati. brahma ca cin-matram eva tan-matam iti. tatash ca shruti-mula eva vyakhyane siddhe so 'yam abhiprayah yatra hi yan nasti. kintv anyatraiva drishyate. tatraiva tad-aropah siddhah.

aropakatvam-artificial imposition; tu-not; jadasya-of matter; iva-like; cin-matrasya-only spirit; api-also; na-not; sambhavati-is possible; brahma-the Supreme; ca-and; cin-matram-only spirit; eva-indeed; tan-matam-that idea; iti-thus; tatah-then; ca-and; shruti-mula-the root of the scriptures; eva-indeed; vyakhyane-in the explanation; siddhe-proved; so 'yam-that; abhiprayah-the meaning; yatra-where; hi-indeed; yan-what; na-not; asti-is; kintv-however; anyatra-in another place; eva-indeed; drishyate-is seen; tatra-there; eva-indeed; tad-aropah-artificial imposition; siddhah-proved.

The material world is not an illusion that exists only in the imagination. In the same way the spiritual world is also not an illusion that exists only in the imagination. The impersonalists affirm that the Supreme is pure spirit and nothing else. In the commentary on Vedanta-sutra's affirmation that the Supreme Lord is the root from whom the scriptures have grown, it is affirmed that material illusions only when one does not see his relationship with the Supreme.

Text 50

tatash ca vastutas tad-ayogat tatra tat-sattaya tat-satta kartum na shakya eva. tri-sargasya tu tac-chakti-visishöad bhagavato mukhya-vrittayaiva jatatvena shrutatvat tad-vyatirekena vyatirekat tatraiva sarvatmake so 'sti. tatas tasmin na caropitash ca. aropas tu tathapi dhamnety adi-rityaivacintya-shaktitvat tena liptatvabhava 'pi tac-chanka-rupa eva.

tatah-then; ca-and; vastutah-in truth; tad-ayogat-without contact with the Supreme; tatra-there; tat-sattaya-with that reality; tat-satta-that reality; kartum-to do; na-not; shakya-is able; eva-indeed; tri-sargasya-of the material world; tu-but; tac-chakti-visishöat-because of a specific potency of His; bhagavatah-of the Supreme Personality of Godhead; mukhya-vrittaya-with the primary meaning; eva-indeed; jatatvena-because of being born; shrutatvat-because of being heard; tad-vyatirekena-with the difference; vyatirekat-from the difference; tatra-there; eva-indeed; sarvatmake-the self of all; sah-He; asti-is; tatah-then; tasmin-in Him; na-not; ca-also; aropitah-artificial imposition; ca-and; aropah-artificial imposition; tu-but; tathapi-still; dhamnety-by the word dhamna; adi-beginning; ritya-by the words; eva-indeed; acintya-inconceivable; shaktitvat-because of the potency; tena-by that; liptatva-being affected; abhave-in the absence; api-also; tac-chanka-rupa-the nature of that doubt; eva-indeed.

Material illusion thus has no power to touch the Supreme. That is the primary meaning of these words of Shrimad-Bhagavatam's first verse. The scriptures declare that the material world is created by a specific potency of the Supreme Personality of Godhead, Without the Lord, the material world would not exist. The material world rests within the Lord. Therefore material illusion cannot touch the Supreme Lord. The word "dhamna" in this verse of Shrimad-Bhagavatam affirms that because He is the master of inconceivable spiritual potencies, the Lord cannot be touched by material illusion. Even though this is certainly true, some thinkers

still have doubts.

Text 51

tatha ca eka-desha-sthitasyagner jnyotnsa-vistarini yatha ity anusarena tat-sattaya tat-satta bhavati.

tatha-so; ca-and; eka-desha-sthitasyagner jnyotnsa-vistarini yatha ity anusarena-according to Shri Vishnu Purana 1.22.55; tat-sattaya-by His real existence; tat-satta-His existence; bhavati-is.

Because the Supreme Personality of Godhead is real, therefore the material world created by Him must also be real. This is confirmed by the following words of Shri Vishnu Purana (1.22.55):

"Just as the illumination of a fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, Parabrahman, are spread all over this universe."*

Text 52

tato bhagavato mukhyam satyatvam tri-sargasya na mrishatvam iti. tatha ca shrutih satyasya satyam iti tatha prana vai satyam tesham eva satyam iti prana-shabdoditanam sthula-sukshma-bhutanam vyavaharatah satyatvenadhigatanam mula-karana-bhutam parama-satyam bhagavantam darshayatiti.

tatah-of this; bhagavatah-of the Supreme Personality of Godhead; mukhyam-primary; satyatvam-reality; tri-sargasya-of the material world; na-not; mrishatvam-falsity; iti-thus; tatha-so; ca-and; shrutih-the Sruti-sastra; satyasya-of the real; satyam-reality; iti-thus; tatha-so; prana-life breath; vai-indeed; satyam-real; tesham-of them; eva-indeed; satyam-real; iti-thus; prana-shabda-the word "life"; uditanam-said; sthula-gross; sukshma-subtle; bhutanam-of elements; vyavaharatah-acting; satyatvena-with reality; adhigatanam-known; mula-root; karana-cause; bhutam-manifested; parama-satyam-supreme reality; bhagavantam-the Supreme Personality of Godhead; darshayati-reveals; iti-thus.

The material world cannot be false. It must be real, for it is manifested from the Supreme Personality of Godhead, who is the supreme reality. This is confirmed by the following words of Brihad-aranyaka Upanishad (2.1.20):

"The Supreme is real, and therefore the individual souls and material worlds created by Him are also real."

In this passage the word "prana" means "the gross and subtle material elements. In this way it is seen that because the Supreme Personality of Godhead is real, the material elements, which are created by Him, must also be real.

Text 53

atah tam eva taöastha-lakshanena ca tatha vyanjayan prathamam vishadarthataya brahma-sutranam eva vivritir iyam samhiteti vibodhayishaya ca tad anantaram sutram eva prathamam anuvadati janmady asya yatah iti.

atah-then; tam-that; eva-indeed; taöastha-lakshanena-characterized as marginal; ca-and; tatha-so; vyanjayan-manifesting; prathamam-first; vishadarthataya-with the pure meaning; brahma-sutranam-of the Vedanta-sutras; eva-indeed; vivritih-manifestation; iyam-this; samhita-gathered; iti-thus; vibodhayishaya-with

the intention to explain; ca-and; tat-that; anantaram-after; sutram-sutra; eva-indeed; prathamam-first; anuvadati-explains; janmady asya yatah iti-the first words of Shrimad-Bhagavatam.

Shrimad-Bhagavatam is the natural commentary on Vedanta-sutra. Therefore the first statement of Vedanta-sutra (janmady asya yatah) is explained by the first verse of Shrimad-Bhagavatam.

Text 54

janmaditi shrishöi-sthiti-pralayam. tad-guna-samvijnano bahu-vrihih. asya vishvasya brahma-stamba-paryantaneka-kartri-bhoktri-samyuktasya pratiniyata-desha-kala-nimitta-kriya-phalashrayasya manasapy acintya-vividha-vicitraracana-rupasya. yato yasmad acintya-shaktya svayam upadana-rupat kartri-adi-rupac ca janmadi tam param dhimahi anvyah.

janmadi-janmadi; iti-thus; shrishöi-sthiti-pralayam-creation, maintenance, and annihilation; tad-guna-the modes; samvijnanah-knowl3edge; bahu-vrihih-a bahu-vrihi-samasa; asya-of this; vishvasya-universe; brahma-stamba-paryantaneka-of the many material universes; kartri-creator; bhoktri-enjoyer; samyuktasya-with; pratiniyata-every; desha-place; kala-time; nimitta-cause; kriya-action; phala-of results; ashrayasya-of the resting place; manasa-with the mind; api-also; acintya-unconceivable; vividha-various; vicitra-wonderful; racana-creations; rupasya-having the form; yatah-from whom; yasmad-from whom; acintya-shaktya-byHis inconceivable potency; svayam-personally; upadana-rupat-in the form of the ingredient; kartri-adi-rupac-in the form of the creator; ca-also; janmadi-beginning with birth; tam-that; param-Supreme; dhimahi-we meditate; iti-thus; anvyah-the meaning.

Here (in Vedanta-sutra 1.1.2 and Shrimad-Bhagavatam 1.1.1) the word "janmadi" is a tad-guna-samvijnana bahu-vrihi-samasa that means "creation, maintenance, and annihilation". Here "asya" means "of the material universe, which is filled with a great variety of living entities, from the demigod Brahma down to the immovable plants, who all perform various actions and attain various perceptions and experiences, and a great variety of times, places, actions, causes, and results, a variety that is far beyond the power of the human mind to comprehend". Here "yatah" means "from whom the creation, maintenance, and annihilation of the material world is manifested". This means that the Supreme Personality of Godhead is both the creator and the ingredient of the material world. Then it is said, "I meditate on that Supreme Lord (param dhimahi).

Text 55

atra vishaya-vakyam ca bhrigur vai varunir varunam pitaram upasasara. adhihi bho bhagavo brahma ity arabhya yato va imani bhutani jayante. yena jatani jivanti. yat prayanty abhisamvishanti tad vijijnasasva tad brahma iti. tat tejo 'shrijata ity adi ca.

atra-here; vishaya-the range of perception; vakyam-statement; ca-and; bhriguh-Bhrgu; vai-indeed; varunih-the son of Varuna; varunam-to Varuna; pitaram-his father; upasasara-approached; adhihi-please teach; bhah-O; bhagavah-lord; brahma-the Supreme; iti-thus; arabhya-beginning; yatah-from whom; vai-indeed; imani-these; bhutani-beings; jayante-are born; yena-by whom; jatani-born; jivanti-live; yat-what; prayanti-go; abhisamvishanti-enter; tat-that; vijijnasasva-you should try to know; tat-that; brahma-the Supreme; iti-indeed; tat-that; tejah-power; ashrijata-created; iti-thus; adi-beginning; ca-also.

That the Supreme Personality of Godhead is the creator of the material world is described in these words of Taittiriya Upanishad (3.1.1):

"Bhrigu Muni approached his father, Varuna, and asked, 'O master, please teach me about the Supreme'. . . Varuna replied, 'From the Supreme all living beings have come, by His grace they remain alive, and into Him they enter at the end'. Know that is the Supreme."

This is also confirmed by the following words of Chandogya Upanishad (6.2.3):

"The Supreme created the elements of the material world."

Text 56

janmadikam ihopalakshanam. na tu visheshanam. tatas tad-dhyane tan na pravishati. kintu shuddham eva tad-dhyeyam iti. kim ca atra prag-ukta-visheshana-vishishöa-vishva-janmadesh tadrisha-hetutvena sarva-shaktitvam satya-sankalpatvam sarvajnatvam sarveshvaratvam ca tasya sucitam. yah sarvajnah sarva-vid yasya jnanamayam tapah. sarvasya vashi iti shruteh.

janmadikam-beginning weityh birth; iha-here; upalakshanam-understood; na-not; tu-but; visheshanam-adjective; tatas-then; tad-dhyane-meditation on Him; tan-that; na-not; pravishati-enters; kintu-however; shuddham-pure; eva-indeed; tad-dhyeyam-to be meditated on; iti-thus; kim ca-furthermore; atra-here; prak-previously; ukta-said; visheshana-adjective; visishöa-sepcific; vishva-universe; janma-birth; adeh-beginning; tadrisha-like that; hetutvena-because of being the origin; sarva-shaktitvam-the nature of having all potencies; satya-sankalpatvam-the nature of having all desires fulfilled; sarvajnatvam-the nature of knowing everything; sarveshvaratvam-the nature of being the master of all; ca-and; tasya-of Him; sucitam-indicated; yah-who; sarvajnah-all-knowing; sarva-vit-all-knowing; yasya-of whom; jnanamayam-consisting of knowledge; tapah-austerity; sarvasya-of all; vashi-controlling; iti-thus; adi-beginning; shruteh-from the Sruti.

The word "janmadi" here does not modify the Supreme. Here the supreme is not the person who meditates. Rather He is the supremely pure object of meditation. Furthermore, the Supreme is the creator of the material world, which was described here by the word "janmadi". Because He is the creator of the material world, the Supreme is all-powerful, all-knowing, the controller of all, and the person whose every desire is at once fulfilled. This is confirmed by the following words of Mundaka Upanishad (1.1.9):

"The Supreme is all-knowing and all-powerful."

This is also confirmed by these words of Brihad-aranyaka Upanishad (4.4.22):

"The Supreme dominates and controls everyone."

Text 57

tatha paratvena nirastakhila-heya-pratyanika-svarupatvam jnanady-ananta-kalyana-gunatvam sucitam na tasya karyam karanam ca vidyate iti shruteh.

tatha-so; paratvena-as the Supreme; nirasta-rejected; akhila-all; heya-unworthy; pratyanika-enemies; svarupatvam-nature; jnanadi-beginning with knowledge; ananta-limitless; kalyana-auspicious; gunatvam-virtues; sucitam-indicated; na-not; tasya-of Him; karyam-to be done; karanam-cause; ca-and; vidyate-is; iti-thus; adi-beginning; shruteh-from the Sruti-sastra.

Because He is the greatest, the Supreme has all virtues and no faults. he is described in these words of Shvetashvatara Upanishad (6.8):

"He does not possess bodily form like that of an ordinary living entity. There is no difference between His body and His soul. He is absolute. All His senses are transcendental. Any one of His senses can perform the action of any other sense. Therefore, no one is greater than Him, or equal to Him. His potencies are multifarious, and thus His deeds are automatically performed as a natural sequence."*

Text 58

ye tu nirvishesham vastu jijnasyam iti vadanti. tan-mate brahma-jijnasayam janmady asya yatah ity asangatam syat. niratishaya-brihad-brimhanam ca iti nirvacanat. tac ca brahma jagaj-janmadi-karanam iti vacanac ca. evam uttareshv api sutreshu sutrodahrita-shruti-gane cekshanady-anvaya-darshanat sutrani sutrodahrita-shrutayash ca na tatra pramanam.

ye-who; tu-indeed; nirvishesham-qualityless; vastu-thing; jijnasyam-to be inquired about; iti-thus; vadanti-say; tan-mate-in that opinion; brahma-jijnasayam-in the inquiry into the Supreme; janmady asya yatah iti-the words janmady asya yatah; asangatam-not attained; syat-is; niratishaya-not great; brihad-great; brimhanam-greatness; ca-and; iti-thus; nirvacanat-from the statement; tat-that; ca-also; brahma-the Supreme; jagaj-janmadi-beginning with the birth of the universe; karanam-the origin; iti-thus; vacanac-from the statement; ca-also; evam-thus; uttareshv-in the uttara-mimamsa; api-and; sutreshu-in the sutras; sutra-sutras; udahrita-said; shruti-gane-in the Sruti-sastras; ca-also; ikshana-sight; adi-beginning; anvaya-meaning; darshanat-by the view; sutrani-the sutras; sutra-by the sutras; udahrita-said; shrutayah-the Srtuti-sastras; ca-and; na-not; tatra-there; pramanam-evidence.

The impersonalists claim that the words "brahma-jijnasa" at the beginning of Vedanta-sutra refer to the qualityless impersonal Brahman. By explaining that these words of Vedanta-sutra describe someone who is the creator, maintainer, and destroyer of the material worlds (janmady asya yatah) Shrimad-Bhagavatam here refutes the impersonalists' idea. The impersonalists' idea is also refuted by these words of the scriptures:

"The Supreme is the greatest. No one is as great as He."

"The Supreme is the original cause of the material world."

The truth is that the words of Vedanta-sutra, the scripture verses quoted in Vedanta-sutra, and the Vedic scriptures themselves do not support the impersonalists' idea.

Text 59

tarkash ca sadhya-dharmavyabhicari-sadhana-dharmanvita-vastu-vishayatvan na nirvishesha-vastuni pramanam. jagaj-janmadi-bhramo yatas tad brahmeti svotpreksha-pakshe ca na nirvishesha-vastu-siddhih.

tarkah-logic; ca-and; sadhya-to be attained; dharma-nature; avyabhicari-constant; sadhana-spiritual practice; dharma-nature; anvita-with; vastu-thing; vishayatvat-because of the sphere of perception; na-not; nirvishesha-vastuni-impersonal and qualityless; pramanam-evidence; jagat-of the material world; janma-birth; adi-beginning with; bhramah-illusion; yatah-from whom; tat-that; brahma-the Supreme; iti-thus; svotpreksha-pakshe-imagining one thing to have the qualities of another; ca-also; na-not; nirvishesha-vastu-the impersonal Brahman; siddhih-proof.

Logic also refutes the impersonalists' idea. Because the Supreme must be the origin of all goals that are to be attained as well as all methods that may be adopted to attain these goals, the Supreme cannot be impersonal or qualityless. It is not appropriate to say that the material world is an illusion that is manifested from the Supreme. These words make no sense. In this way it is proved that the Supreme cannot be impersonal or qualityless.

Text 60

brahma-mulam ajnanam ajnana-sakshi brahmety upagamat. sakshitvam hi prakashaika-rasatayocyate. prakashatvam tu jadat vyavartakam svasya parasya ca vyavahara-yogyata-padan-asvabhavena bhavati. tatha sati sa-visheshatvam. tad-abhave prakashataiva na syat. tucchataiva syat.

brahma-of the Supreme; mulam-the root; ajnanam-ignorance; ajnana-of ignorance; sakshi-the witness; brahma-the Supreme; iti-thus; upagamat-from the knowledge; sakshitvam-the status of a witness; hi-indeed; prakasha-manifestation; eka-one; rasataya-with the state of existence; ucyate-is said; prakashatvam-manifestation; tu-indeed; jadat-from matter; vyavartakam-exclusion; svasya-own; parasya-of another; ca-and; vyavahara-action; yogyata-appropriateness; padan-states; asvabhavena-by what is not the nature; bhavati-is; tatha-so; sati-being so; sa-visheshatvam-with qualities; tad-abhave-in the absence of that; prakasata-manifestation; eva-indeed; na-not; syat-may be; tucchata-insignificance; eva-indeed; syat-is.

The impersonalists' idea is that the world is an illusion that has its roots in a mistaken idea, and the Supreme is the neutral, aloof witness of this material illusion. However, this very idea affirms that the Supreme is not material, and the Supreme and others perform actions. These are the symptoms of a person. They are not the symptoms of an impersonal, qualityless something. In this way it is seen that the impersonalists' idea is very foolish and insignificant. It is not worth considering.

Text 61

kim ca tejo-vari-mridam ity anenaiva tesham vivakshitam setsyati janmady asya yatah ity aprayojakam syat. atas tat-tad-visheshavattve labdhe sa ca visheshah shakti-rupa eva.

kim ca-furthermore; tejo-vari-mridam-tejo-vari-mridam; iti-thus; anena-by this; eva-indeed; tesham-of them; vivakshitam-desired to be said; setsyati-is; iti-thus; janmady asya yatah iti-janmady asya yatah; aprayojakam-inappropriateness; syat-is; atah-then; tat-tad-visheshavattve-having qualities; labdhe-attained; sa-that; ca-and; visheshah-specific; shakti-rupa-the form of potencies; eva-indeed.

The impersonalists may try to claim that the words "tejo-vari-mrdam" in this verse of Shrimad-Bhagavatam# support their idea. However, the words "janmady asya yatah" refute all their claims. Because the Supreme has many potencies, therefore He has qualities and He is a person.

Text 62

shaktish cantaranga bahiranga taöastha ceti tridha darshita. tatra vikaratmakeshu jagaj-janmadishu sakshad-dhetuta bahirangaya eva syad iti sa mayakhya copakranta. taöastha ca vayam dhimahi anena atha yadyapi bhagavato 'mshat tad-upadana-bhuta-prakrity-akhya-shakti-vishishöat purushad evasya janmadi.

tathapi bhagavaty eva tad-dhetuta paryavasyati. samudraika-deshe yasya janmadi. tasya samudra eva janmaditi.

shaktih-potency; ca-alos; antaranga-internal; bahiranga-external; taöastha-marginal; ca-and; iti-thus; tridha-three kinds; darshita-shown; tatra-there; vikaratmakeshu-with transformations; jagaj-janmadishu-beginning with the creation of the material world; sakshad-dhetuta-the direct cause; bahirangaya-of the external; eva-indeed; syat-is; iti-thus; sa-that; mayakhya-called maya; ca-and; upakranta-near; taöastha-marginal; ca-and; vayam-we; dhimahi-meditate; iti-thus; anena-by this; atha-then; yadyapi-qalthough; bhagavatah-of the Supreme Personality of Godhead; amshat-because of being part and parcel; tad-upadana-the ingredient; bhuta-become; prakriti-prakrti; akhya-called; shakti-potency; vishishöat-specific; purushat-from the purusha; eva-indeed; asya-of Him; janma-birth; adi-beginning; tathapi-still; bhagavati-in the Supreme Personality of Godhead; eva-indeed; tad-dhetuta-the cause of that; paryavasyati-concludes; samudra-having the mark; eka-one; deshe-in the place; yasya-of whom; janmadi-beginning with birth; tasya-of Him; samudra-having the mark; eva-indeed; janmadi-janmadi; iti-thus.

The Supreme Personality of Godhead has three potencies: 1. antaranga (internal), 2. bahiranga (external), and 3. taöastha (marginal). The external potency, which is also called maya, creates, maintains, and annihilates the material universes. The marginal potency is we living entities, who meditate (dhimahi) on the Supreme. Although the material energy is the immediate cause of the material world, because that material potency is part-and-parcel of the Supreme Lord, it is the Supreme Lord who is the ultimate cause of the creation, maintenance, and annihilation of the material universes.

Text 63

yathoktam

prakritir hy asyopadanam
adharah purushah parah
sato 'bhivyanjakah kalo
brahma tat-tritayas tv aham. iti.

yatha-as; uktam-said; prakritih-matter; hi-indeed; asya-of this; upadanam-ingredient; adharah-resting place; purushah-the Supreme Personality of Godhead; parah-supreme; satah-being so; abhivyanjakah-manifesting; kalah-time; brahma-Brahman; tat-tritayah-these three; tv-indeed; aham-I; iti-thus.

This is also confirmed by the Supreme Personality of Godhead Himself in these words (Shrimad-Bhagavatam 11.24.19):

"The material universe may be considered real, having nature as its original ingredient and final state. Lord Maha-Vishnu is the resting place of nature, which becomes manifest by the power of time. Thus nature, the almighty Vishnu, and time are not different from Me, the Supreme Absolute Truth."***

Text 64

tasya ca bhagavato janmady asya yatah ity anenapi murtatvam eva lakshyate. yato murtasyas jagato murti-shakter nidhana-rupa-tadrishananta-para-shaktinam nidhana-rupo 'sav ity akshipyate. tasya parama-karanatvangi-karat.

tasya-of Him; ca-and; bhagavatah-of the Supreme Personality of Godhead; janmady asya yatah ity anena-by Shrimad-Bhagavatam 1.1.1; api-also; murtatvam-having a form; eva-indeed; lakshyate-is seen; yatah-from whom; murtasyah-havign a form; jagatah-of the world; murti-shakteh-of the potency of ther form; nidhana-rupa-resting-place; tadrisha-like this; ananta-limitless; para-transcendental; shaktinam-of potencies; nidhana-rupah-in the form of the resting place; asav-this; iti-thus; akshipyate-is rejected; tasya-of Him; parama-karanatva-supreme cause; angi-karat-because of accepting.

In this way it is seen that the words "janmady asya yatah" from Vedanta-sutra and Shrimad-Bhagavatam hint that the Supreme has a form. the material universe is one of His limbs, and His many other potencies are other limbs. They all rest within Him. Thus He is the original cause of all.

Text 65

na ca tasya murtatve saty anyato janmapatet. anavasthapatter ekasyaivaditvenangi-karat sankhyanam avyaktasyeva sa karanam karanadhipadhipo na casya kashcij janito na cadhipah iti shruti-nishedhat. anadi-siddhaprakrita-svabhavika-murtitvena tasya tat-prasiddhesh ca. tad evam murtatve siddhe sa ca murto vishnu-narayanadi-sakshad-rupakah shri-bhagavan eva nanyah.

na-not; ca-and; tasya-of Him; murtatve-the state of having a form; sati-being so; anyatah-otherwise; janma-birth; apatet-attains; anavastha-another situation; apatteh-of the attainment; ekasya-of one; eva-indeed; aditvena-beginning; angi-karat-because of accepting; sankhyanam-of the sankhya philosophers; avyaktasya-of the unmanifested; iva-like; sa-He; karanam-the cause; karana-of the cause; adhipa-of the ruler; adhipah-the ruler; na-not; ca-and; asya-of Him; kashcit-something; janitah-born; na-not; ca-and; adhipah-the ruler; iti-thus; shruti-the Sruti-sastra; nishedhat-because of contradicting; anadi-without beginning; siddha-perfect; aprakrita-not material; svabhavika-own; murtitvena-with the form; tasya-of Him; tat-prasiddheh-because of the proof of that; ca-and; tat-that; evam-thus; murtatve-havign a form; siddhe-proved; sa-He; ca-and; murtah-form; vishnu-Vishnu; narayana-Narayana; adi-beginning; sakshat-direct; rupakah-form; shri-bhagavan-the Supreme Personality of Godhead; eva-indeed; na-not; anyah-anyone else.

Even though He has a from, the Supreme never takes birth. There must be an original cause of all. The idea that there is an endless series of causes and no original cause cannot be accepted. The Sankhya philosophers claim that the unmanifested material nature is the original cause, but this view cannot be accepted, for the scriptures contradict it. It is contradicted by these words of Shvetashvatara Upanishad (6.9):

"The Supreme Lord is the cause of all causes. He is the master of all masters of the senses. No one is His father. No one is His king."

In this way it is proved that the form of the Lord is not material and has no beginning. The Lord has many forms, such as the form of Lord Vishnu and Lord Narayana. These are the forms of the Lord. They are not other than the Lord.

Text 66

tatha ca dana-dharme

yatah sarvani bhutani
bhavanty adi-yugagame
yasmimsh ca pralayam yanti

punar eva yuga-kshaye

tatha-so; ca-and; dana-dharme-in the Dana-dharma; yatah-from whom; sarvani-all; bhutani-beings; bhavanti-are; adi-yugagame-in the beginning of the first yuga; yasmin-in whom; ca-and; pralayam-annihilation; yanti-go; punah-again; eva-indeed; yuga-kshaye-at the end of the yuga.

This is also described in these words of the Dana-dharma:

"In the beginning of creation all living beings are manifested from the Supreme Lord, and at the time of cosmic devastation, all living beings enter Him again."

Text 67

ity adikam tat-pratipadaka-sahasra-namadau. tatraiva tu yathoktam anirdeshya-vapuh shriman iti.

iti-thus; adikam-beginning; tat-pratipadaka-proving that; sahasra-namadau-in the beginning the thousand names; tatra-there; eva-indeed; tu-indeed; yatha-as; uktam-said; anirdeshya-vapuh-whose form cannot be described; shriman-glorious; iti-thus.

That the Lord has a form is also confirmed in the beginning of the Vishnu-sahasra-nama, where the Lord is called by the names "anirdeshya-vapuh" (He whose form is beyond description) and Shriman" (He who is glorious).

Text 68

evam ca skande

srashöa pata ca samhartā
sa eko harir ishvarah
srashöritvadikam anyesham
daru-yosha-vad ucyate

evam-thus; ca-also; skande-in the Skanda Purana; srashöa-creator; pata-protector; ca-and; samhartā-destroyer; sa-He; ekah-one; harih-Lord Hari; ishvarah-the supreme controller; srashöritvadikam-beginning with being the fcreator; anyesham-of others; daru-yosha-vat-like w ooden statue of a woman; ucyate-is said.

That the Supreme Lord is the creator and controller of the material world is confirmed by these words of Skanda Purana:

"Lord Hari is the only supreme controller. He is only the creator, maintainer, and destroyer of the worlds. Anyone else who may seem to be a creator, maintainer, or destroyer is only a wooden puppet in His hands.

Text 69

eka-desha-kriyavattvan
na tu sarvatmaneritam
shrishöy-adikam samastam tu

vishnor eva param bhavet. iti.

eka-one; desha-place; kriyavattvat-action; na-not; tu-but; sarva-all; atmana-by the Self; iritam-said; shrishöy-adikam-beginning with creation; samastam-everything; tu-but; vishnoh-of Lord Vishnu; eva-indeed; param-supreme; bhavet-is; iti-thus.

"Lord Vishnu does not stay only in one place or perform only one action. He can be everywhere and do everything. He is the creator, maintainer and destroyer of the worlds. He is the Supreme."

Text 70

mahopanishadi ca sa brahmana shrijati sa rudrena vilapayati ity adikam.

mahopanishadi-in the Maha Upanisad; ca-and; sa-He; brahmana-by Brahma; shrijati-creates; sa-and; rudrena-by Siva; vilapayati-destroys; iti-thus; adikam-beginning.

In the Maha Upanishad it is said:

"The Supreme Personality of Godhead employs Brahma to create the world and Shiva to destroy it."

Text 71

ata eva vivritam

nimitta-matram ishasya
vishva-sarga-nirodhayoh
hiranyagarbhah sarvash ca
kalasyarupinas tava. iti.

ata eva-therefore; vivritam-revealed; nimitta-matram-only the intermediate cause; ishasya-of the Supreme Personality of Godhead; vishva-of the universe; sarga-of creation; nirodhayoh-and destruction; hiranyagarbhah-Hiranyagarbha; sarvah-Indra; ca-and; kalasya-of time; arupinah-fgormless; tava-of You; iti-thus.

This is also confirmed by these words addressed to the Supreme Lord (Shrimad-Bhagavatam 10.71.8):

"Actually, You are creating and destroying the entire cosmic manifestation. Lord Brahma and Lord Siva are only the superficially visible causes. Creation and destruction are actually being performed by the invisible time factor, which is Your impersonal representation."*

Text 72

tava yo rupa-rahitah kalah kala-shaktis tasya nimitta-matram iti vyadhikarana eva shashöhi.

tava-of You; yah-who; rupa-rahitah-without a form; kalah-time; kala-shaktih-the potency of time; tasya-of that; nimitta-matram-the intermediate cause; iti-thus; vyadhikarana-explanation; eva-indeed; shashöhi-the

genetive cause.

Here the words "tava kalasyarupino nimittam" mean "Your time-potency, which is formless, is the intermediate cause". Here time is in the genetive case.

Text 73

tatha adyo 'vatarah purushah parasya ity adi.

tatha-so; adyo 'vatarah purushah parasya ity adi-Shrimad-Bhagavatam 2.6.42.

That the Supreme Personality of Godhead is the original cause of time and the material world is also confirmed by these words of Shrimad-Bhagavatam (2.6.42):

"Karanarnavashayi Vishnu is the first incarnation of the Supreme Lord, and He is the master of eternal time, space, cause and effects, mind, the elements, the material ego, the modes of nature, the senses, the universal form of the Lord. Garbhodakashayi Vishnu, and the sum total of all living beings, both moving and non-moving."*

Text 74

yad-amshato 'sya sthiti-janma-nashah ity adi ca.

yad-amshato 'sya sthiti-janma-nashah ity adi-Shrimad-Bhagavatam 6.3.12; ca-also.

This is also confirmed by these words of Shrimad-Bhagavatam (6.3.12):

"Above me and above all other demigods, including Indra and Candra, is the one supreme master and controller. The partial manifestations of His personality are Brahma, Vishnu, and Shiva, who are in charge of the creation, maintenance, and annihilation of this universe. He is like the two threads that form the length and breadth of a woven cloth. The entire world is controlled by Him just as a bull is controlled by a rope in his nose."*

Text 75

tad evam atrapi tatha-vidha-murtir bhagavan evopakrantah. tad evam taöastha-lakshanena param nirdharya tad eva lakshanam brahma-sutre shastra-yonitvat. tat tu samanvayat ity etat sutra-dvayena sthapitam asti.

tat-that; evam-thus; atra-here; api--also; tatha-vidha-murtih-form like that; bhagavan-the Supreme Personality of Godhead; eva-indeed; upakrantah-begun; tat-that; evam-thus; taöastha-lakshanena-characterized by the marginal potency; param-supreme; nirdharya-determining; tat-that; eva-indeed; lakshanam-nature; brahma-sutre-in Vedanta-sutra; shastra-yonitvat-Vedanta-sutra 1.1.3; tat tu samanvayat iti-Vedanta-sutra 1.1.4; etat-that; sutra-dvayena-with two sutras; sthapitam-proved; asti-is.

In this way the form of the Supreme Personality of Godhead is described. The way the individual spirit

souls, or marginal potency, can understand the truth about the Supreme Lord is described in two statements of Vedanta-sutra (1.1.3-4):

"The Supreme Lord is the author of all revealed scriptures, and all revealed scriptures are for knowing the Supreme Lord."*

"That the Supreme Lord is the author of all revealed scriptures is confirmed by the words of the scriptures."

Text 76

tatra purva-sutrasyarthah kuto brahmano jagaj-janmadi-hetutvam. tatraha shastram yonir jnana-karanam yasya tattvat.

tatra-there; purva-sutrasya-of the previous sutra; arthah-the meaning; kutah-where?; brahmanah-of the Supreme; jagaj-janmadi-beginning with the creation of the material universe; hetutvam-the state of being the cause; tatra-there; aha-said; shastram-scripture; yonih-the cause of birth; jnana-of knowledge; karanam-the cause; yasya-of which; tattvat-from the truth.

The first of these sutras is explained in this way: Why is it said that the Supreme is the original cause of the material universe's creation, maintenance, and annihilation? This question is answered by the words "shastra-yonitvat", which mean "because the scriptures are the way to know the truth".

Text 77

yato va imani bhutani ity adi shastra-pramanakatvad iti.

yato va imani bhutani ity adi-Taittiriya Upanishad 3.1.1; shastra-pramanakatvat-because of being the evidence from a scripture; iti-thus.

Scriptural evidence for the truth that the Supreme Lord is the origin of material creation is found in these words of Taittiriya Upanishad (3.1.1):

"The Supreme Absolute Truth is that from which everything is born."*

Text 78

na tra darshanantara-vat tarka-pramanakatvam. tarkapratishtohanat. atyantatindriyatvena pratyakshadi-pramanavishayatvad brahmanash ceti bhavah.

na-not; atra-here; darshanantara-vat-like in another philosophy; tarka-pramanakatvam-the evidence of logic; tarkapratishtohanat-Vedanta-sutra 2.1.11; atyanta-greatly; ati-beyond; indriyatvena-the material senses; pratyaksha-direct perception; adi-beginning; pramana-evidence; vishayatvat-because of being in the range of perception; brahmanah-of the Supreme; cah-also; iti-thus; bhavah-the meaning.

Unlike other philosophies, the philosophy of Vedanta does not accept logic as the best kind of evidence. In

Vedanta-sutra (2.1.11) it is said:

"Transcendental topics cannot be understood by argument or logic."*

The Supreme is beyond the perception of the material senses. Therefore material direct perception and other kinds of material sources of knowledge are not helpful to understand Him. that is the meaning here.

Text 79

vainashikas tv avirodhadhyaye tarkenaiva nirakarishyante. atra tarkapratishöhanam caivam ishvarah karta na bhavati. prayojana-shunyatvan muktatma-vat.

vainashikah-the Buddhists; tv-indeed; avirodhadhyaye-in a chapter that does not contradict; tarkena-by logic; eva-indeed; nirakarishyante-will be refuted; atra-here; tarkapratishöhanam-the non-acceptance of logic; ca-also; evam-thus; ishvarah-the supreme controller; karta-the creator; na-not; bhavati-is; prayojana-need; shunyatvat-because of the absence; muktatma-vat-like a liberated soul.

Still, in other places logic is used to refute the theories of the Buddhists and other atheists and heretics. However, unaided material logic cannot be used to describe the nature of the Supreme Personality of Godhead, the creator of the material world.

Text 80

nanu bhuvanadikam jiva-kartrikam karyatvat ghaöa-vat. vimati-vishayah kalo na loka-shunyah. kalatvat vartamana-kala-vad ity adi. tad evam darshananutgunyeneshvaranumanam tu darshanantara-pratikulya-parahatam iti shastraika-pramanakah para-brahma-bhütah sarveshvarah purushottamah.

nanu-is it not so?; bhuvana-the worlds; adikam-beginning; jiva-the individual spirit souls; kartrikam-the creator; karyatvat-because of being the effect; ghaöa-vat-like a pot; vimati-of fools; vishayah-in the range of perception; kalah-time; na-not; loka-shunyah-devoid of the worlds; kalatvat-because of time; vartamana-present; kala-time; vat-like; iti-thus; adi-beginning; tat-that; evam-thus; darshana-philosophy; anugunya-appropriate; ishvara-of the Supreme Personality of Godhead; anumanam-logic; tu-indeed; darshana-philosophy; antara-another; pratikulya-unfavorableness; parahatam-defeated; iti-thus; shastraika-pramanakah-the scripture is the only evidence; para-brahma-bhütah-the Supreme Personality of Godhead; sarveshvarah-the controller of all; purushottamah-the Supreme Person.

Here someone may protest: "Is it not so that just as an individual soul can create a clay pot, so an individual soul can also create a material universe?"

To this protest is given the following reply: Material time does not exist outside of the material world. Outside of the material world time is manifested as an eternal present. From that spiritual perspective logic proves the truth of the Supreme Personality of Godhead and any theory that there is not Supreme Personality of Godhead is at once refuted by logic. Therefore, for the residents of the material world the only way to understand the Supreme Personality of Godhead is by accepting the revelation of scripture.

Text 81

shastram tu sakaletara-pramana-paridrishöa-samasta-vastu-vijatiya-sarvajnya-satya-sankalpatvadi-mishranavadhikatishayaparimitodara-vicitra-guna-sagaram nikhila-heya-pratyanika-svarupam pratipadayatiti na

pramanantaravasita-vastu-sadharmya-prayukta-dosha-gandhah. ata eva svabhavikananta-nitya-murtrimattvam api tasya sidhyatiti.

shastram-scripture; tu-indeed; sakala-all; itara-other; pramana-evidence; paridrishöa-seen; samasta-all; vastu-things; vijatiya-different; sarvajnya-omniscience; satya-sankalpatva-having all desires at once fulfilled; adi-beginning with; mishra-mixed; anavadhika-limitless; atishaya-great; aparimita-unlimited; udara-generous; vicitra-wonderful; guna-of virtues; sagaram-ocean; nikhila-all; heya-vices; pratyanka-enemies; svarupam-form; pratipadayati-proves; iti-thus; na-not; pramana-evidenmce; antara-another; avasita-concluded; vastu-thing; sadharmya-the same nature; prayukta-engaged; dosha-of a fault; gandhah-the fragrance; ata eva-therefore; svabhavika-own; ananta-limitless; nitya-eternal; murtrimattvam-having a form; api-also; tasya-of Him; sidhyati-proves; iti-thus.

Scripture teaches that the Supreme Personality of Godhead has an ocean of wonderful good qualities. such as all-knowledge, His every wish being at once fulfilled, being free of all limits, and countless other virtues and noble qualities. he also has no faults. He has not even the slightest scent of any fault.

Text 82

athottara-sutrasyarthah brahmanah katham shastra-pramanakatvam. tatraha tat tv iti.

atha-now; uttara-sutrasya-of the latter sutra; arthah-the meaning; brahmanah-of the Supreme; katham-how?; shastra-scripture; pramanakatvam-evidence; tatra-there; aha-said; tattv iti-the words "tat tu".

Now the second sutra (Vedanta-sutra 1.1.4) will be explained. Someone may ask: "Why do you say that the studying the scriptures is the proper way to understand the Supreme?" Vedanta-sutra 1.1.4 is then spoken to answer this question.

Text 83

tu-shabdah prasaktashanka-nivrittty-arthah. tac-chastra-pramanakatvam brahmanah sambhavaty eva. kutah. samanvayat. anvaya-vyatirekabhyam upapadanam samanvayas tasmāt.

tu-shabdah-the word "tu"; prasaktashanka-nivrittty-arthah-for answering the objection; tac-chastra-of the scriptures; pramanakatvam-evidence; brahmanah-of the Supreme; sambhavati-is; eva-indeed; kutah-the reason; samanvayat-because of agreement; anvaya-vyatirekabhyam-directly and indirectly; upapadanam-reason; samanvayah-agreement; tasmāt-from that.

The sutra begins its answer with the word "tu" (but), which is a word appropriate for beginning the answer to an objection. The scriptures describe the Supreme. Someone may ask: "Why do you say that?" The answer is given in the sutra with the word "samanvayat", which means, "because all this scriptures, directly and indirectly, affirm that it is so".

Text 84

tatranvayah satyam jnanam anantam brahma iti. anando brahma iti. ekam evadvitiam brahma iti. tat

satyam sa atma iti. sad eva saumyedam agra asit iti. brahma va idam ekam evagra asit iti. atma va idam eka evagra asit purusha-vidhah iti. purusho ha vai narayanah iti. eko ha vai narayana asit iti. tad aikshata bahu syam prajayayeti iti. tasmad va etasmad atmana akashah sambhutah iti. tat tejo 'shrijata iti. yato va imani bhutani jayante iti. purusho ha vai narayano 'kamayata. atha narayanad ajo 'jayata. yatah prajah sarvani bhutani.

tatra-there; anvayah-the meaning; satyam-truth; jnanam-knowledge; anantam-limitless; brahma-the Supreme; iti-thus; anandah-bliss; brahma-the Supreme; iti-thus; ekam-one; eva-indeed; advitiyam-without a rival; brahma-the Supreme; iti-thus; tat-that; satyam-truth; sa-He; atma-the Supreme Self; iti-thus; sat-the Supreme; eva-indeed; saumya-O gentle one; idam-this; agra-before; asit-was; iti-thus; brahma-the Supreme; vai-indeed; idam-thisd; ekam-one; eva-indeed; agre-before; asit-was; iti-thus; atma-the Supreme; vai-indeed; idam-this; eka-one; eva-indeed; agre-before; asit-was; purusha-vidhah-the Supreme Personality of Godhead; iti-thus; purushah-the Supreme Personality of Godhead; ha-indeed; vai-indeed; narayanah-Narayana; iti-thus; ekah-one; ha-indeed; vai-indeed; narayana-Narayana; asit-was; iti-thus; tat-that; aikshata-glance; bahu-many; syam-I will be; prajayaya-I will father children; iti-thus; iti-thus; tasmad-from Him; va-indeed; etasmad-from Him; atmana-of the Supreme; akashah-the sky; sambhutah-born; iti-thus; tat-that; tejah-power; ashrijata-created; iti-thus; yatah-from whom; va-indeed; imani-these; bhutani-beings; jayante-are born; iti-thus; purushah-the Supreme Personality of Godhead; ha-indeed; vai-indeed; narayanah-Narayana; akamayata-desired; atha-then; narayanat-from Narayana; ajah-Brahma; ajayata-was born; yatah-from whom; prajah-the beings; sarvani-all; bhutani-beings.

Many passages may be quoted from scripture to describe the Supreme Lord and to prove that He created the material world. For example, in the Taittiriya Upanishad (2.11) it is said:

satyam jnanam anantam brahma

"The Supreme is eternal, real, limitless, and full of knowledge."

In the the Taittiriya Upanishad (3.6.1) it is said:

anando brahma

"The Supreme is full of bliss."

In the the Chandogya Upanishad (6.2.1) it is said:

ekam evadvitiyam brahma

"No one can rival the Supreme Lord."

In the the Chandogya Upanishad (6.8.7) it is said:

tat satyam sa atma

"The Supreme Lord is eternal and real."

In the the Chandogya Upanishad (6.2.1) it is said:

sad eva saumyedam agra asit

"O gentle one, before the material world was manifested, the Supreme Lord existed."

In the the Brihad-aranyaka Upanishad (1.4.10) it is said:

brahma va idam ekam evagra asit

"Before the material world was manifested, the Supreme Lord existed."

In the the Brihad-aranyaka Upanishad (6.2.1) it is said:

atma va idam eka evagra asit purusha-vidhah

"Before the material world was manifested, the Supreme Personality of Godhead existed."

In the the Narayana Upanishad (text 1) it is said:

purusho ha vai narayanah

"Lord Narayana is the Supreme Personality of Godhead."

In the the Maha-Narayana Upanishad (1.1) it is said:

eko ha vai narayana asit

"Lord Narayana is the only Supreme Personality of Godhead."

In the the Chandogya Upanishad (6.2.3) it is said:

tad aikshata bahu syam prajayaya

"The Supreme Personality of Godhead thought: Let Me become many. Let Me father many children."

In the the Taittiriya Upanishad (2.1.3) it is said:

tasmad va etasmad atmana akashah sambhutih

"From the Supreme Personality of Godhead the sky was born."

In the the Chandogya Upanishad (6.2.3) it is said:

tat tejo 'shrijata

"The Supreme Personality of Godhead created fire and the other material elements."

In the the Taittiriya Upanishad (2.1.3) it is said:

yato va imani bhutani jayante

"All created beings emanate from the Absolute Truth, the Supreme Personality of Godhead."*

In the the Maha-Narayana Upanishad it is said:

purusho ha vai narayano 'kamayata. atha narayanad ajo 'jayata. yatah prajah sarvani bhutani.

"In the beginning Lord Narayana desired to create the material world. Then from Lord Narayana the demigod Brahma was born, and from Brahma all the living entities were manifested."

Text 85

narayanah param brahma
tattvam narayanah param
ritam satyam param brahma
purusham krishna-pingalam. ity adishu ca.

narayanah-Narayana; param brahma-the Supreme Personality of Godhead; tattvam-the truth; narayanah-Narayana; param-the supreme; ritam-object of worship; satyam-eternal; param brahma purusham-the Supreme Personality of Godhead; krishna-pingalam-dark; iti-thus; adishu-beginning; ca-also.

In the the Maha-Narayana Upanishad it is said:

"Narayana is the Supreme Brahman. Narayana is the supreme truth. Narayana is the supreme truth, the supreme object of worship, and the Supreme Brahman. His transcendental form is dark and splendid."

Text 86

atha vyatirekah katham asatah saj jayeta iti. ko hy evanyat kah pranyad yad esha akasha anando na syat iti. eko ha vai narayana asin na brahma na ca shankarah ity adishu.

atha-now; vyatirekah-indirect; katham-how?; asatah-from the unreal; saj-reality; jayeta-is born; iti-thus; kah-who?; hi-indeed; eva-indeed; anyat-from another; kah-who; pranyat-from life; yat-what; esha-this; akasha-sky; anandah-bliss; na-not; syat-is; iti-thus; ekah-one; ha-indeed; vai-indeed; narayana-Narayana; asin-was; na-not; brahma-Brahma; na-not; ca-and; shankarah-Shiva; iti-thus; adishu-beginning.

The Lord is indirectly described in these words of Chandogya Upanishad (6.2.2):

katham asatah saj jayeta

"How is it possible that the real world was born from something that is not real?

In the Taittiriya Upanishad (2.7.1) it is said:

ko hy evanyat kah pranyad yad esha akasha anando na syat

"Who could breathe or remain alive if the blissful Supreme Lord did not reside in his heart?"

In the the Maha-Narayana Upanishad (1.1) it is said:

eko ha vai narayana asin na brahma na ca shankarah

"In the beginning there was only Lord Narayana. there was no Brahma and no Shiva."

Text 87

anyesham ca vakyanam samanvayas tatraiva vakshyate. anandamayo 'bhyasat ity adina.

anyesham-of other; ca-and; vakyanam-statements; samanvayah-accumulation; tatra-there; eva-indeed; vakshyate-will be said; anandamayah-blissful; abhyasat-from practice; iti-thus; adina-beginning.

Many other passages from scripture may be quoted to describe the Supreme Personality of Godhead. For example, in Vedanta-sutra (1.1.12) it is said:

"The Supreme Personality of Godhead is by nature full of joy."*

Text 88

sa caivam paramananda-rupatvenaiva samanvito bhavati tad-upalabdhyai parama-purusharthatva-siddher na prayojana-shunyatvam api.

sa-He; ca-also; evam-thus; paramananda-rupatvena-with a form of transcendental bliss; eva-indeed; samanvitah-with; bhavati-is; iti-thus; tad-upalabdhyai-understanding that; eva-indeed; parama-purusha-of the Supreme Personality of Godhead; arthatva-siddheh-of the perfection of meaning; na-not; prayojana-need; shunyatvam-being without; api-also.

One who thus understands that the Supreme Personality of Godhead has a form of transcendental bliss attains the supreme goal of life. Nothing remains unattained by such a person.

Text 89

tad evam sutra-dvayathe sthite tad etad vyacashöe anvayad itarataś cartheshu iti. artheshu nana-vidheshv api veda-vakyartheshu satsu anvayad anvaya-mukhena yato yasmad ekasmat asya janmadi pratyate. athetarato vyatireka-mukhena ca yasmad evasya tat pratyata ity arthah. ata eva tasya shruty-anvaya-vyatireka-darshitena parama-sukha-rupatvena parama-purusharthatvam ca dhvanitam.

tat-that; evam-thus; sutra-dvaya-of the two sutras; arthe-the meaning; sthite-situated; tat-this; etad-that; vyacashöe-said; anvayat-anvayat; itarataś-itarataś; cartheshu-carthesu; iti-thus; artheshu-in the meanings; nana-vidheshv-various kinds; api-also; veda-vakyartheshu-in the meaning of the words of the Vedas; satsu-being so; anvayat-directly; anvaya-mukhena-directly; yatah-from whom; yasmad-from whom; ekasmat-from one; asya-of Him; janmadi-beginning with birth; pratyate-is known; atha-then; itarataś-indirectly; vyatireka-mukhena-indirectly; ca-and; yasmad-from whom; eva-indeed; asya-of this; tat-this; pratyate-is known; iti-thus; arthah-the meaning; ata eva-thus; tasya-of Him; shruty-anvaya-vyatireka-trhe direct and indirect meaning of the scriptures; darshitenashhown; parama-sukha-rupatvena-with the form of transcendental happiness; parama-purusharthatvam-the supreme goal of life; ca-also; dhvanitam-said.

These two sutras (Vedanta-sutra 1.1.3-4) are explained by the words "anvayad itarataś cartheshu" in Shrimad-Bhagavatam 1.1.1. Here "artheshu" means "the various statements of the Vedic scriptures", "anvayat" means "with the direct descriptions of He who is the cause of the creation, maintenance, and annihilation of the material world", "itarataś" means "with the indirect descriptions of Him". In this way, by understanding the direct and indirect statements of the Vedas, one easily attains the supreme goal of life.

Text 90

eko ha vai narayana asit ity adi shastra-pramanatvena prak sthapita-rupatvam ceti.

ekah-one; ha-indeed; vai-indeed; narayana-Narayana; asit-was; iti-thus; adi-beginning; shastra-pramanatvena-by the evidence of scripture; prak-before; sthapita-established; rupatvam-having the form; ca-also; iti-thus.

The Maha-Narayana Upanishad's (1.1) statement "eko ha vai narayana asit" (Before the material world was created, only Lord Narayana existed) is scriptural proof that the form of Lord Narayana existed before the material world was created.

Text 91

atha ikshater nashabdam iti vyacashöe abhijna iti.

atha-now; ikshateh-because of being seen; na-not; ashabdam-indescribable; iti-thus; vyacashöe-said; abhijna-abhijna; iti-thus.

The next sutra is (Vedanta-sutra 1.1.5) is:

ikshater nashabdam

"Because it is said that the Supreme glanced on the material nature, it is not said by the scriptures that pradhana (the unmanifested state of matter) is the cause of the material world."

This sutra is explained by the word "abhijnah" in Shrimad-Bhagavatam 1.1.1.

Text 92

atra sutrarthah idam amnayate chandogye sad eva saumyedam agra asid ekam evadvitiam brahma iti. tad aikshata bahu syam iti. tat tejo 'shrijata ity adi.

atra-here; sutrarthah-the meaning of the sutra; idam-this; amnayate-in the scriptures; chandogye-in the Chandogya Upanishad; sat-the Supreme; eva-indeed; saumya-O gentle one; idam-this; agre-before; asit-was; ekam-one; eva-indeed; advitiam-without a rival; brahma-the Supreme; iti-thus; tat-that; aikshata-saw; bahu-many; syam-I will be; iti-thus; tat-that; tejah-power; ashrijata-created; iti-thus; adi-beginning.

This sutra is also explained by many passages in the scriptures. In the Chandogya Upanishad (6.2.1) it is said:

sad eva saumyedam agra asid ekam evadvitiam brahma

"O gentle one, in the beginning only the Supreme existed. There was none but Him."

In the Upanishads it is also said:

tad aikshata bahu syam

"The Supreme thought" Let Me become many."

In the Upanishads it is again said:

tat tejo 'shrijata ity adi.

"The Supreme created the element fire and the other material elements."

Text 93

atra paroktam pradhanam api jagat-karanatvenayati. tac ca nety aha ikshater iti. yasmin shabda eva pramanam na bhavati. tad ashabdam anumanyam pradhanam ity arthah. na tad iha pratipadyam.

atra-here; para-Supreme; uktam-said; pradhanam-pradhana; api-also; jagat-karanatvena-as the cause of the material universe; ayati-attains; tac-that; ca-and; na-not; iti-thus; aha-said; ikshateh-iksateh; iti-thus; yasmin-in whom; shabda-sound; eva-indeed; pramanam-evidence; na-not; bhavati-is; tat-that; ashabdam-not sound; anumanyam-evidence; pradhanam-pradhana; iti-thus; arthah-the meaning; na-not; tat-that; iha-here; pratipadyam-to be proved.

Here someone may protest: "Is it not said that the pradhana (unmanifested material nature) is the creator of the material world?" To this protest the words of Vedanta-sutra 1.1.5 say: "No. That is not true. The Vedic scriptures do not say that the pradhana is the ultimate cause of the material world."

Text 94

kuto 'shabdatvam tasyety ashankyaha ikshateh.

kutah-from what?; ashabdatvam-the state of not being described in scripture; tasya-of that; iti-thus; ashankyaha-fearing; ikshateh-Vedanta-sutra 1.1.5.

Fearing that someone might say "Where do the scriptures say that pradhana is not the creator of the material world?", Vedanta-sutra (1.1.5) says: "ikshateh" (Because it is said that the Supreme glanced on the material energy).

Text 95

sac-shabda-vacya-sambandhi-vyapara-visheshabhidhayina ikshater dhato shravanat. tad aikshata itikshanam acetane pradhane na sambhavet. anyatra ceksha-purtikaiva shrishöh. sa aikshata lokan nu shrija iti. sa iman lokan ashrijata ity adau.

sat-shabda-the word "sat"; vacya-to be said; sambandhi-in relation to; vyapara-action; vishesha-specific; abhidhayina-naming; ikshateh-of ikshateh; dhatoh-of the root; shravanat-from hearing; tat-that; aikshata-saw; itikshanam-seeing; ca-and; acetane-inanimate; pradhane-pradhasna; na-not; sambhavet-may be; anyatra-in another place; ceksha-purtika-the eyes; eva-indeed; shrishöh-creation; sa-He; aikshata-glanced; lokan-the

worlds; nu-indeed; shrija-created; iti-thus; sa-He; iman-the; lokan-worlds; ashrijata-created; iti-thus; adau-beginning.

The word "ikshateh" here describes the activity of seeing performed by the Supreme. When the Upanishads say the creator of the world glanced (tad aikshata) on the material energy, these words cannot describe the inanimate unconscious pradhana, which does not have the power to see anything. That the creator of the material has the power to see is confirmed in these words of Aitareya Upanishad (1.1.1):

sa aikshata lokan nu shrija

"With a glance He created the material worlds."

In Aitareya Upanishad (1.1.2) it is also said:

sa iman lokan ashrijata

"By glancing He created the material world."

Text 96

ikshanam catra tad-ashesha-shrijya-vicaratmakatvat sarvajnatvam eva krodi-karoti. tad etad aha abhijna iti.

ikshanam-seeing; ca-and; atra-here; tad-ashesha-all that; shrijya-creation; vicara-consideration; atmakatvat-because of the nature; sarvajnatvam-moniscience; eva-indeed; krodi-karoti-accepts; tat-this; etad-that; aha-said; abhijna-abhijna; iti-thus.

Because He created everything with a glance, and because He thus sees everything that was created, the Supreme is all-knowing. This is described in Shrimad-Bhagavatam 1.1.1 by the word "abhijna".

Text 97

nanu tadaniam ekam advitiyam ity uktes tasyekshana-sadhanam na sambhavati. tatraha svarad iti.

nanu-is it not so?; tadaniam-then; ekam-one; advitiyam-without a second; iti-thus; ukteh-from the statement; tasya-of Him; ikshana-seeing; sadhanam-action; na-not; sambhavati-is possible; tatra-there; aha-said; svarad-independent; iti-thus.

Here someone may protest: "The scriptures say that the Lord is 'ekam evadvitiyam' (one without a second). This must mean that, because He is everything, the Lord cannot be so limited as to have the power to see, and because He cannot see anything, He cannot possibly be all-knowing."

By speaking the word "sva-raö" (He is independent), Shrimad-Bhagavatam 1.1.1 refutes this objection.

Text 98

svarupenaiva tatha tatha rajata iti na tasya karyam karanam ca vidyate ity adau. svabhaviki jnana-bala-kriya ca ity adi shruteh.

svarupena-in His own form; eva-indeed; tatha tatha-so; rajate-is manifested; iti-thus; na-not; tasya-of Him; karyam-duty; karanam-cause; ca-and; vidyate-is; iti-thus; adau-beginning; svabhaviki-own nature; jnana-bala-kriya-knowledge, power, and action; ca-and; iti-thus; adi-beginning; shruteh-from the Sruti-sastra.

This means that the Supreme can do anything He wishes. In the Shvetashvatara Upanishad (6.8) it is said:

"He does not possess bodily form like that of an ordinary living entity. There is no difference between His body and His soul. He is absolute. All His senses are transcendental. Any one of His senses can perform the action of any other sense. Therefore, no one is greater than Him or equal to Him. His potencies are multifarious, and thus His deeds are automatically performed as a natural sequence."*

Text 99

etenekshana-van-murtimattvam api tasya svabhavikam ity ayatam. nihshvasitasyapy agre darshayishyamanatvat. tac ca yathoktam eveti ca.

etena-by this; ikshana-sight; vat-possessing; murtimattvam-having a form; api-also; tasya-of Him; svabhavikam-natural; iti-thus; ayatam-attained; nihshvasitasya-of the breath; api-also; agre-in the beginning; darshayishyamanatvat-to be seen; tac-that; ca-and; yatha-as; uktam-said; eva-indeed; iti-thus; ca-also.

In this way it is seen that the Supreme Lord has a form and that form has the power to see. The Lord also has the power to breathe, as will be shown later (text 102) in this book.

Text 100

atha shastra-yonitvat ity asyarthantaram vyacashöe tena iti.

atha-now; shastra-yonitvat iti-Vedanta-sutra 1.1.3; asya-of this; artha-meaning; antaram-another; vyacashöe-says; tene-the word "tene"; iti-thus.

Another interpretation of Vedanta-sutra 1.1.3 is given in Shrimad-Bhagavatam 1.1.1's word "tene" (He imparted).

Text 101

tac carthantaram yatha katham tasya jagaj-janmadi-kartritvam. katham va nanya-tantroktasya pradhanasya na canyasyeti. tatraha shastrasya veda-lakshanasya yonih karanam.

tac-that; ca-also; artha-meaning; antaram-another; yatha-as; katham-how?; tasya-of Him; jagaj-janmadi-kartritvam-the creator of the material universe; katham-how?; va-or; na-not; anya-tantroktasya-said in other scriptures; pradhanasya-of pradhana; na-not; ca-and; anyasya-of another; iti-thus; tatra-there; aha-said; shastrasya-of scripture; veda-lakshanasya-characterized by the Vedas; yonih-yoni; karanam-cause.

Now this second interpretation will be discussed. Here someone may protest: "How is it possible that the

Supreme is the creator, maintainer, and destroyer of the material universes? Do the scriptures not say that the pradhana (unmanifested material energy) is the creator of the material worlds?"

To this protest the following answer is given: The Vedas affirm that the Supreme is the creator (yoni) of the material worlds.

Text 102

tad-rupatvat. evam va are 'sya mahato bhutasya nishvasitam etad yad rg-vedo yad yajur-vedah sama-vedo 'tharvangirasa itihasa-puranam vidya upanishadah shloka sutrany apy asutrani vyakhyanani iti shruteh.

tad-rupatvat-from that nature; evam-thus; va-indeed; are-Oh; asya-of Him; mahatah-the Supreme; bhutasya-manifested; nishvasitam-breathed; etat-thus; yat-which; rg-vedah-the Rg Veda; yat-which; yajur-vedah-the Yajur Veda; sama-vedah-the Sama Veda; atharvangirasa-the Stharva Veda; itihasa-puranam-the Itihasas and Puranas; vidya-knowledge; upanishadah-the Upanisads; shloka-the verses; sutrany-the sutras; api-also; asutrani-not sutras; vyakhyanani-explanations; iti-thus; shruteh-from Sruti-sastra.

That the Supreme Lord has the power to breathe is confirmed by these words of Brihad-aranyaka Upanishad (2.4.10):

"From the breath of the Supreme Being came the Rig Veda, Yajur Veda, Sama Veda, Atharva Veda, Itihasas, Puranas, Upanishads, verses, sutras, prose explanations, and Vedic commentaries."

Text 103

shastram hi sarva-pramanagocara-vivdhananta-jnana-mayam. tasya ca karanam brahmaiva shruyata iti. tad evam mukhyam shastra-jnam tadrisham sarvajnatvam vina ca sarva-shrishöy-adikam anyasya nopapadyata iti prokta-lakshanam brahmaiva jagat-karanam. na pradhanam. na ca jivantaram iti.

shastram-scripture; hi-indeed; sarva-all; pramana-evidence; agocara-not in the range of perception; vividha-various; ananta-limitless; jnana-knowledge; mayam-consisting of; tasya-of it; ca-and; karanam-the origin; brahma-the Supreme; eva-indeed; shruyata-is said in the Sruti; iti-thus; tat-that; evam-indeed; mukhyam-primary; shastra-of scripture; jnam-the knower; tadrisham-like that; sarvajnatvam-being all-knowing; vina-without; ca-and; sarva-all; shrishöi-creation; adikam-beginning with; anyasya-of another; na-not; upapadyate-is established; iti-thus; prokta-described; lakshanam-nature; brahma-the Supreme; eva-indeed; jagat-karanam-the cause of the material universe; na-not; pradhanam-pradhana; na-not; ca-and; jivantaram-another soul; iti-thus.

Scripture brings knowledge of a limitless variety of things, including many things that cannot be known in any other way. The scriptures themselves declare that the Supreme Himself is their original author. Therefore the Supreme is all-knowing. Also, if He were not all-knowing, it would not be possible for Him to create, maintain, and annihilate the material universes. In this way it is proved that the Supreme is the original creator of the material world. Neither pradhana nor any individual soul is the creator.

Text 104

tad eva vivrityaha tene brahma hrida ya adi-kavaye iti brahma vedam adi-kavaye brahmane brahmanam

prati hridantahkarana-dvaraiva. na tu vag-dvara. tene avirbhavitavan.

tat-this; eva-indeed; vivritya-revealing; aha-said; tene brahma hrida ya adi-kavaye-tene brahma hrda ya adi-kavaye; iti-thus; brahma-brahma; vedam-the Vedas; adi-kavaye-adi-kavaye; brahmane-the demigod Brahma; brahmanam-Brahma; prati-to; hrida-hrda; antahkarana-the heart; dvara-by; eva-indeed; na-not; tu-but; vag-dvara-by words; tene-tene; avirbhavitavan-manifested.

That the Supreme is the original author of the Vedic scriptures is also described in Shrimad-Bhagavatam 1.1.1 in the words "tene brahma hrida ya adi-kavaye" (It is He only who first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being). Here the word "brahma" means "the Vedic scriptures", "adi-kavaye" means "to the demigod Brahma", "hrida" means "not by words, but through the heart", and "tene" means "manifested".

Text 105

atra brihad-vacakena brahma-padena sarva-jnanamayatvam tasya jnapitam. hridety anenantyamitvam sarva-shaktimayatvam ca jnapitam. adi-kavaya ity anena tasyapi shiksha-nidanatvac chastra-yonitvam ceti.

atra-here; brihad-vacakena-by the meaning "great"; brahma-padena-by the word "brahma"; sarva-jnanamayatvam-consisting of all knowledge; tasya-of that; jnapitam-is informed; hrida-hrda; iti-thus; anena-by this; antaryamitvam-the nature of the Supersoul; sarva-shaktimayatvam-the nature of having all potencies; ca-and; jnapitam-taught; adi-kavaya-adi-kavaye; iti-thus; anena-by this; tasya-of this; api-also; shiksha-instruction; nidanatvat-because of giving; shastra-of scripture; yonitvam-the nature of being the author; ca-and; iti-thus.

The word "brahma" is derived from the word "brihat" (great). In this way it is said that the scriptures (brahma) are the "great knowledge" or the "knowledge of everything". The word "hrida" here teaches us that the Supreme Lord is the Supersoul in everyone's heart and the master of all potencies. Because He is the original teacher of all knowledge, the Supreme Lord is thus the original author of the Vedas, as Vedanta-sutra 1.1.3 (shastra-yonitvat) explains.

Text 106

shrutish catra

yo brahmanam vidadhati purvam
yo vai vedamsh ca prahinoti tasmai
tam ha devam atma-buddhi-prakasham
mumukshur vai sharanam aham prapadye. iti.

shrutih-the Sruti; ca-and; atra-here; yah-wgo; brahmanam-Brahma; vidadhati-gave; purvam-formerly; yah-who; vai-certainly; vedamsh-the Vedas; ca-also; prahinoti-gave; tasmai-to him; tam-to Him; ha-certainly; devam-the Supreme Personality of Godhead; atma-buddhi-prakasham-the original source of all enlightenment; mumukshuh-desiring liberation; vai-certainly; sharanam aham prapadye-let me surrender; iti-thus.

This is also described in the following words of Shvetashvatara Upanishad (6.18):

"Because I desire liberation, let me surrender unto the Supreme Personality of Godhead, who first enlightened Lord Brahma in Vedic knowledge through Lord Brahma's heart. The Lord is the original source of all enlightenment and spiritual advancement."*

Text 107

mukta-jiva api tat-karanam nety aha muhyantiti. yatra brahmani vedakhye surayah sheshadayo 'pi. anena ca shayana-lila-vyanjita-nishvasitamaya-vedo brahmadi-vidhanacanash ca yah padmanabhas tad-adi-murtikah shri-bhagavan evabhihitah.

mukta-jiva-the liberated souls; api-even; tat-karanam-the original source of that; na-not; iti-thus; aha-said; muhyanti-muhyanti; iti-thus; yatra-where; brahmani-in the Brahma; vedakhye-called the Vedas; surayah-the demigods; sheshadayah-headed by Lord Shesha; api-even; anena-by that; ca-and; shayana-of sleep; lila-pastimes; vyanjita-manifested; nishvasitamaya-consisting of the breath; vedah-the Veda; brahmadi-headed by Brahma; vidhanacanah-giving; ca-and; yah-who; padmanabhah-the lotus-navel Lord; tad-adi-murtikah-with forms that begin with that; shri-bhagavan-the Supreme Personality of Godhead; eva-indeed; abhihitah-named.

The liberated individual souls are certainly not the original authors of the Vedic scriptures. This is confirmed by the word "muhyanti" (even the great sages and demigods are placed into illusion) in Shrimad-Bhagavatam 1.1.1. This means that even the great demigods, such as Lord Shesha, are not the authors of the Vedas. The Vedas were manifested from the breathing of Lord Garbhodakashayi Vishnu, who is one of the many forms of the Supreme Personality of Godhead, as He enjoyed pastimes of sleep. At that time the Vedas were revealed to the demigod Brahma.

Text 108

vivritam caitat pracodita yena pura sarasvati ity adina.

vivritam-manifested ca-and; etat-that; pracodita yena pura sarasvati ity adina-Shrimad-Bhagavatam 2.4.22.

That the Supreme Lord taught the Vedas to the demigod Brahma is confirmed by the following words of Shrimad-Bhagavatam (2.4.22):

"May the Lord, who in the beginning of the creation amplified the potent knowledge of Brahma from within his heart and inspired him with full knowledge of creation and of His own Self, and who appeared to be generated from the mouth of Brahma, be pleased with me."*

Text 109

atha tat tu samanvayat ity asyarthantaram. yatha shastra-yonitve hetush ca drishyate ity aha tat tv iti. samanvayo 'tra samyak sarvato-mukho 'nvayo vyutpattir vedartha-pariñjanam yasmat tat tu shastra-yoni-nidanatvam nishciyata iti jive samyak jñanam eva nasti. pradhanatva-cetanam eveti bhavah.

atha-now; tat tu samanvayat ity asya-of Vedanta-sutra 1.1.4; arthantaram-an alternate explanation; yatha-as; shastra-yonitve-the author of the scriptures; hetuh-the cause; ca-and; drishyate-is seen; iti-thus; aha-said; tat tv iti-the words "tat tu"; samanvayah-samanvayah; atra-here; samyak-everywhere; sarvato-mukhah-in all directions; anvayah-meaning; vyutpattih-manifestation; veda-of the Vedas; artha-the truth; pariñjanam-knowledge; yasmat-from whom; tat-that; tu-but; shastra-yoni-nidanatvam-the nature of teaching the Vedas;

nishciyate-is ascertained; iti-thus; jive-to the individual soul; samyak-complete; jnanam-knowledge; eva-indeed; na-not; asti-is; pradhanatva-cetanam-consciousness; eva-indeed; iti-thus; bhavah-the meaning.

Now an alternate interpretation of Vedanta-sutra 1.1.4 (tat tu samanvayat) will be discussed. After it is seen that the Supreme is the original author of the Vedic scriptures (shastra-yonitvat), the next sutra, beginning with the words "tat tu", is spoken. In the word "samanvayat", the prefix "sam" means "all" and "anvayat" means "the truths described in the Vedas". In this way it is concluded that the Supreme must be the author of the Vedas, for only He has all-knowledge. Because the individual soul does not have all knowledge, he cannot be the Vedas' author.

Text 110

sa vetti vishvam na hi tasya vetta iti shruteh.

sa vetti vishvam na hi tasya vetta iti shruteh-Shvetashvatara Upanishad 3.19.

That the Supreme Lord has all knowledge and the individual spirit soul does not is confirmed by these words of Shvetashvatara Upanishad (3.19):

"The Supreme Lord knows everything, but no one knows Him."*

Text 111

tad etad asya tadiya-samyag-jnanam vyatireka-mukhena bodhayitum jivanam sarvesham api tadiya-samyag-jnanabhavam aha muhyantiti. surayah sheshadayo 'pi yad yatra shabda-brahmani muhyanti.

tat-this; etad-that; asya-of Him; tadiya-samyag-jnanam-all knowledge; vyatireka-mukhena-indirectly explained; bodhayitum-to explain; jivanam-of the individual souls; sarvesham-of all; api-also; tadiya-samyag-jnanabhavam-the absence of all knowledge about Him; aha-said; muhyanti-muhyanti; iti-thus; surayah-the demigods; sheshadayah-headed by Shesha; api-even; yat-what; yatra-where; shabda-brahmani-in the words of the Vedas; muhyanti-are bewildered.

In Shrimad-Bhagavatam 1.1.1 the word "muhyanti" (By Him even the great sages and demigods are placed into illusion) indirectly affirms that the Supreme Lord has all knowledge and no individual soul has all knowledge like the Lord. The words "surayo muhyanti" mean "even the demigods like Lord Shesha are bewildered to understand the true meaning of the Vedas".

Text 112

tad etad vivritam svayam-bhagavata

kim vidhatte kim acashöe

kim anudya vikल्पayet

ity asya hridayam loke

nanyo mad veda kashcana. iti.

tat-this; etat-that; vivritam-revealed; svayam-bhagavata-by the Supreme Personality of Godhead Himself; kim-what?; vidhatte-direct; kim-what?; acashöe-declare; kim-what?; anudya-taking as the object; vikalpayet-may conjecture; iti-thus; asya-of the Vedic literature; hridayam-intention; loke-in this world; na-not; anyat-other; mat-than Me; veda-knows; kashcana-anyone; iti-thus.

The Supreme Lord Himself affirms (Shrimad-Bhagavatam 11.21.42):

"What is the direction of all Vedic literatures? On whom do they set focus? Who is the purpose of all speculation? Outside of Me no one knows these things."*

Text 113

anena ca sakshad-bhagavan evabhihitah. atha ikshater nashabdam ity asyarthantaram abhijna ity atraiva vyanjitam asti.

anena-by this; ca-also; sakshad-bhagavan-the Supreme Personality of Godhead; eva-indeed; abhihitah-declared; atha-now; ikshater nashabdam ity asya-of Vedanta-sutra 1.1.5; arthantaram-another meaning; abhijna-abhijna; iti-thus; atra-here; eva-indeed; vyanjitam-manifested; asti-is.

In this way the Supreme Lord is described. Now an alternate interpretation of Vedanta-sutra 1.1.5 (ikshater nashabdam) will be discussed.

Text 114

atra sutrarthah. nanu ashabdam asparsham arupam avyayam ity adi shruteh katham tasya shabda-yonitvam. tatraha prakritam brahma shabda-hinam na bhavati. kutah ikshateh tad aikshata bahu syam prajayeya ity atra bahu syam iti shabdatmakeksha-dhatoh shravanat.

atra-here; sutrarthah-the meaning of the sutra; nanu-is it not so?; ashabdam-not heard; asparsham-not touched; arupam-without a form; avyayam-eternal; iti-thus; adi shruteh-Katha Upanisad 1.3.15; katham-how?; tasya-of Him; shabda-yonitvam-the author of the Vedas; tatra-there; aha--said; prakritam-natural; brahma-the Supreme; shabda-hinam-without sound; na-not; bhavati-is; kutah-why?; ikshateh-from a glance; tat-that; aikshata-saw; bahu-many; syam-I will become; prajayeya-I will give birth to children; iti-thus; atra-here; bahu-many; syam-I will become; iti-thus; shabda-sound; atmaka-nature; iksha-dhatoh-from the root iksha; shravanat-from the Sruti-sastra.

Here someone may protest: In Kaöha Upanishad (1.3.15) it is said:

"The Supreme is aloof from all sound and touch. He has no form. He is eternal and unchanging."

If this is so, how can the Supreme be the author of the Vedas?

To this protest the following reply is given: It is not true that the Supreme is aloof from all sound and other objects of sense perception. For example, in the Chandogya Upanishad (6.2.3) it is said:

"Then the Supreme glanced at the material energy. He thought: Let Me become many. I will father many children."

Here it is said that the Supreme can see, so it is not unreasonable to assume that He can also hear. Therefore He is not aloof from sound and other objects of sense perception.

Text 115

tad etad aha abhijnah. bahu syam ity adi-shabdatmaka-vicara-vidagdhah. sa ca shabdadi-shakti-samudayas tasya na prakritah. prakriti-kshobhat purvatrapi sad-bhavat. tat-svarupa-bhuta evety aha svarad iti. atra purvavat tadrisham sadharmatvam murtimattvam api siddham.

tat-this; etad-that; aha-said; abhijnah-abhijna; bahu-many; syam-I will become; iti-thus; adi-beginning; shabda-sound; atmaka-nature; vicara-consideration; vidagdhah-expert; sa-that; ca-and; shabdadi-shakti-samudayah-the potencies that begin with sound; tasya-of Him; na-not; prakritah-material; prakriti-kshobhat-from the agitation of matter; purvatra-previously; api-also; sad-bhavat-from spiritual nature; tat-svarupa-from His own form; bhuta-manifested; eva-indeed; iti-thus; aha-said; svarad-svarat; iti-thus; atra-here; purvavat-as before; tadrisham-like that; sadharmatvam-having a like nature; murtimattvam-having a form; api-also; siddham-proved.

This is explained by the word "abhijnah" (he is conscious of all manifestations) in Shrimad-Bhagavatam 1.1.1. Therefore, as Chandogya Upanishad (6.2.3) explains, the Supreme Lord is conscious of all sounds and all other sense objects. Still, these powers of the Lord are not at all material, for the Lord is perfectly spiritual in nature. He existed before the material world was even manifested. The nature of the Lord is then explained in the word "svaraö" (He is independent) in Shrimad-Bhagavatam 1.1.1. In this way, as has already been explained in this book, it is proved that the Supreme Lord has a form. That is His nature.

Text 116

yathahuh sutra-karah antas tad-dharmopadeshat iti.

yatha-as; ahuh-said; sutra-karah-the author of Vedanta-sutra; antah-within; tat-of Him; dharmathe nature; upadeshat-because of the teaching; iti-thus.

This is also affirmed by the author of Vedanta-sutra in these words (Vedanta-sutra 1.1.20):

antas tad-dharmopadeshat

"The person within the sun and the eye is the Supreme Personality of Godhead, because the Vedic literatures explain that His nature fits the description of the Lord."

Text 117

ato 'shabdatvadikam prakrita-shabda-hinatvadikam eveti jneyam. atrottara-mimamsadhyaya-catushöayasyapy artho darshitah. tatra anvayad itaratash ca iti samanvayadhyayasya muhyanti yat surayah ity a virodhadhyayasya dhimahi iti sadhanadhyayasya satyam param iti phaladhyayasyeti. tatha gayatry-artho 'pi spashöah. tatra janmady asya yatah iti pranavarthah. shrishöy-adi-shaktimattva-vacitvat.

atah-then; ashabdatvadikam-beginning with sound; prakrita-shabda-hinatvadikam-without being material sound; eva-indeed; iti-thus; jneyam-to be understood; atra-here; uttara-mimamsadhyaya-catushöayasya-of

the fourth chapter of Vedanta-sutra; api-also; arthah-meaning; darshitah-revealed; tatra-there; anvayat-directly; itaratah-indirectly; ca-also; iti-thus; samanvaya-all; adhyayasya-of the chapter; muhyanti-are bewildered; yat-what; surayah-the demigods; iti-thus; avirodhadhyayasya-not contradicting; dhimahi-I meditate; iti-thus; sadhana-of sadhana; adhyayasya-of the chaoter; satyam-truth; param-supreme; iti-thus; phala-result; adhyayasya-of the chapter; iti-thus; tatha-so; gayatry-arthah-the meaning fo gayatri; api-also; spashöah-clearly; tatra-there; janmady asya yatah iti-janmady asya yatah; pranava-of the sacred syllable Om; arthah-the meaning; shrishöy-adi-beginning with creation; shaktimattva-the nature of having the potency; vacitvat-because of the statement.

Therefore when the scriptures say the Supreme is aloof from sound and other sense objects, it means that His sense powers are not material. In this way the first four sutras of Vedanta are explained by the first verse of Shrimad-Bhagavatam. Vedanta-sutra 1.1.4 is explained by the words "anvayat itaratas ca". The avirodha portion of Vedanta-sutra is explained by the words "muhyanti yat surayah" in the first verse of Shrimad-Bhagavatam. The sadhana portion of Vedanta-sutra is explained by the word "dhimahi" in Shrimad-Bhagavatam 1.1.1. The phala portion of Vedanta-sutra is explained by the words "satyam param" in Shrimad-Bhagavatam 1.1.1. The first verse of Shrimad-Bhagavatam also explains the meaning of the Gayatri-mantra. The syllable Om in the Gayatri-mantra is explained by the words "janmady asya yatah" in Shrimad-Bhagavatam 1.1.1, for Om describes the Lord's power to create, maintain, and annihilate the material universes.

Text 118

tad evam evagni-purane gayatri-vyakhyane proktam taj-jyotir bhagavan vishnur jagaj-janmadi-karanam iti.

tat-that; evam-thus; eva-certainly; agni-purane-in the Agni Purana; gayatri-vyakhyane-in the explanation of the Gaqyatri-mantra; proktam-said; taj-jyotih-His effulgence; bhagavan-the Supreme Personality of Godhead; vishnuh-Lord Vishnu; jagaj-janmadi-karanam-the cause of matwerial creation, maintenance, and annihilation; iti-thus.

This is explained in the Agni Purana's description of the Gayatri-mantra:

"Lord Vishnu is the Supreme Personality of Godhead. From Him comes the Brahmajyoti effulgence. He is the creator, maintainer, and destroyer of the material worlds."

Text 119

yatra tri-sargo 'mrisha iti vyahriti-trayarthah. ubhayatrapi loka-trayasya tad-ananyatvena vivakshitatvat.

yatra tri-sargo 'mrisha iti-"yatra tri-sargo 'mrisha"; vyahriti-traya-of the three words "bhur bhuvah svah"; arthah-the meaning; ubhayatra-in both places; api-also; loka-trayasya-of the three worlds; tad-ananyatvena-by not being different from that; vivakshitatvat-because of being the speaker's intention.

The words "yatra tri-sargo 'mrisha" in Shrimad-Bhagavatam 1.1.1 explain the words "bhur bhuvah svah" in the Gayatri-mantra. This is because both texts refer to the three material planetary systems.

Text 120

svarad iti savitri-prakashaka-parama-tejo-vaci. tene brahma hrida iti buddhi-vritti-prerana-prarthana sucita. tad evam kripaya sva-dhyanayasmakam buddhi-vrittih prerayatad iti bhavah.

svarad-svarad; iti-thus; savitri-of the sun; prakashaka-illuminating; parama-supreme; tejah-light; vaci-describing; tene brahma hrida iti-tene brahma hrda; buddhi-vritti-prerana-prarthana-the prayer to enlighten the intelligence; sucita-indicated; tat-that; evam-thus; kripaya-by mercy; sva-dhyanaya-own meditation; asmakam-of us; buddhi-vrittih-activities of the intelligence; prerayatad-because of impelling; iti-thus; bhavah-the meaning.

The word "svaraö" in Shrimad-Bhagavatam 1.1.1 explains the Gayatri-mantra's description of the sun's effulgence. The words "tene brahma hrida" in Shrimad-Bhagavatam 1.1.1 explain the Gayatri-mantra's prayer for enlightenment. That prayer is: "May the Lord mercifully engage our thoughts in meditation on Him."

Text 121

evam evoktam gayatrya ca samarambhah iti. tac ca tejas tatra antas tad-dharmopadeshat ity adina sampratipannam yan-murtam tad-ady-ananta-murtimad eva dhyeyam iti.

evam-thus; eva-indeed; uktam-said; gayatrya-of Gayatri-mantra; ca-and; samarambhah-begun; iti-thus; tac-that; ca-also; tejah-light; tatra-there; antah-within; tad-dharmopadeshat ity adina-Vedanta-sutra 1.1.20; sampratipannam-established; yan-murtam-whose form; tad-adi-beginning with that; ananta-limitless; murtimat-having forms; eva-indeed; dhyeyam-to be meditated on; iti-thus.

Vedanta-sutra 1.1.20 and the passage of the Agni Purana beginning with the words "gayatrya ca samarambhah" both refer to the Gayatri-mantra and both describe meditation on the limitless form of the Supreme Lord.

Text 122

tatha cagni-puranasya kramastha-vacanani

evam sandhya-vidhim kritva
gayatrim ca japet smaret
gayatry-ukthani shastrani
bhargam pranams tathaiva ca

tatha-so; ca-also; agni-puranasya-of the Agni Purana; kramastha-vacanani-words; evam-thus; sandhya-vidhim-the duties at the three times of day; kritva-doing; gayatrim-Gayatri; ca-and; japet-should chant; smaret-should remember; gayatry-ukthani-the words of Gayatri; shastrani-the scriptures; bhargam-the effulgence; pranamh-life-breath; tatha-so; eva-indeed; ca-also.

The Gayatri-mantra is described in these words of the Agni Purana (Chapter 216):

"One should perform the duties of sunrise, noon, and sunset. At those times one should chant the Gayatri-mantra and one should meditate on the words of the Gayatri-mantra, on the transcendental effulgence, and on the life-breath.

Text 123

tatah smriteyam gayatri
savitri yata eva ca
prakashini sa savitur
vag-rupatvat sarasvati

tatah-then; smrita-remembered; iyam-this; gayatri-gayatri; savitri-Savitri; yata-from which; eva-indeed; ca-and; prakashini-manifested; sa-that; savituh-of the sun-god; vag-rupatvat-from the from of speech; sarasvati-Sarasvati..

"One should meditate on Gayatri, on Savitri, the sun-goddess (savituh), and on Sarasvati, the goddess of speech.

Text 124

taj-jyotih paramam brahma
bhargas tejo yatah smritah
bhargah syad bhrajata iti
bahulam chandasiritam

taj-jyotih-His effulgence; paramam-supreme; brahma-Brahman; bhargah-light; tejah-light; yatah-from whom; smritah-remembered; bhargah-bhargha; syat-is; bhrajata-shining; iti-thus; bahulam-many; chandasiritam-said by the Vedic hymns.

"One should meditate on the spiritual effulgence (bhargah) of the Supreme Lord, which is described in many Vedic hymns.

Text 125

varenyam sarva-tejobhyah
shreshöham vai paramam padam

varenyam-varenyam; sarva-tejobhyah-of all lights; shreshöham-the best; vai-indeed; paramam-supreme; padam-abode.

"Then one should meditate on the Lord's supreme abode, which is the best (varenyam) of all that is effulgent.

Text 126

svargapavarga-kamair va
varaniyam sadaiva hi

svarga-Svargaloka; apavarga-and liberation; kamaih-by they who desire; va-or; varaniyam-to be desired;

sada-always; eva-indeed; hi-indeed.

"This abode is the best of all attainments that may be desired (varenyam). It is better than Svargaloka and better than impersonal liberation.

Text 127

vrinoter varanarthatvat
jagrat-svapnadi-varjitam

vrinoteh-of the word "vrnoti"; varanarthatvat-because of the meaning of choosing a boon; jagrat-svapnadi-varjitam-without wakefulness, sleep, or any other condition of material consciousness.

The word "varenyam" comes from the verb "vrin" (to choose). Thus the spiritual world described here is the highest blessing one may wish to attain, for the spiritual world is above the world of matter, where material wakefulness, dream, and unconscious sleep dominate.

Text 128

nityam shuddham buddham ekam
nityam bhargam adhishvaram
aham brahma param jyotir
dhyayema hi vimuktaye

nityam-eternal; shuddham-pure; buddham-wise; ekam-one; nityam-eternal; bhargam-effulgence; adhishvaram-the Supreme Lord; aham-I; brahma-Brahman; param-Supreme; jyotih-effulgence; dhyayema-meditate; hi-indeed; vimuktaye-to attain liberation.

"To attain liberation (dhimahi) I meditate on the eternal, effulgent, pure, all-knowing, Supreme Lord, who is the controller of all.

Text 129

taj jyotir bhagavan vishnur
jagaj-janmadi-karanam

taj-that; jyotih-effulgence; bhagavan-the Supreme Personality of Godhead; vishnuh-Lord Vishnu; jagaj-janmadi-karanam-the cause of what begins with creation of the material world.

"The origin of the impersonal Brahmajyoti is Lord Vishnu. He is the Supreme Personality of Godhead. He is the creator, maintainer, and destroyer of the material universes.

Text 130

shivam kecit paöhanti sma

shakti-rupam paöhanti ca
kecit suryam kecid agnim
daivatany agni-hotrinah

shivam-Lord Shiva; kecit-some; paöhanti-read; sma-indeed; shakti-rupam-the form of Shakti; paöhanti-read; ca-indeed; kecit-some; suryam-Surya; kecit-some; agnim-Agni; daivatani-demigods; agni-hotrinah-performing agnihotra-yajnas.

"Some performers of yajnas offer prayers to Shiva, some to Durga, some to Surya, and some to Agni.

Text 131

agny-adi-rupi vishnur hi
vedadau brahma giyate

agni-Agni; adi-beginning; rupi-the form; vishnuh-Lord Vishnu; hi-indeed; vedadau-beginning with the Vedas; brahma-the Supreme; giyate-is said.

"However, the Vedas declare that Lord Vishnu is the Supreme Lord. He is the father of Agni and all the demigods.

Text 132

tat padam paramam vishnor
devasya savituh smritam

tat-His; padam-abode; paramam-supreme; vishnoh-of Lord Vishnu; devasya-of the Supreme Personality of Godhead; savituh-of the Deity of the sun; smritam-considered.

"The words `savitur varenyam' mean `the abode of Lord Vishnu, the Supreme Personality of Godhead'.

Text 133

dadhater va dhimahiti
manasa dharayemahi

dadhateh-of the word dadhati"; va-or; dhimahi-I meditate; iti-thus; manasa-with the mind; dharayemahi-we hold.

"The word `dhimahi' here means `we meditate' or `we hold within the mind'.

Text 134

no 'smakam yac ca bhargas tat
sarvesham praninam dhiyah

codayat prerayad buddhim
bhoktrinam sarva-karmasu
drishöadrishöa-vipakeshu
vishnuh suryagni-rupa-bhak

nah-nah; asmakam-of us; yac-what; ca-and; bhargah-effulgence; tat-that; sarvesham-of all; praninam-living entities; dhiyah-intelligence; codayat-codayat; prerayat-may inspire; buddhim-intelligence; bhoktrinam-of the enjoyers; sarva-karmasu-in all karmas; drishöadrishöa-seen and unseen; vipakeshu-ripe; vishnuh-Lord Vishnu; suryagni-rupa-bhak-in the forms of Surya, Agni, and the other demigods.

"Here the words "dhiyo yo nah pracodayat" mean "May Lord Vishnu, whose representatives are Surya, Agni, and all the demigods, inspire the intelligence of us, the living entities subject to past karma, which sometimes is visible and sometimes waits unseen'.

Text 135

ishvara-prerito gacchet
svargam va shvabhram eva va

ishvara-by the Supreme Lord; preritah-inspired; gacchet-may go; svargam-to Svargaloka; va-or; shvabhram-to hell; eva-indeed; va-or.

"Because of their karma the Supreme Lord sends the living entities to Svargaloka or to hell.

Text 136

ishavasyam idam sarvam
mahad-adi-jagad-dharidh
svargadyaih kridate devo
yo hamsah purushah prabhuh

ishavasyam-controlled and owned by the Lord; idam-this; sarvam-everything; mahad-adi-beginnign with the mahat-tattva; jagat-universe; dharidh-maintaining; svargadyaih-beginnign with Svarga; kridate-enjoys pastimes; devah-the Supreme Personality of Godhead; yah-who; hamsah-the supreme swan; purushah-the Supreme Person; prabhuh-the master.

"Everything within this universe is controlled and owned by the Lord. He is the maintainer of the mahat-tattva and the material universes. He enjoys pastimes in His spiritual abode. He is the swanlike Supreme Person. He is the Supreme Master.

Text 137

dhyanena purusho 'yam ca
drashöavyah surya-mandale
satyam sadashivam brahma
vishnor yat paramam padam

dhyana-by meditation; purushah-person; ayam-this; ca-and; drashöavyah-to be seen; surya-mandale-in the circle of the sun; satyam-truth; sadashivam-Shiva; brahma-Brahma; vishnoh-Vishnu; yat-what; paramam-supreme; padam-abode.

"Thus one should meditate on the Supreme Person. He may be seen in the circle of the sun. He is Sadashiva. He is Brahman. He is Vishnu. His realm is the supreme abode.

Text 138

devasya savitur devo
varenyam hi turiyakam

devasya-of the Lord; savituh-residing in the sun; devah-the Lord; varenyam-the best; hi-indeed; turiyakam-the spiritual world.

"Thus the words `savitur devasya varenyam' refer to the spiritual world of the Supreme Lord.

Text 139

yo 'sav aditya-purushah
so sav aham anuttamam
jananam shubha-karmadin
pravartayati yah sada. ity adi.

yah-who; asau-He; aditya-purushah-the person in the sun; sah-He; sau-He; aham-I; anuttamam-peerless; jananam-of people; shubha-karmadin-beginnign with auspicious deeds; pravartayati-impells; yah-who; sada-always; iti-thus; adi-beginning.

"I am the servant of the Supreme Person, the person who resides in the sun and who inspires the living entities to perform pious deeds."

Text 140

yatradhikritya gayatrim
varnyate dharma-vistarah
vritrasura-vadhotsiktam
tad bhagavatam ucyate. ity adina ca.

yatra-here; adhikritya-with reference to; gayatrim-Gayatri; varnyate-is described; dharma-vistarah-religion; vritrasura-of Vritrasura; vadha-the killing; utsiktam-increased; tat-that; bhagavatam-Shrimad-Bhagavatam; ucyate-is said; iti-thus; adina-beginning; ca-and.

It is also said (Agni Purana 217.6):

"The Gayatri-mantra is also described in the Purana called Shrimad-Bhagavatam, which narrates the story

of Vritrasura's death and describes the true path of religion."

Text 141

tasmad bharga-brahma-para-vishnu-bhagavac-chabdabhinna-varnataya tatra tatra nirdishöa api bhagavat-pratipadaka eva jneyah. madhye madhye tv ahan-grahopasana-nirdeshas tat-samya iva labdhe hi tad-upasana-yogyata bhavatiti.

tasmat-from this; bharga-effulgence; brahma-Brahman; para-above; vishnu-Vishnu; bhagavat-Bhagavan; shabda-word; abhinna-not different; varnataya-by the description; tatra tatra-there; nirdishöa-indicated; api-also; bhagavat-pratipadaka-describing the Supreme Personality of Godhead; eva-indeed; jneyah-to be understood; madhye madhye-in the midst; tv-indeed; ahan-grahopasana-nirdeshah-the teaching of ahangrahopasana; tat-samya-like that; iva-like; labdhe-attained; hi-indeed; tad-upasana-ayogyata-not proper for that worship; bhavati-is; iti-thus.

The words "bharga", "brahma", "para", and "vishnu" here are all names of the Supreme Personality of Godhead. The impersonalists' idea of "ahangrahopasana", where they imagine they are one with the Supreme, is not an appropriate way to worship the Supreme Lord.

Text 142

tatha dasa-lakshanartho 'py atraiva drishyah. tatra sarga-visarga-sthana-nirodhah. janmady asya yatah ity atra manvantareshanukatha ca sthanantargate. poshanam tene ity adau. utih muhyanti ity adau. mukta-jivanam api tat-sannidhye sati kuhaka-nirasana-vyanjake dhamna ity adau. ashrayah satyam param ity adau.

tatha-so; dasa-lakshana-five topics; arthah-meaning; api-also; atra-here; eva-indeed; drishyah-to be seen. tatra-there; sarga-creation; visarga-secondary creation; sthana-maintenance; nirodhah-destruction; janmady asya yatah iti-janmady asya yatah; atra-here; manvantara-the manvantaras; isha-of the Supreme Personality of Godhead; anukatha-topics; ca-and; sthanantargate-within maintenance; poshanam-nourishment; tene ity adau-the passage beginning with tene; utih-mercy; muhyanti ity adau-the passage beginning with muhyanti; mukta-jivanam-of the liberated souls; api-also; tat-sannidhye-near; sati-being so; kuhaka-nirasana-vyanjake-free from material illusions; dhamna ity adau-the passage beginning with dhamna; ashrayah-the shelter; satyam param ity adau-the passage beginning with satyam param.

Now the ten subjects of Shrimad-Bhagavatam will be discussed. Of these ten subjects, "sarga" (creation of the ingredients of the cosmos), "visarga" (the creations of Brahma), "sthana" (the maintenance of the creation), and "nirodha" (the winding up of the creation) are described in the words "janmady asya yatah". "Manvantara" (prescribed duties for law-abiding men), "ishanukatha" (description of the incarnations of the Lord), and "poshana" (special favor given to the faithful) are described in the words "tene brahma hrida ya adi-kavaye". "Uti" (impetuses for activity) are described in the words "muhyanti yat surayah". "Mukti" (liberation from gross and subtle material existence) is described in the words "nirasta-kuhakam dhamna". "Ashraya" (the ultimate shelter, the Supreme Personality of Godhead) is described in the words "satyam param".

Text 143

sa ca svayam-bhagavattvena nirnitatvat shri-krishna eveti purvokta-prakara eva vyakta iti. tad eva yasminn upakrama-vakye sarveshu pada-vakya-tatparyeshu tasya dhyeyasya sa-visheshatvam murtimattvam shri-

bhagavad-akaratvam ca vyaktam. tac ca yuktam. svarupa-vakyantara-vyaktatvat.

sa-He; ca-and; svayam-bhagavattvena-as the Supreme Personality of Godhead; nirnitatvat-because of the conclusion; shri-krishna-Shri Krishna; eva-indeed; iti-thus; purvokta-prakara-in the previous statement; eva-indeed; vyakta-manifested; iti-thus; tat-that; eva-indeed; yasminn-in whom; upakrama-vakye-in the statement; sarveshu-in all; pada-of the verses; vakya-of the words; tatparyeshu-in the meanings; tasya-of Him; dhyeyasya-the object of meditation; sa-visheshatvam-with variety; murtimattvam-having a form; shri-bhagavad-akaratvam-teh from of the Supreme Personality of Godhead; ca-and; vyaktam-manifested; tac-that; ca-and; yuktam-proper; svarupa-own form; vakya-statement; antara-within; vyaktatvat-because of being manifested.

Therefore the conclusion of the scriptures is that Lord Shri Krishna is the Supreme Personality of Godhead. In all the verses of the scriptures it is said that He is the proper object of meditation, that He has a great multitude of transcendental qualities, and that He has a transcendental form glorious with a host of transcendental opulences. In this way the Lord is described.

Text 144

yo 'syotprekashaka adi-madhyam-nidhane yo 'vyakta-jiveshvaro
yah shrishövedam anupravishya rishina cakre purah shasti tah
yam sampadya jahaty ajam anushayi suptah kulayam yatha
tam kaivalya-nirasta-yonim abhayam dhyayed ajasram harim. iti.

yah-who; asya-of Him; utprekashaka-watching over; adi-madhyam-nidhane-beginning, middle, and end; yah-who; avyakta-of the unmanifested; jiva-and of the individual souls; ishvarah-the master; yah-who; shrishöva-creating; idam-thids; anupravishya-entering; rishina-by the sage; cakre-did; purah-before; shasti-taught; tah-them; yam-whom; sampadya-surrendering; jahati-renounces; ajam-the unborn; anushayi-resting; suptah-asleep; kulayam-the body; yatha-as; tam-to Him; kaivalya-nirasta-yonim-the source of liberation; abhayam-fearless; dhyayet-I meditate; ajasram-always; harim-Lord Krishna; iti-thus.

The Supreme Personality of Godhead is also described in these words of Shrimad-Bhagavatam (10.87.50):

"He is the Lord who eternally watches over this universe, who exists before, during, and after its manifestation. He is the master of both the unmanifest material energy and the spirit soul. After sending forth the creation He enters within it, accompanying each living entity. There He creates the material bodies and then remains as their regulator. By surrendering to Him one can escape the embrace of illusion, just as a dreaming person forgets his own body. One who wants liberation from fear should constantly meditate upon Him, Lord Hari, who is always on the platform of perfection and thus never subject to material birth."***

Text 145

ato dharma-projjhita-ity-adav anantara-vakye 'pi kim vaparaih ity adina tatraiva tatparyam darshitam.
tathopasamhara-vakyadhinarthatvad upakrama-vakyasya nati-kramaniyam eva.

atah-then; dharma-projjhita-ity-adav-Shrimad-Bhagavatam 1.1.2; anantara-vakye-following statement; api-also; kim vaparaih ity adina-beginning with the words "kim va paraih; tatra-there; eva-indeed; tatparyam-the meaning; darshitam-revealed; tatha-so; upasamhara-concluding; vakya-words; adhina-subordinate; arthatvat-because of the meaning; upakrama-vakyasya-of the preamble; na-not; ati-kramaniyam-superceding; eva-also.

In Shrimad-Bhagavatam 1.1.2 it is said:

"Completely rejecting all religious activities which are materially motivated, this Bhagavata Purana propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhagavatam, compiled by the great sage Vyasadeva (in his maturity), is sufficient in itself for God-realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart."*

For revealing the author's intention, the opening words of a book are most important, even more important than the book's concluding words.

Text 146

kasmai yena vibhasito 'yam ity adi darshitam tasya tadrisha-visheshavattvadikam.

kasmai yena vibhasito 'yam ity adi-Shrimad-Bhagavatam 12.13.19; darshitam-shown; tasya-of that; tadrisha-visheshavattva-the nature of that; adikam-beginning with.

The true subject of Shrimad-Bhagavatam is also revealed in these, its concluding words (Shrimad-Bhagavatam 12.13.19):

"I meditate upon the pure and spotless Absolute Truth, who is free from suffering and death. In the beginning He personally revealed this peerless lamp of knowledge to Brahma. Brahma spoke it to Naada Muni, who then spoke it to Krishna Dvaipayana Vyasa. Vyasa spoke it to Shukadeva Gosvami, the king of yogis, and Shukadeva spoke it to the great devotee Maharaja Parikshit."*

Text 147

yathaiva atma-grihitir itara-vad uttarat ity atra shankara-sharirakasyaparasyam yojanayam upakramoktasya sac-chabda-vacyasyatmatvam upasamhara-sthad atma-shabdal labhyate. tadvad ihapi catuh-shloki-vaktur bhagavattvam. darshitam ca shri-vyasa-samadhav api tasyaiva dhyeyatvam.

yatha-as; eva-indeed; atma-grihitir itara-vad uttarat ity atra-in Vedanta-sutra 3.3.17; shankara-sharirakasya-of Sankaracarya's Vedanta commentary; aparasyamanother; yojanayam-in the grammatical construction; upakramoktasya-of the preceding statement; sac-chabda-vacyasya-of the word "sat"; atmatvam-the nature; upasamhara-s-that-conclusion; atma-shabdal-frpom the word "atma"; labhyate-is obtained; tadvat-in that way; iha-here; api-also; catuh-shloki-vaktuh-of the speaker of the four verses; bhagavattvam-the status of Shrimad-Bhagavatam; darshitam-is revealed; ca-and; shri-vyasa-of Shri Vyasa; samadhau-in the mystic trance; api-also; tasya-of Him; eva-indeed; dhyeyatvam-the proper object of meditation.

In His commentary on Vedanta-sutra 3.3.17, Shankaracarya explains that the word "atma", which comes at the conclusion, should be interpreted to mean the same thing as the word "sat" in the beginning, for the words of the beginning are most important. Therefore the Supreme Personality of Godhead is the true topic of

Shrimad-Bhagavatam, for He is described in its beginning. He is the speaker of the four most important verses of Shrimad-Bhagavatam (2.9.33-36), and He is the Lord the sage Vyasa saw in mystic trance (Shrimad-Bhagavatam 1.7.1-7).

Text 148

tad etad eva ca sva-sukha-nibhrita-ity-adi-shri-shukadeva-hridayanugatam iti. shri-vyasah.

tat-this; etad-that; eva-indeed; ca-also; sva-sukha-nibhrita-ity-adi-shri-shukadeva-hridayanugatam iti-Shrimad-Bhagavatam 12.12.69; shri-vyasah-Shri Vyasa.

The Supreme Personality of Godhead is also described at the conclusion of Shrimad-Bhagavatam (12.12.69), where it is said:

"I offer my respectful obeisances unto Shrila Shukadeva Gosvami, the son of Vyasadeva. He is the destroyer of all sinful reactions and is full of self-realization and bliss. Because of this, he has no other desire. Still, he was attracted by the transcendental pastimes of the Supreme Personality of Godhead, and out of compassion for the people he described the transcendental historical literature called Shrimad-Bhagavatam. This is compared to the light of the Absolute Truth."*

Text 149

athopasamhara-vakyasyapy ayam arthah. kasmai garbhodashayi-purusha-nabhi-kamala-sthaya brahmane tatraiva yena maha-vaikunöham darshayata dvitiya-skandha-varnita-tadrisha-shri-murty-adina bhagavata vibhasitah prakashitah. na tu tadapi racitah.

atha-now; upasamhara-vakyasya-of the concluding statement; api-also; ayam-this; arthah-the meaning; kasmai-kasmai; garbhodashayi-Garbhodakashayi Vishnu; purusha-of the purusha-avatara; nabhi-navcel; kamala-lotus; sthaya-staying; brahmane-to the demigod Brahma; tatra-there; eva-indeed; yena-by whom; maha-vaikunöham-the spiritual world; darshayata-revealed; dvitiya-skandha-in the second canto; varnita-described; tadrisha-like that; shri-murty-the Lord's transcendental form; adina-beginning with; bhagavata-by the Supreme Personality of Godhead; vibhasitah-manifested; prakashitah-manifested; na-not; tu-but; tada-then; api-also; racitah-written.

Here is the meaning of Shrimad-Bhagavatam's (12.13.19) concluding words: The word "kasmai" here means "to the demigod Brahma, who stayed on the lotus flower grown from the navel of the purusha-avatara Lord Garbhodakashayi Vishnu", and "yena" means "by the Supreme Personality of Godhead whose transcendental form was described in the second canto and who there revealed His spiritual abode of Maha-Vaikunöha". "Vibhasitah" means "manifested". It does not mean "written".

Text 150

ayam shri-bhagavata-rupah pura purva-parardhadau tad-rupena brahma-rupena tad-rupina shri-narada-rupina yogindraya shri-shukaya tad-atmana shri-krishna-dvaipayana-rupena. tad-atmanety asyottarenapy anvayah. tatra tad-atmana shri-shuka-rupeneti jneyam.

ayam-this; shri-bhagavata-rupah-Shrimad-Bhagavatam; pura-before; purva-parardhadau-in the prwevious

parardha; tad-rupena-by that form; brahma-rupena-by Brahma; tad-rupina-in that form; shri-narada-rupina-by Shri Narada; yogindraya-to the king of yogis; shri-shukaya-to Shri Suka; tad-atmana-by him; shri-krishna-dvaipayana-rupena-by Shri KrishnaDvaipayana Vyasa; tad-atmana-by him; iti-thus; asya-of that; uttarena-by the latter; api-also; anvayah-the meaning; tatra-there; tad-atmana-by him; shri-shuka-rupeneti-by Shri Suka; jneyam-to be known.

"Ayam" means "this Shrimad-Bhagavatam", "tad-rupena" means "by the demigod Brahma", "pura" means "in the previous parardha", "tad-rupina" means "by Narada Muni", "yogindraya" means "to Shrila Shukadeva Gosvami", "tad-atmana" means "by Shrila Krishna Dvaipayana Vyasa", and, in the next phrase of the sentence it also means "by Shrila Shukadeva Gosvami".

Text 151

tad-rupenety adibhis tribhih padair na kevalam catuh-shloky eva tena prakashita. kim tarhi. tatra tatravishöenakhandam eva puranam iti dyotitam. atra mad-rupena ca yushmabhyam iti sankocananukto 'pi shri-suta-vakya-shesho gamyah.

tad-rupeneti-the word "tad-rupena; adibhih-beginning with; tribhih-three; padaih-quarters; na-not; kevalam-only; catuh-shloki-the four verses; eva-indeed; tena-by Him; prakashita-manifested; kim-whether?; tarhi-then; tatra tatra-there; avishöena-entered; akhandam-unbroken; eva-indeed; puranam-Purana; iti-indeed; dyotitam-splendid; atra-here; mad-rupena-in the form of me; ca-and; yushmabhyam-to us; iti-thus; sankocana-withdrawing; anuktah-unsaid; api-even; shri-suta-vakya-sheshah-the remainder of Shri Suta's statement; gamyah-to be attained.

The last three quarters of Shrimad-Bhagavatam 12.13.19 explain the four most important verses of Shrimad-Bhagavatam (2.9.33-36). By these verse the entire Shrimad-Bhagavatam Purana is explained. At the end of Shrimad-Bhagavatam, Shri Suta Gosvami says: "now I have explained the Shrimad-Bhagavatam to all of you."

Text 152

evam sarvasyapi shri-bhagavata-guror mahima darshitah. sankarshana-sampradaya-pravrittis tu shri-krishna-dvaipayana-kartrika-prakashanantargataiveti prithan nocyste. tat param satyam shri-bhagavatakyam tattvam dhimahi.

evam-thus; sarvasya-of all; api-also; shri-bhagavata-guroh-of the teacher of Shrimad-Bhagavatam; mahima-the glory; darshitah-revealed; sankarshana-sampradaya-pravrittih-the origin of the Sankarsana sampradaya; tu-but; shri-krishna-dvaipayana-Shri Krishna Dvaipayana Vyasa; kartrika-the author; prakashana-manifestation; antargata-within; eva-indeed; iti-thus; prithak-different; na-not; ucyste-is said; tat-that; param-Supreme; satyam-truth; shri-bhagavatakyam-called the Supreme Personality of Godhead; tattvam-on the truth; dhimahi-I meditate.

In this way the glories of Shrimad-Bhagavatam's teacher are revealed. Shri Krishna Dvaipayana Vyasa manifested Shrimad-Bhagavatam, which was passed down through the disciplic succession from Lord Sankarshana. In this way there is no difference in Shrimad-Bhagavatam's teachings.

Text 153

yat tat param anuttamam iti sahasra-nama-stotrat para-shabdena ca shri-bhagavan evocyate. adyo 'vatarah purushah parasya iti dvitiyat.

yat-what; tat-that; param-Supreme; anuttamam-peerless; iti-thus; sahasra-nama-stotrat-in the thousand names; para-shabdena-by the word "opara"; ca-and; shri-bhagavan-the Supreme Personality of Godhead; eva-indeed; ucyate-is said; adyo 'vatarah purushah parasya iti dvitiyat-in Shrimad-Bhagavatam 2.6.42.

The word "para" (the Supreme) is a name of the Supreme Personality of Godhead. In the Sahasra-nama Prayers it is said:

"The Supreme (para) has no equal or superior".

The word "para" is also used as a name of the Supreme Personality of Godhead in these words of Shrimad-Bhagavatam 2.6.42):

"Karanarnavashayi Vishnu is the first incarnation of the Supreme Lord (para)."

Text 154

brahmadinam buddhi-vritti-prerakatvenabhidhanad gayatri-arthopalakshitenā dhimahiti gayatri-padenaiva yathopakramam upasamharan gayatrya apy artho 'yam grantha iti darshyaati.

brahmadinam-beginning with Brahma; buddhi-vritti-prerakatvena-as He who enlightens the intelligence; abhidhanat-by the name; gayatri-of Gayatri-mantra; artha-of the meaning; upalakshitenā-seen; dhimahiti-the word "dhimahi"; gayatri-padena-by the words of Gayatri-mantra; eva-indeed; yatha-as; upakramam-beginning; upasamharan-ending; gayatrya-by Gayatri; api-also; arthah-meaning; ayam-this; grantha-book; iti-thus; darshyaati-shows.

By speaking the word "dhimahi", at its beginning (1,1.1) and end (12.13.19), Shrimad-Bhagavatam refers to the Gayatri-mantra, which is a prayer for enlightenment spoken by the demigod Brahma and other saintly persons. In this way it is seen that Shrimad-Bhagavatam is actually a commentary on the Gayatri-mantra.

Text 155

tad uktam gayatri-bhashya-rupo 'sau bharatartha-vinirnayah iti.

tat-ttha; uktam-said; gayatri-bhashya-rupah-a commentary on the Gayatri-mantra; asau-thus; bharatartha-the meaning of Mahabharata; vinirnayah-the conclusion; iti-thus.

That Shrimad-Bhagavatam is actually a commentary on the Gayatri-mantra is confirmed by these words of the Garuda Purana:

"The meaning of the Vedanta-sutra is present in Shrimad-Bhagavatam. The full purport of the Mahabharata is also there. The commentary on the Brahma-gayatri is also there and fully expanded with all Vedic knowledge."

Text 156

shri-sutah.

shri-sutah-Shri Suta Gosvami.

The verse quoted in the beginning of this anuccheda was spoken by Shri Suta Gosvami.

Anuccheda 106

Text 1

athabhyasena

kali-mala-samhati-kalano 'khilesho
harir itaratra na giyate hy abhikshnam
iha tu punar bhagavan ashesha-murtih
paripaöhito 'nupadam katha-prasangaih

atha-now; abhyasena-by repetition; kali-mala-samhati-kalanah-destroying the impurities ofg the Kali-yuga; akhileshah-the Supreme Personality of Godhead; harih-Lord Hari; itaratra-in other places; na-not; giyate-glorified; hi-indeed; abhikshnam-always; iha-here; tu-but; punah-again; bhagavan-the Supreme Personality of Godhead; ashesha-complete; murtih-form; paripaöhita-described; anupadam-in every verse; katha-prasangaih-with stories.

The Supreme Personality of Godhead is the only topic of Shrimad-Bhagavatam is again described in these words (Shrimad-Bhagavatam 12.12.66):

"Lord Hari, the supreme controller of all beings, annihilates the accumulated sins of the Kali age, yet other literatures do not constantly glorify Him. But that Supreme Personality of Godhead, appearing in His innumerable personal expansions, is abundantly and constantly described throughout the various narrations of this Shrimad-Bhagavatam."***

Text 2

kalano nashanah. itaratra karma-brahmadi-pratipadaka-shastrantare akhilesho virad antaryami narayano 'pi tat-palako vishnur vapi na giyate. kvacid giyate va. tatra tv abhikshnam naiva giyate. tu-shabdo 'vadharane. sakshat shri-bhagavan punar iha shri-bhagavate evabhikshnam giyate.

kalanah-kalanah; nashanah-destruction; itaratra-in another place; karma-brahmadi-pratipadaka-teaching about karma, Brahman, and other like things; shastrantare-in other scriptures; akhileshah-the master of all; virad-the universal form; antaryami-the Supersoul; narayanah-Lord Narayana; api-also; tat-palakah-the protector of that; vishnuh-Lord Vishnu; va-or; api-also; na-not; giyate-is sung; kvacit-somewhere; giyate-is sung; va-or; tatra-there; tv-indeed; abhikshnam-at every moment; na-not; eva-indeed; giyate-is sung; tu-shabdah-the word "tu"; avadharane-in attention; sakshat-directly; shri-bhagavan-the Supreme Personality of Godhead; punah-again; iha-here; shri-bhagavate-in Shrimad-Bhagavatam; eva-indeed; abhikshnam-at every

moment; giyate-is sung.

Here the word "kalanah" means "destruction", "itaratra" means "in other scriptures, which describe karma, Brahman, and other like topics", "akhileshah" means "the universal form, the Supersoul, Lord Narayana, and Lord Vishnu, the protector of the universe", "na giyate" means either "is not described" or "may be described in some places", "na giyate abhikshnam" means "is not described at every moment", "tu" means "indeed", "bhagavan punar iha evabhikshnam giyate" means "in Shrimad-Bhagavatam the Supreme Personality of Godhead is described at every moment".

Text 3

narayanadayo va ye 'tra varnitas te 'py ashesha eva murtayo 'vatara yasya sah. tatha-bhuta eva giyate. na tv itaratreva tad-avivekenety arthah.

narayana-with Lord Narayana; adayah-beginning; va-or; ye-who; atra-here; varnitah-described; te-they; api-also; ashesha-all; eva-indeed; murtayah-forms; avatara-incarnations; yasya-of whom; sah-He; tatha-bhuta-in that way; eva-indeed; giyate-is sung; na-not; tv-but; itaratra-in other places; iva-like; tad-avivekenety-by the unintelligent; iti-thus; arthah-the meaning.

Here "na tv itaratra" means "in these other scriptures the foolish authors do not describe the Supreme Personality of Godhead, who appears in the forms of many incarnations, such as the form of Lord Narayana".

Text 4

ata eva tat-tat-katha-prasangair apy anupadam padam padam api lakshi-kriya bhagavan eva pari sarvato-bhavana paöhito vyaktam evokta iti. anenapurvatapi vyakhyata. anyatranadhigatatvat. shri-sutah.

ata eva-therefore; tat-tat-katha-prasangaih-by these different topics; api-also; anupadam-in every verse; padam padam-verse after verse" api-also; lakshi-kriya-describing; bhagavan-the Supreme Personality of Godhead; eva-indeed; pari-pari; sarvato-bhavana-in all respects; paöhita-written; vyaktam-manifested; eva-indeed; ukta-said; iti-thus; anena-by this; apurvata-unprecedented; api--also; vyakhyata-explained; anyatra-in another place; anadhigatatvat-because of not being understood; shri-sutah-Shri Suta Gosvami.

Here the words "bhagavan paripaöhito 'nu-padam katha-prasangaih" mean "the Supreme Personality of Godhead is described in every verse of Shrimad-Bhagavatam". This explanation I have given is original and is not taken from a previous source. The verse quoted in the beginning of this anuccheda was spoken by Shrila Suta Gosvami.

Anuccheda 107

Text 1

atha phalenapi

pibanti ye bhagavata atmanah satam
kathamritam shravana-puöeshu sambhritam

punanti te vishaya-vidushitashayam
vrajanti tac-carana-saroruhantikam

atha-now; phalena-with the result; api-also; pibanti-who drink; ye-those; bhagavata-of the Supreme Personality of Godhead; atmanah-of the most dear; satam-of devotees; kathamritam-the nectar of the messages; shravana-puöeshu-with the earholes; sambhritam-fully filled; punanti-purify; te-their; vishaya-material enjoyment; vidushitashayam-polluted aim of life; vrajanti-do go back; tat-the Lord's; carana-feet; saroruhantikam-near the lotus.

The result one obtains by hearing Shrimad-Bhagavatam is described in these words (Shrimad-Bhagavatam 2.2.37):

"Those who drink through aural reception, fully filled with the nectarean message of Lord Krishna, the beloved of the devotees, purify the polluted aim of life known as material enjoyment and thus go back to Godhead, to the lotus feet of Him (the Personality of Godhead)."*

Text 2

satam atmanah praneshvarasya. yad va vyatirekena shashöhi. satam atmanah svasya yo bhagavams tasyety arthah. tesham bhagavati svamitvena mamataspadatvat. atra kathamritam prakramyamanam shri-bhagavatakyam eva mukhyam yasyam vai shruyamanayam ity adikam ca tathaivoktam iti. shri-shukah.

satam atmanah-satam atmanah; praneshvarasya-of the Lotrd of life; yat-what; va-or; vyatirekena-indirectly; shashöhi-thegenetive case; satam atmanah-satam atmanah; svasya-own; yah-who; bhagavamh-the Supreme Personality of Godhead; tasya-of Him; iti-thus; arthah-the meaning; tesham-of them; bhagavati-in the Supreme Personality of Godhead; svamitvena-as the master; mamataspadatvat-the oboect of possesion; atra-here; kathamritam-the nectar of topics; prakramyamanam-doing; shri-bhagavatakyam-called Shrimad-Bhagavatam; eva-indeed; mukhyam-primarily; yasyam-in which; vai-indeed; shruyamanayam-hearing; iti-thus; adikam-beginning; ca-also; tatha-so; eva-indeed; uktam-said; iti-thus; shri-shukah-Shri Shukadeva Gosvami.

Here the words "satam atmanah" may mean "of the Lord of life", or, if the genitive case is accepted, they may mean "the Supreme Personality of Godhead". The Lord is described by these words because He is simultaneously the master and the property of His devotees". The word "kathamritam" (the nectarean message) refers primarily to Shrimad-Bhagavatam. Shrimad-Bhagavatam is also described in these words (Shrimad-Bhagavatam 1.7.7):

"Simply by giving aural reception to this Vedic literature, the feeling for loving devotional service to Lord Krishna, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion, and fearfulness."*

The verse quoted in the beginning of this anuccheda was spoken by Shrila Shukadeva Gosvami.

Anuccheda 108

Text 1

athartha-vadana

yam brahma-varunendra-marutah stunvanti divyaih stavair
vedaih sanga-pada-kramopanishadair gayanti yam sama-gah
dhyanaavasthita-tad-gatena manasa pashyanti yam yogino
yasyantam na viduh surasura-gana devaya tasmai namah

atha-now; artha-vadena-with the meaning; yam-whom; brahma-varunendra-marutah-Brahma, Varuna, Indra, and the Maruts; stunvanti-praise; divyaih-with glorious; stavaih-prayers; vedaih-with the Vedas; sanga-with the parts; pada-krama-with the sequence of verses; upanishadaih-with the Upanisads; gayanti-sing; yam-whom; sama-gah-the singers of Sama Veda; dhyana-in meditation; avasthita-situated; tad-gatena-attained; manasa-with the mind; pashyanti-see; yam-whom; yoginah-the yogis; yasya-of whom; antam-the end; na-not; viduh-know; surasura-gana-the demigods and demons; devaya-to the Supreme Personality of Godhead; tasmai-to Him; namah-obeisances.

This purpose of Shrimad-Bhagavatam is described in these words (Shrimad-Bhagavatam 12.13.1):

"I offer my respectful obeisances to the Supreme Personality of Godhead, whom Brahma, Indra, Shiva, and the Maruts glorify with splendid prayers, whom the chanters of the Sama Veda glorify by singing the Vedas with their parts, pada-kramas, and Upanishads, whom the yogis see in their hearts rapt in meditation, and whose limit neither the demigods nor the demons can ever find."

Text 2

stavair vedaish ca stunvanti stavanti. dhyanaenavsthitam nishcalam tad-gatam yan-manas tena. shri-sutah.

stavaih-with prayers; vedaih-with the Vedas; ca-and; stunvanti-praise; stavanti-praise; dhyanaenavsthitam-asituated in meditation; nishcalam-unwavering; tad-gatam-attained that; yan-manah-whose minds; tena-by that; shri-sutah-Shri Suta Gisvami.

Here the words "stavair vedaih stunvanti" means "they glorify with prayers and with the Vedas", and "dhyanaavasthita-tad-gatena manasa" means "with minds fixed in unwavering meditation".

Anuccheda 109

Text 1

athopapattya

bhagavan sarva-bhuteshu
lakshitah svatmana harih
drishyair buddhy-adibhir drashöa
lakshanair anumapakaih

atha-now; upapattya-with the conclusion; bhagavan-the Personality of Godhead; sarva-all; bhuteshu-in the living entites; lakshitah-is visible; svatmana-along with the self; harih-the Lord; drishyaih-by what is seen; buddhy-adibhih-by intelligence; drashöa-one who sees; lakshanaih-by different signs; anumapakaih-by hypothesis.

The use of logic in understanding the Supreme Personality of Godhead is described in these words (Shrimad-Bhagavatam 2.2.35):

"The Personality of Godhead Lord Shri Krishna is in every living being along with the individual soul. And this fact is perceived and hypothesized in our acts of seeing and taking help from the intelligence."*

Text 2

prathamam drashöa jivo lakshitah. kaih. drishyair buddhy-adibhih. tad eva dvedha darshayati drishyanam jadanam buddhy-adinam darshanam sva-prakasham drashöaram vina na ghaöata ity anupapatti-dvara lakshanaih sva-prakasha-drashöri-lakshakaih. tatha buddhy-adini kartri-prayojyani karanatvad vasyadi-vad iti vyapti-dvaranumapakair iti.

prathamam-first; drashöa-the seer; jivah-the individual spirit soul; lakshitah-is described; kaih-by whom?; drishyaih-visible; buddhy-adibhih-beginning with the intelligence; tat-that; eva-indeed; dvedha-in two ways; darshayati-shows; drishyanam-of the visible; jadanam-of matter; buddhy-adinam-beginning with the intelligence; darshanam-sight; sva-prakasham-self-manifested; drashöaram-the seer; vina-without; na-not; ghaöata-occurs; iti-thus; anupapatti-dvara-by logic lakshanaih-by features; sva-prakasha-drashöri-lakshakaih-by the self-manifested seer; tatha-so; buddhy-adini-beginning with intelligence; kartri-prayojyani-the doer; karanatvad-because of being the cause; va-or; asya-of that; adi-beginning; vat-like; iti-thus; vyapti-dvara-by the manifestations; anumapakair-by they who infer; iti-thus.

Here the words "drashöa lakshitah" mean "first, the individual spirit soul is the seer". The question may then be asked: "How does he see?" The answer is given in the words "drishyair buddhy-adibhih" (by seeing and taking help from the intelligence). Here there are two considerations. Without the presence of the seer the act of seeing the visible material world does not occur. Therefore it is by the seer, who sees with the help of intelligence and other like tools, that seeing occurs.

Text 3

atha bhagavan api lakshitah. kena. sarva-bhuteshu sarveshu bhuteshu drashörishu pravishöena svatmana svamsha-rupenantaryamina. adau sarva-drashöribhir antaryami lakshitah. tatas tena bhagavan api lakshita ity arthah.

atha-now; bhagavan-the Supreme Personality of Godhead; api-also; lakshitah-described; kena-by what?; sarva-bhuteshu-in all living entities; sarveshu-in all; bhuteshu-living entities; drashörishu-seers; pravishöena-entered; svatmana-personally; svamsha-rupena-with His expansion; antaryamina-as the Supersoul; adau-beginning; sarva-drashöribhih-in all living beings; antaryami-the Supersoul; lakshitah-characterized; tatah-then; tena-by that; bhagavan-the Supreme Personality of Godhead; api-also; lakshita-characterized; iti-thus; arthah-the meaning.

Then the Supreme Personality of Godhead is described. How is He described? he is described as the Supersoul in the hearts of all the seers. In this way He is seen by them. That is the meaning of the words "bhagavan sarva-bhuteshu lakshitah svatmana harih".

Text 4

sa ca sa ca purvavat dvidhaiva lakshyate. tatha hi kartritva-bhoktritvayor asvatantrya-darshanat karmano 'pi jadatvat sarvesham api jivanam tatra tatra pravrittir antah-prayojaka-vishesham vina na ghaõata ity anupapatti-dvarantaryami lakshyate.

sa-he; ca-and; sa-He; ca-awnd; purvavat-as before; dvidha-in two ways; eva-indeed; lakshyate-is seen; tatha hi-furthermore; kartritva-the doer; bhoktritvayoh-and the enjoyer; asvatantrya-lack of independence; darshanat-because of the sight; karmanah-of karma; api-also; jadatvat-because of being inanimate matter; sarvesham-of all; api-also; jivanam-souls; tatra tatra-there; pravrittih-action; antah-prayojaka-vishesham-being within; vina-without; na-not; ghaõate-occurs; iti-thus; anupapatti-dvara-by logic; antaryami-the Supersoul; lakshyate-is seen.

As was said before, the presence of the Supersoul is understood in two ways. Because the living entities are not independent in their actions and in their encounters with either pleasure or pain, and because the living entities cannot act without external help, one can understand by logic and intelligence that the Supersoul must exist.

Text 5

esha hy anenatmana cakshusha darshayati. srotrena shravayati. manasa manayati. buddhya bodhayati. tasmad etav ahuh shritir ashritih iti bhallaveya-shrutish ca.

esha-He; hi-indeed; anena-by this; atmana-atmana; cakshusha-by the eyes; darshayati-shows; srotrena-by the ears; shravayati-causes to hear; manasa-by the mind; manayati-causes to think; buddhya-by the intelligence; bodhayati-teaches; tasmad-from that; etav-these two; ahuh-said; shritih-going; ashritih-not going; iti-thus; bhallaveya-shrutih-the Bhallaveya-sruti; ca-also.

Here the word "atmana" means "by eyes". By giving him eyes, the Supersoul enables the individual soul to see. By giving him ears He enables the soul to hear, by giving him a mind He enables the soul to think, and by giving intelligence He enables the soul to understand. This is confirmed by the following words of the Bhallava-shruti: "shritir ashritih".

Text 6

atha tasmai cantaryamitvaishvaryaya teshu yadi sarvamshenaiva pravishati. ko 'pi paras tada svatah purnatvabhavad anishvaratvam eva syad ity anupapatti-dvarantaryami-rupena tasyamshena bhagavan api lakshitah.

atha-now; tasmai-to that; ca-and; antaryamitva-the statusa of the Supersoul; aishvaryaya-to the opulence; teshu-in them; yadi-if; sarvamshena-with a part of all; eva-indeed; pravishati-inter; ko 'pi-someone; parah-the Supreme; tada-then; svatah-personally; purnatva-perfection; abhavad-because of the absence; anishvaratvam-not being the Supreme Personality of Godhead; eva-indeed; syat-is; iti-thus; anupapatti-dvara-by intelligence; antaryami-of the Supersoul; rupena-by the form; tasya-of Him; amshena-by a part; bhagavan-the Supreme Personality of Godhead; api-also; lakshitah-is seen.

Also, by seeing that the Supersoul has entered all living beings, one can understand that these Supersouls

are all expansions or parts of a great person. In this way one can infer the existence of the Supreme Personality of Godhead.

Text 7

ata eva shri-gitopanishatsu

athava bahunaitena

kim jnatena tavarjuna

vishöabhyaham idam kritsnam

ekamshena sthito jagat. iti.

ata eva-therefore; shri-gitopanishatsu-in Bhagavada-gita; athava-or; bahuna-many; etena-by this kind; kim-what?; jnatena-knowing; tava-your; arjuna-O Arjuna; vishöabhya-entire; aham-I; idam-this; kritsnam-all manifestation; eka-one; amshena-part; sthitah-situated; jagat-in the universe; iti-thus.

That the Supersoul is a partial expansion of the Supreme Lord is confirmed by the Lord Himself in these words (Bhagavad-gita 10.42):

"But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe."*

Text 8

vishnu-purane ca sva-shakti-leshavrita-bhuta-sargah iti.

vishnu-purane-in the Vishnu Purana; ca-qand; sva-shakti-leshaa-with a fragment of His power; avrita-pervaded; bhuta-sargah-the material world; iti-thus.

This is also confirmed by the following words of Shri Vishnu Purana:

"Manifesting only a fragment of His power, the Supreme Personality of Godhead pervades the material world."

Text 9

tatha jiva-prayojaka-kartri-preritavyaparah. asvatantryat. takshadi-karma-kara-jana-vad ity evam antaryamini tattve vyapti-dvara siddhe punas tenaiva bhagavan api sadhyate. tuccha-vaibhava-jivantaryami-svarupam ishvara-tattvam nijamshi-tattvashrayam. tathaiva paryapteh. raja-prabhutvashrita-takshadi-karma-kara-prayojaka-prabhutvadi-vad iti.

tatha-so; jiva-the individual spiri souls; prayojaka-impelling; kartri-the doer; prerita-sent; vyaparah-actions; asvatantryat-because of not being independent; taksha-cutting wood; adi-beginning with; karma-actions; kara-doing; jana-people; vat-like; iti-thus; evam-thus; antaryamini-in the Supersoul; tattve-ijn the truth; vyapti-dvara-by the manifestation; siddhe-proved; punah-again; tena-by that; eva-indeed; bhagavan-the Supreme Personality of Godhead; api-also; sadhyate-is attained; tuccha-insignificant; vaibhava-power; jiva-souls; antaryami-svarupam-the form of the Supersoul; ishvara-tattvam-the nature of the Supreme Personality of Godhead; nijamshi-His own parts; tattva-truths; ashrayam-the shelter; tatha-so; eva-indeed; paryapteh-

attained; raja-of a king; prabhutva-the state of being a master; ashrita-taken shelter; taksha-cutting wood; adi-beginning with; karma-actions; kara-doing; prayojaka-impelling; prabhutva-matsery; adi-beginning with; vat-like; iti-thus.

the individual spirit souls are dependent on others in the course of their activities, such as chopping wood or a host of other activities. They are not independent. In this way the existence of the Supersoul is proved, and it is also proved that the Supersoul is a partial expansion of the original Supreme Personality of Godhead. As an ordinary person is subject to the rule of a king of a country, even more so is the individual spirit soul subject to the rule of the Supreme Personality of Godhead.

Text 10

athavatra

yathendriyaih prithag dvarair
artho bahu-gunashrayah
eko naneyate tadvad
bhagavan shastra-varmabhih

athava-or; atra-here; yatha-as; indriyaih-by the senses; prithag-dvaraih-in different ways; arthah-an object; bahu-guna-many qualities; ashrayah-endowed with; ekah-one; nana-differently; iyate-is perceived; tadvat-similarly; bhagavan-the Supreme Personality of Godhead; shastra-varmabhih-according to different scriptural injunctions.

The Supreme Personality of Godhead and His many direct expansions, such as His expansion of the Supersoul, is described in these words of Shrimad-Bhagavatam (3.32.33):

"A single object is appreciated differently by different senses due to its having different qualities. Similarly, the Supreme Personality of Godhead is one, but according to different scriptural injunctions He appears to be different."*

Text 11

ity evodaharaniyam. anenaiva gati-samanyam ca sidhyatiti. shri-shukah. pratyavasthapitam vadanti-ity-adi padyam.

iti-thus; eva-certainly; udaharaniyam-to be said; anena-by this; eva-indeed; gati-samanyam-equal paths; ca-and; sidhyati-is proved; iti-thus; shri-shukah-Shri Suka; pratyavasthapitam-established; vadanti-ity-adi padyam-Shrimad-Bhagavatam 1.2.11.

Thus it is proved that all the forms of the Lord are the same person, the same Supreme Personality of Godhead. The verse quoted in the beginning of this anuccheda was spoken by Shrila Shukadeva Gosvami. These truths are also confirmed by the following words of Shrimad-Bhagavatam (1.2.11):

"Learned transcendentalists who know the Absolute Truth call the non-dual substance Brahman, Paramatma, or Bhagavan."*

Thus ends Shri Paramatma-sandarbha.

Shri Krishna-sandarbha

Some Words of Acknowledgement

tau santoshayata santau shrila-rupa-sanatanau
dakshinatyena bhattacha punar etad vivicyate
tasyadyam granthana-lekham kranta-vyutkranta-khanditam
paryalocyatha paryayam kritva likhati jivakah

tau-them; santoshayata-pleasing; santau-saintly devotees; shrila-rupa-Shrila Rupa Gosvami; sanatanau-and Shrila Sanatana Gosvami; dakshinatyena-from south India; bhattacha-by Shrila Gopala Bhatöa Gosvami; punar-again; etad-this; vivicyate-is described; tasya-his; adyam-original; granthana-lekham-writing; kranta-vyutkranta-various fallacious arguments; khanditam-refuting; paryalocya-considering; atha-now; paryayam-systematic arrangement; kritva-having done; likhati-writes; jivakah-Jiva Gosvami.

Shrila Gopala Bhaööa Gosvami, the great philosopher from the southern provinces who greatly pleased Shrila Rupa Gosvami and Shrila Sanatana Gosvami, left many valuable notes which defeat various philosophical misconceptions. Systematically arranging these notes, and considering their content, Jiva Gosvami writes this book, Krishna-sandarbha.

Anuccheda 1

Text 1

atha purvam sandarbha-trayena yasya sarva-paratvam sadhitam, tasya shri-bhagavato nirdharanaya sandarbho 'yam arabhyate.

atha-now; purvam-previously; sandarbha-trayena-by the three Sandarbhas; yasya-of whom; sarva-paratvam-the position as the ultimate phase of the absolute truth superior to everything and any other conception of God; sadhitam-conclusively demonstrated; tasya-of Him; shri-bhagavatah-the Personality of Godhead, full of all opulences and powers; nirdharanaya-for the specific description; sandarbhah-essay; ayam-this; arabhyate-is begun.

In the previous three sandarbhas the conception of God as the Supreme Person full of all powers and opulences is proved to be the ultimate phase of the Absolute Truth, superior to every other conception of God. This essay is written to give a specific description of that Supreme Personality of Godhead.

Sarva-samvadini Comment

atha iti nirdharanam. bahushv ekasya nirnayah

atha iti-beginning with the word atha; nirdharanam-the word nirdharana; bahusu--among many; ekasya-of one; nirnayah- conclusion.

By the word nirdharana it is intended that Bhagavan is the ultimate feature of the Absolute Truth.

Text 2

atha tatra prathamasya dvitiye vadanti ityadina tad ekam eva tattvam brahmaditaya shabdyate ity uktam.

atha-now; tatra-in this connection; prathamasya-of the First Canto of Shrimad-Bhagavatam (1.2.11);

"Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramatma or Bhagavan."*

Text 3

tad eva brahmadi-trayam tasya tritiye vivicyate. brahma tv iha

yatrema sad-asad-rupe
pratishiddhe sva-samvida
avidyayatmani krite
iti tad brahma-darshanam

tat-that; eva-certainly; brahma-adi-beginning with Brahman; trayam-three feature; tasya-of that; tritiye-in the Third Canto; vivicyate-is delineated; brahma-Brahman; tu-also; iha-here; yatra-whenever; ime-in all these; sat-asat-gross and subtle; rupe-in the forms of pratishiddhe-on being nullified; sva-samvida-by self-realization; avidyaya-by ignorance; atmani-in the self; krite-having been imposed; iti-thus; tat-that is; brahma-darshanam-the process of seeing the Absolute.

These three features of the Absolute are described in the Third Canto of Shrimad-Bhagavatam. The following verse (1.3.33) describes the Lord's Brahman feature:

"Whenever a person experience, by self-realization, that both the gross and subtle bodies have nothing to do with the pure self, at that time he sees himself as well as the Lord in His Brahman feature."*

Text 4

ity-adina tatra viviktam apy ekakaravirbhavataya

samshayabhavat tat-tan-nirdharanartham tat-tad-vacanam
niddhriyate.

iti-adina-by this and other verses; tatra-in this connection; viviktam-discerned; api-manifestation;
samshaya- of doubt; abhavat-because of the absence; tat-tat-various; nirdharana of discrimination; artham-
for the purpose; tat-tat-various; vacanam-descriptions; na-not; uddhriyate-should be raised.

According to this verse and other descriptions in the Vedic literatures, the Brahman feature of the Absolute
has only one unvariegated aspect, and therefore, without any doubt, it does not require an elaborate
description in many words.

Text 5

shri-bhagavat-paramatmanos tu nanavirbhavatvat tani vacanani tat-tan-nirdharanartham uddhriyante.

shri-bhagavat-of the all-opulent Personality of Godhead; paramatmanoh-and of His localized expansion as
the all-pervading Supersoul; tu-however; nana-variegated; avirbhavatvat-because of manifestation; tani
vacanani-many words; tat-tat-various; nirdharana-of discriminations; artham- for the purpose; uddhriyante-
may be raised.

However, the Paramatma and Bhagavan features of the Absolute manifest a great variety of qualitties, and
therefore they require an elaborate description.

Text 6

tatreshvaro nirakaro nastiti pran niritam

tatra-inthis connection; ishvarah-the Supreme Controller; nirakarah-without form or qualitties; na-not;
asti-is; prak-previously; niritam-conclusively demonstrated.

Here we may note that in the final conclusion the Supreme Controller is not without form and qualities.
This has been proved in the earlier portion of this book (the previous Sandarbhas).

Text 7

paramatma-shabdena ca sarvantaryami-purushah pratipaditas teshv eva sandarbhesu. tatha ca sati
tasmins tritiyadyayarambhe evam abhashyam.

paramatma-shabdena-by the word Paramatma; ca-also; sarva-antaryami-all-pervading; purushah-
Supreme Person; pratipaditah-described; teshu-in these; eva-certainly; sandarbhesu-in the Sandarbhas;
tatha-in the same way; ca- also; sati-being; tasmin-in this; tritiya-adhyaya-of the Third Chapter; arambhe-
in the endeavor; evam-in this way; abhashyam-I described.

The Paramatma, or all-pervading expansion of the Supreme Person present in everyone's heart and in every atom, I have already described in the Third Chapter (Paramatma-sandarbha) of this book.

Text 8

nanu purvam brahmaditaya tridhaiva tattvam ekam uktam tatra brahmanah kim lakshanam bhagavat-paramatmanor va, tatra tatra visheshah kashcid va kim astiti shri-shaunakadi-prashnam ashankya shri-suta uvaca

nanu-Is it not so?; purvam-previously; brahma-adi-yaya- beginning with Brahman tridha-in three ways; eva-certainly; tattvam-the Absolute Truth; ekam-single; uktam-is described; tatra-in this connection; brahmanah-of Brahman; kim-what?; lakshanam-characteristic; bhagavat-of Bhagavan; paramatmanoh-of Paramatma; va-or; tatra tatra-in various points; visheshah-specific distinction; kashcit-certain; va- or; kim-what?; asti-is; iti-thus; shri-shaunaka-adi-of Shaunaka and the other sages; prashnam-query; ashankya-guessing; shri-sutah-Suta Gosvami; uvaca-said.

"Formerly you said that althout the Absolute Truth is one, It is manifestated in three features. What are the qualities of these three features: Brahman, Paramatma and Bhagavan?" Thimking that this question might arise in the minds of Shaunaka and the other sages, Suta Gosvami said (Shrimad-Bhagavatam 1.3.1):

Text 9

jagrihe paurusham rupam
bhagavan mahad-adibhih
sambhutam shodasha-kalam
adau loka-sishrikshaya

jagrihe-accepted; paurusham-plenary portion as the purusha incarnation; rupam-form; bhagavan-the Personility of Godhead; mahad-adibhih-with the ingredients of the material world; sambhutam-thus there was the creation of; shodasha-kalam- sixteen primary principles; adau-in the beginning; loka-the universes; sishrikshaya-on the intention of creating.

"In the beginning of the creation, the Lord (Bhagavan) first expanded Himself in the universal form of the purusha incarnation and manifested all the ingredients for the material creation. And thus at first there was the creation of the sixteen principles of material action. This was for the purpose of creating the material universe."*

Text 10

yah shri-bhagavan purna-sad-aishvaryatvena purvam nirdishöah, sa eva paurusham rupam purushatvenamnayate yad rupam tad evadau sargarambhe jagrihe. prakrita-pralayeshv asmin linam sat-prakaöataya svi-kritavan.

yah-who; shri-bhagavan-Bhagavan; purna-full; sat- six; aishvarya-vena-by possessing the opulences; purvam- previously; nirdishöah-described; sah-he; eva-certainly; paurusham-of the Purusha incarnation; rupam-the form; purushatvena-as a person; amnayate-is considered; yat-which; rupam-form tat-that; eva-certainly; adau-in the beginning; sarva-arambhe-at the time of creation; jagrihe-accepted; prakrita-of the material manifestation; pralayeshu-at the times of dissolution; asmin-in Him; linam-dissappearance; sat--of reality; prakaöataya-by manifestation; svi-kritavan- accepted.

This verse says that Shri Bhagavan, who was described in the previous chapter as the possessor of six opulences in full perfection, accepts the personal form of the purusha incarnation at the beginning of the material creation. At the time of annihilation, the material world enters again within the purusha incarnation and only the eternal spiritual reality is manifest.

Text 11

kim artham? tatraha--loka-sishrikshaya. tasminn eva linanam lokanam samasti-vyasty-upadhi-jivanam sishrikshaya pradurbhavanartham ity arthah.

kim artham?-why?; tatra-in this connection; aha-he says; loka-the universes; sishrikshaya-on the intention of creating; tasmin-in Him; eva-certainly; linanam-of the merged; lokanam-universes; samsasti-distinct; vyasti-as one; upadhi-deceptively appearing; jivanam-of living entities; sishrkshaya-on the intention of creating; pradurbhavana-of manifesting; artham-for the purpose; iti-thus; arthah-the meaning.

The question may be raised: "Why does Bhagavan accept the form of the purusha-incarnation?" To answer this question. Suta Gosvami uses the word loka-sishrikshaya (for the purpose of creating the material universe). Along with the material universes, the eternally individual living entities entered the Lord's body at the time of devastation, and appeared to have become one with Him, although their individuality actually remained intact. In order to again manifest the living entities and universes, Bhagavan expands Himself as the purusha incarnation.

Text 12

kidrisham sat tad rupam linam asit tatraha--mahad-adibhih sambhutam militam antar-bhuta-mahad-adi-tattvam ity arthah.

kidrisham-like what?; sat-real; tat-that; rupam-form; linam-disappearance; asit-was; tatra-in this connection; aha-he says; mahat-adibhih-with the ingredients of the material world; sambhutam-thus there was the creation of; militam-assembled together; antah-bhuta-entered within; mahat-adi-ingredients of material creation; adi-beginning with; tattvam-principle; iti-thus; arthah-the meaning.

One may ask what form the material universes took when they became merged within the body of the purusha-incarnation. To answer this question, Suta Gosvami used the word "mahad-adibhih" (with the ingredients of the material world). The mahat-tattva and other ingredients of the material world were thus contained within the body of the purusha-incarnation.

Text 13

sambhuyambhodhim abhyeti mahanadyo nagapagah ity adau hi sambhavatir milanarthah. tatra hi mahad-adini linany asann iti.

sambhuya-having come into existence; ambhonidhim-the oceans; abhyeti-attains; maha-nadi-adyah-the great rivers; naga-from the mountains; apagah-flowing; iti-thus; adau- beginning; hi-certainly; sambhavatih-creation; milana- meeting; arthah-purpose; tatra-there; hi-certainly; mahat- the mahat-tattva; adini-etc.; linani-merged; asan- become; iti-thus.

The merging of the creation into the Supreme is described in the Vedic literatures: "The creation enters the Supreme as rivers flow from the mountains and enter the ocean." In this way the mahat-tattva and other ingredients of the material world enter the form of the purusha-incarnation.

Text 14

tad evam vishnos tu trini rupani ity adau mahat-srashöritvena prathamam purushakhyam rupam yacchayate, yac ca brahma-samhitadau karanarnavashayi-sankarshanatvena shruyate, tad eva jagrihe iti pratipaditam.

tat-therefore; evam in this way; vishnoh-of Vishnu; tu-certainly; trini-three; rupani-forms; iti-thus; adau-in the beginning; mahat-of the mahat-tattva; srashöritvena-by being the creator; prathamam-first; purusha-purusa incarnation; akhyam-named; rupam-form; yacchayate-is presented; yat- which; ca-also; brahma-samhita-in the Brahman-samhita; adau-and other Vedic literatures; karana-arnava-shayi- resting on the causal ocean; sankarshanatvena-as Lord Sankarshana; shruyate-is heard from authorized sources; tat-therefore; eva-certainly; jagrihe iti-the verse beginning with the word jagrihe; pratipaditam-is established.

The first purusha-incarnation is described as the original creator of the ingredients of the material world. This is confirmed in the Satvata Tantra:

"Vishnu, has three forms called purushas The first, Maha-Vishnu, is the creator of the total material energy (mahat), the second is Garbhodakashayi, who is situated within each universe, and the third is Kshirodakashayi, who lives in the heart of every living being."

That first purusha-incarnation, Lord Sankarshana, who lies down on the causal ocean is described in the Brahma-samhita and other Vedic literatures, as well as the verse beginning with the word "jagrihe" which was quoted in Text 9.

Text 15

punah kidrisham tad rupam. tatraha shidasha-kalam tat-shrishöy-upayogi-purna-shaktity arthah.

punah-again; kidrisham-like what?; tat-that: rupam- form; tatra-in this connection; aha-he explains; shodasha-kalam-with the 16 elements of creation; tat-that; shrishöi-for creation; upayogi-suitable; purna-perfect and complete; shakti-potencies; iti-thus; arthah-the meaning.

To further explain the nature of the Lord, Suta Gosvami uses the word "shodasha-kalam" (with the 16 elements of creation). This word shows that the Lord possesses all potencies required to manifest the material cosmos.

Text 16

tad evam yas tad rupam jagrihe, sa bhagavan. yat tu tena grihitam tat tu sva-shrijyanam ashrayatvat paramatmeti paryavasitam.

tat-that; evam-in this way; yah-who; tat-that; rupam- form; jagrihe-accepted; sah-He; bhagavan-Bhagavan; yat- because; tu-indeed; tena-by Him; grihitam-accepted; tat- therefore; tu-certainly; sva-shrijyanam-of that created by Him; ashrayatvat-because of being the shelter; parama-atma- Paramatma; iti-thus; paryavasitam-determined.

In conclusion, it is Bhagavan who accepts the form of the first purusha-incarnation (Karanodakashayi Vishnu) described in this verse (Text 9). When the Lord enters the universes He assumes the feature known as Paramatma.

Anuccheda 2

Text 1

tasya purusha-rupasya visarga-nidanatvam api pratipadayitum aha sardhena

tasya-of Him; purusha-rupasya-in the form of the purusa incarnation; visarga-the secondary phase of creation; nidanatvam-the state of giving; api-also; pratipadayitum-to conclusively describe; aha-speaks; sardhena-the following one and a half verses.

To describe how the second purusha-incarnation arranges the activities of the secondary phase of creation within each universe, (Suta Gosvami) speaks the next one and a half verses (Shrimad-Bhagavatam 1.3.2-3):

Text 2

yasyambhasi shayanasya
yoga-nidram vitanvatah
nabhi-hradambujad asid

brahma vishva-shrijam patih

yasyavayava-samsthanaih
kalpito loka-vistarah

yasya-whose; ambhasi-in the water; shayanasya-lying down; yoga-nidram-sleeping in meditation; vitanvatah-ministering; na-bhi-navel; hrada-out of the lake; ambujat-from the lotus; asit-was manifested; brahma-the grandfather of the living beings; vishva-the universe; shrijam-the engineers; patih-master; yasya-whose; avayava-bodily expansion; samsthanaih- situated in; kalpitah-is imagined; loka-planets of inhabitants; vistarah-various;

"A part of the purusha lies down within the water of the universe. From the navel lake of His body sprouts a lotus stem, and from the lotus flower atop this stem, Brahma, the master of all engineers in the universe, becomes manifest. It is believed that all the universal planetary systems are situated on the extensive body of the purusha."*

Text 3

yasya purusha-rupasya dvitiyena vyuhena brahmandam pravishya ambhasi garbhodake shayanasyety adi yojyam.

yasya-of whom; purusha-rupasya-in the form of the purusha incarnation; dvitiyena in the second; vyuhena-expansion; brahma-andam-the material universe; pravishya-having entered; ambhasi-on the water; garbhodake-on the Garbhodaka ocean; shayanasya-resting; iti-thus; adi-beginning; yojyam- suitable.

This verse describes how the second purusha-incarnation (Garbhodakashayi Vishnu) enters the universes and lies down (shayanasya) on the Garbhodaka ocean (ambhasi).

Text 4

yasya ca tadrishatvena tatra shayanasya avayava-samsthanaih sakshac chri-caranadi-sanniveshair lokasya vistaro virad-akarah prapancha kalpitah.

yasya-of whom; ca-also; tadrishatvena-by the state of being like this; tatra-there; shayanasya-resting; avayava- bodily expansions; samsthanaih-situated in; sakshat- directly; shri-carana-of the lotus feet; adi-and other parts of the Lord's transcendental form; sanniveshaih-by contact; lokasya- of the material world; vistarah-the expansion; viraö-akarah-the universal form prapancha-the material cosmos; kalpitah-imagined.

In these verses the words "shayanasya" (resting) and "avayava-samsthanaih" (situated on the limbs of His transcendental form) show that the transcendental feet and other limbs of the Lord were spread throughout the material universe. Because of this entrance of the Lord into the universe it is sometimes considered that the entire universe is the body of the Lord (viraö-rupa).

Text 5

yatha tad-avayava-sanniveshas tathaiva patalam etasya hi pada-mulam ity adina navinopasakan prati manah-sthairyaya prakhyapitah, na tu vastutas tad eva yasya rupam ity arthah.

yatha-just as; tat-His; avayava-bodily expansion; sanniveshah-contact; tatha-in the same way; eva-certainly; patalam-the planets at the bottom of the universe; etasya-of His; hi-exactly; pada-mulam-soles of the feet; iti-thus; adina-beginning with; navina-neophyte; upasakan-devotees; prati-to; manah-of the mind; sthairyaya-for fixing; prakhyapitah-described; na-not; tu-but; vastutah-real; tat-that; eva-certainly; yasya-of Him; rupam-form; iti- thus; arthah-the meaning.

The entrance of the transcendental form of the Lord within the material universe is the cause of the conception of the universe as the Lord's form. This conception of the universal form if the Lord is described in the Shrimad-Bhagavatam (2.1.26):

"Persons who have realized it have studied that the planets known as Patala constitute the bottoms of the feet of the Universal Lord, and the heels and the toes are the Rasatala planets. The ankles are the Mahatala planets, and His shanks constitute the Talatala planets."*

This conception of the Lord's Universal form is meant to help the neophyte devotees fix their minds on the Lord's form. The Universal Form is not actually real. It is only an imagination.

Text 6

yad va, candrama manaso jatah ity arabhya padbhyam
bhumir dishah shrotrat tatha lokan akalpayat iti shrutes tair hetu-bhutair loka-visöaro racita ity arthah.

yad va-perhaps; candramah-the moon; manasah-from the mind; jatah-born; iti-thus arabhya-beginning; padbhyam- with His two feet; bhumih-the earth; dishah-the directions; shrotrat-from the ear; tatha-in the same way; lokan-the varieties of material manifestation; akalpayat-created; iti- thus; shruteh-from the Shruti-shastra (Rg Veda 10.90.13-14); taih-by these; hetu-bhutaih-as the cause; loka-of the material world; vistarah-the expanse; racitah-created; iti- thus; arthah-the meaning.

The conception of the Lord's Universal Form may also be understood in the following way: Because the different varieties of the material manifestation have emanated from the different limbs of the Lord's form, the universe may be considered a form of the Lord. This is confirmed in the Vedic hymns:

"the moon is born from the mind of the Supreme Personality of Godhead."
-Rig Veda 10.90.13

"The Supreme Personality of Godhead created the earth from His two lotus feet. He created the different directions from His sense of hearing. He created the different parts of the material world from the parts of His transcendental body."
-Rig Veda 10.90.14

Text 7

tatha ca bharate moksha-dharme narayaniye garbhodake shayanasya rupantarena shvetadvipa-pater vakyam

tatha-in the same way; ca-also; bharate-in the Mahabharata; moksha-dharme-in the Moksha-dharma; narayaniye-in the Narayaniya; garbha-udake-in the Garbhodaka ocean; shayanasya-resting; rupa-the form; antarena-by being within; shvetadvipa-pateh-of Lord Vishnu, the master of Shvetadvipa; vakyam-the statement.

In the Mahabharata's Moksha-dharma Narayaniya (Shanti-parva 339.12-14), Lord Garbhodakashayi Vishnu, in His form as the master of Shvetadvipa, confirms this explanation in the following verses:

Text 8

asman-murtish caturthi ya
sashrijac chesham avyayam

sa hi sankarshanah proktah
pradyumnam so 'py ajijanat
pradyumnad aniruddho 'ham
sargo mama punah punah

aniruddhat tatha brahma
tan-nabhi-kamalodbhavah
brahmanah sarva-bhutani
sthavarani carani ca

asmat-My; murtih-form; caturthi-fourth; ya-which; sa-it; ashrijat-created; shesham-Shesha; avyayam-imperishable; sah-He; hi-certainly; sankarshanah- Sankarshana; proktah-described; pradyumnam-to Pradyumna; sah-He; api-certainly; ajijanat-gave birth; pradyumnat- from Pradyumna; aniruddhah-Aniruddha; aham-I; sargah- creation; mama-My; punah puhah-again and again; aniruddhat- from Aniruddha; tatha-in the same way; brahma-Brahma; tat- from His; nabhi-from the navel; kamala-from the lotus flower; udbhavah-born; brahmanah-from Brahma; sarva-all; bhutani-material elements and living entities; sthavarani-non-moving; carani-and moving; ca-also.

"From My fourth expansion the eternal form of Lord Shesha is manifest. Then Lord Sankarshana is manifest and from Him Lord Pradyumna appears. From My appearance as Lord Pradyumna I again appear as Lord Aniruddha. From the lotus flower of Lord Aniruddha's navel, Brahma is born, and from Brahma all the material elements as well as the moving and non-moving living entities appear."

Text 9

tatraiva vedavyasah

paramatmeti yam prahuh
sankhya-yoga-vido janah

maha-purusha-sam jnam sa
labhate svena karmana
tasmāt prasutam avyaktam
pradhanam tad vidur budhah

avyaktad vyaktam apannam
loka-shrishöy-artham ishvarat
aniruddho hi lokeshu
mahan atmeti kathyate

yo shau vyaktatvam apanno
nirmame ca pitamaham

paramatma-Paramatma; iti-thus; yam-whom; prahuh- describe; sankhya-yoga-vidah-learned in the sankhya-yoga philosophy; janah-persons; maha-purusha-of the Supreme Person; samjnam-name; sah-He; labhate-attains; svena-by His own; karmana-transcendental activities; tasmāt-from Him; prasutam-is born; avyaktam-unmanifest; pradhanam-primordial elements of material creation; tat-that; viduh-understand; budhah-those who are learned; avyaktat-from that unmanifested material nature; vyaktam-manifestation; apannam- attained; loka-of the material world; shrishöi-of the creation; artham-for the purpose; ishvarat-from the Supreme Controller; aniruddhah-Aniruddha; hi-certainly; lokeshu-within all living entities; mahan atma-the Supersoul; iti-thus; kathyate-is described; yah asau-He; vyaktatvam-manifestation; apannah-attained; nirmame-created; ca-also; pitamaham-Brahma.

Vedavyasa also explains:

"They who are learned in sankhya-yoga declare that Lord Aniruddha is the all-pervading Supersoul. Lord Sankarshana's transcendental deeds have expanded His reputation as the Supreme Personality of Godhead. The wise know that the unmanifest origins (pradhana) of material creation have emanated from Lord Sankarshana, and because of Him this original form of matter evolves into the manifest material world. Lord Aniruddha, the all-pervading Supersoul present in each universe, appears from Lord Sankarshana, and He creates Brahma, the grandfather of all living entities."

Text 10

tad evam sankarshanasya vaibhavam uktvaniruddhasyapy aha aniruddho hiti, lokeshu pratyekam brahmandeshu mahatma paramatma. vyaktatvam prakaöyam pradyumnad iti sheshah.

tat-therefore; evam-in this way; sankarshanasya-of Lord Sankarshana; vaibhavam-the glory; ukta-having described; niruddhasya-of Lord Aniruddha; api-also; aha-describes; aniruddhah-Aniruddha; hi-certainly; iti-thus; lokeshu-in the worlds; pratyekam-in each; brahmandesu-universe mahatma- the word mahatma; paramatma-is Paramatma; vyaktatvam- vyaktatvam; prakaöyam-manifestation; pradyumnat-from Pradyumna; iti-thus; sheshah-the remainder of the verse is clear.

The first part of this passage describes the glories of Lord Sankarshana, and the second part, beginning with the words "aniruddho hi", describes the glories of Lord Aniruddha. The word "lokeshu" means "in each universe" and the word "mahatma" means the all-pervading Supersoul (paramatma). The word "vyaktatvam" means "manifested from Lord Pradyumna." The rest of the verse is clear and requires no comment.

Text 11

sutena tv abheda-vivakshaya pradyumnah prithan noktah vishnos tu trini rupani itivat.

sutena-by Suta Gosvami; tu-indeed; abheda-the non-difference of the forms of Lord Vishnu; vivakshaya-with a desire to explain; pradyumanah-Lord Pradyumna; prithak- specifically; na-not; uktah-described; vishnos tu trini rupani-the verse beginning vishnos tu trini rupani; itivat-just as.

Because Suta Gosvami wanted to emphasize that all Vishnu-forms are actually the same single Personality of Godhead, he did not place Lord Pradyumna's name in this verse. The same reason prompted the author of Satvata Tantra to avoid specifically naming the various the various purusha-incarnations when he spoke the verse beginning "vishnos tu trini rupani" (which has been quoted in Anuccheda 1, Text 14).

Text 12

seyam prakriya dvitiyasya shashöhe drishyate, yatha-sa esha adyah purushah.

sa iyam-this same; prakriya-activity of creation; dvitiyasya-of the Second Canto of Shrimad-Bhagavatam; shashöhe-in the Sixth Chapter (verse 39) ; drishyate-is observed; yatha-just as; sah eshah adyah purushah-in the verse sa esha adyah purushah kalpe kalpe shrijaty ajah atmatmany atmanatmanam sa samyacchati pati ca.

The same description of the Supreme Personality of Godhead's creation of the material world is found in the following verse of Shrimad-Bhagavatam (2.6.39):

"The Supreme original Personlity of Godhead, Lord Shri Krishna, expanding His plenary portion as Maha-Vishnu, the first incarnation, creates this manifested cosmos, but He is unborn. The creation, however, takes place in Him, and the material substance and manifestations are all Himself. He maintains them for some time and absorbs them into Himself again."*

Text 13

ity adi-padye öika sa esha adyo bhagavan yah purushavataarah san shrishöy-adikam karoti ity esha.

iti-thus; adi-padye-in the first line of the verse; öika-commentary; sah eshah adyah-the phrase beginning with these words; bhagavan-refer to Bhagavan; yah-who is; purusha-avataarah-the purusha incarnation; san-being so; shrishti-adikam-the creation, maintenance and anihilation of the material world; karoti-performs; iti-thus; esha-the commentary.

In his commentary on the first line of this verse, Shridhara Svami explains:

"The phrase `sa esha adyah' refers to Bhagavan, the Supreme Personality of Godhead, who appears as the purusha-incarnation, and thus creates, maintains and annihilates the material worlds."

Text 14

evam adyo 'vatarah purushah parasya.

evam-in the same way; adyah avatarah purushah parasya-the verse adyo 'vatarah purushah parasya kalah svabhavah sad-asana-manash ca dravyam vikaro guna indriyani viraö svaraö sthasnu carishnu bhumnah.

The first purusha-incarnation is also described in Shrimad-Bhagavatam (2.6.42):

"Karanarnavashayi Vishnu is the first incarnation of the Supreme Lord, and He is the master of eternal time, space, cause and effects, mind, the elements, the material ego, the modes of nature, the senses, the universal form of the Lord, Garbhodakashayi Vishnu, and the sum total of all living beings, both moving and nonmoving."*

Text 15

ity atra öika parasya bhumnah purushah prakriti-pravartako yasya sahasra-shirsha ity ady ukto lila-vigraha sa adyo 'vatara ity esha.

iti-thus; atra-for this verse; öika-commentary; parasya-of the word parasya; bhumnah-means the Supreme Personality of Godhead; purushah-the word purusha prakriti-pravartakah yasya-means the creator of the material manifestation; sahasra-shirshah ity-adi-uktah-the verse sahasra-shirshah purushah sahasrakshah sahasra-pat sa bhumim vishvato vritvatyatishöhad dashangulam; lila-for pastimes; vigraha-form; sah-He; adyah avatarah-the word adyah avatarah; iti-thus; esa-it.

Shridhara Svami explains in his commentary:

"In this verse the word `parasya' means `of the Supreme Personality of Godhead' and the word `purushah' means `the purusha-incarnation, who creates the material world'.

"This first purusha-incarnation (Karanodakashayi Vishnu) is described in the Rig Veda (10.90.1): `The Supreme Personality of Godhead then appeared as the first purusha-incarnation, who had thousands of faces, eyes and feet. Expanding in all directions, the purusha-incarnation exceeded the dimensions of the universe by the measurement of ten fingers.'

"We may also note in the connection that the Lord accepts the form of the purusha-incarnation (adyo 'vatarah) in order to enjoy transcendental pastimes."

Text 16

tatha tritiyasya vimshe daivena ity adikam.

tatha-in the same way; tritiyasya-of the Third Canto of Shrimad-Bhagavatam; vimshe-in the Twentieth Chapter; daivena iti adikam-the verse daivena durvitarkyena parenanimishena ca jata-kshobhad bhagavato mahan asid guna-trayat.

In the same way, in Shrimad-Bhagavatam (3.20.12) it is said:

"When the equilibrium of the three modes of nature was agitated by the unseen activity of the living entity, by Maha-Vishnu, and by the force of time, the total material elements were produced."*

Text 17

so 'nu ity antam sa-öikam eva prakaranam atranusandheyam.

so 'nu-iti-antam-the verse so snuvishöo bhagavata yah shete salilashaye loka-samstham yatha-purvam nirname samsthaya svaya; sa-along with; öikam-the commentary of Shridhara Svami: yah salilashaye garbhodakasyantah shete tena bhagavatanuvishöo `dhishöhita san sa svaraö svaya samsthaya nama-rupadi-kramena; eva-certainly; ; prakaranam-subject for discussion; atra-in this matter; anusandheyam-should be carefully studied.

The next verse from Shrimad-Bhagavatam (3.20.27) along with Shridhara Svami's commentary, should be carefully studied.

Note: The verse and commentary are given below.

Shrimad-Bhagavatam: "When that Supreme Personality of Godhead who is lying on the Garbhodaka ocean entered the heart of Brahma, Brahma brought his intelligence to bear, and with the intelligence invoked he began to create the universe as it was before."*

Shridhara Svami's Commentary: "This verse explains that the Lord lies down on the waters (salilashaye) of the Garbhodaka ocean (garbhodakasyantah) and enters (adhishöhita) the heart of Brahma. By his own intelligence the seemingly independent Brahma then created all the forms and names of the material universe."

Text 18

tasmad viraötvena tad-rupam na vyakhyatam.

tasmat-from this study; viraötvena-as the Universal Form; tat-His; rupam-form; na-not; vyakhyatam-should be described.

From the study of this verse and commentary it will become clear that the Universal Form is not actually a form of the Lord.

Text 19

tasmaç ca vasudeva-sthaniyo bhagavan purushad anya evety ayatam.

tasmat-from this study; ca-also; vasudeva-sthaniyah- the Lord; s appearance as Vashudeva; bhagavan-His Bhagavan feature; purushat-from the purushaincarnation; anyah- different; eva-certainly; iti-thus; ayatam-follows.

From the careful study of this verse it will also become clear that the Lord's Bhagavan feature, who is also known as Vasudeva, is separately manifested from His appearance as the purusha-incarnations.

Anuccheda 3

Text 1

atha tasya rupa-dvayasya samanyata aika-vidhyena sva-rupam aha

tad vai bhagavato rupam
vishuddham sattvam urjitam iti.

atha-now; tasya-His; rupa-forms; dvayasya-of the two; samanyate-are the same; aika-vidhyena-with the same quality; sva-rupam-the Lord's form; aha-he describes; tat-vai-but that is; bhagavatah-of the Personality of Godhead; rupam- form; vishuddham-purely; sattvam-existence; urjitam- excellence; iti-thus.

These two forms (Bhagavan-Vasudeva and the purusha-incarnation) possess the same spiritual quality. This is described (by Suta Gosvami in Shrimad-Bhagavatam 1.3.3):

"The body of the Supreme Personality of Godhead is eternally in spiritual existence par excellence, and has nothing to do with the created material ingredients."*

Text 2

tat shri-bhagavatah paurusham rupam vai prasiddhau vishuddhorjita-sattvabhivyaktatvac chakti-svarupayor abhedac ca tad-rupam evety arthah.

tat shri-bhagavatah-the phrase tat shri-bhagavatah; paurusham-of the purusha incarnation; rupam vai-the phrase rupam vai; prasiddhau-in perfection; vishuddha-pure; urjita-excellence; sattva-existence; abhivyaktatvat-because of the manifestation; shakti-of the potency; svarupayoh-and of His own transcendental form; abhedat-because of non-difference; ca-also; tat-His rupam-form; eva-certainly; iti-

thus; arthah-the meaning.

In this verse the phrase "tad vai bhagavato rupam" describes the form of the purusha-incarnation. This verse describes the Lord's supremely pure spiritual form, which, in one sense, is not different from His transcendental potency.

Text 3

uktam dvitiam purusha-vyuham adhikritya svarupatvam tad-rupasya natah param parama yad bhavatah svarupam ity atra.

uktam-previously described; dvitiam-second; purusha-vyuham-purusha incarnation; adhikritya-with reference to; svarupatvam-the nature; tat-of His; rupasya-form; na-do not; atah-hereafter; parama-O Supreme; yat-that which; bhavatah-of Your Lordship; svarupam-eternal form; iti-thus; atra-in this connection.

The transcendental nature of the form of the Supreme Personality of Godhead is described in the following prayer offered by Brahma to Garbhodakashayi Vishnu (Shrimad-Bhagavatam 3.9.3):

"O my Lord, I do not see a form superior to Your present form of eternal bliss and knowledge."*

Text 4

vishuddham jadyamshenapi rahitam, svarupa-shakti-vrittivat. urjitam sarvato balavat, paramananda-rupatvat.

vishuddham-pure; jadya-of inert matter; amshena-by a fragment; api-even; rahitam-devoid; svarupa-of His own form; shakti-of the potency; vrittivat-because of existence; urjitam-powerful and glorious; sarvatah-under all conditions; balavat-powerful; parama-supreme; ananda-bliss; rupatvat- because of possessing a form.

In the Shrimad-Bhagavatam verse (1.3.3) quoted in Text 1, the word "vishuddham" (pure) means that because the Supreme Personality of Godhead has all transcendental potencies, He can therefore remain always pure and free from even the slightest trace material contamination. The word "urjitam" (powerful and glorious) means that because the Lord's form is full of supreme spiritual bliss, He remains always powerful and glorious and His spiritual prowess never becomes diminished under any circumstance.

Text 5

ko hy evanyat kah pranyad yad esha akasha anando na syat iti shruteh.

kah-who?; hi-certainly; eva-indeed; anyat-from another (from the material world); kah-who? pranyat-

from transcendence; yat-if; eshah-He; akashah-the unlimited Personlility of Godhead; anandah-full of bliss; na-not; syat-is; iti-thus; shruteh-from the Taittiriya Upanishad (2.7.1).

The Taittiriya Upanishad (2.7.1) says:

"The Personality of Godhead must be full of transcendental bliss, for if He were not, then how would it be possible for anyone to find any kind of spiritual or even material happiness?"

Anuccheda 4

Text 1

tad evam purushasya dvidha sthana-karmani uktva svarupavad-akaram tv eka-prakaram aha

tat-therefore; evam-in this way; purusashya-of the purusha incarnation; dvidha-in two ways; stana-place; karmani-and activities; uktva-having described; svarupavat-akaram-the Lord's transcendental form; tu-also; eka-one; prakaram-nature; aha-describes.

In the first three verses of the First Canto, Third Chapter of Shrimad-Bhagavatam (quoted in Anuccheda 1, Text 9, Anuccheda 2, Text 2, and Anuccheda 3, Text 1), the place of residence and the activities of the purusha-incarnation were described by Suta Gosvami. Then, in Verse 4, he described the Lord's transcendental form in the following way:

Text 2

pashyanty ado rupam adabhra-cakshusha
sahasra-padoru-bhujanadbhutam
sahasra-murdha-shravanakshi-nasikam
sahasra-mauly-ambara-kundalollasat

pashyanti-see; adah-the form of the purusha; rupam- form; adabhra-perfect; cakshusha-by the eyes; sahasra-pada- thousands of legs; uru-thighs; bhuja-anana-hands and faces; adbhutam-wonderful; sahasra-thousands of; murdha-heads; shravana-ears; akshi-eyes; nasikam-noses; sahasra- thousands; mauli-garlands; ambara-dresses; kundala-earrings; ullasat-all glowing.

"The devotees, with their perfect eyes, see the transcendental form of the purusha who has thousands of legs, thighs, arms and faces-all extraordinary. In that body there are thousands of heads, ears, eyes and noses. They are decoreated with thousands of helmets and glowing earrings and are adorned with garlands."*

Text 3

adah paurusham rupam, ahabhra-cakshusha bhakty-akhyena, purushah sa parah partha bhaktya labhyas tv ananayaya ity ukteh, bhaktir evainam nayati bhaktir evainam darshayati ity-adi-shrutesh ca.

adah-the form of the purusha; paurusham-of the purusha incarnation; rupam-form; adabhra-perfect; cakshusha-by the eyes; bhakti-akhyena-known as pure devotional service; purushah-the Supreme Personality; sah-He; parah-the Supreme, than whom no one is greater; partha-O son of Pritha; bhaktya-by devotional service; labhyah-can be achieved; tu- but; ananyaya-unalloyed, undeviating devotion; iti-thus; ukteh-from the statement; bhaktih-devotional service; eva- certainly; enam-Him; nayati-leads to; bhaktih-devotional service; eva-certainly; enam-Him; darshayati-reveals; iti- thus; adi-beginning; shruteh-from the shruti-shastra; ca- also.

In this verse the words "ado rupam" indicate the form of the purusha-incarnation, and the words "adabhra-cakshusha" mean "eyes made perfect by pure devotional service".

That one is able to see and understand the Supreme Personality of Godhead by the process of devotional service is confirmed by the following quotes:

"The Supreme Personality of Godhead, who is greater than all, is attainable by unalloyed devotion."*
-Bhagavad-gita 8.22

"Pure devotional service leads the worshiper to the Supreme Personality of Godhead and makes the Lord visible to His devotee."
-Shruti-shastra

Text 4

tatra prathamasya sahasrapad-aditvam paramatma-sandarbhe
vyanjitam.

tatra-in this connection; prathamasya-of the first purusha incarnation; sahasrapad-aditvam-the Universal form with thousands of faces, eyes and feet; paramatma-sandarbhe-in the Paramatma Sandarbha; vyanjitam-has been elaborately described.

The Lord's Universal Form, manifested from the first purusha-incarnation, and displaying thousands of faces, eyes and feet, has already been described in the Paramatma-sandarbha.

Text 5

tritiyasyashöame tu dvitiya-purushasya vyuham upalakshya shri-maitreyena

tritiyasya-of the Third Canto of Shrimad-Bhagavatam; ashöame-in the Eighth Chapter; tu-also; dvitiya-purushasya- of the second purusha incarnation; vyuham-the form; upalakshya-with reference to; shri-maitreyena-by Maitreya Muni.

In the following verses from the Third Canto, Eighth Chapter of Shrimad-Bhagavatam, Maiteya Muni

describes the form of the second purusha-incarnation (Garbhodakashayi Vishnu).

Text 6

preksham kshipantam haritopaladreh
sandhyabhra-niver uru-rukma-murdhnah
ratnodadharaushadhi-saumanasya
vana-srajo venu-bhujanghripanghreh

preksham-the panorama; kshipantam-deriding; harita- green; upala-coral; adreh-of the hell; sandhya-abra-niveh- of the dress of the evening sky; uru-great; rukma-gold; murdhnah-on the summit; ratna-jewels; udadhara-waterfalls; aushadhi-herbs; saumanasya-of the scenery; vana-sraja-flower garland; venu-dress; bhuja-hands; anghripa-trees; anghreh-legs.

"The luster of the transcendental body of the Lord mocked the beauty of the coral mountain. The coral mountain is very beautifully dressed by the evening sky, but the yellow dress of the Lord mocked its beauty. There is gold on the summit of the mountain, but the Lord's helmet, bedecked with jewels, mocked it. The mountain's waterfalls, herbs, etc., with a panorama of flowers, seem like garlands, but the Lord's gigantic body, and His hands and legs, decorated with jewels, pearls, tulasi leaves and flower garlands, mocked the scene on the mountain."*

-3.8.24

Text 7

parardhya-keyura-mani-praveka-
paryasta-dordanda-sahasra-shakham
avyakta-mulam bhuvananghripendram
ahindra-bhogair adhivita-valsham

parardhya-very valuable; keyura-ornaments; mani-praveka-highly valuable jewels; paryasta-disseminating; dordanda-arms; sahasra-shakham-with thousands of branches; avyakta-mulam-self-situated; bhuvana-universal; anghripa- trees; indram-the Lord; ahi-indra-Anantadeva; bogaih-by hoods; adhivita-surrounded; valsham-shoulders.

"As a sandalwood tree is decorated with fragrant flowers and branches, the Lord's body was decorated with valuable jewels and pearls. He was the self-situated tree, the Lord of all others in the universe. And as a sandalwood tree is covered with many snakes, so the Lord's body was also covered by the hoods of Ananta."*

-3.8.29

Text 8

caracarauko bhagavan-mahidhram
ahindra-bandhum salilopagudham

kiriöa-sahasra-hiranya-shringam
avirbhavat kaustubha-ratna-garbham

cara-moving animals; acara-nonmoving trees; okah-the place or situation; bhagavat-the Personality of Godhead; mahidram-the mountain; ahi-indra-Shri Anantadeva; bandhum- friend; salila-water; upagudham-submerged; kiriöa-helmets; sahasra-thousands; hiranya-gold; shringam-peaks; avirbhavat-manifested; kaustubha-the Kaustubha jewel; ratna-garbham-ocean.

"Like a great mountain, the Lord stands as the abode for all moving and nonmoving living entities. He is the friend of the snakes because Lord Ananta is His friend. As a mountain has thousands of golden peaks, so the Lord was seen with the thousands of golden-helmeted hoods of Ananta-naga; and as a mountain is sometimes filled with jewels, so also His transcendental body was fully decorated with valuable jewels. As a mountain is sometimes submerged in the ocean water, so the Lord is sometimes submerged in the water of devastation."*

-3.8.30

Text 9

tatha navamasya caturdashe shri-shukena

sahasra-shirasah pumso
nabhi-hrada-saroruhah
jatasyasit suto dhatuh
atrih pitri-samo gunaih

tatha-in the same way; navamasya-of the Ninth Canto; catudash-in the fourteenth chapter; shri-shukena-by Shukadeva; sahasra-shirasah-who has thousands of heads; pumsah-of Lord Vishnu (Garbhodakashayi Vishnu); nabhi-hrada-saroruhah- from the lotus produced from the lake of the navel; jatasya-who appeared; asit-there was; suto-a son; dhatuh-of Lord Brahma; atri-by the name Atri; pitri-samah-like his father; gunaih-qualified.

In Shrimad-Bhagavatam (9.14.2) Shukadeva Gosvami says:

"Lord Vishnu (Garbhodakashayi Vishnu) is also known as Sahasra-shirsha Purusha. From the lake of His navel sprang a lotus, on which Lord Brahma was generated. Atri, the son of Lord Brahma, was as qualified as his father."*

Text 10

tatra shri-bhagavantam sushöhu spashöi-kartum garbhodakasthasya dvitiasya purushasya vyuhasya nanavatatvam vivrinoti

tatra-in this matter; shri-bhagavantam-Shri Bhagavan ; sushthu-nicely; spashöi-kartum-to clarify; garbhodakasthasya- resting on the Garbhodaka ocean; dvitiasya-of the second; purushasya-purusha incarnation; vyuhasya-of the form; nana- various; avatatvam-the source of the other incarnation; vivrinoti-

describes.

in order to clarify the exact nature of Shri Bhagavan, Suta Gosvami says that the second purusha-incarnation (Garbhodakashayi Vishnu) is the origin from whom the other incarnations of Godhead emanate. He says (Shrimad-Bhagavatam 1.3.5):

Anuccheda 5

Text 1

etan nanavataranam
nidhanam bijam avyayam
yasyamshamshena shriyante
deva-tiryan-naradayah

etat-this (form); nana-multifarious; avataranam-of the incarnations; nidhanam-source; bijam-seed; avyayam- indestructible; yasya-whose; amsha-plenary portion; amshena- part of the plenary portion; shriyante-create; deva-demigods; tiryak-animals; nara-adayah-human beings and others.

"This form [the second manifestation of the purusha] is the source and indestructible seed of multifarious incarnations within the universe. From the particles and portions of this form, different living entities, like demigods, men and others, are created."*

Text 2

etat iti brahmamda-stham ity arthah. nidhanam sarovaranam samudra iva sadaivashrayah. ata evavyayam anapakshayam bijam udgama-sthanam. na kevalam avataranam bijam jivanam apity aha-yasyamshamsheneti.

etat-this; iti-thus; brahmamda-stham-situated in the material universe; iti-thus; arthah-the meaning; nidhanam- the word nidhanam; sarovaranam-of bodies of water; samudrah-the ocean; iva-as; sada-always; ashrayah-the shelter; ata eva-therefore; avayam-the word avayam (this); anapakshayam-imperishable; bijam-the word bijam (seed); udgama-sthanam-place of origin; na-not; kevalam-exclusively; avataranam-of the incarnations; bijam-the seed; jivanam- of the individual living entities; api-also; iti-thus; aha-he describes. yasya amsa-amsena iti-by the phrase yasyamshamshena.

In the verse the word "etat" means "that form which is situated within the material universe". The word "nidhanam" indicates that Garbhodakashayi Vishnu is the source of all other incarnations of the Supreme Lord just as the ocean is the large reservoir of water, which is the original source of the other smaller bodies of water. The word "avyayam" means "indestructible" and the word "bijam" means "origin".

The second purusha-incarnation is not only the source of the vishnu-tattva forms of the Supreme Lord, but is also the source of the individual living entities (jivas). This is confirmed by the phrase "yasyamshamshena".

Text 1

etat iti yasya shaktitvenamshau prakriti-shuddha-samashöi-jivau. tayor amshena parampara-samyuktena
vritti-samuha-dvayena

na ghaöata udbhavah prakriti-purushayor ajayor
ubhaya-yuja bhavanty asu-bhrito jala-budbudavat ity uktatvat.

etat iti-the verse beginning with the word etat (Bhagavatam 10.87.31) yasya-of whom; shaktitvena-by the state of the two potencies; amshau-two parts; prakriti-shuddha-samasti-of the material energy; jivau-and the individual living entitiy; tayoh-of them; amshena-by the part and parcel; parampara-series; sam yuktena-endowed; vritti-samuha-of activities; dvayena-by the pair; na-not; ghaöate-occurs; udbhavah-manifestation; prakriti-of the material energy; purushayoh-and the ocntroller; ajayoh-unborn; ubhaya-with both; yuja-endowed; bhavanti-are; asu-bhritah-living entities; jala-of water; budbhudavat-like bubbles; iti-thus; uktatvat-from the statement.

That the Supreme Lord is the creator of the individual living entities (jivas) is confirmed by the following statement of Shrimad-Bhagavatam (10.87.31):

"The living entities are created by the contact of the Supreme Controller with His material energy, just as bubbles and foam are produced on the surface of the water."*

Anuccheda 6

Text 1

atha pracuryena tad-avataran kathayams tad-aikya-vivakshaya tad-amshamshinam apy avirbhava-matram
ganayati vimsatya

atha-now; pracuryena-elaborately; tat-His; avataran- incarnations; kathayan-describing; tat-His; aikya-non- difference; vivakshaya-with a desire to explain; tat-of Him; amsha-of the parts; amshinam-of the parts; api-also; avirbha/va-manifestation; matram-only; ganayati-enumerates; vimshatya-by twenty.

Although desiring to elaborately describe the innumerable incarnations of the Supreme Personality of Godhead (vishnu-tattva), and His potencies (jiva-tattva), Suta Gosvami briefly summarizes the list of these incarnations, and only describes twenty incarnations in this chapter of Shrimad-Bhagavatam (Canto One, Chapter Three).

Text 2

sa eva prathamam devah
kaumaram sargam ashritah
cacara dushcaram brahma
brahmacaryam akhanditam

sah-that; eva-certainly; prathamam-first; devah- Supreme Lord; kaumaram-named Kumaras (unmarried); sargam- creation; ashritah-under; cacara-performed; dushcaram-very difficult to do; brahma- in the order of Brahman; brahmacaryam- under discipline to realize the Absolute (Brahman); akhanditam-unbroken.

The description of the Lord's incarnations begins with the following verse (Shrimad-Bhagavatam 1.3.6):

"First of all, in the beginning of creation, there were the four unmarried sons of Brahma [the Kumaras], who, being situated in a vow of celibacy, underwent severe austerities for realization of the Absolute Truth."*

Text 3

yo 'mbhasi shayano yash ca sahasra-pad-adi-rupah sa eva purushakhyo devah. ete camsha-kalah pumsah ity upasamharasyapi samvadat. kaumaram catuhsana-rupam. brahma brahmano bhutva.

yah-who; ambhasi-on the Garbhodaka ocean; shayanah- resting; yah-who; ca-also; sahasra-pat-of the Universal Form with thousands of faces and feet; adi-beginning with; rupah- with forms; sah eva-He indeed; purusha-akhyah-known as the purusha incarnation; devah-the Supreme Personality of Godhead; ete camshah kalah pumsah-the verse beginning with the phrase ete camsha-kala-pumsah; iti-thus; upasamharsya-of the conclusion; api-also; samvadat-from the statement; kaumaram-the word kaumaram; catuhsana-rupam- consisting of the Four Kumaras; brahma-the word brahma; brahmanah-qualified Brahmanas; bhutva-having become.

In this stanza the phrase "sa eva devah" refers to the second purusha incarnation who lies down on the Garbhodaka ocean and who appears in many forms, beginning with the Universal Form who manifests thousands of faces and thousands of feet. At the conclusion of this summary account of the Lord's incarnations, Suta Gosvami explains (1.3.28):

"All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Shri Krishna is the original Personality of Godhead."*

We may also note that the word "kaumaram" in this verse refers to the Four Kumaras, and the word "brahma" means "having become qualified brahmanas".

Anuccheda 7

dvitiyam tu bhavayasya
rasatala-gatam mahim

uddharishyann upadatta
yajneshah saukaram vapuh

asya vishvasyodbhavaya

dvitiyam-the second; tu-but; bhavaya-for the welfare; asya-of this earth; rasatala-of the lowest region; gatam- having gone; mahim-the earth; uddharishyan-lifting; upadatta-established; yajeshah-the proprietor or the supreme enjoyer; saukaram-hoggish; vapuh-incarnation; asya-of this; vishvasyo-universe udbhavaya-for the welfare.

The Lord's second incarnation is described in Shrimad-Bhagavatam (1.3.7):

"The supreme enjoyer of all sacrifices accepted the incarnation of a boar [the second incarnation], and for the welfare of the earth He lifted the earth from the nether regions of the universe."*

We may note that the Lord accepted this incarnation for the welfare of the earth.

Sarva-samvadini Comment

Text 1

dvitiyam ity anena prithivy-uddharanam dvir api kritam. lila-sajatyena tv ekavad varnyate.

dvitiyam iti-the verse beginning with the word dvitiyam; anena-by this; prithivi-of the earth; uddharanam-lifting; dvih-twice; api-even; kritam-done; lila-of the pastime; sajatyena-because of sameness; tu- although; ekavat-as one; varnyate-is described.

Although the Lord assumed the form of a boar and lifted the earth on two separate occasions, these two incarnations of the Lord as described together, because they performed almost exactly the same pastime.

Text 2

purvam hi svayambhuva-manvantaradau prithivi-majjane tam uddharishyan pashcac ca shashöha-manvantara-jata-pracetasa-daksha-kanyaya aditer garbhodbhavana hiranyakshena saha yuddhe 'shöama-manvantara-jata-prithivi-majjane tam uddharishyann ity arthah.

purvam-in the beginning; hi-certainly; svayambhuva-of Svayambhuva manvantara-of the Manvantara; adau-in the beginning; prithivi-of the earth; majjane-in the immersion; tam-the earth; uddharishyan-lifting; pashcat-afterwards; ca-also; sashöha-in the sixth; manvantara-manvantara period; jata-born; pracetasa-daksha-of the progenitor Daksha; kanyayah-of the daughter; diteh-of Diti; garbha-from the womb; udbhavena-born; hiranyakshena-Hiranyaksha; saha- with; yuddhe-in the fight; ashöama-in the eighth; manvantara- manvantara period; jata-produced; prithivi-of the earth; majjane-in the immersion; tam-the eart; uddharishyan-lifting; iti-thus; arthah-the meaning.

In the beginning of the creation, during the reign of Svayambhuva Manu, the Lord first assumed the form of a boar to lift the earth, which had fallen into the waters of the Garbhodaka ocean. Later, the progenitor Daksha, who was born in the reign of the sixth Manu, gave birth to a daughter named Diti who in turn became the mother of the demon Hiranyaksha. During the reign of the sixth Manu, the Lord assumed the form of a boar for the second time, fought with Hiranyaksha, and again lifted the earth from the Garbhodaka ocean.

Text 3

tatradau vidher ghrianad ante nirat iti puranantaram

ayam kvacic catuspat syat
kvacit syan nri-varahakah
kadacij jalada-shyamah
kadacic candra-pandurah

tatra-in this connection; adau-in the beginning; vidheh-of Brahma; ghranat-from the nostril; ante-in the end; nirat-from the water; iti-thus; purana-antaram-within the Puranas; ayam-He; kvacit-sometimes; catuspat-in the form of a four-legged animal; syat-may appear; kvacit-sometimes; syat-may appear; nri-varahakah-as a boar; kadacit- sometimes; jalada-as a rain-cloud; shyamah-dark; kadacit- sometimes; candra-as the moon; pandurah-pale.

The Lord's incarnations are summarily described in this verse from the Puranas:

"In the beginning of the creation the Lord appeared from Brahma's nostril (as Varaha), and at the end of the creation He appeared as a fish in the water (as Matsya)."

The following explanation also appears in the Puranas:

"The Supreme Personality of Godhead sometimes assumes the form of a four-legged animal, and sometimes He appears as a boar. Sometimes His form is white as the moon, and sometimes it is dark as a monsoon cloud."

Text 4

uktash ca pralayash cakshushadau devadi-shrishöish ca caturthe

cakshushe tv antare prapte
prak-sarge kala-vidrute
yah sasara praja ishöh
sa daksho daiva-coditah

uktah-described; ca-also; pralayah-annihilation; cakshusha-adau-in the beginning of the reign of Cakshusha Manu; deva-of the demigods; adi-beginning with; shrishöh- creation; ca-also; caturthe-in the Fourth Canto of Shrimad-Bhagavatam; cakshushe-named Cakshusha; tu-but; antare-the manvantara; prapte-when it happened; prak-previous; sarge- creation; kala-vidrute-destroyed in due course of time;

yah- one who; sasarja-created; prajah-living entities; ishōah- desirable; sah-he; dakshah-Daksha; daiva-a-by the Supreme Personality of Godhead; coditah-inspired.

Although everything had been destroyed at the end of the fifth Manu's reign, in the beginning of Cakshusha's (the sixth Manu) reign, Daksha (the grandfather of Lord Varaha's opponent, Hiranyaksha) helped to re-create the class of living entities known as demigods. This is confirmed in the Shrimad-Bhagavatam (4.30.49):

"His previous body had been destroyed, but he, the same Daksha, inspired by the supreme will, created all the desired living entities in the Cakshusha manvantara."*

Anuccheda 8

Text 1

tritiyam rishi-sargam vai
devarshitvam upetya sah
tantram satvatam acashōa
naishkarmyam karmanam yatah

tritiyam-the third one; rshi-sargam-the millennium of the rishis; vai-certainly; devarshitvam-incarnation of the rishi amongst the demigods; upetya-having accepted; sah-he; tantram-exposition of the vedas; satvatam-which is especially meant for devotional service; acashōa-collected; naishkarmyam-nonfruitive; karmanam-of work; yatah-from which.

The third incarnation is described in Shrimad-Bhagavatam (1.3.8):

"In the millennium of the rishis, the Personality of Godhead accepted the third empowered incarnation in the form of Devarshi Narada, who is a great sage among the demigods. He collected expositions of the Vedas which deal with devotional service and which inspire nonfruitive action."*

Text 2

rishi-sargam upetya tatrapī devarshitvam śhri-naradatvam upetya. satvatam vaiṣṇavam tantram pancaratragamam. karmanam karmakarenapi satam śhri-bhagavad-dharmanam yatas tantran naishkarmyam karma-bandha-mocakatvena karmabhyo nirgatatvam tebhyo bhinnatvam pratiyata iti sheshah.

rishi-sargam upetya-these words; tatrapī-nevertheless; devarshtitvam-this word; śhri-naradatvam-the state of being Narada Muni; upetya-in relation to; satvatam-this word; vaiṣṇavam-in relation to Lord Vishnu; tantram-Tantra; pacaratra-agamam-the Narada-pancaratra; karmanam-this word; karma-of karma; akarena-with form; api-although; satam-of the transcendental śhri-bhagavat-dharmanam- activities of devotional service to the Lord; yatah-this word; tantrat-from this scripture; naishkarmyam-this word; karma-of karma; bandha-of the bondage; mocakatvena-because of releasing; karmabhyah-from karma; nirgatatvam-the state of having left; tebhyah-of them; bhinnatvam-the state of being different; pratiyate-is

known; iti-thus; sheshah-the remainder of the verse.

In this verse the word "rishi-sargam" means "the millenium of the rishis", and the word "devarshitvam" refers to Narada. The words "tantram satvatam" means the Vaishnava scripture Narada-pancaratra. "karmanam" means "the transcendental activities of devotional service". The words "naishkarmyam yatah" explain that the activities of devotional service release the performer from the bondage of karmic reaction, and are therefore very different from ordinary material activities."*

Anuccheda 9

Text 1

turye dharma-kala-sarge
nara-narayanav rishi
bhutvatmopashamopetam
akarot dushcaram tapah

turye-in the fourth of the line; dharma-kala-wife of Dharmaraja; sarge-being born of; nara-narayanau-named Nara and Narayana; rishi-sages; bhutva-becoming; atma-upashama-controlling the senses; upetam-for achievement of ; akarot-undertook; dushcaram-very strenuous; tapah-penance.

The Lord's fourth incarnation is described in Shrimad-Bhagavatam (1.3.9):

"In the fourth incarnation, the Lord became Nara and Narayana, the twin sons of the wife of King Dharma. Thus He undertook severe and exemplary penances to control the senses."*

Sarva-samvadini Comment

turye iti dharmasya bhagavata-mukhyasya kalayah shraddha-pushöy-adi-sahityena paöhityayah shri-bhagavac-chakti-lakshanaya muktesh ca sarge pradurbhave. anayor ekavataratvam hari-krishnabhyam sodarabhyam api saha.

turye iti-in the verse beginning with the word turye; dharmasya-of Dharma; bhagavata-mukhyasya-the great devotee of the Lord; kalayah-of the wife; shraddha-ushöi-adi-sahityena-with great faith and learning; paöhityayah- learned; shri-bhagavat-of the Supreme Personality of Godhead; shakti-lakshanayah-empowered with the potency; mukteh- named Mukti; ca-also; sarge-the word sarge; pradurbhave- appeared; anayoh-of the two of them; eka-avataratvam-the state of being a single incarnation; hari-krishnabhyam-Nara Narayana Rishis; sodarabhyam-two brothers; api-and; saha- with.

In this verse, which begins with the word "turye", the word "dharma" is the name of a great devotee of the Lord, and the word "kalayah" refers to Mukti-devi, his faithful, learned wife, who was full of all good qualities and specifically empowered by the Personality of Godhead. The word "sarge" means that the Lord appeared as Nara Narayana Rishis, the two sons of Dharma and Mukti.

Anuccheda 10

pancamah kapilo nama
siddheshah kala-viplutam
provacasuraye sankhyam
tattva-grama-vinirnayam

asuri-namne vipraya

pancamah-the fifth one; kapilah-Kapila; nama-of the name; sid-dheshah-the foremost amongst the perfect; kala- time; viplutam-lost; provaca-said; asuraye-unot the brahmana named Asuri; sankhyam-metaphysics; tattva-grama- the sum total of the creative elements; vinirnayam-exposition; asuri-Asuri; namne-named; vipraya-to the Brahamana.

The Lord's fifth incarnation is described in the Shrimad-Bhagavatam (1.3.10)

"The fifth incarnation, named Lord Kapila, is foremost among perfected beings. He gave an exposition of the creative elements and metaphysics to Asuri Brahmana, for in course of time this knowledge had been lost."*

Sarva-samvadini Comment

pancamah iti

kapilo vasudevakhya
tattvam sankhyam jagada ha
brahmadibhyash ca devebhyo
bhrigu-adibhyas tathaiva ca

tathaivasuraye sarva-
vedarthair upabrimhitam
sarva-veda-viruddham ca
kapilo 'nyo jagada ha
sankhyam asuraye 'nyasmai
kutarka-paribrimhitam

pancamah iti-in this verse beginning with the word pancamah; kapilah-Lord Kapilah; vasudeva-akhyah-known as Vasudeva; tattvam-philosophy; sankhyam-sankhya; jagada ha-spoke brahma-adibhyah-headed by Brahma; ca-and; devebhyah-to the demigods; bhrigu-adibhyah-headed by Bhrgu; tatha-in same way; eva-certainly; ca-also; tatha-in the same way; eva-certainly; asuraye-to Asuri Brahmana; sarva-veda-of all the Vedas; arthaih-by the conclusions; upabrimhitam-substantiated; sarva-veda-all Vedic instructions; viruddham-opposed; ca-also; kapilah anyah-another Kapila; jagada ha-spoke; sankhyam-sankhya philosophy; asuraye anyasmai-to another Asuri Brahmana; kutarka-with faulty logic; paribrimhitam-expanded.

The original Lord Kapila, and a later imposter who assumed the same name, are both described in the following verses of Padma Purana:

"The Supreme Personality of Godhead appeared as Lord Kapila and spoke the original Sankhya philosophy, which eloquently presents the same philosophy expounded in all the Vedic literatures. This incarnation of the Lord instructed the Brahmana Asuri, many great demigods headed by Brahma, and many sages, headed by Bhrgu.

"An imposter later assumed the name Kapila and spoke an illogical, atheistic theory opposed to the Vedas. He spoke this theory, to his disciple named Asuri, and claimed his atheism to be the actual Sankhya philosophy. In this way there are two contradictory philosophies, both bearing the same name of Sankhya."

Anuccheda 11

Text 1

shashöham atrer apatyatvam
vritah prapto `nasuyaya
anvikshikim alarkaya
prahladadibhya ucivan

shashtham-the sixth one; atreh-of Atri; apatyatvam- sonship; vritah-being prayed for; praptah-obtained; anasuya; anvikshikim-on the subject of transcendence; alarkaya-unto Alarka; prahlada-adibhyah-unto Prahlada and others; uvivan-spoke.

The sixth incarnation is described in Shrimad-Bhagavatam (1.3.11):

"The sixth incarnation of the purusha was the son of the sage Atri. He was born from the womb of Anasuya, who prayed for an incarnation. He spoke on the subject of transcendence to Alarka, Prahlada and others [Yadu, Haihaya, etc]."*

Text 2

atrina tat-sadrisha-putrotpatti-matram prakaöam yacitam iti. caturtha-skandhady-abhiprayah.

atrina-by Atri Muni; tat-Him; sadrisha-like; putra-of a son; utpatti-matram-appearing; prakaöam-manifested; yacitam-begged; iti-thus; caturtha-skandha-of the Fourth Canto of Shrimad-Bhagavatam; abhiprayah-meaning.

The Fourth Canto of Shrimad-Bhagavatam relates the story of Atri Muni's prayer to have a son exactly like the Supreme Personality of Godhead.

Text 3

etad-vakyenanasuyaya tu dadacit sakshad eva shrimad-ishvarasyaiva putra-bhavo vrito 'stiti labhyate.

etat-this; vakyena-by the words; anasuyaya-by Anasuya; tu-also; kadacit-at some time; sakshat-directly; eva-certainly; shrimat-ishvarasya-of the Supreme Personality of Godhead; eva-certainly; putra-bhavah-the status as a son; vritah-begged; asti-it is; iti-thus; labhyate-is attained.

After Atri Muni offered his prayer, his wife, Anasuya also prayed that the Supreme Personality of Godhead become her son.

Text 4

uktam ca brahmamda-purane pati-vratopakhyena

anasuyabravim natva
devan brahmesha-keshavan
yuyam yadi prasanna me
vararha yadi vapy aham
prasadabhimukhah sarve
mama putratvam eshyatha iti.

uktam-spoken; ca-also; brahmamda-purane-in the Brahmanda Purana; pati-vrata-of the devoted wife; upakhyena-in the story; anasuya-Anasuya; abravim-spoke; natva-offering obeisances; devan-to the lords; brahma- Brahma; isha-Shiva; keshavan-and Keshava; yuyam-You; yadi-if; prasannah-pleased; me-with me; vara-arhah-grantee of benedictions; yadi-of; va-or; api-also; aham-I; prasada-abhimukhah-favored by you; sarve-all of You; mama--my; putratvam-the status of son; eshyatha-please accept; iti- thus.

This is described in the Pati-vrata narration of the Brahmanda Purana:

"Anasuya offered obeisances and prayed before Lords Brahma, Vishnu and Shiva: My Lords, if you are pleased with me, and if you desire me to ask from you some sort of blessings, then I pray that you combine together to become my son."

Text 5

anvikshikim atma-vidyam. shri-visnor evavataro `yam dattah.

anvikshikim-the word anvikshikim; atma-vidyam-on the subject of transcendence; shri-vishnoh-of Shri Vishnu; eva-certainly; ; avatah-incarnation; ayam-this; dattah- Dattatreya.

In this verse (Shrimad-Bhagavatam 1.3.11, quoted at the beginning of this anuccheda) the word "anvikshikim" means "on the subject of transcendence". This incarnation of the Lord as the son of Atri Muni is known as Dattatreya.

Anuccheda 12

tatah saptama akutyam
rucer yajno `bhyajayata
sa yamadyaih sura-ganair
apat svayambhuvantaram

sa yajnas tada svayam indor `bhud ity arthah

tatah-after that; saptame-the seventh in the line; akutyam-in the womb of Akuti; ruceh-by Prajapati Ruci; yajnah-the Lordsh incarnation as Yaja; abhyajayata- advented; sah-He; yama-adyaihj-with Yama and others; sura-gannaih-with demigods; apat-ruled; svayambhuva-antaram-the change of the period of Svayambhuva Manu; sah yajnah-the words sah yajna; tada-then; svayam-personally; indrahy-King Indra; abhut-become; iti-thus; arthah-the meaning.

The Supreme Lord's seventh incarnation is described in the following verse (Shrimad-Bhagavatam 1.3.12):

"The seventh incarnation was Yajna, the son of Prajapati Ruci and his wife Akuti. He controlled the period during the change of the Svayambhuva Manu and was assisted by demigods such as His son Yama."*

The words "sa yajnah" indicate that the Supreme Personality of Godhead personally assumed the post of Indra.

Sarva-samvadini Comment

tatah ity ayam eva matamahena manuna harir ity anuktah.

tatah iti-the verse beginning with the word tatah; ayam-He; eva-certainly; matamahena-by His maternal Grandfather; manuna-Manu; harih-Lord Hari; iti-thus; anuktah-repeated.

This verse, beginning with the word "tatah", narrates Lord Hari's appearance as Lord Yajna, at the end of His maternal grandfather Svayambhuva Manu's reign.

Anuccheda 13

ashöame merudevyam tu
nabher jata urukramah
darshayan vartma dhiranam
sarvashrama-namaskritam

urukrama rishabho jatah

ashöame-the eighth of the incarnations; merudevyam tu-in the womb of Merudevi, the wife of; nabheh-King Nabhi; jatah-took birth; urukramah-the all-powerful Lord; darshayan-by showing; vartma-the way; dhiranam-of the perfect beings; sarva-all; ashrama-orders of life; namaskritam-honored by; urukramah-the word urukrama; rishabhah-as Lord Rishabhadeva; jatah-appeared.

The Supreme Lord's eighth incarnation is described in Shrimad-Bhagavatam (1.3.13):

"The eighth incarnation was King Rishabha, son of King Nabhi and his wife Merudevi. In this incarnation the Lord showed the path of perfection, which is followed by those who have fully controlled their senses and who are honored by all orders of life."*

This verse describes the incarnation of the Supreme Lord as Lord Rishabhadeva.

Sarva-samvadini Comment

ashöame ity ayam evavesha ity eke.

ashöame iti-in the verse beginning with the word ashöame; ayam-He; eva-certainly; aveshah-empowered incarnation; iti-thus; eke-some.

Some say that the person described in this verse is an avेशa (empowered) incarnation.

Anuccheda 14

rishibhir yacito bheje
navamam parthivam vapuh
dugdhemam oshadhir vipras
tenayam sa ushattamah

parthivam vapu raja-deham prithu-rupam dugdha adugdha. ushattamah kamaniyatamah.

rishibhih-by the sages; yacitah-being prayed for; bheje-accepted; navamam-the ninth one; parthivam-the ruler of the earth; vapuh-body; dugdha-milking; imam-all these; oshadhih-products of the earth; viprah-O brahmanas; tena-by; ayam-this; sah-he; ushattamah-beautifully attractive; parthivam vapuh-these words; raja-of the kings; rupam-in the form; prithu-rupam-as King Prithu; dugdha-the word dugdha; adugdha-milked; ushattamah-the word ushattamah; kamaniyah tama-beautifully attractive.

The Lord's ninth incarnation is described in Shrimad-Bhagavatam (1.3.14):

"O brahmanas, in the ninth incarnation, the Lord, prayed for by sages, accepted the body of a king [Prithu] who cultivated the land to yield various produces, and for that reason the earth was beautiful and attractive."*

In this verse the words "parthivam vapuh" mean "the body of a king", and the word "dugdha" means "milking" and the word "ushattamah" means "beautifully attractive."

Text 1

rupam sa jagrihe matsyam
cakshushodadhi-samplave
navy aropya mahi-mayyam
apad vaivasvatam manum

rupam-form; sah-He; jagrihe-accepted; matsyam-of a fish; cakshusha-Cakshusha; udadhi-water; samplave- inundation; navi-on the boat; aropya-keeping on; mahi-the earth; mayyam-drowned in; apat-protected; vaivasvatam- Vaivasvata; manum-Manu, the father of man.

The Lord's tenth incarnation is described in Shrimad-Bhagavatam (1.3.15):

"When there was a complete inundation after the period of the Cakshusha Manu and the whole world was deep within water, the Lord accepted the form of a fish and protected Vaivasvata Manu, keeping him up on a boat."*

Text 2

cakshusha-manvantare tad-ante ya udadhi-samplavas tasmin. vaivasvatam iti bhavini samjna satyavratasya. prati-manvantaravasane 'pi pralayah shruyate.

cakshusha-of Cakshusha Manu; manvantare-in the reign; tat-of that; ante-at the end; yah-which; udadhi-of the oceans; samplavah-inundation; tasmin-in which; vaivasvatam- the word "vaivasvata"; iti-thus; bhavini-considered; samjna-a name; satyavratasya-of Satyavrata; prati-of each; manvantara-Manu's reign; avasane-at the conclusion; api-also; pralayah-partial devastation; shruyate-is heard in the revealed scriptures.

We may note in this verse the description of the great inundation at the conclusion of Cakshusha Manu's reign. Vaivasvata is another name of Satyavrata. At the end of each Manu's reign there is a partial devastation. This is described in the revealed scriptures.

Text 3

shri-vishnu-dharmottare prathama-kande manvantare parikshine kidrishi dvija jayate ity adi, shri-vajra-prashnasya manvantare parikshine ity adi shri-markandeya-dattottare

urmi-mali maha-vegah
sarvam avritya tishohati

bhurlokam ashritam sarvam
tada nashyati yadava

na vinashyanti rajendra
vishrutah kula-parvatah
naur bhutva tu mahi-devi ity adi

shri-vishnu-dharmottare-in the Vishnu-dharmottara Purana; prathama-kande-in the First Canto; manvantare-when Manu's reign; parikshine-is over; kidrishi-what?; dvija-O Brahmana' jayate-happens; iti-thus; adi-beginning with; shri-vajra-of Maharaja; prashnasya-of the question; manvantare parikshine-when Manu's reign is ended; iti-thus; adi-beginning with; shri-markandeya-by Markandeya Muni; datta-given; uttare-in the reply; urmi-mali-the wave-filled ocean; maha-vagah-very powerful and violent; sarvam-everything; avritya-covering; tishohati-is situated; burlokam-the middle planetary system; ashritam-taking shelter; sarvam-everything; tada-then; nashyati-becomes destroyed; yadava-O descendent of Maharaja Yadu; na-not; vinashyanti-become destroyed; raja-indra- O best of kings; vishrutah-celebrated; kula-parvatah-the seven great sages; nauh-a boat; bhutva-constructing; tu-also; mahi-devi-the earth; iti-thus; adi-beginning.

This partial devastation is described in the First Canto of the Vishnu-dharmottara Purana, where Maharaja Vajra asks Markandeya Muni:

"O learned brahmana, please tell me what happens at the end of Manu's reign?"

Markandeya replied:

"O descendent of Maharaja Yadu, O best of kings, at the end of Manu's reign the oceans expand and cover the middle and lower planetary systems with ferocious waves. At that time all living entities on those planets perish, and only the celebrated seven sages survive, protected in a boat."

Text 4

evam eva manvantareshu samharah ity adi prakaranam shri-hari-vamshe tadiya-öikasu ca spashöam eva.
tatash cakshushety upalakshanam eva jneyam.

evam-in this way; eva-certainly; manvantareshu-in the periods of manvantara; samharah-the end; iti-thus; adi- beginning; prakaranam-subject; shri-hari-vamshe-in the Hari-vamsha; tadiya-if it; öikasu-in the commentaries; ca-also; spashöam-clear; eva-certainly; tatah-from this; cakshusha- Cakshusha Manu; iti-thus; upalakshanam-characteristic; eva- certainly; jeyam-may be known.

This description of the partial devastation at the end of the reigns of Cakshusha and the other Manus is also found in the Hari-vamsha and its commentaries.

Sarva-samvadini Comment

Text 1

rupam ity ayam api varahavat prathama-shashöha-manvantarayot avatarat. tadvad eva ca dvitiya ekatayaiva varnitah.

rupam iti ayam-in this verse beginning with word "rupam"; api-also; varahavat-just as Varaha; prathama-in the first; shashöha-and sixth; manvantarayoh-manvanatara period; avatarat-descended-two; ekataya-as one; eva-certainly; varnitah-described.

We may note that, just as Lord Varaha does, Lord Matsya appears first at the end of the first Manu's reign, and secondly He appears at the end of the sixth Manu's reign. The description in the scriptures often combines the accounts of both incarnations into one narrative.

Text 2

matsyo yuganta-samaye manunopalabdhah
kshonimayo nikhila-jiva-nikaya-ietah
visramsitan uru-bhaye salile mukhan me
adaya tatra vijahara ha veda-margan

matsyah-incarnation of the fish; yuga-anta-at the end of the millennium; samaye-at the time of; manuna-the would-be Vaivasvata Manu; upalabdhah-seen; kshonimayah-up to the earthly planets; nikhila-all; jiva-living entities; nikaya-ketah-shelter for; visramsitan-emanating from; uru-great; bhaye-out of fear; salile-in the water; mukhat-from the mouth; me-mine; adaya-having taken to; tatra-there; vijahara-enjoyed; ha-certainly; veda margan-all the Vedas.

Lord Matsya (the fish incarnation) is described in the next verse from Shrimad-Bhagavatam (2.7.12):

"At the end of the millennium, the would-be Vaivasvata Manu, of the name Satyavrata, would see that the Lord in the fish incarnation is the shelter of all kinds of living entities, up to those in the earthly planets. Because of my fear of the vast water at the end of the millennium, the Vedas come out of my [Brahma's] mouth, and the Lord enjoys those vast waters and protects the Vedas."*

Anuccheda 16

surasuranam udadhim
mathnatam mandaracalam
dadhre kamaöha-rupena
prishöha ekadashe vibhuh

spashöam

sura-the theist; asuranam-of the atheists; udadhim-in the ocean; mathnatam-churning; mandaracalam-the Mandaracala Hill; dadhre-sustained; kamaöha-tortoise; rupena-in the form of; prishthe-shell;

ekadashe-the eleventh in the line; vibhuh-the great; spastam-the meaning is clear.

The eleventh incarnation is described in the next verse of Shrimad-Bhagavatam (1.3.16):

"The eleventh incarnation of the Lord took the form of a tortoise whose shell served as a pivot for the Mandaracala Hill, which was being used as a churning rod by the theists and atheists of the universe."*

Sarva-samvadini Comment

sura ity ayam eva sura-prarthanat kshaunim dadhre iti padme. anyatra tu tad-artham kalpadau ca pradurabhavad iti.

sura iti ayam-in this verse beginning with the word "sura"; eva-certainly; sura-of the demigods; prarthanat-because of the prayers; kshaunim-Mandara Mountain; dadhre-held; iti-thus; padme-in the Padma kalpa; anyatra-at another circumstance; tat-artham-for the same purpose; kalpa-of the kalpa; adau-at the beginning; ca-also; pradurabhavat-appeared; iti-thus.

Prayed to by the demigods, the Lord appeared as Kurma-avatara and held up the Mandaracala Hill. Some commentators say Lord Kurma appeared during the Padma-kalpa, and others say He appeared at the beginning of the kalpa.

Anuccheda 17

Text 1

dhanvantaram dvadashamam
trayodashamam eva ca
apayayt suran anyan
mohinya mohayan striya

dhanvantaram-the incarnation of Godhead named Dhanvantari; dvadashamam-the twelfth in the line; trayodashamam-the thirteenth in the line; eva-certainly; ca-and; apayat-gave to drink; suran-the demigods; anyan-others; mohinya-by charming beauty; mohayan-alluring; striya-in the form of a woman.

The twelfth and thirteenth incarnations are described in the next verse of Shrimad-Bhagavatam (1.3.17):

"In the twelfth incarnation, the Lord appeared as Dhanvantari, and in the thirteenth He allured the atheists by the charming beauty of a woman and gave nectar to the demigods to drink."*

Text 2

bibhrad ity uttarenanvayah. dvadashamam dhanvanataram rupam bibhrat, trayodashamam ca mohini-rupam bibhrat. suran apayayat sudham iti sheshah. kena rupena. mohinya striya tad-rupenety arthah. kim kurvan anyan mohayan. dhanvantari-rupena sudham copaharann iti sheshah. ajitasyavatara ete trayah.

bibhrat-assumed the form; iti-thus; uttarena anvayah- should be understood; dvadashamam dhanvantaram-Lord Dhanvantari, the twelfth incarnation; rupam-the form; bibhrat- assumed; suran-the demigods; apayat-gave to drink; sudham- nectar; iti sheshah-should be added to complete the sentence; kena-with what? rupena-form; mohinya-by charming beauty; striya-in the form of a woman; tad-rupena-by this form; iti-thus; arthah-the meaning; kim-what; kurvan-activities did the Lord perform?: anyan-others; asuran-the demons; mohayan--alluring; dhanvantari-of Lord Dhanvantari; rupena-with the form; sudham-the nectar; ca-also; upaharah-brought; iti- thus; sheshah-the remainder of the verses; ajitasya-of the unconquerable Supreme Personality of Godhead; avatarah- incarnations; ete-these; trayah-three.

In this verse the word "bibhrat" (assuming the form) should be understood (although unexpressed). The Lord assumed the form of Dhanvantari in the twelfth incarnation, and He also appeared in the form of Mohini-devi in the thirteenth incarnation. In the phrase "suran apayayat" (gave drink to the demigods), the word "nectar" should be understood, although unexpressed. What was the form of Mohini-devi like? This is answered by the words "mohinya striya" (by the charming beauty of a woman). What activities did the Lord perform in this incarnation? The Lord allured and bewildered the atheists. In this way three incarnations of the unconquerable Supreme Personality of Godhead are described.

Sarva-samvadini comment

dhanvantaram ity ayam samudra-mathanat shashöhe kashi-rajat saptame iti jneyam.

dhanvantaram iti ayam-in the verse beginning with the word "dhanvanataram" samudra-of the ocean; mathanat-from the churning; shashöhe-in the sixth manvantara; iti-thus; jneyam-should be understood.

During the reign of the sixth Manu, Lord Dhanvantari appeared from the churning of the milk-ocean. He also appeared as the son of the king of Kashi during the reign of the seventh Manu.

Anuccheda 18

caturdasham narasimham
bibhrad daityendram urjitam
dadara karajair urav
erakam kaöa-krid yatha

narasimham rupam bibhrat

caturdasham-the fourteenth in the line; nara-simham-the incarnation of the Lord as half-man and half-lion; bibhrat- advented; daitya-indram-the king of the atheists; urjitam- strongly built; dadara-bifurcated; karajaih-by the nails; urau-on the lap; erakam-canes; kaöa-krit-carpenter; yatha-just like; narasimham-of Lord Narasimha; rupam-the form; bibhrat- assumed.

The Lord's fourteenth appearance, in the form of Lord Nrisimha, is described in the next verse of Shrimad-Bhagavatam (1.3.18)

"In the fourteenth incarnation, the Lord appeared as Nrisimha and bifurcated the strong body of the atheist Hiranyakashipu with His nails, just as a carpenter pierces cane."*

Anuccheda 19

pancadasham vamanakam
kritvagad adhvaram baleh
pada-trayam yacamanah
pratyaditsus-tri-pishöapam

kritva prakaöayya.

pancadasham-the fifteenth in the line; vamanakam-the dwarf-brahmana; kritva-by assumption of; agat-went; adhvaram-arena of sacrifice; baleh-of King Bali; pada-trayam- three steps only; yacamanah-begging; pratyaditsuh-willing at heart to return; tri-pishöapam-the kingdom of the three planetary systems; kritva-the word "kritva"; prakaöayya-means "assuming the form".

The fifteenth incarnation is described in the following verse of Shrimad-Bhagavatam (1.3.19):

"In the fifteenth incarnation, the Lord assumed the form of a dwarf-brahmana [Vamana] and visited the arena of sacrifice arranged by Maharaja Bali. Although at heart He was willing to regain the kingdom of the three planetary systems, He simply asked for a donation of three steps of land."*

Sarva-samvadini Comment

panca ity ayam kalpe 'sminn adau vaskaler adhvaram agat, tato dhundhos tato baler iti jneyam. tathaiva trishu trivikramatvam ca.

panca iti ayam-in this verse beginning with the word "panca"; kalpe-in the millenium; asmin-in this; adau-in the beginning; vashkaleh-of Maharaja Bali; adhvaram-to the sacrifice; agat-went; tatakundhoh tatakundhoh baleh-of Maharaja Bali; iti-thus; jneyam-should be understood; tatha-in the same way; trishu-in the three planetary systems; trivikramatvam-the incarnation of the Lord as Trivikrama; ca- also.

This verse describes the incarnation of Lord Vamanadeva, who entered the sacrificial arena of Maharaja Bali, and later assumed the gigantic form of Lord Trivikrama, which crossed over the three planetary systems.

Anuccheda 20

avatare shodashame

pashyan brahma-druho nripan
trih-sapta-kritvah supito
nih-kshatram akaron mahim

avatare shri-parashuramabhidhe.

avatare-in the incarnation of the Lord; shodashame-the sixteenth; pashyan-seeing; brahma-druhah-disobedient to the orders of the brahmanas; nripan-the kingly order; trih-sapta-thrice seven times; kritvah-had done; kupitah-being engaged; nih-negation; kshatram-the administrative class; akarot-did perform; mahim-the earth; avatare-in the incarnation of the Lord; shri-parashurama-abhidhe-known as Lord Parashurama.

The sixteenth incarnation of the Lord is described in the following verse from Shrimad-Bhagavatam (1.3.20)

"In the sixteenth incarnation of the Godhead, the Lord [as Bhrigupati] annihilated the administrative class [kshatriyas] twenty-one times, being angry with them because of their rebellion against the brahmanas [the intelligent class].

We may note in this connection that the sixteenth incarnation is known as Lord Parashurama.

Sarva-samvadini Comment

avatare ity ayam saptadashe catur-yuge dvavimshe tv iti kecit. avesha evayam.

avatare-incarnation; iti-thus; ayam-he; saptadashe-seventeenth; catur-yuge-cycle of four yugas; dvavimshe-twenty-second; tu-indeed; iti-thus; kecit-some; aveshah-empowered incarnation; eva-indeed; ayam-he.

Some say the incarnation of Lord Parashurama appears in the seventeenth cycle of four yugas, and others say He appears in the twenty-second cycle. Lord Parashurama is an avesha (empowered) incarnation.

Anuccheda 21

tatah saptadashe jatah
satyavatyam parasharat
cakre veda-taroh shakha
drishöva pumso 'lpa-medhasah

tatah-thereafter; saptadashe-in the seventeenth incarnation; jatah-advented; satyavatyam-in the womb of Satyavati; parasharat-by Parashara Muni; cakre-prepared; veda-taroh-of the desire tree of the Vedas; shakhah- branches; drishöva-be seeing; pumsah-the people in general; alpa-medhasah-less-intelligent. spashöam-the meaning is clear.

The seventeenth incarnation is described in the next verse of Shrimad-Bhagavatam (1.3.21):

"Thereafter, in the seventeenth incarnation of Godhead, Shri Vyasadeva appeared in the womb of Satyavati through Parashara Muni, and he divided the one Veda into several branches and sub-branches, seeing that the people in general were less intelligent."*

Sarva-samvadini Comment

tatah ity asya purva-janmany apantaratamatva-shravanad avesha iti kecit. tat-samyujyad ayam sakshad amsha evety anye.

tatah iti asya-in this verse beginning with the word "tatah"; purva-janmani-in his previous birth; apantaratamatva-within the water; shravanat-from the scriptures; aveshah-empowered incarnation; iti-thus; kecit-some; tat-samyujyat-from being one with the Lord; ayam-he; sakshat- directly; amshah-a part; eva-certainly; iti-thus; anye- others.

Some say Vyasa is an empowered incarnation because there is description of his previous birth as the sage Apantaratama, as described in some scriptures, and others claim that he is actually vishnu-tattva, a direct expansion of Lord Vishnu.

Anuccheda 22

Text 1

nara-devatvam apannah
sura-karya-cikirshaya
samudra-nigrahadini
cakre viryany atah param

nara-human being; devatvam-divinity; apannah-having assumed the form of; sura-the demigods; karya-activities; cikirshaya-for the purpose of performing; samudra-the Indian Ocean; nigraha-adini-controlling, etc.; cakre-did perform; viryani-superhuman powers; atah param-thereafter.

The Lord's eighteenth incarnation is described in the next verse of Shrimad-Bhagavatam (1.3.22):

"In the eighteenth incarnation, the Lord appeared as King Rama. In order to perform some pleasing work for the demigods, He exhibited superhuman powers by controlling the Indian Ocean and then killing the atheist King Ravana who was on the other side of the sea."*

Text 2

naradevatvam raghava-rupena. atah param ashöadashe. asya sakshat purushasya skandhe shri-rama-

gitayam vishva-rupam darshayato brahma-vishnu-rudra-krita-stutih shruyate.

naradevatvam-the word "naradevatvam"; raghava-rupena- in the form of the descendent of Maharaja Raghu; atah param- thereafter; ashöadashe-in the eighteenth cycle of four yugas; asya-of Him; sakshat-directly; purushasya-of the purusha incarnation; skandhe-in the Skandha Purana; shri-rama-gitayam-in the Rama-gita; vishva-rupam-the Universal Form; darshayatah-revealing; brahma-by Brahma; vishnu-by Vishnu; rudra-and by Rudra; krita-offered; stutih-prayers; shruyate-are heard.

The word "naradevatvam" in this verse refers to Lord Ramacandra, the descendant of Maharaja Raghu, and the word "atah param" indicates that Lord Rama appeared in the eighteenth cycle of four yugas. Lord Rama is directly the Supreme Personality of Godhead. The chapters of the Skanda Purana known as the Rama-gita recount Lord Rama's revelation of His Universal Form as well as the prayers offered to Him by Brahma, Vishnu and Shiva.

Sarva-samvadini Comment

naradeva ity ayam caturvimshe catur-yuge tretayam.

naradeva ity ayam-the verse beginning with the word "naradeva"; caturvimshe-in the twenty-fourth; catur-yuge-in the cycle of four yugas; tretayam-in the Treta-yuga.

Some commentators think Lord Ramacandra appeared in the Treta-yuga of the twenty-fourth cycle of four yugas.

Anuccheda 23

Text 1

ekonavimshe vimshatime
vrishnishu prapya janmani
rama-krishnav iti bhuvo
bhagavan aharad bharam

ekonavimshe-in the nineteenth; vimshatime-in the twentieth also; vrishnishu-in the Vrishni dynasty; prapya- having obtained; janmani-births; rama-Balarama; krishnau- Shri Krishna; iti-thus; bhuvah-of the world; bhagavan-the Personality of Godhead; aharat-removed; bharam-burden.

The next verse (Shrimad-Bhagavatam 1.3.23) describes the nineteenth and twentieth incarnations:

"In the nineteenth and twentieth incarnation, the Lord advented Himself as Lord Balarama and Lord Krishna in the family of Vrishni [the Yadu dynasty], and by so doing He removed the burden of the world."*

Text 2

bhagavan iti sakshat shri-bhagavata evavirbhavo 'yam, na tu purusha-samjnasyaniruddhasyeti vishesha-pratipatty-artham.

bhagavan-the word "bhagavan"; iti-thus; sakshat- directly; shri-bhagavatah-of Shrii Bhagavan; eva-certainly; avirbhavah-manifestation; ayam-He; na-not; tu-but; purusha-samjnasya-of the purusha incarnation; aniruddhasya-of Lord Aniruddha; iti-thus; vishesha-specific; pratipatti-perception; artham-meaning.

By using the word "bhagavan" in this verse, Suta Gosvami says that Lord Krishna is directly Bhagavan, the original form of the Personality of Godhead. He is not an expansion of the purusha-incarnation Lord Aniruddha.

Text 3

tatra tasya sakshad rupa-tvat shri-krishna-rupena, nijamsha-rupa-tvad rama-rupenapi bhara-haritam bhagavata evety ubhayatra-pi bhagavan aharad bharam iti shlishöam eva.

tatra-there; tasya-of Him; rupa-tvat-because of the form; shri-krishna rup/ena-in the form of Lord Krishna; nija-own; amsa-plenary portion; rupa-tvat-because of having the form; rama-rupena-in the form of Lord Balarama; api- also; bhara-of the burden; haritam-the position of taking away; bhagavatah-of the Personality of Godhead; eva-certainly; iti-thus; ubhayatra- in both; api-also; bhagavan aharat bharam-the Lord removed the burden of the earth; iti-thus; shlishöam-two meanings; eva-certainly.

Lord Krishna is directly the original form of the Supreme Personality of Godhead, and Lord Balarama is His immediate plenary expansion. Both Krishna and Balarama removed the burden of the earth, so the phrase "bhagavan aharad bharam" may refer to either of Them.

Text 4

ato ramasyapy aniruddhavataratvam pratyakhyatam. shri-krishnasya vasudevatvat shri-ramasya ca sankarshanatvad yuktam eva ca tad iti.

atah-from this; ramasya-of Lord Balarama; aniruddha-of Lord Aniruddha; avataratvam-the state of being an incarnation; pratyakhyatam-is rejected; shri-krishnasya-of Lord Krishna; vasudevatvat-from the state of being Lord Vasudeva; shri-ramasya-of Lord Balarama; ca-also; sankarshanatvat- from the state of being Lord Sankarshana; yuktam-proper; eva- certainly; ca-also; tat-therefore; iti-thus.

We may note here that Lord Balarama is not an expansion of Lord Aniruddha. Just as Lord Krishna is directly the original form of Lord Vasudeva, in the same way, Lord Balarama is the original form of Lord Sankarshana. This is the proper understanding of the transcendental forms of Lord Krishna and Balarama.

Anuccheda 24

tatah kalau sampravritte
sammohaya sura-dvisham
buddho namnanjana-sutah
kikaöeshu bhavishyati

kikaöeshu gaya-pradeshe.

tatah-thereafter; kalau-the age of Kali; sampravritte- having ensued; sammohaya-for the purpose of deluding; sura- theists; dvisham-those who are envious; buddhah-Lord Buddha; namna-of the name; anjana-sutah-whose mother Anjana; kikaöeshu-in the province of Gaya (Bihar); bhavishyati-will take place; kikatesu-the word "kikatesu"; gaya-pradeshe-means in the province of Gaya.

The next verse (Shrimad-Bhagavatam 1.3.24) describes the twenty-first incarnation:

"Then, in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Anjana, in the province of Gaya, just for the purpose of deluding those who are envious of the faithful theist."*

Sarva-samvadini Comment

tatah ity ayam kaler abda-sahasra-dvitiye gate vyaktah. mundita-munditah paöala-varno dvi-bhujah.

tatah iti ayam-in the verse beginning with the word tatah; kaleh-of the age of Kali; abda-years; sahasra-thousand; dvitiye-in the second; gate-passed; vyaktah-manifested; mundita-with shaved; mundah-head; paöala-varnah-with a ruddy complexion; dvi-bhujah-with two arms.

Lord Buddha appears when two thousand years of the Kali age have passed. He appears in a human-like form with two hands, a ruddy complexion and a shaved head.

Anuccheda 25

athasau yuga-sandhyayam
dasyu-prayeshu rajasu
janita vishnu-yashaso
namna kalkir jagat-patih

yuga-sandhyayam kaler ante.

atha-thereafter; asau-the same Lord; yuga-sandhyayam-at the conjunction of the yugas; dasyu-plunderers; prayeshu-almost all; rajasu-the governing personalities; janita-will take His birth; vishnu-named Vishnu; yashasah-surnamed Yasha; namna-in the name of; kalkih-the incarnation of the Lord; jagat-patih-the Lord of the creation; yuga-sandhyayam-the words yuga-sandhyayam; kaleh ante-mean at the end of the age of Kali.

The twenty-second incarnation is described in the next verse (Shrimad-Bhagavatam 1.3.25):

"Thereafter, at the conjunction of two yugas, the Lord of the creation will take His birth as the Kalki incarnation and become the son of Vishnu Yasha. At this time the rulers of the earth will have degenerated into plunderers."*

The phrase "at the conjunction of the two yugas" here means "at the end of Kali-yuga."

Sarva-samvadini Comment

Text 1

atha iti ayam kalkir buddhash ca prati-kali-yuga evety eke. etau caveshav iti vishnu-dharma-matam. tatha hi-

atha iti ayam-in the verse beginning with the word "atha"; kalkih-Kalki; buddhah-Buddha; ca-and; prati-in each; kali-yuga-Kali-yuga; eva-certainly; iti-thus; eke-each; etau-they; ca-also; aveshau-empowered incarnations; iti-thus; vishnu-dharma-of the Vishnu-dharma; matam-opinion; tatha hi-it is explained.

Lord Buddha and Lord Kalki are both empowered (avesha) incarnations who appear in every Kali-yuga. This is confirmed in Vishnu-dharma Purana:

Text 2

pratyaksha-rupa-drig devo
drishyate na kalau harih
kritadishv eva tenaisha
triugah paripaöhyate

pratyaksha-visible to the eyes; rupa-form; drik-manifesting; devah-the Supreme Personality of Godhead; drishyate-is seen; na-not; kalau-in the Kali-yuga; harih-Lord Hari; kritadishu-in the Satya, Treta and Dv/papara-yugas; eva-certainly; tena-by that; eshah-He; triugah-who appears in three yugas; paripaöhyate-is described in the scriptures.

"The Supreme Personality of Godhead, Lord Hari, does not personally appear in the Kali-yuga. Because He only appears in the Satya, Treta, and Dvapara-yugas, and not in the Kali-yuga, the scriptures call Him Triyuga (He who appears in three yugas).

Text 3

kaler ante ca samprapte
kalkinam brahma-vadinam
anupravishya kurute
vasudevo jagat-sthitim

kaleh-of the Kali-yuga; ante-at the end; ca-and; samprapte-attained; kalkinam-Kalki; brahma-vadinam-self-realized and a learned preacher of Krishna consciousness; anupravishya-having entered; kurute-creates; vasudevah-Lord Vasudeva; jagat-of the universe; sthitim-the auspicious condition.

At the end of Kali-yuga, the Supreme Personality of Godhead, Vasudeva, enters the body of the learned brahmana Kalki and gives him extraordinary powers. Through the agency of Kalki, the Supreme Lord restores the universe to an auspicious condition.

Text 4

purvotpanneshu bhuteshu
teshu teshu kalau prabhuh
kritva pravesham kurute
yad abhipretam atmanah iti.

purva-previously; utpanneshu-born; bhuteshu-in the living entities; teshu teshu-in all of them; kalau-in the Kali-yuga; prabhuh-the Supreme Personality of Godhead; kritva-having done; pravesham-entrance; kurute-performs; yat-what; abhipretam-intention; atmanah-of the self; iti-thus.

The Supreme Personality of Godhead then enters the hearts of all the great sages who were born before the Kali-yuga and grants extraordinary powers to them. In this way the Lord executes His purpose at the end of the Kali-yuga."

Anuccheda 26

atha shri-hayagriva-hari-hamsa-prishnigarbha-vibhu-satyasena-vaikunöhajita- sarvabhauma-vishvak-sena-dharmasetu-sudhama-yogeshvara-brihadbhanu-adinam shukladinam canuktanam sangrahartham aha

atha-now; shri-hayagriva-Hayagriva; hari-Hari; hamsa-Hamsa; prishnigarbha-Prishnigarbha; vibhu-Vibhu; satyasena-Satyasena; vaikunöha-Vaikunöha; ajita-Ajita; sarvabhauma-Sarvabhauma; vishvak-sena-Vishvak-sena; dharmasetu-Dharmasetu; sudhama-Sudhama; yogeshvara-Yogeshvara; brihadbhanu-Brihadbhanu; adinam-beginning with; shukla-Shukla; adinam-beginning with; ca-also; anuktanam-not described; sangraha-multitude; artham-for the purpose; aha-spoke.

Wishing to indicate the Lord's other innumerable other incarnations not described in this passage, such as Hayagriva, Hari, Hamsa, Prishnigarbha, Vibhu, Satyasena, Vaikunöha, Ajita, Sarvabhauma, Vishvak-sena, Dharmasetu, Sudhama, Yogeshvara, Brihadbhanu, Shukla, and many others, Suta Gosvami spoke the following verse (Shrimad-Bhagavatam 1.3.26):

Text 2

avatara hy asankhyeya
hareh sattva-nidher dvijah
yathavidasinah kulyah
sarasah syuh sahasrashah

avatarah-incarnations; hi-certainly; asankhyeyah-innumerable; hareh-of Hari, the Lord; sattva-nidheh-of the ocean of goodness; dvijah-the brahmanas; yatha-as it is; avidasinah-inexhaustible; kulyah-rivulets; sarasah-of vast lakes; syuh-are; sahasrashah-thousands of.

"O brahmanas, the incarnations of the Lord are innumerable, like rivulets flowing from inexhaustible sources of water."*

Text 3

herer avatara asankhyeyah sahasrasah sambhavanti, hi prasiddhau. asankhyeyatve hetuh-sattva-nidheh sattvasya sva-pradurbhava-shakteh sevadhi-rupasya.

hareh avatarah asankhyeyah sahasrashah-these words; sambhavanti-are manifested; prasiddhau-in fame; asankhyeyatve-in the matter of being innumerable; hetuh-the reason; sattva-nidheh-the words "sattva-nidheh"; sattvasya-of transcendental existence; sva-own; pradurbhava-manifestation; shakteh-potency; sevadhi-of a great treasure; rupasya-in the form.

In this verse the words "harer avatara asankhyeyah sahasrashah" indicate the innumerable celebrated incarnations of Lord Hari. Why the incarnations of the Lord are innumerable is described in the word "sattva-nidheh" (transcendental treasure). The Lord is like an immeasurably valuable jewel that has the power to appear in an unlimited number of forms.

Text 4

atraiva drishöantah-yatheti; avidasino 'pekshaya-shunyat sarasah sakashat kulyas tat-svabhava-krita nirjhara avidasinyah sahasrashah sambhavanti.

atra-in this connection; eva-certainly; drishöantah-an example; yatha iti-in the phrase beginning with the word "yatha"; avidasinah-inexhaustible; apekshaya-shunyat-because they never dwindle; sarasah-of vast lakes; sakshat-directly; kulyah-rivulets; tat-svabhava-kritah-by their own nature; nirjharah-rivulets; avidasinyah-inexhaustible; sahasrashah-thousands of; sambhavanti-come into existence.

In this verse an appropriate example is given: the incarnations of the Personality of Godhead are compared to innumerable (sahasrashah) rivulets (kulyah) flowing from inexhaustible (avidasinah) sources of water (sarasah).

Text 5

atra ye 'mshavataras teshu caisha vishesho jneyah. shri-kumara-naradadishv adhikarikeshu jnana-bhakti-shakty-amshaveshah, shri-prithu-adishu kriya-shakty-amshaveshah, kecit tu svayam aveshah. tesham bhagavan avaham iti vacanat.

atra-in this connection; ye-those who; amsha-partial; avatarah-incarnations; teshu-among them; ca-also; eshah-one; visheshah-specific group; jneyah-should be known; shri-kumara-the four Kumaras;

narada-Narada Muni; adishu-and others; adhikarikesu-devotees; jnana-with transcendental knowledge; bhakti-and devotional service; shakti-with the potencies; amsha-aveshah-empowered incarnations; shri-prithu-King Prithu; adishu-and others; kriya-shakti-with the potency to perform remarkable deeds; aveshah-invested; kecit-others; tu-also; svayam-personally; aveshah-entrance; tesham-of them; bhagavan-the Personality of Godhead endowed with all powers and opulences; eva-certainly; aham-I am; iti-thus; vacanat-the words of scripture.

"Some of the incarnations mentioned in this list of Shrimad-Bhagavatam are living entities empowered with certain potencies of the Lord. The Four Kumaras, Narada, and others are empowered with transcendental knowledge and devotional service. King Prithu and others are specifically empowered with the potency to perform remarkable deeds (kriya-shakti). Some of these listed incarnations are personal appearances on the Lord's part. This is confirmed in the Lord's own declaration:

"I am the Supreme Personality of Godhead, endowed with all powers and opulences."

Text 6

atha shri-matsyadevadishu sakshad amshatvam eva. tatra camshatvam nama sakshad-bhagavattve 'py avyabhicari-tadrisha-tad-iccha-vashat sarva-daivaikadeshatayaivabhivyakta-shakty-adikatvam iti jeyam. tathaivodaharishyate- ramadi-murtishu kala-niyamena tishöhan iti.

atha-now; shri-matsyadeva-of Lord Matsya; adishu-and others; sakshat-directly; amshatvam-incarnations; eva-certainly; tatra-there; ca-also; amshatvam-the state of being an incarnation; nama-certainly; sakshat-directly; bhagavattve-the state of being the Personality of Godhead; api-also; avyabhicari-without diminution; tadrisha-like this; tat-His; iccha-by the desire; vashat-because of the control; sarva-all; daiva-the demigods; ekadeshataya-by being in one place; iva-as it were; abhivyakta-manifested; shakti-potency; adikatvam-beginning with; iti-thus; jeyam-should be understood; tatha-in the same way; eva-certainly; udaharishyate-may be quoted; rama-adi-the incarnation of Lord Rama etc.; murtishu-in different forms; kala-niyamena-by the order of plenary portions; tishöhan-existing; iti-thus.

Included in this list of incarnations are Lord Matsya and other direct incarnations of the Supreme Lord, who appears with all divine opulences and potencies. These direct incarnations of the Lord are described in the following verse of Brahma-samhita (5.39):

"I worship Govinda the primeval Lord, who by His various plenary portions appeared in the world in different forms and incarnations such as Lord Rama, but who personally appears in His supreme original form as Lord Krishna."*

Sarva-samvadini Comment

Text 1

avatarah iti-tatra caisha vishesha ity atraitad uktam bhavati-bhavan khalu tridha prakashate- 1. svayam-rupeh; 2. tad-ekatma-rupah; 3. aveshah-rupash ceti. tatra 1. ananyapeksha-rupah svayam-rupah; 2. svarupabhede 'pi tat-sapeksha-rupadih tad-ekatma-rupah; 3. jiva-visheshavishöa aveshah-rupah. 2. tad-ekatma-rupo 'pi dvi-vidha- 2a. tat-samah 2b. tad-amshash ca. 3. avesho 'pi tridhah 3a. bhakti- 3b. -jana- 3c.

kriya-shakti-pradhanyena.

avatarah iti-in the verse beginning with the word "avatarah"; tatra-there; ca-also; eshah-He; visheshah-specific; iti-thus; atra-gere; etat-this; uktam-is described; bhavati-is; bhagavan-the Supreme Personality of Godhead; khalu-certainly; tridha-in three features; prakashate-is manifest; svayam-rupah-personal form; tat-ekatma-rupah-a form almost like His original form; avesha-rupah-an empowered living entity; tatra-in this connection; ananya-apeksha-rupah-not at all different from His original form; svayam-rupah-is known as "svayam-rupa"; svarupa-abhede api-although not different from His original form; tat-sapeksha-rupa-adih-forms emanated from His original form; tat-eka-atma-rupah-known as "tad-ekatma-rupa"; jiva-vishesha-avishöah-an empowered living entity; avesha-rupah-kinown as "avesha-rupa"; tat-eka-atma-rupah-the tadekatma-rupa forms; api-also; dvi-vidha-in two features; tat-samah-equal to the original form; tat-amshah-an expansion of the original form; ca-also; aveshah-empowered incarnations; api-also; ; tridhah-three varieties; bhakti-devotional service; jnana-knowledge; kriya-activities; shakti-with the potencies; pradhanyena-principally.

The Supreme Personality of Godhead appears in three kinds of incarnations: 1. svayam-rupa, or His original form; 2. tad-ekatma-rupa, or forms appearing slightly different from His original feature; and 3. avesha-rupa, or individual living entities granted some extraordinary power by the Lord.

The tad-ekatma-rupa incarnations are of two kinds: 1. tat-sama, or those directly like the Lord's original form; and 2. tad-amsha, or incarnations expanded from the Lord's form and manifesting only part of His qualities.

The avesha-rupa empowered living entities are divided into three categories, those empowered with: 1. pure devotional service, 2. transcendental knowledge, and 3. extraordinary prowess to perform remarkable deeds.

Text 2

tatra svayam-rupo yatha shri-brahma-samhitayam

ishvarah paramah krishnah
sac-cid-ananda-vigrahah
anadir adir govindah
sarva-karana-karanam

tatra-in this connection; svayam-rupah-the svayam-rupa incarnation; yatha-just as; brahma-samhitayam-in the Brahma-samhita; ishvarah-the controller; paramah-supreme; krishnah-Lord Krishna; sat-eternal existence; cit-absolute knowledge; ananda-absolute bliss; vigrahah-whose form; anadih-without beginning; adih-the origin; govindah-Lord Govinda; sarva-karana-karanam-the cause of all causes.

The original svayam-rupa feature of the Supreme Lord is described in the Brahma-samhita (5.1):

"Krishna, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes."*

Text 3

tat-samo yatha tasyaiva paravyoma-nathah iti pratipatsyate; yatha paravyomavarana-sthas tasya

vasudevah. tad-amsho yatha-tada paramavyomavarana-sthah sankarshanadih matsyadish ca. aveshash ca tat-sthah-narada-catuhsana-shesha-prithvadayah.

tat-samah-"tat-sama"; yatha-just as; tasya-of Him; eva-certainly; paravyoma-nathah-the Lord of Vaikunöha; iti-thus; pratipatsyate-is understood; yatha-just as; paravyoma-avarana-sthah-remaining away from the Vaikunöha world; tasya-of Him; vasudevah-Vasudeva; tat-amshah-the tad-amsha avarana-sthah-remaining away from Vaikunöha; sankarshana-adih-beginning with Lord Sankarshana; matsya-adih-beginning with Lord Matsya; ca-also; aveshah-empowered incarnations; ca-and; tat-sthah-remaining in the material world; narada-Narada Muni; catuhsana-the Four Kumaras; shesha-Shesha; prithu-Maharaja Prithu; adayah-and others.

Examples of the Lord's tat-sama incarnation are: 1. Narayana, the Lord of Vaikunöha, and 2. Lord Vasudeva, who appears within the material world.

Examples of the Lord's tad-amsha incarnations are: 1. Lord Sankarshana, and the many forms of the Lord expanded from Him, and 2. Lord Matsya, and many similar other incarnations.

Examples of the aveshah incarnations are: 1. Narada, who is empowered with pure devotional service, 2. the Four Kumaras, who are empowered with transcendental knowledge, and 3. Shesha and Maharaja Prithu, who are empowered with extraordinary power to perform remarkable deeds.

Text 4

sa ete svayam-rupadayo yadi vishva-karyartham apurva iva prakaöi-bhavanti, tada avatara ucyante. te ca kadacit svayam eva prakaöi-bhavanti; dvarantarena ca; dvaram ca kadacit svarupam, bhaktadi-rupam ca bhavati. tatra ca svayam-rupa-tat-samau-paravasthau; amshantaratamya-kramena prabhavah

Text 5

tatra svayam-rupah krishnah. tat-sama-prayau- shri-nrisimha-ramau. vaibhava-rupau- kroda-hayagrivau. anye prabhava-prayah.

tatra-there; svayam-rupah-"svayam-rupa"; krishnah-Krishna; tat-sama-prayau-"tat-sama"; shri-nrisimha-ramau-Lord Nrisimha and Lord Ramacandra; vaibhava-rupau-"vaibhava-rupa"; kroda-hayagrivau-Varaha and Hayagriva; anye-others; prabhava-prayah-principally prabhava-rupa forms.

The Lord's original form (svayam-rupa) is Shri Krishna. Examples of the Lord's tat-sama incarnations are Lord Nrisimha and Lord Ramacandra. Examples of the Lord's vaibhava-rupa are Lord Varaha and Lord Hayagriva. Most of the other incarnations are considered to be prabhava-rupa forms of the Lord.

Text 6

te cavatarah karya-bhedena tri-vidhah-purushavatarah, gunavatarah, lilavatarash ceti. tatradya ubhaye-shri-paramatma-sandarbhe darshitah, atyantash ca-sa eva prathamam devah ity adinatraiva prakrantah. ete punah panca-vidhah- dviparardhavatarah, kalpavatarah, manvantaravatarah, yugavatarah, svecchamaya-samayavataras ceti. tat-tad-adhikari-lilatvat te ca kramena-purushadayah, kshirodashayy-adayah, yajnadayah, shukladayah,shri-krishna-ramadayash ca.

te-they; ca-also; avatarah-incarnations; karya-of activities; bhedena-by differences; tri-vidhah-three types; purusha-avatarah-purusha-incarnations; guna-avatarah-incarnations of the modes of material nature; lila-avatarah-pastime incarnations; ca-and; iti-thus; tatra-there; adyah-the first; ubhaye-both; shri-paramatma-sandarbhe-in the Paramatma-sandarbha; darshitah-described; atyantah-limitless; ca-also; sah eva prathamam devah-iti adina-in the Shrimad-Bhagavatam, 1.3.6, quoted in Anuccheda 6; prakrantah-powerful; ete-the y; punah-again; panca-vidhah-of five types; dvaiparardha-avatarah-incarnations remaining for the lifetime of Brahma; kalpa-avatarah-incarnations remaining for a kalpa; manvantara-avatarah-incarnations remaining for the lifetime of Manu; yuga-avatarah-incarnations appearing in each yuga; sva-icchamaya-samaya-avatarah-incarnations who appear whenever They wish; ca-also; iti-thus; tat-tat-adhikari-lilatvat-because of various pastimes; te-they; ca-also; kramena-one after another; purusha-adayah-the purusha-incarnations and similar forms of the Supreme Lord; kshirodashayi-adayah-Kshirodakashayi-Vishnu and similar forms; yajna-adayah-Lord Yajna and others; shukla-adayah-Lord Shukla and others; shri-krishna-rama-adayah ca-Rama, Krishna, and other forms.

Because of Their different activities, the incarnations of the Lord are divided into three categories: 1. purusha-avatars, 2. guna-avatars (incarnations in charge of the modes of material nature) and 3. lila-avatars (pastime-incarnations). These incarnations of the Lord have been elaborately described both in the Paramatma-sandarbha (2.18), and in the verses of Shrimad-Bhagavatam (1.3.6-28) already quoted in the first portion of this Krishna-sandarbha.

These incarnations of the Lord are further divided into five categories: 1. dvaiparardha-avatara (incarnations who appear in each lifetime of Brahma), 2. kalpa-avatara (incarnations who appear in each kalpa), 3. manvantara-avatara (incarnations who appear in the reign of the Manus), 4. yuga-avatara (incarnations who appear in each yuga), and 5. svecchamaya-samaya-avatara (incarnations who appear whenever They wish).

Examples of these kinds of incarnations follow: 1. The purusha-avatars are dvaiparardha-avatars, 2. Lord Kshirodakashayi Vishnu and similar incarnations are kalpa-avatars, 3. Lord Yajna and similar incarnations are manvantara-avatars, 4. Lord Shukla and similar other incarnations are yuga-avatars, and 5. Lord Shri Krishna, Lord Balarama, and other forms of the Lord are svecchamaya-samaya-avatars.

Text 7

eshu manvantaratavarash ca- yajna-vibhu-satyasena-hari-vaikunöhajita-vamana-sarvabhauma-rshabha-vishvaksena-dharmasetu-sudhama-yogeshvara-brihadbhanavah kramena caturdasha. rishabho 'yam ayushmat-putrah, nabhi-putras tv anyah. esu yajnah praya aveshah- tasya prithu-pada-graha-shravanat. hari-vaikunöha-vamanas tu paravasthopama vaibhavasthah; tadrishatvena varnanat. anye prayah prabhavavasthah, nati-varnanat.

eshu-among them; manvanata-avatarah-the manvantara incarnations; ca-also; yajna-Yajna; vibhu-Vibhu; satyasena-Satyasena; hari-Hari; vaikunöha-Vaikunöha; ajita-Ajita; vamana-Vamana; sarvabhauma-Sarvabhauma; rishabha-Rishabha; vishvaksena-Vishvaksena; dharmasetu-Dharmasetu; sudhama-Sudhama; yogeshvara-Yogeshvara; brihadbhanavah-and Brihadbhanu; kramena-caturdasha-fourteen; rishabhah-Rishabha; ayam-this; ayushmat-putrah-the son of Ayushmat; nabhi-putrah-the son of Nabhi; tu-but; anyah-another; eshu-among them; yajnah-Yajna; prayah-principally; aveshah-an empowered living entity; tasya-of him; prithu-many; pada-words; graha-accepting; shravanat-from hearing; hari-Hari; vaikunöha-Vaikunöha; vamanah-Vamana; tu-but; paravastha-upamah-almost like the most powerful incarnations; vaibhavasthah-vaibhava-rupa forms of the Lord; tadrishatvena-like Them; varnanat-because of the description; anye-others; prayah-principally; prabhavavasthah-prabhava-rupa forms of the Lord; na-not; ati-from the elaborate; varnanat-description.

A list of the manvantara-avatars follows: 1. Yajna, 2. Vibhu, 3. Satyasena, 4. Hari, 5. Vaikunöha, 6. Ajita, 7. Vamana, 8. Sarvabhauma, 9. Rishabha, 10. Vishvaksena, 11. Dharmasetu, 12. Sudhama, 13. Yogeshvara, and 14. Brihadbhanu.

The Rishabha mentioned here is the son of Ayushmat. The Rishabha who is the son of Maharaja Nabhi is a different person.

Lord Yajna is an empowered living entity (avesha-rupa). This is confirmed by ample evidence in the Vedic literature.

The Vedic literature states that Lord Hari, Lord Vaikunöha, and Lord Vamana, are vaibhava forms of the Lord. Most of the other incarnations in this list are prabhava-rupa forms of the Lord, although there is not a very elaborate description of Their status.

Text 8

atha yugavataarah shukla-rakta-shyama-krishnah.

atha-now; yugavataarah-the yugavataaras; shukla-Lord Shukla; rakta-Lord Rakta; shyama-Shyama; krishnah-and Krishna.

The yuga-avatars are: 1. Shukla, 2. Rakta, 3. Shyama, and 4. Krishna.

Text 9

atra purusha-bhedanam brahmadinam cavarbhava-samayo brahma-kalpa-pravritteh purvam eva. catuhsana-narada-varaha-matsya-yajna-nara-narayana-kapila-datta-hayash/ irsha-hamsa-prishnigarbha-rshabhadeva-prithunam svayambhuve; varaha-matsyayoh punash cakshushiye ca; nrisimha-kurma-dhanvantari-mohininam cakshushe; kurmah kalpadav api; dhanvantarir vaivasvate 'pi; vamana-bhargava-raghavendra-dvaipayana-rama-krishna-buddha-kalkinam vaivasvate; manvantara-yugavataranam tada tadaiva jneyah.

atra-in this connection; purusha-bhedanam-of the purusha-incarnations; brahma-of Brahma; adinam-and others; ca-and; avirbhav-of appearance; samayah-time; brahma-kalpa-of the Brahma-kalpa; pravritteh-the beginning; purvam-before; eva-certainly; catuhsana-the Four Kumaras; narada-Narada; varaha-Varaha; matsya-Matsya; yajna-Yajna; nara-narayana-Nara-Naraya/ba Rishis; kapila-Kapila; datta-Dattatreya; hayashirsha-Hayagriva; hamsa-Hamsa; prishnigarbha-Prishnigarbha; rishabhadeva-Rishabhadeva; prithunam-Prithu; svayambhuva-in the reign of Svayambhuva Manu; varaha-matsyayoh-of Varaha and Matsya; punah-again; cakshushiye-in the reign of Cakshusha Manu; ca-also; nrisimha-Nrisimha; kurma-Kurma; dhanvantari-Dhanvantari; mohininam-and Mohini-devi; cakshushe-in the reign of Cakshusha Manu; kurmah-Kurma; kalpa-of the kalpa; adau-in the beginning; api-also; dhanvantarih-Dhanvantari; vaivasvate-in the reign of Vaivasvata Manu; api-also; vamana-Vamana; bhargava-Parashurama; raghava-indra-Lord Ramacandra; dvaipayana-Vyasadeva; rama-Balarama; krishna-Krishna; buddha-Buddha; kalkinam-and Kalki; vaivasvate-in the reign of Vaivasvata Manu; manvantara-yuga-avatananam-of the manvantara and yugavataaras; tada tada-at these time periods; eva-certainly; jneyah-may be known.

The purusha-avatars appear before the birth of Brahma and the other living entities. The Four Kumaras, Narada, Varaha, Matsya, Yajna, Nara-Narayana Rishis, Kapila, Dattatreya, Hayagriva, Hamsa, Prishnigarbha, Rishabhadeva, and Prithu appear during the reign of Svayambhuva Manu. Varaha and Matsya appear in both the Svayambhuva and Cakshusha periods. Nrisimha, Kurma, and Mohini-devi appear in the reign of Cakshusha Manu. Kurma appears in the beginning of the kalpa, and Dhanvantari appears in both the Cakshusha and

Vaivasvata milleniums. Vamana, Parashurama, Ramacandra, Vyasadeva, Balarama, Krishna, Buddha and Kalki appear in the reign of Vaivasvata Manu. This is the schedule of the Manvantara-avatars and yuga-avatars.

Anuccheda 27

Text 1

atha vibhutih aha

rishayo manavo deva
manu-putra mahaujasah
kalah sarve harer eva
saprjapatayah smritah

atha-now; vibhutih-the potencies; aha-he describes; rishayah-all the sages; manavah-all the Manus; devah-all the demigods; manu-putrah-all the descendants of Manu; maha-ojasah-very powerful; kalah-portion of the plenary portion; sarve-all collectively; hareh-of the Lord; eva-certainly; sa-prajapatayah-along with the Prajapatis; smritah-are known.

Suta Gosvami now describes the potencies of the Lord (Shrimad-Bhagavatam 1.3.27):

"All the rishis, Manus, demigods and descendants of Manu, who are especially powerful, are plenary portions or portions of the plenary portions of the Lord. This also includes the Prajapatis."*

Text 2

kala vibhutayah. alpa-shakteh prakashad vibhutihvam. maha-shaktas tv aveshatvam iti bhedah.

kalah-the word "kala"; vibhutayah-means "potencies"; alpa-little; shakteh-because of potency; prakashat-because of manifestation; vibhutihvam-the state of being vibhuti; maha-shakteh-because of great potency; tu-but; aveshatvam-the status of avesh; iti-thus; bhedah-the distinction.

The word "kala" in this verse means "potencies" (vibhuti). Those comparatively less powerful are called vibhuti, and those more powerful are called avesh incarnations.

Anuccheda 28

tad evam paramatmanam sangam eva nirdharya proktanuvada-purvakam shri-bhagvantam apy akarena nirdharayati

ete camsha-kalah pumsah
krishnas tu bhagavan svayam iti.

tat-therefore; evam-in this way; paramatmanam-Lord Paramatma; sa-along with; angam-His expansions;

eva-certainly; nirdharya-having specifically described; prokta-spoken; anuvada-repeatedly said; purvakam-previously; shri-bhagavantam-Lord Bhagavan; api-also; akarena-with His form; nirdharayati-specifically describes; ete-all these; ca-and; amsha-plenary portions; kalah-portions of the plenary portions; pumsah-of the Supreme; krishnah-Lord Krishna; tu-but; bhagavan-the Personality of Godhead; svayam-in person; iti-thus.

After concluding the description of the various expansions of Lord Paramatma, and His various potencies, Suta Gosvami proceeds to describe the original form (Bhagavan) of the Personality of Godhead in the next verse of Shrimad-Bhagavatam (1.3.28):

"All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Shri Krishna is the original Personality of Godhead."*

Text 2

ete purvoktah. ca-shabdanuktash ca, prathamam uddishöasya pumsah purushasya amsha-kalah.

ete-all these; purva-previously; uktah-described; ca-shabda-by the word "ca"; anuktah-those not described; ca-also; prathamam-at first; uddishöasya-of the described; pumsah-of the purusha incarnation; purushasya-of the purusha incarnations; amsha-plenary portions; kalah-portions of the plenary portions.

In this verse the word "ete" (all these) refers to the incarnations previously described in this chapter of Shrimad-Bhagavatam. The word "ca" (and) is meant to include all the incarnations not mentioned in this list. The word "pumsah" means "of the Supreme Personality of Godhead who expands as the purusha-incarnations" and the words "amsha-kalah" mean "plenary portions and portions of the plenary portions".

Text 3

kecid amshah svayam eva amshah sakshad-amshatvenamshatvena ca dvi-vidhah; kecid amshavishöatvad amshah; kecit tu kala vibhutayah.

kecit-some; amshah-expansions; svayam-personally; eva-certainly; amshah-incarnations; sakshat-directly; amshatvena-by the status of incarnation; amsha-amshatvena-by the status of a portion of the plenary portion of the Lord; ca-also; dvi-vidhah-two kinds of incarnation; kecit-some; amsha-by a portion of the Lord; avishöatvat-because of the entrance; amshah-are incarnations; kecit-and others; tu-also; kalah vibhutayah-are the Lord's potencies.

In this way the incarnations of the Lord may be grouped into two categories. Some are plenary portions of the Lord and others are portions of the plenary portions of the Lord. In addition to these there are empowered living entities (avesha incarnations) and incarnations of the Lord's potencies (kala).

Text 4

iha ye vimshatitamavataratvena kathitah, sa krishnas tu bhagavan, purushasyapy avatari yo bhagavan sa esha evety arthah.

iha-in this connection; ye-those who; vimshatitama-twenty; avataratvena-by manifesting as incarnations; kathitah-described; sah-He; krishnah tu bhagavan svayam-but Lord Shri Krishna is the original Personality of Godhead; purushasya-of the purusha incarnation; api-even; avatari-the source of incarnation; yah-who; bhagavan-Lord Bhagavan; sah eshah-that person; eva-certainly; iti-thus; arthah-the meaning.

Someone may protest: Krishna has already been described as the twentieth in the list of incarnations. For this reason, when Suta Gosvami says "Krishnas to bhagavan" the intention is that Bhagavan refers to Lord Vasudeva, the origin of the purusha incarnation.

Text 5

atra anuvadam anuktvaiva na vidheyam udirayet iti vacanat krishnasyaiva bhagavattva-lakshano dharmah sadhyate, na tu bhagavatah krishnatvam ity ayatam.

atra-in this connection; anuvadam-the subject; anuktva-not stating; eva-certainly; na-not; vidheyam-the predicate; udirayet-one should speak; iti-thus; vacanat-from the scriptures; krishnasya-of Krishna; eva-certainly; bhagavattva-status of the original Personality of Godhead; lakshanah-characteristic; dharmah-nature; sadhyate-is conclusively demonstrated; na-not; tu-but; bhagavatah-of Bhagavan; krishnatvam-the state of being Krishna; iti-thus; ayatam-is attained.

To this objection we reply: The following grammatical rule is found in the Ekadashi-tattva:

"One should not state a predicate before its subject."

Therefore it cannot be avoided that in this sentence Krishna is the subject and Bhagavan is the predicate. By word-jugglery no one can change the clear meaning of this verse: that Krishna is the original form of the Personality of Godhead (Bhagavan), and no one can say that Lord Vasudeva assumed the form of Krishna. In this way this verse clearly demonstrates that Krishna is the original form of the Supreme Personality of Godhead, and not merely a form expanded from Vasudeva.

Text 6

tatah ca shri-krishnasyaiva bhagavattva-lakshana-dharmitve siddhe mulavataritvam eva sidhyati, na tu tatah pradurbhutatvam. etad eva vyanakti- svayam iti. tatra ca svayam eva bhagavan, na tu bhagavatah pradurbhutataya, na tu va bhagavattadhyasenety arthah.

tatah-therefore; ca-also; shri-krishnaya-of Lord Krishna; eva-certainly; bhagavattva-the status of the original form of the Personality of Godhead; lakshana-characteristic; dharmitve-nature; siddhe-perfect; mula-avataritvam-the status as the origin of all incarnations; eva-certainly; sidhyati-is conclusively demonstrated; na-not; tu-but; tatah-from Him; pradurbhutatvam-expansion; etad-this; eva-certainly; vyanakti-is manifested; svayam-by the word "svayam"; iti-thus; tatra-in this connection; ca-also; svayam-in person; eva-certainly; bhagavan-the Personality of Godhead; na-not; tu-but; bhagavatah-from the original Personality of Godhead; pradurbhutataya-as an expansion; na-not; tu-but; va-or; bhagavatta-the status of the original Personality of Godhead; adhyasena-by false attribution; iti-thus; arthah-the meaning.

This verse conclusively proves that Krishna is the original Personality of Godhead and the source of all the

incarnations, and not simply an expansion of Vishnu. This is emphasized by the use of the word "svayam" (in person). Krishna is the original Godhead in person, He is not merely an expansion of the original Godhead, and the status of the original Godhead is not falsely attributed to Him.

Text 7

na cavatara-prakarane 'pi paöhita iti samshayah; paurvaparye purva-daurbalyam prakritivat iti nyayena.

na-not; ca-also; avatara-of incarnations; prakarane-in the description; api-even; paöhita-mentioned; iti-thus; samshayah-doubt; purva-in the beginning; aparye-and in the end; purva-the beginning; daurbalyam-weakness; prakritivat-by nature; iti-thus; nyayena-by the example.

Someone may object: Has not Krishna already been mentioned in the list of incarnations of Godhead?
To this I reply: The rules of literary composition state:

"More significant facts, and facts meant to be emphasized should be placed at the end of a composition, for the final parts of a composition are naturally considered more important by the reader."

Therefore, because the statement "Krishna is the original Personality of Godhead" is placed at the end of the list of incarnations, that is to be stressed more than the fact that He is also included in that list.

Text 8

yathagnishöome- yady udgata vicchidyad akakshinena yajate, yadi pratiharta sarvasva-dakshinena iti shruteh.

yatha-just as; agnishöome-in the prayers for the agnishöoma sacrifice; yadi-if; udgata-the Udgata priest; vicchidyat-may interrupt; adakshinena-without remuneration; yajate-performs the sacrifice; yadi-if; pratiharta-his assistant, the Pratiharta priest; sarvasv-everything; dakshinena-in remuneration; iti-thus; shruteh-from the Shruti.

In the description of the Agnishöoma sacrifice, the Shruti-shastra explains:

"If the Udgata priest leaves prematurely and does not complete the sacrifice, he becomes ineligible to receive the priestly remuneration. If his assistant, the Pratiharta priest, then completes the sacrifice, that assistant becomes then entitled to receive all the priestly rewards."

This is another example of the great significance of the final statement or the final activity.

Text 9

tayosh ca kadacid dvayor api vicchede prapte viruddhayoh prayashcittayoh samuccayasambhave ca param eva prayashcittam siddhantitam tadvad ihapiti.

tayoh-of the two; ca-also; kadacit-at a certain time; dvayoh-of the two; api-also; vicchede-when the

difference; prapte-is attained; viruddhayoh-of opposing; prayashcittayoh-methods of atonement; samuccaya-of reconciliation; sambhave-in the lack; ca-also; param-last; eva-certainly; prayashcittam-method of atonement; siddhantitam-should be considered conclusive; tadvat-in that way; iha-in this; api-also; iti-thus.

When two contradictory methods of atonement are prescribed in the scriptures, and the difference between them cannot be reconciled by learned scholars, the atonement mentioned last is always considered to overrule what was stated previously and is taken as the final conclusion.

In the same way, the inclusion of Krishna in the list of incarnations is overruled by the statement that appears at the conclusion of the description of the incarnations: that Krishna is the original Personality of Godhead.

Text 10

athava krishnas tu iti shrutya prakaranasya badhat, yatha shankara-shariraka-bhashye shruty-adibaliyastvac ca na badhah iti sutre, te haite vidyacita eva iti shrutih, manash-cid-adinam agninam prakarana-praptam kriyanupravesha-lakshanam asvatantryam badhitva vidya-cittvenaiva svatantryam sthapayati tadvad ihapiti.

athava-or; krishnah tu-the phrase "Krishnas tu"; iti-thus; shrutya-by the Shruti-shastra; prakaranasya-of the description; badhat-because of contradiction; yatha-just as; shankara-of Shankaracarya; shariraka-bhashye-in the commentary on the Vedanta-sutra; shruti-of the Shruti-shastra; adi-baliyastvat-because of superiority of evidence; ca-also; na-no; badhah-contradiction; iti-thus; sutre-in the sutra; te-they; ha-certainly; ete-they; vidya-citah-full of transcendental knowledge; eva-certainly; iti-thus; shrutih-the Shruti-shastra; manah-cit-adinam-beginning with the words "manashcid"; agninam-of Agnideva; prakarana-praptam-the description; kriya-anupravesha-lakshanam-in the description of the activities; asvatantryam-lack of independence; badhitva-having refuted; vidya-cittvena-because of transcendental knowledge; eva-certainly; svatantryam-independence; sthapayati-establishes; tadvat-to that extent; iha-here; api-also; iti-thus.

Someone may object: Your Purana may say that Krishna is the original form of the Personality of Godhead, but this conception of God is contradicted by the ultimate scriptural authority: the Shruti-shastra. The actual authority is the Shruti, as confirmed in Vedanta-sutra, which, eloquently explained by Shankaracarya in Shariraka-bhashya, says (Vedanta-sutra 3.3.50) :

shruty-adibaliyastvac ca na badhah

"There is no fault in this statement because the Shruti is the most significant and conclusive evidence."

To this I reply: The Shruti-shastra does not contradict the Bhagavatam's explanation that Krishna is the Original Supreme Personality of Godhead. The Shruti clearly explains:

"The Supreme Personality of Godhead is full of all transcendental knowledge."

The passage in the Vajasaneyi-samhita that begins with the phrase "manashcit" and that recounts the story of Agnideva clearly refutes the misconception that the Supreme Godhead is not independent, and clearly explains that because the Godhead is full of all knowledge, He must therefore also be supremely independent, and free to do whatever He likes.

The Shruti does not deny that Krishna is the Original Supreme Personality of Godhead, but rather, by

describing the Lord's supreme independence, supports it.

Text 11

ata etat prakarane 'py anyatra kvacid api bhagavac-chabdam akritva tatraiva bhagavan aharad bharam/ ity anena kritavah. tatash casyavatareshu ganana tu svayam bhagavan apy asau svarupastha eva nija-parijana-vrindanam ananda-vishesha-camatkaraya kim api madhuryam nija-janmadi-lilaya pushnan kadacit sakala-loka-drishyo bhavatity apekshayaivety ayatam.

atah-therefore; etat-this; prakarane-in the description; api-although; anyatra-in another place; kvacit-sometimes; api-although; bhagavat-shabdam-the word "bhagavan"; akritva-not saying; tatra-there; eva-certainly; bhagavan-the Personality of Godhead; aharat-removed; bharam-burden; iti-thus; anena-by this; kritavan-He did; tatah-from this; ca-also; asya-of Him; avatareshu-among the incarnations; ganana-counting; tu-but; svayam-in person; bhagavan-the original Personality of Godhead; api-also; asau-He; svarupastha-in His original form; eva-certainly; nija-own; parijana-vrindanam-of associates; ananda-transcendental bliss; vishesha-specific; camatkaraya-for the wonder; kim api-indescribable; madhuryam-sweetness; nija-own; janma-adi-beginning with His appearance; lilaya-by His pastimes; pushnan-increasing; kadacit-sometimes; sakala-all; loka-by the residents of the earth; drishyah-visible; bhavati-became; iti-thus; apekshaya-for this purpose; eva-certainly; iti-thus; ayatam-arrived.

Although Krishna is sometimes not specifically declared the original Personality of Godhead, when Krishna is counted in this (Bhagavatam, 1st Canto, 3rd Chapter) list of incarnations, He is declared the original Godhead in the phrase "bhagavan aharad bharam (The original Personality of Godhead then removed the burden of the world)".

Therefore, even though counted in the list of incarnations, Krishna is the original Personality of Godhead who, to fill His associates with bliss and wonder, and to expand the sweetness of His birth and other pastimes, sometimes comes to this world and is seen by all.

Text 12

yathoktam brahma-samhitayam

ramadi-murtishu kala-niyamena tishöhan
nanavataram akarod bhuvaneshu kintu
krishnah svayam samabhavat paramah puman yo
govindam adi-purusham tam aham bhajami

yatha-as; uktam-described; brahma-samhitayam-in the Brahma-samhita; rama-adi-the incarnation of Lord Rama, etc.; murtishu-in different forms; kala-niyamena-by the order of plenary portions; tishöhan-existing; nana-various; avataram-incarnations; akarot-executed; bhuvaneshu-within the worlds; kintu-but; krishnah-Lord Krishna; svayam-personally; samabhavat-appeared; paramah-the supreme; puman-person; yah-who; govindam-unto Lord Govinda; adi-purusham-the original person; tam-unto Him; aham-I; bhajami-offer obeisances.

This is confirmed in Brahma-samhita (5.50):

"I worship Govinda, the primeval Lord, who by His various plenary portions appeared in the world in

different forms and incarnations such as Lord Rama, but who personally appears in His supreme original form as Lord Krishna."*

Text 13

avatarash ca prakrita-vaibhave 'vataranam iti jneyam. shri-krishna-sahacaryena shri-ramasyapi purushamshatvatyayo jeyah. atra tu-shabdo 'msha-kalabhyah pumshash ca sakashad bhagavato vailakshanyam bodhayati.

avatarah-incarnations; ca-and; prakrita-vaibhave-in the material world; avataranam-descent; iti-thus; jneyam-known; shri-krishna-of Shri Krishna; sahacaryena-by the state of being the intimate companion; shri-ramasya-of Lord Balarama; api-also; purusha-of the Purusha incarnation; amshatva-the state of being a partial expansion; atyayah-negation; jeyah-known; atra-gere; tu-shabdah-the word "tu"; amsha-kalabhyah-to the parts and parts of the parts; pumsah-of the purusha incarnation; ca-and; sakashat-in the presence; bhagavatah-of the Supreme Personality of Godhead (Bhagavan); vailakshanyam-difference; bodhayati-teaches.

The word incarnation is defined: "The descent of the Supreme Personality of Godhead into the material world".

Because Lord Balarama is Lord Krishna's constant intimate companion, therefore Lord Balarama cannot be an expansion of the purusha-incarnation, but He must be a direct expansion of Lord Krishna.

By using the word "tu" (but), Lord Krishna is clearly distinguished from the "amsha-kalah" (plenary portions and parts of the plenary portions of the purusha-incarnation). Lord Krishna is not another expansion of the purusha-incarnation.

Text 14

yad va, anena tu-shabdena savadharana shrutir iyam pratiyate. tatah savadharana shrutir balavati iti nyayena shrutyeva shrutam apy anyesham maha-narayanadinam svayam-bhagavattvam guni-bhutam apadyate.

yad va-furthermore; anena-by this; tu-shabdena-word "tu"; sa-avadharana-with emphasis; shrutih-text; iyam-this; pratiyate-is established; tatah-from that; sa-avadharana-with emphasis; shrutih-the text; balavati-is strengthened; iti-thus; hyayena-by the statement; shrutya-by the text; iva-as it were; shrutam-heard; api-even; anyesham-of others; maha-narayana-adinam-of Lord Narayana and other expansions of the Personality of Godhead; svayam-bhagavattvam-the state of being the original Personality of Godhead; guni-bhutam-made unimportant; apadyate-is.

The word "tu" may also be used simply to emphasize a statement, and may mean "certainly" or "indeed". (This is confirmed in the statement "savadharana shrutir balavati" (The word tu is used for emphasis). Taken in this way, the word "Tu" emphasizes that only Krishna is the Original form of the Personality of Godhead, Narayana or any of the other secondary expansions of the Lord, are not the original form of the Lord.

Text 15

evam pumsha iti bhagavan iti ca prathamam upakramoddishöasya tasya shabda-dvayasya tat-sahodarena tenaiva shabdena ca pratinirdeshattav eva khalv etav iti smarayati. uddesha-pratinirdeshayoh pratisthagitata-nirashanaya vidvadbhir eka eva shabdah prayujyate tat-sama-varno va; yatha jyotishöomadhikarane vasante vasante ca jyotisha yajeta ity atra jyotih-shabdo jyotishöoma-vishaye bhavati.

evam-in this way; pumsah-of the purusha incarnation; iti-thus; bhagavan-the Original Personality of Godhead; iti-thus; ca-also; prathamam-in the beginning; upakrama-uddishöasya-of the statement; tasya-that; shabda-of the words; dvayasya-of the pair; tat-His; sahodarena-with the brother (Lord Balarama); tena-with Him; eva-certainly; shabdena-by the word; ca-also; pratinirdeshattau-the two repetitions; eva-certainly; khalu-indeed; etau-the two; iti-thus; smarayeti-causes to remember; uddesha-of the first statement; pratinirdeshayoh-and of the repetition; pratiti-of the conclusion; sthagitata-hidden meaning; nirashanaya-for refuting; vidvadbhih-by the learned; ekah-one; eva-certainly; shabdah-word; prayujyate-is uded; tat-sama-varnah-spelled in the same way; va-also; yatha-just as; jyotishöoma-adhikarane-in the connection with the Jyotishöoma sacrifice; vasante vasante-every spring; ca-also; jyotisha-with the Jyotishöoma ceremony; yajeta-one should offer sacrifice; iti-thus; atra-here; jyotih-shabdah-the word "jyotih"; jyotishöoma-vishaye-in connection with the Jyotishöoma sacrifice; bhavati-is.

The words "pumshah" (the purusha-incarnations) and "bhagavan" (the Original Personality of Godhead) are also used in this chapter of Shrimad-Bhagavatam (Canto One, Chapter Three), in the first verse (jagrihe paurusham rupam bhagavan mahad-adibhih), and in verse 23, where the Lord is described with His brother (rama-krishnav it bhuvo bhagavan aharad bharam). To refute any agrument by the learned that it should be interpreted to have a different, hidden meaning, the word "bhagavan" is used twice in this chapter. This is so just as the word jyotih is repeated in the chapter describing the jyotishöoma-yajna (vasante vasante ca jyotisha yajeta: every spring one should offer a jyotishöoma-yajna).

Text 16

atra tattvavada-guravas tu "ca-shabda-sthane sva-shabdam paöhitvaivam acakshate- ete prokta avatara mula-rupi svayam eva. kim svarupah? svamsha-kalah, na tu jivavad vibhinnamshah.

atra-in this connection; tattvavada-the followers of Shripada Madhvacarya; guravah-the spiritual masters; tu-but; ca-also; shabda-sthane-in place of the word; sva-"sva" (own); shabdam-the word; paöhitva-reading; evam-in the following way; acakshate-declare; ete-these; proktah-mentioned; avatarah-incarnations; mula-rupi-the origin; svayam-in person; eva-certainly; kim-what are; svarupah-His own forms; sva-own; amsha-plenary portions; kalah-and portions of the plenary portions; na-not; tu-but; jivavat-as the individual living entities; vibhinnamshah-eternally distinct parts.

The tattvavada-gurus accept a different reading of this verse, replacing the word "ca" (and) with the word "sva" (own). They say:

"The word `ete' in this verse refers to the incarnations of the Lord and the word `bhagavan svayam' refers to the Lord Himself, whose form is the origin of the incarnations. What is the Lord's form? His forms are mentioned in the words svamsha-kalah (The incarnations, which are His own plenary portions and portions of the portions, are His forms). His forms are not vibhinnamsha (separated parts), as are the jivas."

Text 17

yatha varahe

svamsash catha vibhinnamsha
iti dvedhamsha ishyate
amshino yat tu samarthyam
yat svarupam yatha sthitih

svamshah-Personal expansions; ca-also; atha-now; vibhinnamshah-separate expansions; iti-thus; dvedha-two; amshah-expansions; ishyate-are distinguished; amshinah-of the source of all expansions; yat-which; tu-also; samarthyam-ability; yat-which; svarupam-own from; yatha-just as; sthitih-status.

This is confirmed in the Varaha Purana:

"The two kinds of expansions from the Supreme Personality of Godhead are: 1. svamsha (personal expansions) and 2. vibhinnamsha (separate persons). The svamsha expansions are unlimitedly powerful. Their form and personality are the same as the Supreme Personality of Godhead Himself.

Text 18

tad eva nanumatro 'pi
bhedah svamshamshinah kvacit
vibhinnamsho 'lpa-shaktih syat
kincit samarthyamatra-yuk

tat-therefore; eva-certainly; na-not; anumatrah-comparison; api-although; bhedah-difference; svamsha-of the personal expansions; amshinah-and the Original Personality of Godhead; kvacit-at all; vibhinnamshah-the separate expansions; alpa-small; shaktih-power; syat-is; kincit-somewhat; samarthyamatra-yuk-with power.

"There is not the slightest difference between the svamsha expansions and the Original Personality of Godhead. The vibhinnamsha expansions are very weak in comparison to Them."

Text 19

atrocyate amshanam amshi-samarthyadikam tad-aikyenaiva mantavyam. tac ca yathavidasina ity adau tasyakshayatvena tasam akshayatvam yatha tadvat, amshamshitvanupapatter eva. tatha ca shri-vasudevaniruddhayoh sarvatha samye prasakte kadacid aniruddhenapi shri-vasudevasyavirbhavana prasajjyeta. tac ca shruta-viparitam ity asad eva. tasmad asty evavaöary-avatarayos taratamyam.

atra-in this connection; ucyate-it is said; amshanam-of the expansions; amshi-of the source of the incarnations; samarthyam-power; adikam-etc.; tat-with Him; aikyena-with equality; eva-certainly; mantavyam-should be considered; tat-therefore; ca-also; yathavidasina iti adau-in the verse beginning "yathavidasina"; tasya-of Him; akshayatvena-with eternity; tasam-of them; akshayatvam-eternity; yatha-just as; tadvat-in the same way; amsha-amshitva-of the stte of the incarnations or the source of the incarnations; anupapatter-of the state of being inapplicable; eva-certainly; tatha-in the same way; ca-also; shri-vasudeva-of Lord Vasudeva; aniruddhayoh-and Lord Aniruddha; sarvatha-always; samye-in equality; prasakte-devoted; kadacid-sometimes; aniruddhena-by Lord Aniruddha; api-also; shri-vasudevasya-of Lord

Vasudeva; avirbhavana-the appearance; prasajyeta-is aspired for; tat-that; ca-also; shruta-viparita-contradicting the Vedic literatures; iti-thus; asat-false; eva-certainly; tasmat-therefore; asti-there is; eva-certainly; avatari-of the source of the incarnation; avatarayoh-and of the incarnation; taratamyam-gradations of higher and lower.

Here it is said that both the Original Personality of Godhead and His expansions (amshas) are equally powerful. In the phrase "yathavidasinah kulyah sarasah syuh sahasrashah" (The incarnations of the Lord are innumerable like rivulets flowing from inexhaustible sources of water) (1.3.26) it may be understood that, because the Lord and His expansions share the same nature, as the original Supreme Personality of Godhead is eternal, so His expansions are also eternal. Although Lord Vasudeva and Lord Aniruddha are equal in all respects, Lord Aniruddha sometimes devotedly meditates on Lord Vasudeva. To argue that this is contradicted by the Shruti-shastra is wrong. For the Supreme Lord, who is the source of all incarnations, and for all His expansions, there are gradations of higher and lower.

Text 20

ata eva tritiyasyashöame

asinam urvyam bhagavantam adyam
sankarshanam devam akunöha-sattvam
vivitsavs tattvam atah parasya
kumara-mukhya munayo 'nvapricchan

svam eva dhishnyam bahu manayantam
yad vasudevabhidham amananti

atah eva-therefore; tritiyasya-of the Third Canto; ashöame-in the Eighth Chapter; asinam-seated; urvyam-in the bottom of the universe; bhagavantam-unto the Lord; adyam-the original; sankarshanam-sankarshana; devam-the Personality of Godhead; akunöha-sattvam-undeterred knowledge; vivitsavah-being inquisitive to know; tattvam atah-truth like this; parasya-regarding the Supreme Personality of Godhead; kumara-the boy-saint; mukhyah-headed by; munayah-great sages; nvapricchan-inquired like this; svam-Himself; eva-thus; dhishnyam-situated; bahu-greatly; manayantam-esteemed; yat-that which; vasudeva-Lord Vasudeva; abhidham-by the name; amananti-acknowledge.

This is confirmed in Shrimad-Bhagavatam (3.8.3-4):

"Some time ago, being inquisitive to know, Sanat-kumara, the chief of the boy-saints, accompanied by other great sages, inquired exactly like you about the truths regarding Vasudeva, the Supreme, from Lord Sankarshana, who is seated at the bottom of the universe. At that time Lord Sankarshana was meditating upon His Supreme Lord, whom the learned esteem as Lord Vasudeva."*

Text 21

ity adau vasudevasya sankarshanad api paratvam shruyate. yat tu tesham tatha vyakhyanam tatra krishnas tu ity anarthakam syat, bhagavan svayam ity anenaivabhipreta-siddheh.

iti-thus; adau-beginning; vasudevasya-of Lord Vasudeva; sankarshanat-from Lord Sankarshana; api-

even; paratvam-superiority; shruyate-is heard; yat-which; tu-also; tesham-of them; tatha-in that way; vyakhyanam-explanation; tatra-in that connection; krishnah-Lord Shri Krishna; tu-but; iti-thus; anarthakam-without meaning; syat-is; bhagavan-the Original Personality of Godhead; svayam-in person; iti-thus; anena-by this; eva-certainly; abhipreta-intended meaning; siddheh-because of the perfection.

This verse clearly states that Lord Vasudeva is superior to Lord Sankarshana. These gradations of higher and lower do not refer to Krishna. The phrase krishnas tu (but Krishna) separates Him from them. Krishna is then declared to be "bhagavan svayam" (the original Supreme Personality of Godhead).

Text 22

kim ca, taih svayam eva prakasdivan naivam parah iti sutre sphuöam amshamshi-bhedo darshitah.

kim ca-furthermore; taih-by them; svayam-in person; eva-certainly; prakasha-of manifestations; adi-original source; vat-like; na-not; evam-in this way; parah-superior; iti-thus; sutre-in the Vedanta-sutra; sphuöam-clearly; amsha-of the expansions; amshi-of the Original Personality of Godhead, the source of all expansions; bhedah-the difference; darshitah-is observed.

This is also confirmed in Vedanta-sutra (2.3.45):

"No one is superior to the Original Personality of Godhead, from whom everything has expanded."

In this sutra the difference between the Original Personality of Godhead and His expansions is clearly shown.

Text 23

amshatve 'pi na matsyadi-rupi para evam-vidho jiva-sadrishah.-yatha tejo-'mshasyaiva suryasya khadyotasya ca naika-prakaratety-adina. tasmāt sthite bhede sadhv eva vyakhyatam krishnas tu bhagavan svayam iti.

amshatve-in the matter of being an expansion; api-even; na-not; matsya-adi-rupi-manifest in many transcendental forms such as the forms of Lord Matsya, Lord Varaha, etc.; parah-superior; evam-vidhah-in this way; jiva-the individual living entities (vibhinna-msha expansions); sadrishah-like; yatha-just as; tejah-of effulgence; amshasya-of a small particle; eva-certainly; suryasya-of the sun; khadyotasya-of a □ glowworm; ca-and; na-not; eka-one; prakarata-type; iti-thus; adina-beginning; tasmāt-therefore; sthite bhede-in considering the distinction; sadhu-nicely; vyakhyatam-described; krishnah tu bhagavan svayam iti-"Krishna is the Original Personality of Godhead".

As the splendid sun is not like the tiny fireflies, so the svamsha expansions, such as Lord Matsya, are not like the jivas. This difference is clearly enunciated in the statement "Krishnas tu bhagavan svayam" (Lord Shri Krishna is the Original Personality of Godhead).

Text 24

indrari iti padyardham tv atra nanv eti, tu-shabdena vakyasya bhedanat, tac ca tavataivakanksha-paripurteh. eka-vakyatve tu ca-shabda ekakarishyata. tatash ca indrari ity atrarthat ta eva purvokta eva mridayanti ity ayati. shri-sutah.

indra-ari-the enemies of Indra; iti-thus; padya-of the verse; ardhham-half; tu-but; atra-here; na-not; anveti-follows; tu-shabdena-by the word "tu"; vakyasya-of the statement; bhedanat-because of difference; tat-therefore; ca-also; tavata-to that extent; eva-certainly; akanksha-paripurteh-because all His desires are automatically fulfilled; eka-vakyatve-as one statement; tu-the word "tu"; ca-shabdena-and the word "ca"; ekakarishyate-become as if one word; tatah-then; ca-also; indrari-the enemies of Indra; iti-thus; atra-here; arthat-from the meaning; te-they; eva-certainly; mridayanti-crush; iti-thus; ayati-goes; shri-sutah-Shri Suta Gosvami.

The word "indrari" begins the second half of this verse (1.3.28). Because the word "tu" here divides the sentence, and because the Lord's desires are always fulfilled, the meaning of this verse is affirmed. The word "tu" has the same meaning as the word "ca". The phrase beginning with "indrari" is followed by the phrase beginning "mridayanti". This verse is spoken by Shri Suta Gosvami.

Anuccheda 29

Text 1

tad evam shri-krishno bhagavan, purushas tu sarvantaryamitvat paramatmeti nirdharitam.

tat-therefore; evam-in this way; shri-krishnah-Shri Krishna; bhagavan-the Original Personality of Godhead; purushah-the Purusha incarnations; tu-but; sarv-antaryamitvat-because they are all-pervading; paramatma-are known as the Supersoul; nirdharitam-concluded.

In this way Shri Krishna is the Original Personality of Godhead (Bhagavan). Because He is all-pervading, the Purusha-incarnation is known as the Paramatma (Supersoul).

Text 2

tatrashankyate, nanv idam ekam amsitva-pratipadakam vakyam amsatv-pratipadaka-bahuvakya-virodhe guna-vadah syat.

tatra-in this connection; ashankyate-it may be doubted; nanu-is it not so; idam-this; ekam-one; amshitva-the source of all incarnations; pratipadakam-demonstrating; vakyam-statement; amshatva-as an expanded incarnation; bahu-many; vakya-statements; virodhe-contradicting; guna-vadah-description; syat-is.

Someone may doubt: "You have presented a single quote to demonstrate that Krishna is the original source of all incarnations of Godhead. This single quote, however, contradicts many other quotes that describe Krishna as an expansion of the Personality of Godhead, and not the source of all incarnations."

Text 3

atrocyate. tani kim shri-bhagavatiyani parakiyani va.

atra-in this connection; ucyate-it may be said; tani-them; kim-what?; shri-bhagavatiyani-supporting that Krishna is the original source of all incarnations; parakiyani-the opposite view; va-or.

To this doubt I reply: Let us consider which scriptural verses support the view that Shri Krishna is the original source of all incarnations, and which verses present a different opinion.

Texts 4 and 5

adye janma-guhyadhyayo hy ayam sarva-bhagavad-avatara-vakyanam sutram sucakatvat prathamika-paöhat tair uttaratra tasyaiva vivaranac ca tatra ca "ete camsha-kalah pumsah iti paribhasha-sutram.

adye-in the First Canto of Shrimad-Bhagavatam; janma-guhya-adhyayah-the chapter describing the mystery of the Lord's appearance in this material world (Chapter Three); hi-certainly; ayam-this; sarva-of all; bhagavat-of the Personality of Godhead; avatara-of the incarnations; vakyanam-of the description; sutra-concise explanation; sucakatvat-because of delineating; prathama-first; eka-paöhat-from the first reading; taih-by them; uttaratra-later; tasya-of that; eva-certainly; vivaranat-because of describing; ca-also; tatra-there; ca-also; ete camsha-kalah pumsah iti-the verse beginning "ete camsha-kalah pumsah"; paribhasha-sutram-explanatory aphorism.

This (third) chapter in the First Canto of Shrimad-Bhagavatam tells the secret of the Lord's birth and gives a summary of all the descriptions of the Lord's incarnations. Because it comes at the beginning of the book, and because it describes what will follow later on, its "ete camsha-kalah pumsah" verse (1.3.28) is a is the paribhasha-sutra (definition of terms, or system of abbreviations, placed in the beginning of book, which must be understood in order to properly understand the remainder of the book), for the Shrimad-Bhagavatam.

Text 6

avatara-vakyeshu anyan purushamshatvena janiyat, krishnas tu svayam-bhagavattveneti pratijna-karane granthartha-nirnayakatvat.

avatara-of the Lord's incarnations; vakyeshu-in the descriptions; anyan-others; purusha-of the Purusha-incarnations; amshatvena-as a partial expansion; janiyat-should know; krishnah-Krishna; tu-but; svayam-bhagavattvena-as the Original form of the Personality of Godhead; iti-thus; pratijna-karane-the first description of the truth to be demonstrated; grantha-of the book; artha-the meaning; nirnayakatvat-because of conclusively establishing.

Because in the opening statement of a book the truth (pratijna) the book intends to establish is presented, in these descriptions of the incarnations, one should know that Krishna is the original Supreme Personality of Godhead, and the others are expansions of the purusha-incarnation.

Text 7

tad uktam, aniyame niyama-karini paribhasha iti.

tat-therefore; uktam-it is said; aniyame-in that which appears to be disorganized; niyama-karini-giving the key to the organization; paribhasha-is known as the paribhasha-sutra; iti-thus.

A paribhasha-sutra is defined in the following quote:

"A paribhasha-sutra explains the proper method for understanding a book. It gives the key by which one may understand the actual purport of a series of apparently unrelated facts and arguments."

Text 8

atha paribhasha ca sakrid eva paöhyate shastre, na tv abhyasena; yatha vipratishedhe param karyam iti, tatash ca vakyanam koöir apy ekenaivamuna shasaniya bhaved iti nasya gunanuvadatvam.

atha-now; paribhasha-the paribhasha-sutra; ca-and; sakrit-once; eva-certainly; paöhyate-is read; shastre-in a book; na-not; tu-but; abhyasena-repeatedly; yatha-just as; vipratishedhe-in the situation where two grammatical rules are mutually contradictory; param-the second; karyam-should be done; iti-thus; tatah-from this; ca-also; vakyanam-of statements; koöih-millions; api-even; ekena-by one; eva-certainly; amuna-by this; shasaniya-governed; bhavet-may be; iti-thus; na-not; asya-of that; guna-of the qualities; anuvadatvam-repetition.

The paribhasha-sutra is only stated once in a book, and it is not repeated. A single paribhasha-sutra may govern the contents even of a very large book with millions of statements or arguments. An example of this is the paribhasha-sutra "vipratishedhe param karyam," which governs the entire text of Panini's Ashöadhyayi.

Text 9

praty utaitad viruddhayamananam etad anugunartham eva vaidushi, na ca paribhashikatvat tac-chastra eva sa vyavaharo jneyo na sarvatreti gaunatvam ashankyam.

prati uta-on the contrary; etat-this; viruddhayamananam-of those statements which contradict this; etat-this; anuguna-artham-non-conflicting meaning; eva-certainly; vaidushi-knowledge; na-not; ca-also; paribhashikatvat-because of being a paribhasha-sutra; tat-that; shastre-in the book; eva-certainly; sah-that; vyavaharah-procedure; jneyah-known; na-not; sarvatra-everywhere; iti-thus; gaunatvam-the condition of being a secondary meaning; ashankyam-doubtful.

Someone may object: Many verses in the text of Shrimad-Bhagavatam contradict the statement of your so-called paribhasha-sutra. If this verse contradicts the text of the book it is supposed to explain, then the argument that it is the paribhasha-sutra for Shrimad-Bhagavatam is certainly a very weak and doubtful argument.

Text 10

paramartha-vastu-paratvac ca shri-bhagavatasya tatrapy arthikatvac ca tasyah paribhashayah.

parama-artha-vastu-paratvat-because of presenting the highest goal of life; ca-also; shri-bhagavatasya-of Shrimad-Bhagavatam; tatra api-nevetheless; arthikatvat-because of attaining the state of the town-crier; ca-also; tasyah-of that; paribhashayah-paribhasha-sutra.

To this objection I reply: Shrimad-Bhagavatam describes the ultimate phase of the Absolute Truth and the supreme goal of life. It is not a loose collection of nice stories for casual reading. The weightiness of the subject matter of the Bhagavatam demands that it be prefaced by a paribhasha-sutra to explain the subject matter to follow.

Text 11

kim ca pratijna-vakya-matrasya ca drishyate paratrapi nana-vakyantaopamardakatvam.

kim ca-furthermore; pratijna-vakya-matrasya-of the primary assertion; ca-also; drishyate-is seen; paratra-in other scriptures; nana-various; vakya-statements; antara-within; upamardakatvam-refuting.

The objector continues: In many Vedic literatures your assertion that Krishna is the Original Personality of Godhead is emphatically refuted.

Text 12

yathakashasyanutpatti-shrutih prananam ca tac-chrutih sva-virodhini nanya shrutis ca; "atmani vijnate sarvam idam vijnatam bhavati, idam sarvam yad ayam atma ityadinopamardyate.

yatha-just as; akashasya-of the sky; anutpatti-not produced; shrutih-shruti-mantra; prananam-of the life-breath; ca-also; tat-of that; shrutih-the shruti-mantra; sva-virodhini-contradicting this; na-not; anya-other; shrutih-shruti-mantras; ca-also; atmani-when the Absolute Truth; vijnate-is understood; sarvam-everything; idam-this; vijnatam-understood; bhavati-becomes; idam-this; sarvam-everything; yat-which; ayam-this; atma-Supreme Self; iti-thus; adina-by these and other quotes; upamardyate-is refuted.

For example, the Chandogya Upanishad explains that the Abstract Brahman effulgence is the actual feature of the Absolute Truth. This is confirmed in the statement "Akashasyanutpattih" (The primeval Brahman effulgence is without an origin in time). The Brihad-aranyaka Upanishad (4.5.6) explains: "atmani vijnate sarvam idam vijnatam bhavati" (When the Supreme Self is understood, then everything becomes known). The Brihad-aranyaka Upanishad further says (2.4.5): "idam sarvam yad ayam atma" (Everything that exists is nothing but the Supreme Self.) In this way the most authoritative statements of the Shruti describe the Absolute Truth as the Abstract Brahman effulgence, and refute your idea that the Absolute Truth is the Personality Krishna.

Text 13

ata eva shri-svami-prabhritibhir apy etad eva vakyam tat-tad-virodha-nirasaya bhuyo bhuya eva darshitam.

atah eva-for this very reason; shri-svami-prabhritibhih-by the actual Vedic authorities, who accept

Shridhara Svami as their leader; api-even; etat-this; eva-certainly; vakyam-statement; tat-tat-these; virodha-contradictions; nirasaya-for rejection; bhuyah bhuyah-repeatedly; eva-certainly; darshitam-explained.

The actual Vedic authorities, who accept Shridhara Svami as their leader, repeatedly refute these arguments.

Text 14

tad evam shri-bhagavata-mate siddhe ca tasya vakyasya balavattamatve shri-bhagavatasya sarva-shastropamardakatvena pratham sandarbhe pratipannatvat, asminn eva pratipatsyamanatvac ca parakiyanam apy etad anugunyam eva vidvajjana-drishöam-yatha rajnah shasanam tathaiva hi tad-anucaranam apiti.

tat-therefore; evam-in this way; shri-bhagavata-of Shrimad-Bhagavatam; mate-in the opinion; siddhe-perfect; ca-also; tasya-of this; vakyasya-statement; balavt-tama-tve-in the position of being the most authoritative evidence; shri-bhagavatasya-of Shrimad-Bhagavatam; sarva-shastra-upamardakatvena-by the condition of being the most authoritative of all the Vedic literatures; pratham sandarbhe-in the first Sandarbha (Tattva-sandarbha); pratipannatvat-because of being established; asmin-in this; eva-certainly; pratipatsyamanatvat-because of being about to be known; ca-and; parakiyanam-of others; api-even; etat-this; anugunyam-non-contradictory nature; eva-certainly; vidvat-jana-by learned scholars; drishöam-seen; yatha-just as; rajnah-of the king; shasanam-the order; tatha-in the same way; eva-certainly; hi-indeed; tat-his; anucaranam-of the followers; api-also; iti-thus.

Because in the first (Tattva) sandarbha the truths that the opinion of Shrimad-Bhagavatam is perfect, and the statements of the Shrimad-Bhagavatam are conclusive and eclipse any scripture that contradicts them, is proven, and because in this book the same truths will again be proven, therefore the wise see that other scriptures all follow Shrimad-Bhagavatam, just as courtiers follow their king's orders.

Text 15

tatra shri-bhagavatiyani vakyani tad-anugatarthataya darshyante. tatramshenavatirnasya iti amshesa shri-baladevena sahety arthah. kalabhyam nitaram hareh iti hareh kala prithvi, abhyam shri-rama-krishnabhyam iti.

tatra-there; shri-bhagavatiyani-of Shrimad-Bhagavatam; vakyani-statements; tat-this; anugata-following; arthataya-the meaning; darshyante-are explained; tatra-there; amshena-with a plenary portion; avatirnasya-descended; iti-thus; amshena-with a plenary portion; shri-baladevena-with Lord Baladeva; saha-accompanied; iti-thus; arthah-the meaning; kala-of Hari; iti-thus; hareh-of Hari; kala-part; prithvi-the earth; abhyam-by the two of them; shri-rama-krishnabhyam-by Krishna and Balarama; iti-thus.

Now let us consider whether the verses of Shrimad-Bhagavatam contradict the statement of the paribhasha-sutra ("krishnas tu bhagavan svayam"). The statement "tatramshenavatirnasya" (Shrimad-Bhagavatam 10.1.2) may be presented as a statement contradicting the assertion of our paribhasha-sutra, and someone may claim that these words mean "The Supreme Godhead appeared in this material world by expanding Himself as Shri Krishna". Actually, however, this is not the proper interpretation of these words. The word "amshena" should be understood to mean "with His plenary portion, Lord Baladeva", and the entire statement should be interpreted: "The Supreme Personality of Godhead, Lord Krishna, appeared in this material world accompanied by His plenary portion, Lord Baladeva."

The statement "kalabhyam nitaram hareh" (Shrimad-Bhagavatam 10.20.48) may also be presented as a statement contradicting our paribhasha-sutra, and someone may claim that these words mean "The Supreme Godhead appeared in the forms of His two expansions, Krishna and Balarama." Actually, however, this is not the proper interpretation of these words. "Kalabhyam" (by the two plenary portions) is not actually one word, but the two words "kala" and "abhyam", □ joined by sandhi. The phrase "hareh kala" means the earth planet, which is one of Lord Hari's many potencies, and "abhyam" means "by Krishna and Balarama". The actual meaning of this statement is: "The earth planet appeared very beautiful because of the presence of Krishna and Balarama."

Text 16

dishöyamba te kukshi-gatah parah puman
amshena sakshad bhagavan bhavaya nah

ity atra yo matsyadi-rupena "amshena" eva purvam "nah" asmakam bhavaya abhut; he amba sa tu sakshat svayam eva kukshi-gatah astiti.

dishöysh-by fortune; amba-O mother; te-your; kukshi-gatah-in the womb; parah-the Supreme; puman-Personality of Godhead; amshena-with all His energies, His parts and parcels; sakshat-directly; bhagavan-the Supreme Personality of Godhead; bhavaya-for the auspiciousness; nah-of all of us; iti-thus; atra-in this verse; yah-who; matsya-adi-rupena-in the form of Lord Matsya, and the Lord's other plenary portions; eva-certainly; purvam-formerly; nah-asmakam-the word "nah" means "of all of us"; bhavaya-for the auspiciousness; abhut-appeared; he amba-O mother; sah-He; tu-indeed; sakshat svayam-the word "sakshat" means "personally"; eva-certainly; kukshi-gatah-in the womb; asti-is; iti-thus.

Someone may claim that the verse "dishöyamba te kukshi-gatah parah puman amshena sakshad bhagavan bhavaya nah" from Shrimad-Bhagavatam (10.2.41) contradicts the view presented in our paribhasha-sutra ("krishnas tu bhagavan svayam"). Such a person may interpret this verse from Shrimad-Bhagavatam to mean "O mother Devaki, for your good fortune and ours, the Supreme Personality of Godhead Himself has expanded into His plenary portion known as Krishna. In His Krishna-expansion, He is now within your womb."

This is not the proper way to understand the meaning of this verse. The word "amshena" means "by His appearance as Lord Matsya and other incarnations", and the second line of the verse should be understood in the past tense. In this way one will be able to perceive the actual meaning of the verse: "O mother Devaki, the Supreme Personality of Godhead formerly appeared as Lord Matsya and His many other incarnations just for our good-fortune. He has now appeared within your womb, in His original form of Lord Krishna."

Text 17

tato jagan-mangalam acyutamsham iti tu saptamy anya-padartho bahuvrihih; tasminn amshiny avatarati tesham amshanam apy atra praveshasya vyakhyasyamanatvat.

tatah-thereafter; jagat-mangalam-auspiciousness for all living entities in all the universes of the creation; acyuta-amsham-the Supreme Personality of Godhead, who is never bereft of the six opulence, all of which are present in His plenary expansions; iti-thus; tu-but; saptami-in the locative case; anya-pada-arthah bahuvrihi-an anyapadartha-bahuvrihi-samasa; tasmin-in whom; amshini-the source of all incarnations; avatarati-descends; tesham-of them; amshanam-of His vishnu-tattva expansions; api-also; atra-there; praveshasya-of the entrance; vyakhyasyamanatvat-because of intending to describe.

Someone may claim that the statement of our paribhasha-sutra is contradicted by the following verse from Shrimad-Bhagavatam (10.2.18): "tato jagan-mangalam acyutamsham". Such a critic may interpret this statement: "Thereafter, the Supreme Personality of Godhead, who is auspicious for the entire universe, expanded Himself as His plenary portion Krishna, and appeared in this material world."

The word "acyutamsham" in this verse is actually an anyapadartha-bahuvrihi-samasa, and it means "He in whom all the incarnations of Godhead are present." The actual meaning of these words of Shrimad-Bhagavatam is: "Thereafter, the Original Personality of Godhead, Lord Krishna, from whom the various forms of the Personality of Godhead have expanded, and who is auspicious for the entire universe, appeared in this material world, accompanied by all His plenary expansions."

Text 18

purnatvenaiva tatra "sarvatmakam atma-bhutam ity uktam.

purnatvena-as the Original Personality of Godhead; tatra-in that verse; sarva-atmakam-the Supreme Soul of everyone; atma-bhutam-the cause of all causes; iti-thus; uktam-said.

That Lord Krishna is the Original Personality of Godhead is confirmed in the third line of this verse (Shrimad-Bhagavatam 10.2.18): "sarvatmakam atma-bhutam (Lord Krishna is the Original Personality of Godhead, the cause of all causes, and the origin of the all-pervading Supersoul)."

Text 19

tatha natividvajjana-vakye

etau bhagavatah sakshad
dharer narayanasya hi
avatirnav ihamshena
vasudevasya veshmani

ity atrapi sarasvati-preritataya "amshena" sarvamshena sahaivety arthah.

tatha-in the same way; na-not; ati-very; vidvat-jana-of intelligent persons; vakye-in the statement; etau-the two of them; bhagavatah-of the Personality of Godhead; sakshat-directly; hareh-of Lord Hari; narayanasya-of Lord Narayana; hi-certainly; avatirnav-descended; iha-here in this material world; amshena-with all the plenary expansions; vasudevasya-of King Vasudeva; veshmani-in the home; iti-thus; atra-here; api-also; sarasvati-by the goddess of learning and eloquence; preritataya-by the inspiration; amshena-by the plenary portion; sarva-amshena-with all the plenary portions; saha-accompanied; eva-certainly; iti-thus; arthah-the meaning.

An unintelligent critic may try to refute the statement of our paribhasha-sutra by pushing forward this verse from Shrimad-Bhagavatam (10.43.23):

etau bhagavatah sakshad
dharer narayanasya hi
avatirnav ihamshena
vasudevasya veshmani.

and he may interpret this verse to mean: "Krishna and Balarama, who are both plenary expansions of the Original Personality of Godhead, Lord Narayana, have descended to this material world, appearing in the home of King Vasudeva."

In this verse the word "amshena" does not mean "as an expansion of Lord Narayana", but rather it means "accompanied by all His plenary portions. In this way the actual meaning of the verse is established: "The Original Personality of Godhead, Krishna and Balarama, have descended to this material world accompanied by all Their plenary expansions. They have appeared in the home of King Vasudeva."

Text 20

evam eva

tav imau vai bhagavato
harer amsav ihagatau
bhara-vyayaya ca bhuvah
krishnau yadu-kurudvahau.

ity tra agatau iti kartari nishöha, krishnau iti karmani dvitiya, tatash ca bhagavatah nanavatara-bijasya hareh purushasya tav imau nara-narayanakhhyau amshau kartri-bhutau krishnau krishnarjunau karma-bhutav agatavantau tayoh pravishöavantav ity arthah. krishnau kidrishau? bhuvo bharasya vyayaya cakarad bhakat-sukhada-nana-lilantaraya ca yadu-kurudvahau yadu-kuru-vamshayor avatirnav ity arthah. arjune tu naraveshah krishno narayanah svayam ity agama-vakyam tu shrimad-arjune nara-praveshopekshaya. yas tu svayam ananya-siddho narayanah. narayanah tvam na hi sarva-dehinam ity adau darshitah.

evam-in this way; eva-certainly; tau-both; imau-these; vai-certainly; bhagavatah-of the Supreme Personality of Godhead; hareh-of Hari; amshau-part and parcel expansion; iha-here (in this universal); agatau-has appeared; bhara-vyayaya-for mitigation of the burden; ca-and; bhuvah-of the world; krishnau-the two Krishnas (Krishna and Arjuna); yadu-kuru-udvahau-who are the best of the Yadu and Kuru dynasties respectively; iti-thus; atra-in this verse; agatau-the word "agatau"; iti-thus; kartari-performer of the activity; nishöha-the past participle; krishnau-the word "krishnau"; iti-thus; karmani-the receiver of the activity; dvitiya-in the accusative case; tatash-therefore; ca-also; bhagavatah-the word "bhagavatah"; nana-of various; avatara-incarnations; bijasya-of the origin; hareh-of the word "hareh"; purushasya-of the purusha-incarnation; tau imau-the words "tau imau"; nara-narayana-akhyau-named Nara-Narayana Rishis; amshau-plenary expansions; kartri-bhutau-performers of the activity; krishnau-the word "krishnau"; krishna-arjunau-Krishna and Arjuna; karma-bhutau-receiving the action; agatavantau-appeared; tayoh-of the two; pravishöavantau-entered; iti-thus; arthah-the meaning; krishnau-the two Krishnas; kidrishau-what were they like?; bhuvah bharasya vyayaya-in order to mitigate the burden of the world; ca-karat-from the word "ca" (also); bhakta-the devotees; sukhada-delighting; nana-lila-antaraya-for performing various pastimes; ca-also; yadu-kuru-udvahau-the word "yadu-kurudvahau"; yadu-kuru-vamshayoh-in the Yadu and Kuru dynasties; avatirnav-appeared; iti-thus; arthah-the meaning; arjune-in Arjuna; tu-indeed; nara-of Nara Rishi; aveshah-entrance; krishnah-Krishna; narayanah-Lord Narayana; svayam-personally; iti-thus; agama-vakyam-the statement of the Vedic literatures; tu-also; shrimad-arjune-in Arjuna; nara-of Nara Rishi; pravesha-the empowerment; upekshaya-in regard to; yah-who; tu-but; svayam-directly; ananya-siddhah-perfect and supremely independent; narayanah-Lord Narayana; narayanah-Narayana; tvam-You; na-not; hi-indeed; sarva-dehinam-residing in all living entities; iti-thus; adau-in the beginning; darshitah-revealed.

Attempting to discredit the validity of our paribhasha-sutra, someone may quote the following verse from Shrimad-Bhagavatam:

tav imau vai bhagavato
harer amsav ihagatau
bhara-vyayaya ca bhuvah
krishnau yadu-kurudvahau

Our critic may try to interpret this verse to mean: "Krishna and Arjuna are plenary expansions of Nara and Narayana Rishis, and they have appeared in the Yadu and Kuru dynasties just to remove the burden of the world."

That is not the proper way to interpret this verse. In this sentence, we may note that the past-participle "agatau" is the subject of the sentence, in the nominative case. The word "krishnau" is in the accusative case. The word "bhagavatah" means "The Supreme Personality of Godhead, the origin of all incarnations of Godhead", and "hareh" means "of the purusha-incarnation". The words "tau imau amshau" refer to Nara-Narayana Rishis, and these words are in the nominative case. The word "krishnau", in the accusative case refers to Krishna and Arjuna. The meaning of the sentence is "Nara and Narayana Rishis were present within Krishna and Arjuna." In other words, Nara and Narayana Rishis accompanied Krishna and Arjuna. This verse does not mean that Krishna and Arjuna are expansions of Nara and Narayana Rishis. The remainder of the sentence describes Krishna and Arjuna. Firstly, the verse says that Krishna and Arjuna descended to this world to relieve the burden of the earth. The use of the word "ca" (also) suggests that They also appeared to grant transcendental happiness to the devotees by performing various pastimes. We may also note that the word "yadu-kurudvahau" means "who appeared in the Yadu and Kuru dynasties".

Our interpretation of this verse from Shrimad-Bhagavatam therefore is: "Nara and Narayana Rishis appeared within the bodies of Krishna and Arjuna, who took birth in the Yadu and Kuru dynasties just to relieve the burden of the earth."

The following quote from the Agama-shastra explains that Krishna and Arjuna are not expansions of Nara and Narayana Rishis:

arjuna tu naraveshah
krishno narayanah svayam

"Arjuna is an empowered (shakty-avesha) incarnation of Nara Rishi and Lord Krishna is directly the Supreme Personality of Godhead, Lord Narayana."

That Lord Krishna is the original Lord Narayana is confirmed in the prayers of Lord Brahma (Shrimad-Bhagavatam 10.14.14):

narayanas tvam na hi sarva-dehinam

"O Krishna, are You not the original form of Lord Narayana, who resides in the hearts of all living entities?"

Text 21

sa punah krishna ity arthantarapekshaya ca mantavyam, yayor eva samam viryam ity-adi-nyayat. tatha vishnu-dharme

yas tvam vetti sa mam vetti
yas tvam anu sa mam anu
abhedenatmano vedmi
tvam aham pandu-nandana iti.

sah-He; punah-again; krishnah-Krishna; iti-thus; artha-meaning; antara-another; apekshaya-with reference; ca-also; mantavyam-may be considered; yayoh-of the two of whom; eva-certainly; samam-equal; viryam-prowess; iti-adi-nyayat-from the verse beginning; tatha-in the same way; vishnu-dharme-in the Vishnu-dharma Purana; yah-who; tvam-you; vetti-understands; sah-he; mam-Me; vetti-understands; yah-who; tvam-follows; sah-he; mam-Me; anu-follows; abhedena-without distinction; atmanah-of self; vedmi-I understand; tvam-you; aham-I; pandu-nandana-O son of Pandu.

Our critic may then dispute our paribhasha-sutra by saying that because Krishna and Arjuna are equals, Krishna cannot be the source of all incarnations. They say that friendship is a relationship of equals and they quote these words spoken by Shri Krishna to Rukmini-devi (Shrimad-Bhagavatam 10.60.15):

"Generally friendship or marriage is contracted between partners who are equal in strength, birth, wealth, and activities, and not between those who are not equally possessing these assets."*

Had Krishna not considered Arjuna His equal, they say, He would not have made friendship with him. This is confirmed in the following words spoken by Lord Krishna to Arjuna in the Vishnu-dharma Purana:

"O Arjuna, O son of Pandu, someone who is able to understand you, is automatically able to understand Me also, and someone who becomes your follower, I consider to be My follower also. O Arjuna, I do not consider that there is any difference between you and Me, for we are equal in all respects."

Text 22

tam prati shri-bhagavad-vakyac carjunasyapi shri-krishna-sakhatvena narayana-sakhan narat purnatvat tatra pravesah samucita eva.

tam prati-to him; shri-bhagavat-of the Supreme Personality of Godhead; vakyat-from these words; ca-also; arjunasya; api-also; shri-krishna-with Shri Krishna; sakhatvena-by the friendship; narayana-of Lord Narayana; sakhan-the friend; narat-from Nara Rishi; purnatvat-because of the fullness; tatra-there; pravesah-entrance; samucitah-is known; eva-certainly.

From these statements we may understand the deep friendship between Lord Krishna and Arjuna. By this friendship we may understand that Arjuna is an empowered incarnation of Nara Rishi, the great friend of Narayana Rishi. That is the real meaning of these words.

Text 23

kuhracac camfadi-fhabda-prayodah

naham prakashah sarvasya
yogamaya-samavritah

iti shri-gitopanishad-disha purnasyapi sadharana-janeshv asamyak prakashat tat-pratitaveshamsha ivamsha iti jneyam.

kuhracit-on some occasion; ca-also; amsha-partial expansion; adi-beginning with; shabda-of the word;

prayogah-usage; na-not; aham-I; prakashah-manifest; sarvasya-to everyone; yogamaya-by yogamaya; samavritah-covered; iti-thus; shri-gita-upanishat-of the Bhagavad-gita; disha-by the instruction; purnasya-of the complete; api-also; sadharana-janeshu-among the ordinary people; asamyak-incomplete; prakashat-because of manifestation; tat-of them; pratita-believed; avesha-amshah-part; iva-just as; amshah-partial incarnation; iti-thus; jneyam-should be understood.

The reason some people maintain that Krishna is a partial expansion of the Original Personality of Godhead, and not the Original Personality of Godhead Himself, is described by the Lord in Bhagavad-gita (7.25):

"I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency (yogamaya), and so the deluded world knows Me not, who am unborn and infallible."*

Shri Krishna only partially reveals Himself to the ordinary living entities. Because of this partial revelation, ordinary people believe that Krishna is merely an expansion of the Original Godhead.

Text 24

narayana-samo gunaih ity atrapi narayanah paravyomadhipa eva, gunaih samah yasyety eva shri-gargabhiprayah.

narayana-Narayana; samah-equal; gunaih-with qualities; iti-thus; atra api-nevertheless; narayanah-Narayana; paravyoma-adhipah-the monarch of Vaikunöhaloka; eva-certainly; gunaih-with qualities; samah-equal; yasya-of whom; iti-thus; eva-certainly; shri-garga-of Gargacarya; abhiprayah-intention.

The critic of our paribhasha-sutra may push forward the following statement of Gargacarya (Shrimad-Bhagavatam 10.8.19):

narayana-samo gunaih

Our critic will interpret these words to mean: "Krishna possesses wonderful exalted qualities, just as Lord Narayana does." Because Gargacarya compared Krishna to Narayana, our critic will have it that Krishna must be an expansion of Narayana. Actually, however, these words mean: "Narayana, the ruler of Vaikunöhaloka, possesses transcendental qualities almost equal to the most exalted qualities present in Lord Krishna." Gargacarya's intention in speaking these words was to compare Narayana to Krishna, not to say that Krishna is so wonderful that He possesses great qualities, just as Lord Narayana does.

Text 25

tad evam maha-kalapurakhyane 'pi pratijna-vakyam idam adhikuryat.

tat-therefore; evam-in this way; maha-kala-pura-of Krishna and Arjuna's visit to the Kala-purusha; akhyane-in the account; pratijna-vakyam-our beginning statement; idam-this; adhikuryat-is substantiated.

Our beginning statement (that Shri Krishna is the Original Personality of Godhead) is also confirmed in the account of Krishna in the Eighty-ninth Chapter of the Tenth Canto of Shrimad-Bhagavatam.

Text 26

kim ca shastram hi shasanatmakam shasanam copadeshah. sa ca dvidha-sakshat, arthanataradvara ca.

kim ca-furthermore; shastram-scripture; hi-certainly; shasana-orders; atmakam-consisting of; shasana-orders; ca-and; upadeshah-instructions; sah-this; ca-also; dvidha-or two kinds; sakshat-direct; artha-antara-dvara-indirect, with an obscure or allegorical meaning; ca-and.

The statements of scripture may be accepted in two ways: 1. by accepting the direct or literal meaning, and 2. by accepting an indirect, obscure or allegorical meaning.

Text 27

sakshad upadeshas tu shrutih iti paribhashyate.

sakshat-directly; upadeshah-instruction; tu-and; shrutih-shruti-shastra; iti-thus; pribhashyate-spoken in the rules for interpretation.

Among the rules for interpreting the scriptures we find the statement:

sakshad upadeshas tu shrutih

"The instructions of the Shruti-shastra should be accepted literally, without fanciful or allegorical interpretations."

Text 28

sakshattvam catra nirapekshatvam ucyate. tad uktam nirapeksha-rava shrutih iti.

sakshattvam-literality; ca-also; atra-in this connection; nirapekshatvam-independence; ucyate-is described; tat-therefore; uktam-it is said; nirapeksha-rava-independent; shrutih-the Shruti-shastra; iti-thus.

The statements of the Shruti-shastra are always correct and do not need to be substantiated by any external authority. Because the scriptures are thus the supreme authority, they should be taken literally, without imaginative interpretation. Therefore it is said:

nirapeksha-rava shrutih

"The statements of the Shruti-shastra are the supreme independent authority)."

Text 29

tatha ca sati "shruti-linga-vakya-prakarana-sthana-samakhyanam samavaye para-daurbalyam artha-viprakashat" ity uktanusarena caramasya purvapekshaya dura-pratity-arthatve krishnas tu bhagavan svayam

iti shri-shaunakam prati shri-sutasya sakshad-upadeshenetihasaatha-tad-viparita-linga-dvaropedesho badhyeta, na ca me kalav avatirnau iti maha-kala-puradhipa eva shri-krishnam sakshad evopadishöavan iti vacyam.

tatha-furthermore; ca-also; sati-being; shruti-the Shruti-shastra; linga-vakya-prakarana-sthana-the stages of logical argument; samakhyanam-the Smriti-shastra; samavaye-in the group; para-following; daurbalyam-weakness of authority; artha-from the actual truth; viprakarshat-because of distance; iti-thus; ukte-spoken; anusarena-in conformance; caramasya-of the last; purva-the previous statements; apekshaya-in regard to; dura-great; pratiti-confidence; arthatve-in the matter of correctness of meaning; krishnah tu bhagavan svayam-the assertion in Bhagavatam 1.3.28 that Shri Krishna is the Original Personality of Godhead; iti-thus; shri-shaunakam-Shaunaka Rishi; prati-to; shri-sutasya-of Suta Gosvami; sakshat-direct; upadeshena-by instruction; itihasa-stha-in the Puranas; tat-that; viparita-contradicting; linga-dvara-by various evidences; upadeshah-instruction; badhyeta-is to be rejected; na-not; ca-and; me-My; kalau-plenary portions; avatirnau-descended; iti-thus; maha-kala-pura-adhipah-the Bhuma-purusha; eva-certainly; shri-krishnam-to Shri Krishna; sakshat-directly; eva-certainly; upadishöavan-instructed; iti-thus; vacyam-statement.

The Mimamsa-darshanam (3.3.14) explains: "Scriptural instructions are more authoritative than the logical arguments known as linga, vakya, prakarana, and sthana, and these logical arguments are more authoritative than conclusions drawn from historical accounts." The statement of our paribhasha-sutra (krishnas tu bhagavan svayam) that Krishna is the original form of the Supreme Personality of Godhead appears to contradict the Bhuma-purusha's assertion (in the Bhagavatam, Tenth Canto, Chapter Eighty-nine): "O Krishna and Arjuna, you are both My plenary expansions". The first statement is in the context of a philosophical discussion, and the second in the context of an historical narration. For this reason, according to the description given in the Mimamsa-darshanam, the former statement is more authoritative than the second.

Text 30

shri-krishnasya sarvajnavyabhicarena vaktri-shrotri-bhava-purvaka-sangamaprastavena dvijatmaja me yuvayor didrikshuna iti karyantara-tatparya-darshanena ca tasyaitan maha-puranasya ca tattvopadeshöri-shri-sutadivat-tad-upadeshe tatparyabhavat vakshyamanarthantara eva naikatyena pada-sambandhac ca.

shri-krishnasya-of Shri Krishna; sarvajna-avyabhicarena-because of omniscience; vaktri-of the speaker; shrotri-of the hearer; purvaka-at the beginning; sangama-of their association; aprastavena-without respectful prayers; dvija-of the brahmana; atmajah-the sons; me-by Me; yuvayoh-of the two of you; didrikshuna-with a desire to see; iti-thus; karya-activity; antara-opposite; tatparya-meaning; darshanena-by the revelation; ca-also; tasya-of that; etat-this; maha-puranasya-of the Shrimad-Bhagavatam; ca-also; tattva-of the truth; upadeshöri-teacher; shri-suta-Shri Suta Gosvami; adi-beginning with; vat-possessing; tat-that; upadeshe-in the instruction; tatparya-explanation; abhavat-because of the lack; vakshyamana-about to be spoken; artha-meaning; antarah-contrary; eva-certainly; naikatyena-nearby; pada-of words; sambandhat-because of contact; ca-also.

These words of the Bhuma-purusha are not to be taken very seriously for the following reasons: 1. Shri Krishna, who is omniscient, did not begin His conversation with the Bhuma-purusha by offering respectful prayers, as is customary when one approaches a spiritual superior to receive instruction from him, 2. The Bhuma-purusha's statement is contradicted by His activity of stealing the brahmana's sons just to get the audience of Shri Krishna (The Bhuma-purusha said: "I have taken away the brahmana's sons because I am so eager to see You.") 3. The statement of Suta Gosvami in the beginning of Shrimad-Bhagavatam and the instructions of many other exalted speakers in the Bhagavatam clearly contradict the statement of the Bhuma-

purusha, and 4. In this chapter of Bhagavatam, the Bhuma-purusha's assertion is followed by other statements that contradict it.

Text 31

kim ca bhavatu va tushyatu iti nyayena shri-krishnasya tam apekshyapurnatvam, tathapi sarvesham apy avataram nityam eva sva-sthatvena darshayishyamanatvat, keshancin mate tu svayam-purushatve 'pi svatantra-sthititvat yuvam nara-narayanav rishi dharmam acaratam iti tvarayetam anti me iti ca tat-tad-arthatve virudhyate.

kim ca-furthermore; bhavatu-it may be; va-or; tushyatu-as you please; iti-thus; nyayena-by the example; shri-krishnasya-of Shri Krishna; tam-that; apekshya-in reference to; apurnatvam-completeness; tatha api-nevertheless; sarvesham-of all; api-even; avataram-incarnations; nityam-eternally; eva-certainly; sva-sthatvena-by His own position; darshayishyamanatvat-because of being about to reveal; keshancit-of some philosophers; mate-in the opinion; tu-but; svayam-purushatve-directly the purusha-incarnation; api-although; svatantra-independent; sthititvat-because of the status; yuvam-you two; nara-narayanau rishi-Nara-Narayana Rishis; dharmam-pious activities; acaratam-performed; iti-thus; tvaraya-with speed; etam-this; anti-near; me-Me; iti-thus; ca-also; tat-tat-various; arthatve-in the matter of interpretations; virudhyate-is refuted.

Even though Shri Krishna is the Original Personality of Godhead, He indulgently accepts the Bhuma-purusha's identification of Him as an incarnation of Narayana Rishi, Shri Krishna will soon reveal that He is actually the Original Godhead, the origin and resting place of the innumerable incarnations of Godhead. The followers of Shripada Ramanujacarya accept that the Original Personality of Godhead is Narayana, and Shri Krishna is an incarnation of the purusha-avatara Karanarnavashayi Vishnu. They quote the verse "yuvam nara-narayanav rishi dharmam acaratam" (My dear Krishna and Arjuna, You are both incarnations of Nara-Narayana Rishis, who formerly performed exemplary activities for spiritual progress) and the verse "tvarayetam anti me" (O Krishna and Arjuna, please quickly come to Me) to support their views, although the actual meaning of the Vedic literatures refutes their conclusion.

Text 32

astu tavad asmakam anya-varta, na ca kutrapi maha-kalo 'yam amshena tat-tad-rupenavatirna ity upakhyayate va. tatash caprasiddha-kalpana prasajjate.

astu-let their be; tavat-to that extent; asmakam-of us; anya-another; varta-interpretation; na-not; ca-also; kutrapi-somewhere; maha-kalah-the Bhuma-purusha; ayam-this; amshena-by a plenary portion; tat-tad-rupena-with various related; va-or; tatak-from this; ca-also; aprasiddha-imperfect; kalpana-concept; prasajjate-clings.

The followers of Ramanujacarya cling to their imperfect conclusion that Krishna and Arjuna are incarnations of Nara-Narayana Rishi and the Bhuma-purusha, even though this view is not supported in any other Vedic literature. Our conclusion is different from theirs.

Text 33

tatraiva ca tvarayetam anti me iti, yuvam nara-narayanav rishi dharmam acataratam ity adesha-dvayasya paramparika-virodhah sphuöa eva.

tatra-there; eva-certainly; tvaraya-quickly; etam-this; anti-near; me-Me; iti-thus; yuvam-you two; nara-narayanau rishi-Nara-Narayana Rishis; dharmam-spiritual activities; acaratam-performed; iti-thus; adesha-instructions; dvayasya-of the pair; paramparika-in the teachings of the bona-fide spiritual masters; virodhah-contradiction; sphuöah-clearly manifest; eva-certainly.

These two statements of the Bhuma-purusha ("My dear Krishna and Arjuna, You are both incarnations of Nara-Narayana Rishis, who formerly performed exemplary activities for spiritual progress," and "O Krishna and Arjuna, You must quickly come to Me") clearly contradict the description of Krishna found in the Vedic literatures and the writings of the great spiritual masters.

Text 34

kim ca, yadi tasya tav amshav abhavishyatam, tarhi karatala-manivat sada sarvam eva pashyann asau tav api durato 'pi pashyann evabhavishyat. tac ca yuvayor didrikshuna iti tad-vakyena vyabhicaritam. yadi svayam eva shri-krishnas tat-tad-rupav atmanau darshayati, tadaiv tena tau drishyeyatam ity ahitam ca, tatha ca sati drishyatabhavad amshatvam nopapadyate. tasmad apy adhika-shaktitvena, praty uta purnatvam evopapadyate.

kim ca-furthermore; yadi-if; tasya-of Him; tau amshau-the two expansions; abhavishyatam-had been; tarhi-then; kara-tala-in the palm of the hand; mani-a jewel; vat-just like; sada-always; sarvam-completely; eva-certainly; pashyan-seeing; asau-He; tau-Them; api-also; duratah-from a great distance; api-even; pashyan-seeing; eva-certainly; abhavishyat-would have been; tat-therefore; ca-also; yuvayoh-of the two of You; didrikshuna-with a desire to see; iti-thus; tat-vakyena-by this speech of the Bhuma-purusha; vyabhicaritam-refuted; yadi-if; svayam-personally; eva-certainly; shri-krishnah-Shri Krishna; tat-tad-rupau-in these two forms; atmanau-His own; darshayati-reveals; tada-then; tena-by that; tau-the two forms; drishyeyatam-may become visible; iti-thus; anitam-brought; ca-also; tatha-in the same way; ca-also; sati-being so; drishyata-visibility; abhavad-because of the non-existence; amshatvam-the state of being a plenary portion; na-not; upapadyate-impossible; tasmad-therefore; api-also; adhika-shaktitvana-because of possessing inconveivable potencies; prati uta-furthermore; purnatvam-the state of being the Original Personality of Godhead; eva-certainly; upapadyate-is confirmed.

If Krishna and Arjuna had been plenary expansions of Nara Narayana Rishis, who were expanded from the Bhuma-purusha, then Krishna and Arjuna would not have been so difficult for the Bhuma-purusha to see. Krishna and Arjuna would have been then very easy for the Bhuma-purusha to see, just as one may very easily see a jewel held in one's own hand. If Krishna and Arjuna had been expansions of the Nara-Narayana Rishis and ultimately the Bhuma-purusha Himself, the Bhuma-purusha would have easily been able to see His own expansions, even if They were performing pastimes far away on the earth planet. Actually, however, the Bhuma-purusha was completely unable to see Krishna and Arjuna, and had to devise an elaborate stratagem to see them. This is confirmed in the Bhuma-purusha's own words "yuvayor didrikshuna" (I have done all this, simply because I desired to see You). Only if Krishna revealed Himself would the Bhuma-purusha have been able to see Krishna and Arjuna. Because it was so difficult for the Bhuma-purusha to see Krishna, it must be concluded that Krishna is clearly not an expansion of Narayana Rishi, and ultimately the Bhuma-purusha. Actually Krishna is the Original Personality of Godhead, full of all transcendental potencies. This fact is confirmed in the narration of this pastime found in the verses of Shrimad-Bhagavatam.

Text 35

evam api yat tv arjunasya taj-jyotih-prataditakshatvam tad-darshana-jata-sadhvasam ca jatam, tatra svayam eva bhagavata tat-tal-lila-rasaupayika-matra-shakteh prakashanad anyasyah sthitaya api kunöhanan na viruddham.

evam-in the same way; api-also; yat-because; tu-also; arjunasya-of Arjuna; tat-of the Bhuma-purusha; jyotih-effulgence; pratadita-afflicted; akshatvam-the condition of the eyes; tat-of that; darshana-from seeing; jata-produced; sadhvasam-fear; ca-also; jatam-born; tatra-there; svayam-directly; eva-certainly; bhagavata-by the Original Personality of Godhead; tat-tat-various; lila-of transcendental pastimes; aupayika-remedies; matra-only; shakteh-because of the potency; prakashanat-from the manifestation; anyasyah-of another; sthitayah-situated; api-even; kunöhanat-because of being weaker; na-not; viruddham-contradicted.

When Krishna and Arjuna had pierced the coverings of the material universe, Arjuna became greatly afraid, and his eyes became full of pain when he saw the glaring spiritual effulgence emanating from the body of the Bhuma-purusha. At this time Arjuna's distress became immediately relieved by the pastime-potency of Shri Krishna, the Original Personality of Godhead. Krishna's pastime-potency is here shown to be more powerful than the personal effulgence of the Bhuma-purusha. Because Krishna's potency is thus greater than that of the Bhuma-purusha, it must be concluded that Krishna is not an expansion of Narayana Rishi, who is Himself an expansion of the Bhuma-purusha. If Krishna were expanded from the Bhuma-purusha, Krishna's potency would be less powerful than His.

Text 36

drishyate ca svasyapi kvacid yuddha prakritad api parabhavadikam.

drishyate-is seen; ca-also; svasya-His; api-even; yuddhe-in battle; prakritat-from powerful materialistic demons; api-even; parabhava-adikam-indefeatable.

Shri Krishna's supreme prowess may also be seen in His ability to repeatedly overpower innumerable demons. He is always undefeated in fighting with them.

Text 37

yathatraiva tavat svayam eva vaikunöhad agatanam apy ashvanam prakrita-tamasa bhrashöa-gatitvam.

yatha-just as; atra-here; eva-certainly; tavat-to that extent; svayam-directly; eva-certainly; vaikunöhat-from Vaikunöhaloka; agatanam-arrived; api-although; ashvanam-of the horses; prakrita-of the coverings of the material universe; tamasa-by the darkness; bhrashöa-obstructed; gatitvam-the movement.

Another example of Shri Krishna's supreme prowess may be seen in this account of His visit to the Bhuma-purusha. When Krishna and Arjuna approached the many-layered covering of the material universe, the transcendental horses (who had originally descended into the material world from Vaikunöhaloka) stopped

drawing Their chariot, unable to proceed because of the great darkness of the coverings of material universe. Krishna enabled the horses to proceed, and revealed His great power by illuminating the path with His sudarshana-cakra.

Text 38

tad evam eva shri-krishnasya tasmin bhakti-bhara-darshanenapy anyatha na mantavyam, shri-rudradau shri-naradadau ca tatha darshanat. evam atra paratra va tadiya-lilayam tu purva-paksho nasti, tasya svairacaranatvat.

tat-therefore; evam-in this way; eva-certainly; shri-krishnasya-of Shri Krishna; tasmin-for the Bhuma-purusha; bhakti-devotion; bhara-great; darshanena-by displaying; api-even; anyatha-otherwise; na-not; mantavyam-should be considered; shri-rudra-for Shiva; adau-and others; narada-for Narada Rishi; adau-and others; ca-and; tatha-in the same way; darshanat-by the observation; evam-in the same way; atra-here; paratra-and in other circumstances; va-also; tadiya-in His; lilayam-pastimes; tu-also; purva-pakshah-the argument of our opponent; na-not; asti-is substantiated; tasya-of Shri Krishna; svairacaranatvat-because of the supremely independent pastimes.

The critic of our paribhasha-sutra may protest: Krishna approached the Bhuma-purusha with great reverence and devotion. Certainly this shows that Krishna is a subordinate expansion of the Bhuma-purusha, and not the Original Form of the Personality of Godhead.

To this objection I reply: In His earthly pastimes Shri Krishna played the role of a human being and offered respects to Shiva, Narada and others. This polite decorum on Shri Krishna's part does not disprove His actual status as the Original Personality of Godhead. In this pastime, and other pastimes also, we may clearly observe that Shri Krishna is supremely independent, and may do whatever He likes. Krishna's supreme independence in these circumstances sufficiently refutes this objection offered by our critics.

Text 39

atas tadiya-tatparya-shabdotthav arthav evam eva drishyete. tatra tatparyottho yatha-asau krishnah svayam bhagavan api yatha govardhana-makha-lilayam shri-gopa-gana-vismapana-kautukaya kacin nijam divya-murtim pradarshayan taih samam atmanaivatmanam namash cakre, tathaivarjuna-vismapana-kautukaya shri-maha-kala-rupenaivatmana dvija-balakan harayitva pathi ca tam tam ca atkaram anubhavya maha-kala-pure ca tam kam api nijam maha-kalakhyam divya-murtim darshayitva tena samam tad-rupam atmanam namash cakre, tad-rupenaiva sarjunam atmanam tatha babhashe ca.

atah-from this; tadiya-His; tatparya-interpretation; shabda-explanation; utthau-two have arisen; arthau-meanings; evam-in the same way; eva-certainly; drishyete-may be seen; tatra-in this matter; tatparya-utthau-the two interpretations; yatha-as follows; asau-This; krishnah-Krishna; svayam-personally; bhagavan-the Original Personality of Godhead; api-although; yatha-just as; govardhana-makha-lilayam-in the pastime of offering Vedic rituals for the satisfaction of Govardhana Hill; shri-gopa-gana-of the cowherd men; vismapana-tricking; kautukaya-eagerness; kancim-a certain; nijam-His own; divya-transcendental; murtim-form; pradarshayan-displaying; taih-with them; samam-together; atmana-with Himself; eva-certainly; atmanam-to Himself; namah cakre-offered respectful obeisances; tatha-in the same way; eva-certainly; arjuna-of Arjuna; vismapana-for the bewilderment; kautukaya-eager; shri-maha-kala-rupena-with the form of the Bhuma-purusha; eva-certainly; atmana-by Himself; dvija-of the brahmana; balakan-the infants; harayitva-stealing; pathi-on the path; ca-also; tam tam camatkaram-great astonishment;

anubhavya-experiencing; maha-kala-pure-in the Bhuma-purusha's palace; ca-also; tam-that; kam api-a certain; nijam-His own; maha-kala-akhyam-known as the Maha-kala-purusha; divya-transcendental; murtim-form; darshayitva-revealing; tena-by Him; samam-accompanied; tat-that; ru/pena-by the form; atmanam-to Himself; namah cakre-offered respectful obeisances; tat-rupena-by His transcendental form; eva-certainly; sa-arjunam-with Arjuna; atmanam-Himself; tatha-in the same way; babhashe-spoke; ca-also.

It may appear that the statement of our paribhasha-sutra, and the statement of the Bhuma-purusha contradict each other, but actually they do not. This may be seen from the following explanation:

Even though Shri Krishna is the Original Personality of Godhead, in order to bewilder the residents of Vrajabhumi during the worship of Govardhana Hill, He manifested an expansion of His own transcendental form, and then, along with the residents of Vraja, offered respectful obeisances to this expanded form of Himself. In this way, even though Krishna is the Original Personality of Godhead, He offered respectful obeisances to His own expansion, as a part of His transcendental pastimes.

In the same way, Lord Krishna desired to amaze and bewilder His friend Arjuna, and to do this, in His expansion as the Bhuma-purusha, the Lord removed the brahmana's sons, took Arjuna to the Bhuma-purusha's palace and, appearing full of awe and wonder, offered respectful obeisances to His own expanded form of the Bhuma-purusha in the company of Arjuna. Offering obeisances to His expansion, Lord Krishna addressed Him with great respect.

Text 40

tad uktam. tasmai namo vraja-janaih saha cakra atmanatmane itivat. tatrapa vavanda atmanam anantam acyutah iti.

tat-that; uktam-spoken; tasmai-to Him; namah-obeisances; vraja-janaih-by the residents of Vrajabhumi; saha-accompanied; cakre-I offer; atmana-by the self; atmane-to the self; itivat-in this way; tatra-there; api-also; vavande-offered respectful obeisances; atmanam-to Himself; anantam-unlimited; acyutah-the infallible Personality of Godhead; iti-thus.

Offering obeisances to His expansion during the worship of Govardhana Hill, Shri Krishna said (Shrimad-Bhagavatam 10.24.36):

"Accompanied by the residents of Vrajabhumi, I offer my respectful obeisances to Myself, the Supreme Person."

In the same way the Lord offered His respects to His Bhuma-purusha expansion. This is recorded in the following words of Shrimad-Bhagavatam (10.89.57):

"The infallible Personality of Godhead then offered His respectful obeisances to His own self in the form of the unlimited Bhuma-purusha."

Text 41

ata eva shri-hari-vamshe tat-samipa-jyotir uddishya carjunam prati shri-krishnenaivoktam mat-tejas tat sanatanam iti.

atah eva-therefore; shri-hari-vamshe-in the Hari-vamsha; tat-samipa-jyotih-to the effulgence of the Bhuma-purusha; uddishya-in relation; ca-also; arjunam-Arjuna; prati-to; shri-krishnena-by Shri Krishna; uktam-spoken; mat-My; tejah-splendor; tat-that; sanatanam-eternal; iti-thus.

We may also note the following words spoken by Shri Krishna and recorded in the scripture Hari-vamsha. When Krishna and Arjuna had penetrated the coverings of the material universe, they saw the dazzling Brahman effulgence emanating from the spiritual body of the Bhuma-purusha. At that time Krishna informed Arjuna (Vishnu-parva 114.9):

"That glaring effulgence is the eternal splendor of My own transcendental body."*

By identifying the Bhuma-purusha's effulgence as His own, Lord Krishna affirms that the Bhuma-purusha is an expansion of Lord Krishna.

Text 42

atha shabdottho 'py artho yatha tatra shri-maha-kalam uddishya purushottamottamam iti visheshanasyarthah-purusho jivas tasmad apy tmas tad-antaryami tasmad apy uttamam bhagavat-prabhava-rupa-maha-kala-shaktimayam tam iti.

atha-now; shabda-utthah-the word in this connection; api-although; arthah-meaning; yatha-just as; tatra-there; shri-maha-kalam-the Bhuma-purusha; uddishya-referring to; purusha-uttama-uttamam-the best of best persons; iti-thus; visheshanasya-of the adjectiv; arthah-the meaning; purushah-the word "purushah" (-persons); jivah-individual living entities; tasmad-than whom; api-even; uttamah-superior; tat-antaryami-the all-pervading Supersoul; tasmad-than whom; api-even; uttamam-superior; bhagavat-of the Original Personality of Godhead; prabhava-rupa-Prabhava expansion; maha-kala-shaktimayam-the Bhuma-purusha, who is the controller of maha-kala-shakti potency; tam-Him; iti-thus.

Someone may protest: Krishna Himself addresses the Bhuma-purushas (Shrimad-Bhagavatam 10.89.54) as "purushottamottamam" (superior to the best of persons). This clearly indicates that the Bhuma-purusha, and not Krishna, is the Original Form of the Personality of Godhead.

To this objection I reply: In the word "purushottamottama" the word "purusha" refers to the individual living entities. The word "uttama" means "superior". Therefore "purusha-uttama" refers to the all-pervading Supersoul expansion of the Personality of Godhead. Superior ("uttama") to the Supersoul expansion is the Bhuma-purusha, who is the prabhava expansion of the Original Personality of Godhead. From this Bhuma-purusha the Supersoul is manifest. For this reason the Bhuma-purusha is addressed as "purushottamottama". By itself this word does not at all establish that the Bhuma-purusha is the Original Personality of Godhead.

Text 43

atha shri-maha-kala-vakyasya

dvijatmaja me yuvayor didrikshuna
mayopanita bhuvi dharma-guptaye
kalavatinnav avaner bharasuran
hatveha bhuyas tvarayetam anti me

atha-now; shri-maha-kala-of the Bhuma-purusha; vakyasya-of the statement; dvija-of the brahmana; atmajah-the sons; dvija-atmajah-the sons of the brahmana; me-by Me; yuvayoh-of both of you; didrikshuna-desiring the sight; maya-by Me; upanilah-brought; bhuvi-in the abode; dharma-guptaye-for the protection of religious principles; kala-with all potencies and expansions, or in the material world, which is one of Your potencies; avatirnau-who descended; avaneh-of the world; bhara-asuran-the heavy load of demons; hatva-having killed; iha-here in the spiritual world; bhuyah-again; tvarayetam-please quickly bring back; anti-near; me-Me.

Now let us consider the statement of the Bhuma-purusha (Shrimad-Bhagavatam 10.89.58) that some critics think opposes the premise of our paribhasha-sutra (krishnas tu bhagavan svayam). The verse is:

dvijatmaja me yuvayor didrikshuna
mayopanita bhuvi dharma-guptaye
kalavatirnav avaner bharasurann
hatveha bhuyas tvarayetam anti me

The proper interpretation of this verse is:

"I wanted to see both of You, and therefore I have brought the sons of the brahmana here. Both of You have appeared in the material world to re-establish religious principles, and you have appeared here with all your potencies and the incarnations who have expanded from You. Please kill all the demons, and cause them to quickly return to the spiritual world."*

Text 44

ity asya vyakhya yuvayoh yuvam didrikshuna maya dvija-putra me mama bhuvi dhamni upanita anita ity ekam vakyam.

iti-thus; asya-of the statement; vyakhya-the explanation; yuvayoh-the word "yuvayoh"; yuvam-means "of You two"; didrikshuna maya-by Me who was desiring to see; dvija-putrah-the Brahmana's sons; me-the word "me"; mama-means "My"; bhuvi-the word "bhuvi"; dhamni-means "abode"; upanilah-the word "upanilah"; anitah-means "taken away"; iti-thus; ekam-one; vakyam-statement.

An explanation of these words follows: In the Bhuma-purusha's first statement we may note the following definitions of words: "yuvayoh" means "of You two", "didrikshuna maya" means "by Me, who was desiring to see", "me" means "My", "bhuvi" means "abode", and "upanilah" means "taken away".

Text 45

vakyantaram aha he dharma-guptaye kalavatirnav kala amshas tad-yuktav avatirnau, madhya-pada-lopi-samasah. kim va kalayam amsha-lakshane mayika-prapance 'vatirnav va pado 'sya vishva-bhutani iti shruteh. bhuyah punar api avashishōan avaneh asuran hatva me mama anti samipaya samipam agamayitum yuvam tvarayetam atra prasthapyā tan mocayatam ity arthah tad-dhātānam mukti-prasiddheh maha-kala-pura-jyotir eva muktah pravishanti.

vakya-statement; antaram-another; aha-said; he-O; dharma-guptaye-for the protector of religion; kalavatirnav-the word "kalavatirnav"; kala-the word "kala"; amshah-means part and parcels; tat-yuktau-

along with them; avatirnau-descended; madhya-pada-lopi-samasah-a compound where the middle word is understood; kim va-or; kalayam-the word "kala" understood in the locative case; amsha-lakshane-as the expansion; mayika-prapance-meaning "the material world"; avatirnau-descended; va-or; padah-step; asya-of Him; vishva-bhutani-the material world; iti-thus; shruteh-from the Shruti-shastra; bhuyah-the word "bhuyah"; punah api-means "again"; avashishöan-remaining; avanah-of the earth; asuran-demons; hatva-having killed; me-the word "me"; mama-means "My"; anti-the word "anti"; samipaya-means "to the vicinity"; samipam-to the vicinity; agamayitum-causing to arrive; yuvam-You two; tvarayetam-please hasten; atra-in this context; prasthapy-having established; tan-them; mocayatam-please liberate; iti-thus; arthah-the meaning; tat-by the Lord; hatanam-of those who are killed; mukti-of liberation; prasiddheh-celebrated; maha-kala-pura-of the Bhumi-purusha; jyotih-brahmajyoti effulgence; eva-certainly; muktah-liberated; pravishanti-enter.

In the Bhuma-purusha's second statement, He addresses Krishna and Arjuna as "kalavatirnau". In this compound word, the word "kala" means "expansions", and the phrase "along with" is understood. In this way the word is a "madhya-pada-lopi-samasa", and it means "O Supreme Lord, who has descended along with all Your vishnu-tattva expansions". Because the material world is an expansion of the Supreme Lord's energy, the word "kala" may also be interpreted to mean "in the material world". In this interpretation the word "kalavatirnau" means "O Lord who has descended to this material world". That the material world is as expansion of Lord Krishna's energy is confirmed in the Purusha-sukta prayers: "pado 'sya vishva-bhutani" (The material world is one quarter part of the energy of the Supreme Personality of Godhead). The word "bhuyah" means "again".

The last part of the Bhuma-purusha's statement is: "Please kill the demons who still remain on the earth, and liberate them, bringing them quickly back to Me". This means that the demons who are personally killed by the Personality of Godhead become liberated and enter the Brahman effulgence emanating from the transcendental body of the Lord's Bhuma-purusha expansion.

Text 46

brahma-tejomayam divyam
mahad yad drishöavan asi
aham sa bharata-shreshöha
mat-tejas tat sanatanam

prakritih sa mama para
vyaktavyakta sanatani
tam pravishya bhavantiha
mukta yogavid-uttamah.
iti shri-hari-vamshe 'rjunam prati shri-bhagavad-uktash ca.

brahma-tejah-mayam-the Brahman effulgence; divyam-transcendental; mahat-great; yat-which; drishöavan asi-You have seen; aham-I am; sah-that; bharata-shreshöha-O best of the descendents of Bharata; mat-My; tejas-splendor; tat-that; sanatanam-eternal; prakritih-energy; sa-that; mama-My; para-superior; vyakta-manifested; avyakta-and unmanifested; sanatani-eternal; tam-that; pravishya-entering; bhavanti-become; iha-here; muktah-liberated; yogavid-uttamah-the best of yogis; iti-thus; shri-hari-vamshe-in the Hari-vamsha; arjunam prati-to Arjuna; shri-bhagavat-of the Lord; uktah-spoken; ca-and.

This effulgence emanating from the transcendental body of the Personality of Godhead is described to Arjuna by Lord Krishna in the Hari-vamsha (Vishnu-parva 114.9-10) in the following words:

"My dear Arjuna, O best of the descendants of Maharaja Bharata, this splendid Brahman effulgence that you have seen is the glowing light emanating from My transcendental form. I am not different from that splendid effulgence, which is My eternal spiritual potency. This potency of Mine is sometimes manifest and sometimes unmanifest. They who have perfected the practice of ashōanga-yoga may enter this divine effulgence and attain one of the five kinds of liberation."

Text 47

tvarayetam iti prarthanayam hetu nij-antasya lin-rupam anti ity avyayac caturthya luk, caturthi ca edhobhyo vrajatitvat kriyarthopapadasya ca karmani sthaninah iti smaranat. kaōam kritva prasthapayatitvad ubhayor ekanaiḥ karmananvayah prasiddha eva. tasmad esha evarthah spashōam akashōo bhavati arthantare tu sambhavaty eka-padatve pada-cchedah kashōaya kalpyate.

tvarayetam-please hasten; iti-thus; prarthanayam-as a request; hetu-purpose; nij-antasya-of the causative; lin-rupam-in the potential mood; anti-the word "anti"; iti-thus; avyayat-as an indeclineable; caturthya-with the dative; luk-case ending; caturthi-dative case; ca-and; edhobhyah-for increasing; vrajati-goes; iti-thus; vat-like; kriya-action; artha-for the purpose; upapadasya-of a prefix; ca-and; karmani-in action; sthaninah-in the place; iti-thus; smaranat-from the sutras of Panini; kaōam-glorification; kritva-having done; prasthapayati-establishes; itivat-in this way; ubhayoh-of the two of them; ekena-by one; eva-just as; karmana-by action; anvayah-series; prasiddhah-celebrated; eva-certainly; artha-antare-in an alternate meaning; bu-but; sambhavati-arises; eka-padatve-in the state of being one line of a verse; pada-cchedah-division of the word; kashōaya-for difficulty; kalpyate-is considered; tasmad-therefore; esha-this; eva-certainly; arthah-interpretation; spashōam-clearly; akashōah-without difficulty; bhavati-is.

In this verse the word "tvarayetam (please cause to quickly arrive)" is in the causative and the potential mood. The potential is used here to indicate a prayer or appeal. The word "anti" is an indeclineable prefix with a dative sense, and it is used here to mean "for the purpose of" in much the same way as the infinitive is used. It means here "for the purpose of killing the demons, and granting liberation to them (tvarayetam)."

The Bhuma-purusha glorified Krishna and Arjuna, saying "You appear with Your transcendental potencies and various incarnations and expansions (kalavatirṇau). This interpretation of the word "kalavatirṇau" may be accepted if the word is understood as a tritiya-tatpurusha-samasa. This interpretation is very logical and easy to accept. If one wants to interpret "kalavatirṇau" as two words in the nominative case, and interpret the two words to mean "Krishna and Arjuna are My expansions", this interpretation will be difficult for the learned reader to accept.

Text 48

tatha

purna-kamav api yuvam
nara-narayanav rishi
dharmam acaratam sthityai
rishabhau loka-sangraham

tatha-in the same way; purna-fulfilled; kamau-all desires; api-although; yuvam-the two of you; nara-narayanau rishi-Nara-Narayana Rishis; dharmam-principles of religion; acaratam-practiced; sthityai-for the well-being; rishabhau-the best of persons; loka-of living entities; sangraham-of the multitude.

Someone may quote the following verse (Shrimad-Bhagavatam 10.89.59):

purna-kamav api yuvam
nara-narayanav rishi
dharmam acaratham sthityai
rishabhau loka-sangraham

in an attempt to show that Krishna and Arjuna are actually expansions of Nara and Narayana Rishis. There is, however, no need to interpret in that way. The actual interpretation of this verse follows:

"My dear Krishna and Arjuna, You are both great transcendental personalities, and all Your wishes are always automatically fulfilled. You have both formerly appeared as Nara-and Narayana Rishis, the best of persons. Appearing as these two sages, you performed exemplary pious activities for the benefit of all living entities."

Text 49

ity asya na kevalam etad-rupenaiva yuvam loka-hitaya pravrittau, api tu vaibhavantarenapiti stauti purneti. svayam-bhagavattvena tat-sakhatvena ca rishabhau sarvavataravatari-shreshöhav api purna-kamav api sthityai loka-rakshanaya loka-sangraham lokeshu tat-tad-dharma-pracara-hetukam dharmam acaratham kurvatam madhye yuvam nara-narayanav rishi ity anayor alpamshatvena vibhutivan-nirdeshah. uktam caikadashe shri-bhagavata vibhuti-kathana eva narayano muninam ca iti. dharmika-maulitvad dvija-putrartham avashyam eshyatha ity ata eva maya tatha vyavasitam iti bhavah.

iti-thus; asya-of this; na-not; kevalam-only; etad-rupena-in this way; eva-certainly; yuvam-the two of you; loka-of the living entities; hitaya-for the benefit; pravrittau-engaged; api-although; tu-also; vaibhava-antarena-with transcendental opulences; api-also; iti-thus; stauti-offers prayers; purna-iti-beginning with the word "purna"; svayam-bhagavattvena-with the position of the Original Personality of Godhead; tat-of Him; sakhatvena-with the position of friend; ca-also; rishabhau-best; sarva-avatara-avatari-of the origins of all incarnations; shreshöhau-best; api-also; purna-kamau api sthityai-the phrase "purna-kamav api sthityai"; loka-rakshanaya-for the protection of all living entities; loka-of living entities and planets; sangraham-multitude; lokeshu-among the living entities; tat-tad-dharma-of the principles of religion; pracara-preaching; hetukam-for the purpose; dharmam acaratham-the phrase "dharmam acaratham"; kurvatam-performing; madhye-in the midst; yuvam-you two; nara-narayanau rishi-Nara-Narayana Rishis; iti-thus; anayoh-of the two; alpa-small; amshatvena-by an expansion; vibhutivat-full of transcendental opulences; nirdeshah-indication; uktam-spoken; ekadashe-in the Eleventh Canto of Shrimad-Bhagavatam; shri-bhagavata-by the Supreme Personality of Godhead; vibhuti-of opulences; kathane-in the description; eva-certainly; narayanah-Narayana; muninm-of the munis; ca-also; iti-thus; dharmika-of saintly persons; maulitvat-because of the status of being the crown; dvija-of the Brahmana; putra-of the sons; artham-for the benefit; avashyam-inevitably; eshyathah-you two will come; iti-thus; atah eva-therefore; maya-by Me; tatha-in that way; vyavasitam-considered; iti-thus; bhavah-the meaning.

In this verse the Bhuma-purusha glorifies Krishna and Arjuna, who are always engaged in furthering the well-being of all living entities. Using the word "rishabhau", the Bhuma-purusha addresses the Original Personality of Godhead (Krishna), the origin of all the incarnations of Godhead. With this word the Bhuma-purusha also addresses Shri Krishna's intimate friend Arjuna. The Bhuma-purusha explains that Shri Krishna and Arjuna formerly appeared among those engaged in spiritual activities as Their partial incarnations Nara and Narayana Rishi to benefit the entire world by preaching the principles of actual religious life. That

Narayana Rishi is an expansion of the Original Godhead, Lord Krishna, is confirmed by Lord Krishna Himself in the Eleventh Canto of Shrimad-Bhagavatam, where Lord Krishna says: "narayano muninam ca (Among the sages I incarnate as Narayana Rishi)". Because Krishna and Arjuna had formerly appeared as Nara and Narayana Rishis for the benefit of all living entities, the Bhuma-purusha was convinced that They were the best of all saintly persons. For this reason the Bhuma-purusha stole the brahmana's sons, confident that Krishna and Arjuna would come to rescue them.

Text 50

tatha ca shri-hari-vamshe shri-krishna-vakyam

mad-darshanartham te bala
hritas tena mahatmana
viprartham eshyathe krishno
nagacchad anyatha tv iha iti

tatha-in the same way; ca-also; shri-hari-vamshe-in the Hari-vamsha; shri-krishna-of Shri Krishna; vakyam-the statement; mat-My; darshana-audience; artham-for the purpose of attaining; te-these; balah-boys; hritah-were taken; tena-by Him; maha-atmana-the great soul; vipra-of the Brahmana; artham-for the sake; eshyate-arrived; krishnah-Krishna; na-not; agacchat-arrived; anyatha-otherwise; tu-but; iha-here.

This is also described in the Hari-vamsha (Vishnu-parva 114.8), where Lord Krishna says:

"In order to get the opportunity to see Me, the Bhuma-purusha has stolen these sons of the brahmana. Although ordinarily I would not agree to come here, I have come for the sake of a brahmana."

Text 51

atracaratam ity arthe acaratam iti na prasiddham ity atash ca tatha na vyakhyatam. tasman maha-kalato 'pi shri-krishnasyadhikyam siddham. darshayishyate cedam mrityunjaya-tantra-prakaranena, tad etan mahimanurupam evoktam

ata-in this connection; acaratam-the word acaratam"; iti-thus; arthe-in the meaning; acaratam-the word "acaratam"; iti-thus; na-not; prasiddham-perfect; iti-thus; atah-from this; ca-also; tatha-in the same way; na-not; vyakhyatam-described; tasmad-therefore; maha-kalatah-than the Bhuma-purusha; api-even; shri-krishnasya-of Shri Krishna; adhikyam-superiority; siddham-established; darshayishyate-will be revealed; ca-also; idam-this; mrityunjaya-tantra-prakaranena-in a passage of the Mrityunjaya Tantra; tat-that; etat-this; mahima-glory; anurupam-in connection with this; eva-certainly; uktam-it is said.

In this context we may note that the word "acaratam" in the previously quoted statement of the Bhuma-purusha is a present active participate in the genetive plural ("of those who are engaged in activities"). By identifying Shri Krishna as the best of those engaged in spiritual activities, the Bhuma-purusha has declared that Krishna is superior to everyone, including the Bhuma-purusha Himself. This fact will be confirmed in a quote from the Mritunjaya Tantra to appear later in this book, and it is also confirmed in the following quote from Shrimad-Bhagavatam (10.89.62):

Text 52

nishamya vaishnavam dhama
parthah parama-vismitah
yat kincit paurusham pumsam
mene krishnanubhavitam iti

nishamya-after seeing; vaishnavam-of Lord Vishnu; dhama-the abode; parthah-Arjuna; parama-vismitah-because greatly astonished; yat-which; kincit-something; paurusham-glory and opulence; pumsam-of the all the vishnu-tattva forms of the Personality of Godhead; mene-considered; krishna-by Shri Krishna; anubhavitam-established.

"When Arjuna saw the opulent abode of Lord Vishnu, he became struck with wonder. Arjuna was able to understand that all the opulences of the various incarnations of Godhead are manifest by the mercy of his own friend, Shri Krishna."*

Text 53

atra maha-kalanubhavitam iti tu noktam. evam eva sacokta-lakshano bhagavan shri-krishna eveti darshayitum akhyantaram aha ekada iti. shri-svami-likhitaitat-prakarana-curnikapi susangata bhavati.

atra-in this passage; maha-kala-by the Bhuma-purusha; anubhavitam-established; iti-thus; tu-but; na-not; uktam-said; evam-in this way; eva-certainly; sah-He; ca-and; ukta-described; lakshanah-qualities; bhagavan-the original Personality of Godhead; shri-krishnah-Shri Krishna; eva-certainly; iti-thus; darshayitum-to reveal; akhya-antaram-in this account; aha-speaks; ekada-the word "ekada"; iti-thus; shri-svami-by Shridhara Svami; likhita-written; etat-this; prakarana-chapter; curnika-explanation; susangata-nicely connected; bhavati-is.

We may note in this connection that this verse does not say "The opulences of the various incarnations of Godhead are manifest by the mercy of the Bhuma-purusha". In his commentary, Shridhara Svami nicely explains the purport of this chapter of Shrimad-Bhagavatam by saying:

"In order to establish that Shri Krishna is the Original Personality of Godhead (bhagavan), Shukadeva Gosvami has spoken this account of the visit to the Bhuma-purusha."

Text 54

atha parakiyany api viruddhayamanani vakyani tad-anugatarthataya drishyante.

atha-now; parakiyani-in other Vedic literatures; api-also; viruddhayamanani-refuting; vakyani-statements; tat-to them; anugata-arthataya-with the proper explanation; drishyante-are seen.

Leaving the sphere of Shrimad-Bhagavatam, the critic of our paribhasha-sutra may push forward quotes from other Vedic literatures in an attempt to refute our statement that Krishna is the Original Personality of Godhead. In the following section of this essay, we will present the proper explanations of all these verses.

Text 55

tatra shri-vishnu-purane

ujjaharatmanah keshau
sita-krishnau maha-mune iti

tatra-there; shri-vishnupurane-in the Vishnu Purana; ujjahara-taking up; atmanah-from Himself; keshau-two hairs; sita-white; krishnau-and black; maha-mune-O great sage; iti-thus.

For example, our critic may quote the following verse from Vishnu Purana (5.1.59):

ujjaharatmanah keshau
sita-krishnau maha-mune

Our critic may interpret this verse to mean:

"O great sage, Lord Vishnu then plucked a white and black hair from His own transcendental body, and these two hairs became His incarnations known as Balarama and Krishna."

Text 56

mahabharate

sa capi keshau harir uccakarta
shuklam ekam aparam capi krishnam
tau capi keshav avishatam yadunam
kule striyau rohinim devakim ca

tayor eko balabhadro babhuva
yo 'sau shvetas tasya devasya keshah
krishno dvitiyah keshavah sambabhuva
kesho yo 'sau varnatah krishna uktah iti

mahabharate-in the Mahabharata; sah-He; ca-also; api-even; keshau-two hairs; harih-Lord Hari; uccakarta-snatched; shuklam-white; ekam-one; aparam-the other; ca api-also; krishnam-black; tau-these two; ca api-also; keshau-hairs; avishatam-entered; yadunam-of the Yadu dynasty; kule-in the family; striyau-two pious ladies; rohinim-Rohini; devakim-Devaki; ca-and; tayoh-of the two; ekah-one; balabhadrah-Balarama; babhuva-became; yah asau-who; shvetah-white; tasya-of Him; devasya-of the Supreme Personality of Godhead; keshah-hair; krishnah-black; dvitiyah-second; keshavah-Keshava; sambabhuva-became; keshah-hair; yah asau-which; varnatah-because of color; krishnah-as Krishna; uktah-is known.

Our critic may also quote the following verses from the Mahabharata:

"Lord Vishnu snatched two hairs, one white and one black, from His head; These two hairs entered the

wombs of Rohini and Devaki, members of the Yadu dynasty. Balarama was born from Rohini, and Krishna was born of Devaki. Thus Balarama appeared from the first hair, and Krishna appeared from the second hair."*

Text 57

atra tatparyam shri-svamibhir ittham vivritam-"bhumeh suretara-varutha ity adi padye. sita-krishna-kesha ity atra sita-krishna-keshatvam shobhaiva, na tu vayah-parinama-kritam, avikaritvat. yac ca ujjaharatmanah keshau ity adi. tat tu na keshamatra-avata-hiprayam, kintu bhu-bharavatarana-rupam karyam kiyad etat? mat-keshav eva tat kartum shaktav iti dyotananartham rama-krishnayor varna-sucanartham ca keshoddharanam iti gamyate. anyatha tatraiva purvapara-virodhapatteh. krishnas tu bhagavan svayam ity etad-virodhac ca.

atra-in this connection; tatparyam-explanation; shri-svamibhih-by Shridhara Svami; ittham-thus; vivritam-presented; bhumeh suretara-varutha-in the verse from Shrimad-Bhagavatam (2.7.26) which begins "bhumeh suretara-varutha"; iti-adi-padye-in the verse beginning; sita-krishna-kesha-the description of Krishna and Balarama as black and white hairs of Lord Vishnu; iti-thus; atra-in this connection; sita-white; krishna-and black; keshatvam-the state of being hairs; shobha-bodily splendor; eva-certainly; na-not; tu-but; vayah-of a certain age; parinama-kritam-produced by a transformation; avikaritvat-because the Supreme is without transformation; yat-which; ca-also; ujjahara atmanah keshau-the quote "ujjaharatmanah keshau" from the Vishnu Purana; iti-thus; adi-beginning; tat-that; tu-but; kesham-hair; matra-only; avatara-incarnation; abhiprayam-intention; kintu-but; bhu-of the world; bhara-the burden; avatarana-rupam-the relief; karyam-activity; kiyad etat-how is this?; mat-My; keshau-"kesa"; eva-certainly; tat-that; kartum-to do; shaktav-able; iti-thus; dyotana-splendor; artham-meaning; rama-krishnayoh-of Krishna and Balarama; varna-complexion; sucana-description; artham-meaning; ca-also; keshu-uddharanam-description of the emanation of the "kesa"; iti-thus; gamyate-is explained; anyatha-another interpretation; tatra-there; eva-certainly; purva-apara-with other passages in the Vedic literatures; virodha-apatteh-because of contradicting; krishnah tu bhagavan svayam-the quote "krishnas tu bhagavan svayam" (Bhag. 1.3.28); iti-thus; etad-virodhac-contradicting; ca-also.

In his commentary on the verse which begins "bhumeh suretara-varutha" (Shrimad-Bhagavatam 2.7.26), Shridhara Svami gives the proper explanation of these passages from the Vishnu Purana and Mahabharata:

"Sometimes in the Vedic literatures Krishna and Balarama are described as white and black 'keshas'. In this context the word 'kesha' does not mean 'hair', but it is used in the sense of 'splendor'. The phrase 'sita-krishna-keshau' means Balarama and Krishna who have beautiful white and black complexions. It does not mean that black and white hairs grew at a certain time on the head of the changless Supreme Person.

"The Vishnu Purana explains: 'ujjaharatmanah keshau'. This phrase means: 'The Personality of Godhead, in His splendid original forms as Balarama and Krishna, relieved the burden of the earth.' If one tries to interpret the word 'kesha' in these passages as hair, and contends that Balarama and Krishna are incarnations of two of Lord Vishnu's hairs, he will contradict the clear statements of many verses in the Vedic literatures, and he will especially contradict the authoritative statement of the verse 'krishnas tu bhagavan svayam' (Shri Krishna is the Original Personality of Godhead) found in Shrimad-Bhagavatam (1.3.28)."

Text 58

idam apy atra tatparyam sambhavati nanu devah kim artham mam evavatarayitum bhavadbhir agrihyate, aniruddhakhyapurusaparakasha-visheshasya kshirodashvetadvipa-dhamno mama yau keshav iva sva-shirodharya-bhuta tau tav eva shri-vasudeva-sankarshanau svayam evavatarishyatah. tatash ca bhu-bhara-haranam

tabhyam ishat-karam eveti.

idam-this; api-also; atra-in this connection; tatparyam-explanation; sambhavati-arises; nanu-is it not so?; devah-O demigods; kim artham-why is it?; mam-Me; eva-certainly; avatarayitum-to incarnate; bhavadbhiih-by you; agrhyate-is appealed; aniruddha-akhya-unknown as Aniruddha; purusha-prakasha-visheshasya-of the specific purusha-incarnations; kshira-uda-on the ocean of milk; shvetadvipa-dhamnah-residing in the abode of Shvetadvipa; mama-My; yau-two; keshau-two hairs; iva-like; sv-shirah-dharya-bhatau-growing on My head; tau-They; eva-certainly; shri-vasudeva-Vasudeva; sankarshanau-and Sankarshana; svayam-personally; eva-certainly; avatarishyatah-will incarnate; tatah-from this; ca-and; bhu-of the earth; bhara-burden; haranam-removing; tabhyam-by Them; ishat-karam-reduced; eva-certainly; iti-thus.

Even if one insists that the word "kesha" must mean "hair" and cannot mean anything else, it is not at all necessary that one interpret that Balarama and Krishna are incarnations of Vishnu. One may also interpret that Vasudeva and Sankarshana are incarnations of a black and white hair from the head of Lord Krishna. Understood in this way, we may conceive of the following conversation between Lord Krishna and the demigods, in order to properly understand these two quotes from the Vishnu Purana and Mahabharata. Lord Krishna may have said to the demigods:

"My dear demigods, why do you ask Me to personally appear in the material world? I do not need to personally come, but rather I shall send my expansions of Sankarshana and Vasudeva, who are like white and black hairs on My head. Sankarshana and Vasudeva will certainly fulfill your request by removing the burden of the world."

Text 59

atha ujjaharatmanah keshau ity asyaiva shabdartho 'pi muktaphala-öikayam keshau sukha-svaminau, sito rama atmanah sakashad ujjahara uddhritavan. hari-vamshe hi kasyancid giri-guhayam bhagavan sva-murtim nikshipya garudam ca tatravasthapyaya svayam atragata ity uktam. tad uktam, sa devan abhyanujnaya ity adi.

atha-now; ujjaharatmanah keshau-the phrase ujjaharatmanah keshau" from the Vishnu Purana; iti-thus; asya-of that; eva-certainly; shabda-arthah-the definitions of each word; api-also; muktaphala-öikayam-in the "Muktaphala-öika" commentary by Bopadeva Bosvami; keshau-the word "keshau"; sukha-the blissful; svaminau-Personalities of Godhead; sitah-white; ramah-Balarama; atmanah-the word "ujjahara"; uddhritavan-manifested; hari-vamshe-in the Hari-vamsha; hi-certainly; kasyancit-in a certain; giri-guhayam-mountain cave; bhagavan-the Original Personality of Godhead; sva-murtim-own form; nikshipya-having manifested; garudam-Garuda; ca-also; tatra-there; avasthapyaya-causing to remain; svayam-personally; atra-here; agatam-arrived; iti-thus; uktam-described; tat-that; uktam-said; sa devan abhyanujnaya iti adi-in the verse beginning "sa devan abhyanujnaya".

The statement "ujjaharatmanah keshau" is explained by Bopadeva Gosvami in his commentary "muktaphala-öika:

"The word `keshau' consists of the two words `ka' and `ishau'. `Ka' means `blissful' and `ishau' means the two Personalities of Godhead. In the phrase `sita-krishna-keshau' the word `sita' is a name of Balarama. This phrase therefore means: `Balarama and Krishna who are the two blissful Personalities of Godhead'."

The interpretation that these words mean Balarama and Krishna are incarnations of two hairs of Lord Vishnu is not correct, for it is contradicted by the following explanation found in the Hari-vamsha:

"After thus instructing the demigods, the Supreme Personality of Godhead travelled on Garuda to a concealed mountain cave. In that cave the Lord assumed His Original form as Lord Krishna. Ordering Garuda to wait for Him in that cave, the Lord then descended to earth in His original form."

Text 60

yais tu yatha-shrutam evedam vyakhyatam, te tu na samyak paramrishöavantah, yatah sura-matrasyasi nirjaratva-prasiddhih. akala-kalite bhagavati jaranudayena kesha-shauklyanupapattih. na casya kesheshu naisargika-sita-krishnateti pramanam asti.

yaih-by whom; tu-but; yatha-as; shrutam-heard; eva-certainly; idam-this; vyakhyatam-explained; te-they; tu-but; na-not; samyak-completely; parama-amrishöavantah-pure; yatah-because; sura-matrasya-of only a demigod; api-even; nirjaratva-of freedom from old-age; prasiddhih-perfection; akala-kalite-beyond the bondage of time; bhagavati-in the Original Personality of Godhead; jara-of old-age; anudayena-because of the non-appearance; kesha-of hairs; shauklya-whiteness; anupapattih-non-appearance; na-not; ca-also; asya-of Him; kesheshu-among the hairs; naisargika-by nature; sita-whiteness; krishnata-and blackness; iti-thus; pramanam-transformation; asti-is.

What to speak of the Personality of Godhead, even the inferior demigods are free from the defects of old-age. Because the Personality of Godhead is always free from the symptoms of age, His hairs do not turn gray or white with age, as those of a conditioned human being. The Vedic literatures always describe the hairs of the Supreme Lord as black; there is no description of white hairs, hairs either naturally white, or turned white with age in the spiritual body of the Personality of □ Godhead. For this reason the story of white and black hairs from the head of Lord Vishnu is not very plausible. The learned will not accept it.

Text 61

ata eva nrisimha-purane krishnavatara-prasange shakti-shabda eva prayujyate, na tu kesha-shabdah. tatha hi

vasudevac ca devakyam
avatirya yadoh kule
sita-krishne ca tat-shakti
kamsadyan ghatayishyatah iti adina

atah eva-therefore; nrisimha-purane-in the Nrisimha Purana; krishna-avatara-prasange-in the connection with the account of Lord Krishna's incarnations; shakti-shabdah-the word "shakti"; eva-certainly; prayujyate-is employed; na-not; tu-but; kesha-shabdah-the word "kesha"; tatha hi-as it is said; vasudevat-from Vasudeva; ca-and; devakyam-in Devaki; avatirya-having descended; yadoh kule-in the family of the Yadu dynasty; sita-krishne-Balarama and Krishna; ca-and; tat-shakti-full of all transcendental potencies; kamsa-adyan-Kamsa and many other demons; ghatayishyatah-will kill; iti adina-in the passage beginning with these words.

In the descriptions of Krishna and Balarama's descent to this material world, we generally do not find any mention of the word "kesha" to describe them. In the following quote from the Nrisimha Purana, They are

described as "sita-krishna" (white and black), without any use of the word "kesha" which our critics are so eager to interpret as "hair":

"Lord Krishna and Balarama, the original black and white forms of the Supreme Personality of Godhead, who is full of all transcendental potencies, appeared in the Yadu dynasty as the two sons of Vasudeva and Devaki. In the future these two transcendental personalities will kill King Kamsa and many other demons."

Text 62

astu tarhi amshopalakshanah 'kesha'-shabdah; no, avilupta-sarva-shaktitvena sakshad adi-purushatvasyaiva nishcetum shakyatvat krishna-vishnu-adi-shabdanam avisheshatah paryayatva-pratitesh ca. naivam avatarantarasya kasya vanyasya janma-dinam jayanty-akhyayati-prasiddham.

astu-there may be; tarhi-then; amsha-as an expansion; upalakshanah-description; kesha-shabdah-the word "kesha"; na-not; u-certainly; avilupta-sarva-shaktitvena-because of being full of all transcendental potencies; sakshat-directly; adi-purushatvasya-the Original Personality of Godhead, the source of all incarnations; eva-certainly; nishcetum-to establish; shakyatvat-because of the possibility; krishna-Krishna; vishnu-Vishnu; shabdanam-of the words; avisheshatah-without distinction; paryayatva-definition; pratitesh-because of faith; □
ca-also; na-not; evam-in this way; avatara-antarasya-of the other incarnations; kasya-of which; va-or; anyasya-of another; janma-of birth; dinam-day; jayanti-"jayanti"; akhyaya-by the name; ati-prasiddham-very celebrated.

Someone may object: Very well then, we shall accept that the word "kesha" means "expansion," and the keshavatara simply is an explanation of how Krishna is an expansion of Lord Vishnu.

To this I reply: No. This should not be concluded. Krishna is the Original Personality of Godhead (adi-purusha), full of all transcendental potencies.

Another objection may be raised: Krishna, Vishnu, and other words are used to indicate the Personality of Godhead and no distinction is made between them in the Vedic literatures. Why are you so eager to say that Krishna is the original form and Vishnu is the expansion. All the forms of the Lord should be considered equal, without any distinction.

To this I reply: Actually Krishna is specifically described as the Original Personality of Godhead, and the day when He appeared in this world is especially famous, more famous than the appearance-day of any other form of the Lord.

Text 63

ata evoktam mahabharate

bhagavan vasudevash ca
kirtyate 'tra sanatanah
shasvatam brahma paramam
yogi-dhyeyam niranjanam.

atah eva-therefore; uktam-explained; mahabharate-in the Mahabharata; bhagavan-the Original Personality of Godhead; vasudevah-Krishna, the son of Vasudeva; ca-and; kirtyate-is glorified; atra-in this connection; sanatanah-eternal; shasvatam-eternal; brahma-Brahman; paramam-supreme; yogi-of the

yogis; dhyeyam-the object of meditation; niranjanam-free from all material contamination.

This is confirmed in the following verse from the Mahabharata:

"Krishna, the son of Vasudeva, is the eternal Original Personality of Godhead (Bhagavan). He is the supreme Brahman, free from all material contamination, and He is the object of the yogis' meditation. He is glorified in the pages of this book."

Text 64

tasyakala-kalitatvam

yo 'yam kalas tasya te 'vyakta-bandho
ceshöam ahuh

ity adau devaki-devi-vakye.

tasya-of Him; akala-kalitatvam-the state of being beyond the influence of time; yah ayam kalah tasya te 'vyakta-bandho ceshöam ahuh iti dau-the verse from Shrimad-Bhagavatam 10.3.26 ("yo 'yam kalas tasya te 'vyakta-bandho ceshöam ahush ceshöate yena vishvam nimeshadir vatsaranto mahiyams tam tveshanam kshema-dhama prapadye"); devaki-devi-by Devaki; vakye-in the statement.

That Krishna is beyond the influence of time is confirmed in the following verse spoken by Devaki-devi (Shrimad-Bhagavatam 10.3.26):

"O Krishna, O inaugurator of the material energy, this wonderful creation works under the control of powerful time, which is divided into seconds, minutes, hours and years. This element of time, which extends for many millions of years, is but another form of Lord Vishnu. For Your pastimes, You act as the controller of time, but You are the reservoir of all good fortune. Let me offer my full surrender unto Your Lordship."*

Text 65

natah sma te natha sadanghri-pankajam
virinca-vairincyas surendra-vanditam
parayanam kshemam ihicchatham param
na yatra kalahprabhavet parah prabhuh

ity adau shri-dvaraka-vasi-vakye ca prasiddham

natah-bowed down; sma-we had done so; te-unto You; natha-O Lord; sada-always; anghri-pankajam-the lotus feet; virinca-Brahma, the first living being; vairincyas-sons of Brahma like Sanaka and Sanatana; sura-indra-the King of heaven; vanditam-worshiped by; parayanam-the supreme; kshemam-welfare; iha-in this life; icchatam-one who so desires; param-the highest; na-never; yatra-wherein; kalah-inevitable time; prabhavet-can exert its influence; parah-transcendental; prabhuh-the Supreme Lord; iti-thus; adau-in the passage beginning; shri dvaraka-of Dvaraka; vasi-of the residents; vakye-in the statement; ca-also; prasiddham-celebrated.

That Krishna is beyond the influence of time is confirmed in the following statement by the residents of Dvaraka-puri (Shrimad-Bhagavatam 1.11.6)

"O Lord, You are worshiped by all demigods like Brahma, the four Sanas and even the King of heaven. You are the ultimate rest for those who are really aspiring to achieve the highest benefit of life. You are the supreme transcendental Lord, and inevitable time cannot exert its influence upon You."*

Text 66

ato yat prabhasa-khande keshasya balatvam eva ca tat sitimnah kala-krita-palita-lakshanatvam eva ca darshitam, tasya sharirinam shushka-vairagya-pratipadana-prakarana-patitavena sura-matra-nirjarata-prasiddhatvena camukhyarthatvan na svarthe pramanyam.

atah-therefore; yat-because; prabhasa-khande-in the Prabhasa-khanda; keshasya-of hair; balatvam-youthfulness; eva-certainly; ca-also; tat-that; sitimnah-whiteness; kala-by time; krita-produced; palita-white hair of old-age; lakshanatvam-characteristic; eva-certainly; ca-and; darshitam-is revealed; tasya-of Him; sharirinam-of the embodied living entities; shushka-dry; vairagya-renunciation; pratipadana-prakarana-explanation; patitavena-by the fallen status; sura-of the demigods; matra-even; nirjarata-the state of freedom from old-age; prasiddhatvena-by the fame; ca-also; amukhya-arthatvat-because of accepting the secondary meaning; na-not; sva-arthe-in the connection; pramanyam-evidence.

The false notion that Krishna and Balarama are incarnations of a black and white hair of Lord Vishnu is dispelled in the Prabhasa-khanda, which explains that whiteness of hair is produced in old age, and because even the subordinate demigods, what to speak of Lord Vishnu, the controller of the demigods, remain always free from old-age, their hair never turns white with age. It is not possible that Lord Vishnu have white hairs, because He is beyond the influence of time, and therefore this conception of Lord Vishnu's white hair pushed forward by the dry renunciants is not acceptable.

Text 67

brahma yena iti arabhya

vishnur yena dashavatara-gahane kshipto maha-sankaöe
rudro yena kapala-panir abhito bhikshaöanam karitah ity adau.

tasmai namah karmene iti garuda-vacanat. kim ca tat-pratipadanaya matsyady-avataranam matsyadi-shabda-samyena chaloktir eveyam.

brahma yena iti arabhya-in the passage beginning "brahma yena"; vishnuh-Vishnu; yena-because of which; dasha-ten; avatara-of incarnations; gahane-in the dark abyss; kshiptah-thrown; maha-great; sankaoe-difficulty; rudrah-Shiva; yena-by which; kapala-carrying a skull; panih-in His hand; abhitah bhiksha-aöanam karitah-begging alms; iti-thus; adau-in the passage beginning; tasmai-to that; namah-I offer my respectful obeisances; karmene-unto karma; iti-thus; garuda-of the Garuda Purana; vacanat-from the statement; kim ca-furthermore; tat-that; pratipadanaya-to establish; matsya-Lord Matsya; adi-beginning with; avataranam-of the incarnations of Godhead; matsya-adi-shabda-of the words "matsya-adi"; samyena-the same; chala-false; uktih-statement; eva-certainly; iyam-this.

Similar other faulty statements may also be found in some portions of the scriptures. For example, the Garuda Purana explains:

"I offer my respectful obeisances unto the law of karma, because of which Shiva carries a skull in his hand and wanders about as a beggar, and because of which Vishnu was hurled into the painful abyss of having to assume ten incarnations within the material world."

The author's intention in this passage was to emphasize the uncheckable power of karma, although in order to do this he had spoken some things that are not actually true. The description of Krishna and Balarama as Lord Vishnu's hairs is a similar untrue story.

Text 68

yatha

aho kanaka-dauratmyam
nirvaktum kena shakyate
nama-samyad asau yasya
dhusturo 'pi mada-pradah.

yatha-just as; aho-Oh; kanaka-of gold; dauratmyam-the wickedness; nirvaktum-to be described; kena-by whom; shakyate-is possible; nama-by name; samyat-because of equality; asau-this; yasya-of which; dhusturah-dhustura poison; api-even; mada-pradah-intoxicating.

The following metaphorical statement in the scriptures may also be quoted to illustrate how an author may speak something untrue in order to emphasize a point:

"Alas, who is able to describe the evils of gold? Gold is certainly as intoxicating as the poisonous drink dhutura."

Text 69

iti shiva-shastriyatvac ca natra vaishnava-siddhanta-viruddhasya tasyopayogah. yata uktam skanda eva shanmukham prati shri-shivena

shiva-shastre 'pi tad grahyam
bhagavac-chastra-yogi yat iti

anya-tatparyakatvena svatas tatpramanyad yuktam caitat yatha pankena pankambhah itivat.

iti-thus; shiva-shastriyatvat-the status of being confirmed in the Shaivite scriptures; ca-and; na-not; atra-here; vaishnava-in relation to Lord Vishnu; siddhanta-the conclusion; viruddhasya-opposing; tasya-of that; upayogah-suitability; yatah-because; uktam-spoken; skande-in the Skanda Purana; eva-certainly; shanmukham-to Karttikeya; prati-to; shri-shivena-by Lord Shiva; shiva-shastre-in the Shaivite scriptures; api-although; tat-that; grahyam-acceptable; bhagavat-shastra-in the Vaishnava scriptures; yogi-found; yat-which; iti-thus; anya-another; tatparyakatvena-by interpretation; svatah-in their own scripture; tatra-there; apramanyat-because of not being established; yuktam-suitable; ca-and; etat-this; yatha-just as; pankena-

by mud; panka-ambhah-muddy water; iti-thus; vat-just as.

Statements in the Shaivite Puranas should not be accepted unless they are corroborated by the Vaishnava Puranas. This is confirmed in the Shaivite Puranas (Skanda Purana) where Lord Shiva says to Karttikeya:

"Statements in the Shaivite Puranas should be accepted only if they are confirmed in the Vaishnava Puranas."

The followers of Lord Shiva may try to present a different conclusion, but they are simply contradicting the words of their own master, recorded in their own scripture. From this statement of Lord Shiva we may understand that the Shaivite Puranas are not a very reliable source of spiritual information. They are not actually able to purify the conditioned souls, and their position is described in the following statement of Shrimad-Bhagavatam (1.8.52):

"It is not possible to filter muddy water through mud or purify a wine-stained pot with wine."

One should not therefore rely on the impure statements of the Shaivite Puranas.

Text 70

padmottara-khande ca shiva-pratipadakanam purananam api tamasatvam eva darshitam. matsye 'pi tamasa-kalpa-kathamayatvam iti.

padma-uttara-khande-in the Uttara Khanda of the Padma Purana; ca-also; shiva-pratipadakanam-of the followers of Lord Shiva; purananam-of the Puranas; api-also; tamasatvam-ignorance; eva-certainly; darshitam-is delineated; matsye-in the Matsya Purana; api-also; tamasa-ignorance; kalpa-conception; katha-descriptions; mayatvam-consisting of; iti-thus.

The inferiority of the Shaivite Puranas is confirmed in the Uttara Khanda of the Padma Purana, which explains that the Shaivite Puranas are intended for those in the mode of ignorance. The Matsya Purana also confirms that the Shaivite Puranas are full of faulty and ignorant conclusions.

Text 71

yuktam ca tasya vridhha-sutasya shri-bhagavatam apaöhita-vatah shri-baladevavajnatuh shri-bhagavat-tattvasamyag-janajam vacanam

evam vadanti rajarshe
rishayah kecananvitah. itivat.

etadrisha-shri-bhagavata-vakyena sva-viruddha-puranantara-vacana-badhanam ca.

yuktam-suitable; ca-also; tasya-of him; vridhha-sutasya-of Romaharshana Suta, the father of Suta Gosvami; shri-bhagavatam-the message of Shrimad-Bhagavatam; apaöhita-vatah-without having properly studied; shri-baladeva-Shri Baladeva; avajatu-offending; shri-bhagavat-of the Supreme Personality of Godhead; tattva-the truth; asamyak-incomplete; jnana-from knowledge; jam-produced; vacanam-speech; evam-in this way; vadanti-speak; raja-rishe-O saintly king; rishayah-sages; kecana-some; anvitah-

endowed; itivat-in this way; etadrisha-like these; bhagavata-of Shrimad-Bhagavatam; vakyena-by the statement; sva-self; viruddha-contradicting; purana-Puranas; antara-within; vacana-of statements; badhanam-refutation; ca-also.

Without understanding the Shrimad-Bhagavatam, one cannot properly understand the philosophy of spiritual life. An example of this is Romaharshana Suta. Because of not studying the Bhagavatam, Romaharshana had not properly understood the exalted position of Lord Balarama. Because of an offense to Lord Balarama, Romaharshana was killed by the Lord. From this we may understand the importance of Shrimad-Bhagavatam. Without reference to the Bhagavatam, one cannot conclusively understand the nature of the Absolute Truth.

That certain sages may sometimes present false conclusions, which may sometimes even become recorded in the Puranas, is confirmed in the following statement of Shrimad-Bhagavatam (10.77.30):

"O King, some sages have said that Lord Krishna became bewildered by the mystic jugglery of Shalva. Such conclusions should not be accepted, for they contradict the conclusion of all Vedic literatures, Lord Krishna never becomes bewildered."

From this we may understand supreme authority of Shrimad-Bhagavatam. Any scriptural explanation that contradicts the version of the Bhagavatam should be rejected.

Text 72

yatheha karma-jito lokah kshiyate ity-adi-vakyena.

apama somam amrita abhuma ity-adi-vacana-badhanavaj jeyam.

atrapi yat svavaco virudhyeta nunam te na smaranty uta iti yukti-sad-bhavo drishyate.

yatha-just as; iha-here in the earthly planetary system; karma-jitah-performing the karma-kanda regulations; lokah-persons; kshiyate-become destroyed; iti-adi-beginning with these words; vakyena-by the statement; apama-drinking; somam-soma; amritah-immortal; abhuma-we become; iti-adi-beginning with these words; vacana-statement; badhanavat-contradicting; jneyam-should be understood; atra-here; api-also; yat-what; sva-own; vacah-statement; virudhyate-is contradicted; nunam-certainly; te-they; na-do not; smaranti-remember; uta-indeed; iti-thus; yukti-of logic; sat-bhavah-good condition; drishyate-is seen.

We may sometimes notice contradictions in the instructions of the Shruti. The two quotes which follow may serve as an example of such a contradiction within the texts of the Shruti.

"By performing the karma-kanda rituals of the Vedas one becomes ruined."

-Chandogya Upanishad 8.1.6

"By performing the karma-kanda rituals of the Vedas we have become demigods eligible to drink soma-rasa."

-Rig-mantra 8.48.3

If a speaker contradicts himself, then his words are not very much appreciated by the speaker of Shrimad-Bhagavatam:

"They who are learned are not inclined to accept the statements of one who contradicts himself."

Text 73

tatraivatmanah sandigdhatvam eva tena sutena vyanjitam

acintyah khalu ye bhava
na tams tarkena yojayet iti adina

tatra-there; eva-certainly; atmanah-of the Supreme; sandigdhatvam-doubt; eva-certainly; tena-by him; sutena-by Suta Gosvami; vyajitam-expressed; acintyah-inconceivable; khalu-indeed; ye-which; bhavah-truths of spiritual reality; na-not; tan-them; tarkena-by logic; yojayet-may properly know; iti-adina-by the statement beginning with these words.

Suta Gosvami speaks the following verse to reconcile this apparent contradiction in the statements of the scriptures (Mahabharata, Udyoga-parva):

"The truths of spiritual life are inconceivable to the crippled materialistic brain. Simply by logic and philosophy one cannot expect to properly understand them."

Text 74

kim ca, tatraivottara-granthe candrasya kalankapatti-karana-kathane shri-krishnavatara-prasange svayam vishnur evety uktatvat svenaiva virodhash ca.

kim ca-furthermore; tatra-there; utara-granthe-in the Prabhasa Khanda of the Skanda Purana; candrasya-of the moon-god; kalanka-of the spots; apatti-misfortune; karana-cause; kathane-in the description; shri-krishna-of Shri Krishna; avatara-appearance; prasange-in that connection; svayam-personally; vishnuh-Lord Vishnu; eva-certainly; iti-thus; uktatvat-from the statement; svena-by using the word "sva"; virodhash-contradiction; ca-also.

Also, in the story of Candra-kalankapatti-karana in the Prabhasa-khanda of the Skanda Purana, in the description of Lord Krishna's appearance, Krishna is described as Lord Vishnu Himself. By using the words "svayam vishnuh (Vishnu Himself)", the concocted idea that Krishna is an incarnation of Lord Vishnu's hair is refuted by Vyasadeva.

Text 75

tasman na keshavataratve 'pi tatparyam, kesha-shabdasya balatva-vacanam ca.

tasmat-for this reason; na-not; kesha-of a hair; avataratve-as an incarnation; api-and; tatparyam-the proper understanding; kesha-shabdasya-of the word "kesha"; balatva-of foolish and childish persons; vacanam-the statement; ca-also.

The idea that Krishna is an incarnation of Lord Vishnu's hair should not be accepted, for it is thus refuted by

Vyasa. Only foolish persons with a childlike mentality will insist that the word "kesha" in the phrase "keshavatara" from the Vishnu Purana should be interpreted to mean "a hair".

Text 76

chalato bhagavat-tattvajnanato veti sthitam.

chalatah-as a trick; bhagavat-of the Supreme Personality of Godhead; tattva-the truth; ajanatah-from ignorance; va-or; iti-thus; sthitam-situated.

Because it is contradicted by so many descriptions in the Vedic literatures, the statement that Lord Krishna is an incarnation of Lord Vishnu's hair must be either a trick to bewilder the atheists, an outlandish playful metaphor, or a falsity spoken in ignorance of the actual nature of the Supreme Personality of Godhead.

Text 77

ato vaishnavadi-padyanam shabdottham artham eva pashyamah

amshavo ye prakashante
mama te kesha-samjnitah
sarvajnah keshavam tasman
namahur muni-sattama

iti sahasra-nama-bhashyotthapita-bharata-vacanat kesha-shabdenamshur ucyate.

atah-therefore; vaishnava-of the Vishnu Purana; adi-and other Vedic literatures; padyanam-of the verses; shabda-the word; uttham-appearing; eva-certainly; pashyamah-we see; amshavah-rays of light; ye-which; prakashante-are manifest; mama-My; te-they; kesha-samjnitah-known as "kesha"; sarvajnah-omniscient; keshavam-Keshava; tasmat-therefore; nama-the name; ahuh-speak; muni-sattama-O best of the sages; iti-thus; sahasra-nama-of the Vishnu-sahasra-nama-stotra; bhashya-in the explanation; utthapita-spoken; bharata-of the Mahabharata; vacanat-from the statement; kesha-shabdena-by the word "kesha"; amshuh-ray of light; ucyate-is spoken.

The actual meaning of the word "kesha" when used in a name of the Supreme Personality of Godhead is explained by the Lord in the Mahabharata in the description of the thousand names of Lord Vishnu. There the Lord Himself says:

"The effulgence of My transcendental body is known by the word `kesha'. O best of the sages, because I am the source of the Brahman effulgence, the learned devotees, who know everything, call Me by the name `Keshava'."

Text 78

tatra ca sarvatra keshetara-shabda-prayogan nana-varnamshunam shri-narada-drishötataya moksha-dharma-prasiddhesh ca. tatha camshutve labdhe tau camsu vasudeva-sankarshanavatara-sucakataya

nirdishöav iti tayor eva syatam iti gamyate. tadiyayor api tayor aniruddhe 'bhiviyaktish ca yujyata eva.

tatra-in this place; ca-and; sarvatra-throughout the Vedic literatures; kesha-itara-shabda-prayogat-because of the use of other words; nana-various; varna-colors; amshunam-of effulgences; shri-narada-of Narada Muni; drishöataya-by the observation; moksha-dharma-in the scripture known as Moksha-dharma; prasiddheh-from the conclusion; ca-also; tatha-in the same way; ca-and; amshutve-in the effulgence; labdhe-attained; tau-two; ca-also; amshu-splendors; vasudeva-Vasudeva; sankarshana-Sankarshana; avatara-incarnations; sucakataya-by indicating; nirdishöau-indicated; iti-thus; tayoh-of Them; eva-certainly; syatam-may be; iti-thus; gamyate-is approached; tadiyayoh-of Their expansions; api-also; tayoh-of Them; aniruddhe-in Lord Aniruddha; abhiviyaktih-manifestation; yujyate-is suitable; eva-certainly.

We may also note in this connection that although the word "kesha" is used in the Vishnu Purana, it is not used in the many other descriptions of Lord Krishna's appearance found in the Vedic literatures. That the word "kesha" should mean "effulgence" is supported by Narada Muni's explanation in the Moksha-dharma that the Lord appears in a variety of forms and colors. The explanation of the Vishnu Purana that the Lord appears as "shukla-krishna-keshau" or "white and black keshas" may be understood to mean that the Lord appears in white and black forms. This may be understood to refer to Lord Vasudeva and Lord Sankarshana, or it may also refer to Lord Aniruddha.

Text 79

avatari-tejo-'ntarbhutatvad avatarasya. evam eva sattvam rajas tamah ity adi prathama-skandha-padya-praptam aniruddhakhyā-purushavataratvam

avatari-of the Original Source of all Incarnations; tejah-the effulgence; antarbhutatvat-because of being situated within; avatarasya-of the incarnation; evam-in this way; eva-certainly; sattvam rajas tamah iti adi-in the verse beginning "sattvam rajas tamah"; prathama-skandha-of the First Canto of Shrimad-Bhagavatam; padya-praptam-in the verse; aniruddha-akhyā-known as Aniruddha; purusha-avataratvam-as a purusha-incarnation.

Vishnu-tattva expansions of the Personality of Godhead are manifested from the bodily rays of the Lord. (The complexion of Lord Krishna is blackish, and therefore the direct expansion of Lord Krishna, which is manifested from His bodily rays, is also blackish: Lord Vasudeva. Because Lord Sankarshana is manifested from Lord Balarama, His complexion is also the same as Lord Balarama's: white.)

The Purusha-avatara Lord Aniruddha is described in the Shrimad-Bhagavatam (1.2.23):

"The transcendental Personality of Godhead is indirectly associated with the three modes of material nature, namely passion, goodness, and ignorance, and just for the material world's creation, maintenance, and destruction, He accepts the three qualitative forms of Brahma, Vishnu, and Shiva. Of these three, all human beings can derive ultimate benefit from Vishnu, the form of the quality of goodness."

Text 80

bhavani-nathaiḥ ity adi pancama-skandha-gadya-praptam sankarshanavataratvam ca bhavasya sangacchate.

bhavani-nathaiḥ iti adi-in the verse beginning "bhavani-nathaiḥ" "bhavani-nathaiḥ stri-ganarbuda-sahasrair

avarudhyamano bhagavatash catur-murter maha-purushasya turiyam tamasim murtim prakritim atmanah sankarshana-samjnam atma-samadhi-rupena sannidhapyaitad abhigrinan bhava upadhavati"; pacama-skandha-of the Fifth Canto of Shrimad-Bhagavatam; gadya-praptam-in the prose passage; sankarshana-of Lord Sankarshana; avataratvam-the status of an incarnation; ca-and; bhavasya-of Shiva; sangacchate-is manifested.

That Lord Shiva is an expansion of Lord Sankarshana is confirmed in the following prose statement of Shrimad-Bhagavatam (5.17.16):

"In Ilavrita-varsha, Lord Shiva is always encircled by ten billion maidservants of goddess Durga, who minister to him. The quadruple expansion of the Supreme Lord is composed of Vasudeva, Pradyumna, Aniruddha and Sankarshana. Sankarshana, the fourth expansion, is certainly transcendental, but because His activities of destruction in the material world are in the mode of ignorance, He is known as tamasi, the Lord's form in the mode of ignorance. Lord Shiva knows that Sankarshana is the original cause of his own existence, and thus he always meditates upon Him in trance by chanting the following mantra."

Text 81

tatash ca ujjahara ity asyayam arthah. atmanah sakashat shri-vasudeva-sankarshanamsha-bhutau keshau amshu ujjahara uddhritavan prakaöi-kritya darshitavan ity arthah.

tatah-therefore; ca-also; ujjahara iti-of the word "ujjahara"; asya-of it; ayam-this; arthah-the meaning; atmanah-the word "atmanah"; sakashat-understood in the sense of "from Himself"; shri-vasudeva-Vasudeva; sankarshana-and Sankarshana; amsha-bhutau-plenary expansions; keshau-by the word "keshau"; amshu-two splendid appearances; ujjahara-the word "ujjahara"; uddhritavan prakaöi-kritya darshitavan-manifested; iti-thus; arthah-the meaning.

Therefore the statement of the Vishnu Purana (ujjaharatmanah keshau sita-krishnau maha-mune) should be understood in the following way: The word "atmanah" means "from Himself", the word "keshau" means the two incarnations Vasudeva and Sankarshana, who have black and white complexions, and the word "ujjahara" means "manifested." The entire statement means "The Lord then appeared as Vasudeva and Sankarshana, who have black and white complexions."

Text 82

atrayam sumerur ity eka-desha-darshanenaivakhanda-sumeru-nirdeshavat tad-darshanenapi purnasyaivavirbhava-nirdesho jeyah.

atra-here; ayam-this; sumeruh-Mount Sumeru; iti-thus; eka-desha-one side; darshanena-by seeing; eva-certainly; akhanda-the entire; sumeru-Mount Sumeru; nirdeshavat-like the revelation; tat-of that; darshanena-by the sight; api-also; purnasya-of the whole; eva-certainly; avirbhava-appearance; nirdeshah-indication; jeyah-should be known.

Just as by seeing one face of the Mountain Sumeru, one can understand the nature of the entire mountain, in the same way, by properly understanding this verse from Vishnu Purana, one will be able to know the actual nature of Lord Krishna's appearance in the material world.

Text 83

atha sa capi keshau ity adika-vyakhya.

udvavarhe yoga-balenatmanah sakashad vicchidya darshayam asa. sa capi iti ca-shabdah purvam uktam deva-kartrikam nivedana-rupam artham samuccinoti.

atha-now; sa capi keshau iti adika-on the verse beginning "sa capi keshau"; vyakhya-commentary; udvavarhe-the word "udvavarhe"; yoga-balena-by mystic potency; sakashat-near; atmanah-from Himself; sakashat-near; vicchidya-separating; darshayam asa-revealed; sah ca api iti-the words "sa capi"; ca-shabdah-the word "ca"; purvam-formerly; uktam-spoken; deva-by the demigods; kartrikam-done; nivedana-of an appeal; rupam-in the form; artham-meaning; samuccinoti-refers.

An explanation of the verses from Mahabharata quoted in Text 56 follows:

In these verses the word "udvavarhe" means that the Lord appears by His own mystic potency. The word "ca" (also) refers the reader to the demigods' prayers recorded in the previous verses.

Text 84

api-shabdas tad-udvarhane shri-bhagavat-sankarshanayor api hetu-kartritvam sucayati.

api-shabdah-the word "api"; tat-udvarhane-in connection with the word "udvavarhe"; shri-bhagavat-of Lord Vasudeva; sankarshanayoh-and Lord Sankarshana; api-also; hetu-kartritvam-the condition of being the cause; sucayati-indicates.

The word "api" (even) in connection with the word "udvavarhe" (manifested) ("Even if Krishna and Balarama had appeared from Lord Vishnu") indicate that in reality Vasudeva and Sankarshana are emanations of Krishna and Balarama.

Text 85

tau capi iti ca-shabdo 'nukta-samuccayarthatvena bhagavat-sankarshanau svayam avivishatuh. pashcat tau ca tat tadatmyenavivishatur iti bodhayati. api-shabdo yatranusyutav amu, so 'pi tad-amsha apiti gamayati. tayor eko balabhadro babhuva ity adikam tu nara-narayano bhavet. harir eva bhaven narah ity adivat tad-aikyavapty-apekshaya.

tau capi iti-the words tau capi"; ca-shabdah-the word "ca"; anukta-unspoken; samuccaya-arthatvena-with additional meanings; bhagavat-Vasudeva; sankarshanau-and Sankarshana; svayam-personally; avivishatuh-entered; pashcat-afterwards; tau-the two; ca-also; tat-therefore; tad-atmyena-in Their original forms; avivishatuh-entered; iti-thus; bodhayati-teaches; api-shabdah-the word "api"; yatra-where; anusyutau-joined; amu-the two; sah api-the same person; tat-His; amshah-expansions; api-also; iti-thus; gamayati-causes to go; tayoh-from the two; ekah-one; balabhadrah-Balarama; babhuva-became; iti adikam-etc.; tu-also; nara-narayanah-Nara and Narayana Rishis; bhavet-became; harih-Hari; eva-certainly; bhavet-became; narah-Nara; iti adivat-as in the passage beginning; tat-of Them; aikya-oneness; avapti-

attainment; apekshaya-with reference to.

An intricate sequence of events is hinted by the use of the phrase "tau capi (the two of them, also, also)" in this passage from the Mahabharata. First: Vasudeva and Sankarshana (the purusha-incarnations) entered the wombs of Devaki and Rohini. Then: Krishna and Balarama (the original forms of Vasudeva and Sankarshana) entered the wombs of Devaki and Rohini "also". Then, within the womb of Devaki, Vasudeva and Krishna joined to become a single Krishna, and within Rohini's womb Sankarshana and Balarama joined to become a single Balarama. In this way the word "api" (also) refers to the joining of Krishna-Vasudeva and Balarama-Sankarshana. In other words, Lord Krishna sent His immediate vishnu-tattva expansions into the material world before He personally came, and when He personally came, He and His vishnu-tattva forms became united into a single form. This is confirmed in the following statements:

1. "taylor eko balabhadro babhuva" (the two of Them then became one Balarama).
2. "nara-narayano bhavet. harir eva bhaven narah" (Nara-Narayana Rishis joined to become a single Lord Hari).

Text 86

keshavah shri-mathurayam keshava-sthanakhya-maha-yoga-piöhadhipatvena prasiddhah, sa eva krishna iti.

keshavah-Kesava; shri-mathurayam-in Mathura; keshava-of Lord Keshava; sthana-the abode; akhya-known as; maha-great; yoga-piöha-sacred place; adhipatvena-as the ruler; prasiddhah-famous; sah-He; eva-certainly; krishnah-Krishna; iti-thus.

Another meaning of this passage from the Mahabharata which explains that Krishna appears as a "kesha" is that "Keshava" is specifically the name of Lord Krishna when He appears as the monarch of Mathura. In this way, the passage from the Mahabharata may be paraphrased: "The original Krishna then appeared in His feature as Keshava (the monarch of Mathura)."

Text 87

ata evodaharishyate bhumeh suretara ity adi. shri-nrisimha-purane tu sita-krishne ca mac-chakti iti tat-tad-varna-nirdeshenamshu-vacaka eva shakti-shabda iti tat-tulya-tatparyopekshaya.

atah eva-therefore; udaharishyate-it may be said; bhumeh suretara iti adi-the verse beginning "bhumeh suretara"; shri-nrisimha-purane-in the Nrisimha Purana; tu-but; sita-white; krishne-and black; ca-and; mat-my; shakti-potencies; tat-tat-various; varna-colors; nirdeshena-by describing; amshu-the effulgence; vacakah-describing; eva-certainly; shakti-shabdah-by the word "shakti"; iti-thus; tat-with that; tulya-equal; tatparya-understanding; upekshaya-with reference to this.

In the Shrimad-Bhagavatam (2.7.26) Lord Krishna is described as "sita-krishna-kesha". This does not mean that Krishna is an incarnation of a black hair from Lord Vishnu. The actual explanation of this word is found in the Nrisimha Purana, where the Lord explains: "sita-krishne ca mac-chakti" (I appear in many vishnu-tattva forms, which have complexions of white, black, and many other colors).

Text 88

shrimad-bhagavatasya tu naisha prakriyavakalita. tasmāt evam vadanti rajarshe ity adivad eva sabhimata. kadacid atma-gopanaya bhagavan yad anyatha darshayati, tad eva rishayo yatha-mati prastuvantīti. tad etad anuvadakasya bhumeh suretara-varutha-ity adau kalaya sita-krishna-keshah ity asya ca yojana.

shrimad-bhagavatasya-of the Shrimad-Bhagavatam; tu-but; na-not; esha-this; prakriya-avakalita-fault; tasmāt-therefore; evam vadanti rajarshe iti adivat-just as the verse beginning with "evam vadanti rajarshe"; eva-certainly; sa-it; abhimata-may be considered; kadacid-sometimes; atma-Himself; gopanaya-for concealing; bhagavan-the Original Personality of Godhead; yat-because; anyatha-otherwise; darshayati-displays Himself; tat-for this reason; eva-certainly; rishayah-the sages; yatha-mati-as far as their realization permits; prastuvanti-offer prayers; iti-thus; tat-therefore; etad-this; anuvadakasya-of the speaker; bhumeh suretara-varutha-ity adau-the verse beginning with the words "bhumeh suretara-varutha"; kalaya sita-krishna-keshah iti-the phrase "kalaya sita-krishna-keshah"; asya-of this; ca-also; yojana-suitable.

Because this phrase from the Bhagavatam (sita-krishna-keshah) is somewhat ambiguous, the Bhagavatam should not be considered faulty. The phrase from the Bhagavatam describing Krishna's bewilderment when Shalva tricked Him (evam vadanti rajarshe) is described as an explanation given by some sages. In other words, although Krishna is never actually bewildered, some sages said that He was bewildered on that occasion. Therefore the statements of the Bhagavatam sometimes contain the opinions of certain sages according to their partial understanding. Sometimes the Original Personality of Godhead chooses to conceal Himself and He appears to be something that He actually is not. Because the Lord sometimes does not reveal His actual nature, therefore it is said that the sages describe Him according to their realization. In other words, the opinions of the sages sometimes present an incomplete view of the Supreme Lord. It is possible to interpret this Bhagavatam verse (2.7.26) (which describes the "sita-krishna-keshah") as such a partial understanding, even though it is recorded in the Bhagavatam.

Text 89

kalaya amshena yah sita-krishna-keshah, sita-krishnau keshau yatra tatha-vidhah, sa eva sakshad bhagavan jata ity evam kartavyeti.

kalaya-the word "kalaya"; amshena-means "with His expansions; yah-who; sita-krishna-keshah-the phrase "sita-krishna-keshah"; sita-krishna keshau yatra tatha-vidhah-who expands as the white and black purusha incarnations (Sankarshana and Vasudeva); sah eva-that very same person; sakshat-directly; bhagavan-the Original Personality of Godhead; jatah-appeared; iti-thus; evam kartavya iti-in this way it should be understood.

Lord Krishna is therefore the Original Personality of Godhead, and the phrase "kalaya sita-krishna-keshah" means "The Supreme Personality of Godhead, who expands as the white and black purusha-incarnations (Lord Sankarshana and Lord Vasudeva)."

Text 90

ata eva purusha-narayanasya tathagamana-pratipadaka-shri-hari-vamshi-vakyam api tat-tejasam akarshana-vivakshayaivoktam. sarvesham praveshash ca tasmin sayuktikam evodaharanyah.

atah eva-therefore; purusha-narayanasya-of Lord Narayana; tatha-in the same way; agamana-Krishna's arrival; pratipadaka-describing; shri-hari-vamsha-vakyam-statement of the Hari-vamsha; api-and; tat-His; tejasam-potency; akarshana-taking; vivakshaya-with an intention to describe; uktam-spoken; sarvesham-of all; pravesah-entrance; ca-also; tasmin-within Him; sa-yuktikam-with good reason; eva-certainly; udaharaniyah-should be described.

According to the description of Lord Krishna's advent found in the Hari-vamsha (and quoted in Text 59 of this anuccheda), all the potencies of Lord Narayana are present within the form of Lord Krishna. Actually, all the forms of the Personality of Godhead are present within the original form of Krishna.

Text 91

atah padmottara-khande nrisimha-rama-krishneshu shad-gunya-paripuranam ity avataram-tara-sadharanyam api mantavyam. kintv avataram prasange teshu shreshöhe vividishite samanyatas tavat sarva-shreshöhas traya uktah. teshv apy uttarottaratradhikya-kramabhiprayena shri-krishne shraishöhyam vivakshitam. ata eva shri-vishnu-purane maitreyena hiranyakashiputvadishu jaya-vijayayos tayor amukti-mukti-karane prishöe shri-parasharo 'pi shri-krishnasyaivaty-udbhaöaishvarya-prakasham aha.

atah-therefore; padma-uttara-khande-in the Uttara Khanda of the Padma Purana; nrisimha-in Lord Nrisimha; rama-in Lord Rama; krishneshu-and in Lord Krishna; shaö-gunya-of the six opulences; paripuranam-fullness; iti-thus; avatara-antara-for all the incarnations of Godhead; sadharanyam-universal feature; api-although; mantavyam-should be considered; kintu-however; avataram prasange-among all the incarnations of Godhead; teshu-among them; shreshöhe-best; vividisite-desired to be known; samanyatah-generally; tavat-to that extent; sarva-of all; shreshöhah-best; trayah-three; uktah-are described; teshu-among them; api-even; uttara-uttaratra-adhikya-krama-of each one superior to the preceding one; abhiprayena-with the intention; shri-krishne-for Lord Krishna; shraishöhyam-superiority; vivakshitam-is desired to be spoken; atah eva-therefore; shri-vishnu-purane-in the Vishnu Purana; maitreyena-by Maitreya; hiranyakashiputva-adishu-in the condition of accepting the forms of Hiranyakashipu and other demons; jaya-of Jaya; vijayoh-and Vijaya; tayoh-of them; amukti-without liberation; mukti-of liberation; karane-when the cause; prishöe-was asked; shri-parasharah-Parashara Muni; api-also; shri-krishnasya-of Lord Krishna; eva-certainly; ati-great; udbhaöa-extraordinary; aishvarya-opulence and prowess; prakasham-manifestation; aha-described.

The Padma Purana Uttara-khanda explains:

nrisimha-rama-krishneshu
shad-gunya-paripuranam

"The six opulences of wealth, strength, fame, beauty, knowledge and renunciation are fully present in the forms of Lord Nrisimha, Rama, and Krishna."

Although all the forms of the Personality of Godhead fully display these six opulences, these three forms are singled out as especially displaying them. Because the most significant word "nrisimha-rama-krishneshu" is a dvandva-compound, and because the most important word is generally placed at the end of a compound-word, we may conclude that because Krishna is placed at the end of this compound, He is the most important of all the forms of the Lord.

This is confirmed in the Vishnu Purana, where Maitreya Muni asks Parashara Muni why Jaya and Vijaya, although killed by the hands of Lord Nrisimha, Lord Varaha, and other forms of the Lord, did not attain liberation, although they both became liberated when killed by the hand of Lord Krishna. To answer this

question, Parashara Muni described Lord Krishna's supreme position among all the forms of the Personality of Godhead, and His supreme opulence and power.

Text 92

kim ca shri-krishnam aprapyanyatra tv asuranam muktir na sambhavati.

kim ca-furthermore; ca-also; shri-krishnam-Lord Krishna; aprapya-without attaining; anyatra-otherwise; tu-but; asuranam-of demons; muktih-liberation; na-not; sambhavati-is possible.

Generally speaking, demons cannot attain liberation unless they attain the personal association of Lord Krishna.

Text 93

eva-kara-dvayena svayam eva shri-gitasu tatha sucanat

eva-kara-the word "eva"; dvayena-by twice repeating; svayam-personally; eva-certainly; shri-gitasu-in the Bhagavad-gita; tatha-in this way; sucanat-from the indication.

This is described in the following verses of Bhagavad-gita (16.19-20), where Lord Krishna repeats the word "eva" (certainly) twice to emphasize the point:

Text 94

tan aham dvishatah kruran
samsareshu naradhaman
kshipamy ajasram ashubhan
asurishv eva yonishu

tan-those; aham-I; dvishatah-envious; kruran-mischievous; samsareshu-into the ocean of material existence; naradhaman-the lowest of mankind; kshipami-put; ajasram-innumerable; ashubhan-inauspicious; asurishu-demoniac; eva-certainly; yonishu-in the wombs.

"Those who are envious and mischievous, who are lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life.

Text 95

asurim yonim apanna
mudha janmani janmani
mam aprapyaiva kaunteya
tato yanty adhamam gatim

asurim-demoniac; yonim-species; apannah-gaining; mudhah-the foolish; janmani janmani-in birth after birth; mam-unto Me; aprapya-without achieving; eva-certainly; kaunteya-O son of Kunti; tatah-thereafter; yanti-goes; adhamam-condemned; gatim-destination.

"Attaining repeated birth amongst the species of demoniac life, such persons can never approach Me. Gradually they sink down to the most abominable type of existence."

Text 96

kutracid bhagavad-dveshinam tat-smaranadi-prabhavena shruyatam va mukti. sarvesham api tad-dveshinam tu mukti-pradatvam anyatravatare 'vatarini va na kaccic ca shruyate. tasmad tesham api mukti-datritvaya shri-krishna evaishvarya-prakashadhikyam darshayati. yuktam eva varnaya asa sa shri-parasharah.

kutracit-sometimes; bhagavat-of the Lord; dveshinam-of the enemies; tat-of the Lord; smarana-adi-by remembrance, or by otherwise rendering service; prabhavena-by the strength; shruyatam-is heard; va-or; mukti-liberation; sarvesham-of all; api-however; tat-dveshinam-of the Lord's enemies; tu-but; mukti-liberation; pradatvam-the status of granting; anya-other; avatare-during the incarnation; avatarini-the source of incarnations; va-or; na-not; kaccit-some; ca-and; shruyate-is heard; tasmad-for this reason; tesham-of them; api-even; mukti-datritvaya-for granting liberation; shri-krishnah-Shri Krishna; eva-certainly; aishvarya-opulence; prakasha-manifestation; adhikyam-superiority; darshayati-reveals; yuktam-properly; eva-certainly; varnaya asa-described; sah-he; shri-parasharah-Parashara Muni.

According to the descriptions of the Vedic literatures, although the enemies of the Supreme Lord attain liberation by constantly thinking of the Lord or by inadvertently serving Him in some capacity, generally they do not all become liberated simply by associating with the Lord or being killed by Him. By killing and liberating these demons, Lord Krishna reveals His transcendental opulence, greater than the opulences of any other form of the Personality of Godhead. These statements are all confirmed by the explanations spoken by Parashara Muni and recorded in the Vishnu Purana.

Text 97

ata eva sarvam aishvarya-sakshat-karasya mukti-hetutvam uktva punash ca putanadi-moksham vicintya kalanemi-adiham ca tad-abhavam ashankya tad apy asahamanas tasya tu shri-krishnakhyasya bhagavatah paramadbhuta-svabhava evayam ity uvaca sarvantima-gadyena

atah eva-therefore; sarvam-completely; aishvarya-opulence; sakshat-karasya-manifesting; mukti-liberation; hetutvam-the condition of being the cause; uktva-having described; punah-again; ca-also; putana-of Putana; adi-and others; moksham-the liberation; vicintya-considering; kalanemi-of Kalanemi; adinam-and others; ca-also; tat-abhavam-the position of not being liberated; ashankya-suspecting; tat-that; api-also; asahamanah-not tolerating; tasya-of Him; tu-but; shri-krishna-akhyasya-named Shri Krishna; bhagavatah-of the Original Personality of Godhead; parama-supreme; adbhuta-astonishing; svabhava-nature; eva-certainly; ayam-this; iti-thus; uvaca-said; sarva-all; antima-at the end; gadyena-by the prose statement.

When Lord Krishna considered how Putana and other demons had already become liberated, He began to

suspect that perhaps Kalanemi and the other remaining demons would not attain liberation. This possibility became completely intolerable for the Lord. This astonishing transcendental nature of the Supreme Personality of Godhead, Lord Krishna, is described by Parashara Muni at the end of his prose description of the Lord's opulence. Parashara said (Vishnu Purana 4.15.9):

Text 98

ayam hi bhagavan kirtitah samsmritash ca dveshanubandhenapy akhila-surasuradi-durlabham phalam prayacchati, kim uta samyag-bhaktimatam ity anena.

ayam-He; hi-certainly; bhagavan-the Supreme Personality of Godhead; kirtitah-glorified; samsmritah-remembered; ca-and; dvesha-anubandhena-with hatred; api-even; akhila-by all; sura-the demigods; asura-demons; adi-and others; durlabham-difficult to attain; phalam-result; prayacchati-grants; kim uta-what to speak?; samyak-bhaktimatam-of the pure devotees.

"The Supreme Personality of Godhead, Lord Krishna, freely gave liberation to the demons who, although full of hatred for Him, somehow became immersed in remembering Him or talking about Him. If the Lord gave to these demons liberation, which is ordinarily very difficult for them, or even for the demigods or anyone else to achieve, then how shall we be able to describe the benediction He gave to the pure devotees full of love for Him?"

Text 99

atah shri-bhagavata-mate taylor janma-traya-niyamash ca shri-krishnad eva tan-mokshah sambhaved ity apekshayaiveti jneyam.

atah-therefore; shri-bhagavata-of the Shrimad-Bhagavatam; mate-in the opinion; tayoh-of Jaya and Vijaya; janma-traya-niyamah-punishment of taking three births as demons; ca-and; shri-krishnat-from Shri Krishna; eva-certainly; tat-their; mokshah-liberation; sambhavet-became possible; iti-thus; apekshaya-in this regard; eva-certainly; iti-thus; jneyam-it should be understood.

The Shrimad-Bhagavatam explains that Jaya and Vijaya were cursed to take three births as demons. We may note in this connection that they were ultimately liberated by Krishna. Their liberation was possible only from the hand of Krishna and not from any other form of the Lord.

Text 100

ata eva shri-naradenapi tam uddishyaivoktam vairena yam nripatayah ity adina, shri-brahmana ca ye ca pralamba-khara-durdara ity adina sarvesham muktidadtvam ca tasya shri-krishnasya nija-prabhavatishayena yatha kathancit smartri-cittakarshanatishaya-svabhavat. anyatra tu tatha svabhavo nastiti nasti muktidadtvam. ata eva venasyapi vishnu-dveshinas tadvad aveshabhavan mukty-abhava iti.

atah eva-therefore; shri-naradena-by Narada Muni; api-also; tam uddishya-in this connection; eva-certainly; uktam-is explained; vairena yam nripatayah iti adina-by the verse (Bhag. 11.5.48) "vairena yam nripatayah shishupala-paundra-shalvadayo gati-vilasa-vilokanadyaih dhyayanta akrita-dhiyah shayanasanadau

tat-samyam apur anurakta-dhiyam punah kim"; shri-brahmana-by Lord Brahma ; ca-also; ye ca pralamba-khara-durdara iti adina-by the verse (Bhag. 2.7.34-35) "ye ca pralamba-khara-dardura-keshy-arishöa-mallebha-kamsa-yavanah kapi-paundrakadyah anye ca shalva-kuja-balvala-dantavakra-saptoksha-shambara-viduratha-rukmi-mukhyah/"ye va mridhe samiti-shalina atta-capah kamboja-matsya-kuru-shrijaya-kaikayadyah yasyanty adarshanam alam bala-partha-bhima-vyajahvayena harina nilayam tadiyam"; sarvesham-of all; muktivatvam-the position of granting liberation; ca-and; tasya-of Him; shri-krishnasya-Shri Krishna; nija-prabhava-atishayena-by His great potency; yatha-just as; kathancit-in every way; smaritri-of the meditator; citta-the mind; akarshana-attracting; atishaya-great; svabhavat-because of nature; anyatra-otherwise; tu-but; tatha-in that way; sva-own; bhavah-nature; na-not; asti-is; na-not; asti-is; muktivatvam-the position of granting liberation; atah eva-for this reason; venasya-of King Vena; api-also; vishnu-for Lord Vishnu; dveshinah-full of hatred; tadvat-in that way; avesha-entrance; abhavat-because of the non-existence; mukti-of liberation; abhavah-non-existence; iti-thus.

Even demons who are killed by Lord Krishna, or who think of Him at the time of death in a spirit of enmity, attain liberation. This is confirmed by Narada Muni in the following verse of Shrimad-Bhagavatam (11.5.48):

"Kings like Shishupala, Paundraka and Shalva meditated in envy upon the movements, playful gestures, glances and other attractions displayed by Lord Krishna. Thus fixing their minds while engaged in lying down, sitting, and in all activities, they attained a status equal to His. How then to compare with those whose minds are naturally attached to Him in a favorable mood?"*

It is also confirmed by Lord Brahma in these words (Shrimad-Bhagavatam 2.7.34):

"All demonic personalities like Pralamba, Dhenuka, Baka, Keshi, Arishöa, Canura, Mushöika, Kuvalayapida elephant, Kamsa, Yavana, Narakasura and Paundraka, great marshals like Shalva, Dvividha monkey and Balvala, Dantavakra, the seven bulls, Shambara, Viduratha and Rukmi, as also great warriors like Kamboja, Matsya, Kuru, Shrinjaya and Kekaya, would all fight vigorously, either with the Lord Hari directly or with Him under His names of Baladeva, Arjuna, Bhima, etc. And the demons, thus being killed, would attain either the impersonal brahmajyoti or His personal abode in the Vaikunöha planets."*

By His own transcendental potency, Lord Krishna can grant liberation to anyone, regardless of how they think of Him. It is only Lord Krishna who will always grant liberation to the demons killed by Him. If one is thinking of Lord Krishna, even adversely, at the time of death, he will certainly become liberated. If one hatefully thinks of any other form of the Lord at the time of death, he may not necessarily become liberated. For example, the demon Vena was unable to think of the form of Shri Krishna at the time of his death, and therefore the demon did not attain liberation. One who, at the time of his death meditates on the Personality of Godhead in a spirit of animosity is only assured of liberation if the object of his meditation is specifically the form of Shri Krishna.

Text 101

ata evoktam tasmāt kenāpy upayena manah kṛṣṇe niveshayet iti.

atah eva-therefore; tasmāt-therefore; kenāpi-by any; upayena-means; manah-the mind; kṛṣṇe-in Krishna; niveshayet-one should fix.

Because liberation is attainable even for one who remembers the form of Shri Krishna even in a spirit of animosity, it is said in the Shrimad-Bhagavatam (7.1.33):

"Therefore one must somehow think of Krishna, whether in a friendly way, or inimically."

Text 102

tasnad asty eva sarvato 'py ashcharyatama shaktih shri-kishnasyeti siddham.

tasmat-from this evidence; asti-there is; eva-certainly; sarvatah-completely; api-also; ashcharyatama-most astonishing; shaktih-potency; shri-kishnasya-of Shri Krishna; iti-thus; siddham-the conclusion.

From these statements we may conclude that Lord Krishna is the master of the most wonderful transcendental potency.

Text 103

tad evam virodha-pariharena viruddharthanam apy arthanukulyena shri-kishnasya svayam-bhagavattvam eva dridhi-kritam.

tat-therefore; evam-in this way; virodha-objections; pariharena-by removing; viruddha-arthanam-of the improperly interpreted scriptural passages; artha-anukulyena-by the proper interpretation; shri-kishna-of Shri Krishna; svayam-bhagavattvam-the status of the Original Personality of Godhead; eva-certainly; dridhi-kritam-is conclusively proven.

By answering all objections and by giving the proper interpretation of those scriptural passages, which when misinterpreted cover the actual meaning of the Vedic literatures, I have firmly established the fact that Lord Krishna is the Original Form of the Personality of Godhead.

Text 104

tatra ca vedanta-sutradav apy ekasya maha-vakyasya nana-vakya-virodha-pariharenaiva sthapanaya darshayan napy atraivedrisham ity ashreddheyam. vakyanam durbala-balitvam eva vicaraniyam, na tu bahu-alpata. drishyate ca loke-ekenapi yuddhe sahasra-parajaya iti. evam ca bahu-virodha-pariharenaiva svasmin shri-kishnakhye para-brahmani sarva-vedabhidheyam aha

tatra-in this connection; ca-also; vedanta-sutra-in the Vedanta-sutra; adau-and other Vedic literatures; api-also; ekasya-of one; maha-vakyasya-great statement; nana-various; vakya-statements; virodha-opposition; pariharena-by removing; eva-certainly; sthapanaya-of establishing; darshayan-showing; na-not; api-but; atra-here; eva-certainly; idrisham-in this way; iti-thus; ashreddha-lack of faith; iyam-this; vakyanam-of statements; durbala-of the weak; balitvam-strength; eva-certainly; vicaraniyam-to be established; na-not; tu-but; bahu-of many statements; alpata-weakness; drishyate-is observed; ca-also; loke-in the world; ekena-by one; api-even; yuddhe-in battle; sahasra-of thousands; parajayah-victor; iti-thus; evam-in the same way; ; ca-also; bahu-many; virodha-objections; pariharena-by removing; eva-certainly; svasmin-in Himself; kishna-akhye-named Krishna; para-brahmani-the Supreme Personality of Godhead; sarva-all; veda-of the Vedas; abhidheyam-name-aha-says.

Someone may object: By speaking only a few arguments, you have attempted to refute the great mass of

evidence against your theory. I cannot believe your conclusion.

To this I reply: In the Vedanta-sutra and other Vedic literatures many lengthy arguments are refuted in a few words. The length of an argument is not the criterion of whether it is true or not. Even in the material world we may see an example of this, for sometimes a single strong fighter may defeat a thousand soldiers in the battle. In the same way a single strong argument may defeat thousands of illogical words. All of your arguments are defeated by Lord Krishna Himself, for He describes Himself as the ultimate meaning of all the Vedic literatures in the following words (Shrimad-Bhagavatam 11.21.42-43):

Text 105

kim vidhatte kim acashöe
kim anudya vikalpayet
ity asya hridayam loke
nanyo mad veda kashcana

mam vidhatöe 'bhidhatte mam
vikalpyapohyate hy aham

kim-what; vidhatte-direct; kim-what; acashöe-declare; kim-what; anudya-taking as the object; vikalpayet-may conjecture; iti-thus; asyah-of the Vedic literature; hridayam-intention; loke-in this world; na-not; anyah-other; mat-than Me; veda-knows; kashcana-anyone; mam-Me; vidhatte-they ordain; abhidhatte-set forth; mam-Me; vikalpya-speculating; apohyate-am fixed; hi-certainly; aham-I.

"What is the direction of all Vedic literatures? On whom do they set focus? Who is the purpose of all speculation? Outside of Me no one knows these things. Now you should know that all these activities are aimed at ordaining and setting forth Me. The purpose of Vedic literature is to know Me by different speculations, either by indirect understanding or by dictionary understanding. Everyone is speculating about Me."

Sarva-samvadini Comment

kim vidhatte iti; asya curnika-praghaööake keshha"-shabda-vyakhyane shri-hari-vamsha-vakyani

tatra sa parvati nama
guha devaih sudurgama
tribhis tasyaiva vikrantair
nityam parvasu pujita

puranam tatra vinyasya
deham harir udara-dhih
atmanam yojayam asa
vasudeva-grihe prabhuh iti.

kim vidhatte iti-Shrimad-Bhagavatam 11.21.42-43 quoted on @ page 234; asya-of this verse; curnika-praghaööake-in the style of composition known as "curnika"; keshha-shabda-of the word "keshha"; vyakhyane-in the explanation; shri-hari-vamsha-of the Hari-vamsha; vakyani-the statements; tatra-there; sa-that; parvati-of the mountain; nama-indeed; guha-the cave; devaih-by the demigods; sudurgama-very difficult to

be approached; tribhih-by three; tasya-of Him; eva-certainly; vikrantaih-powerful; nityam-eternally; parvasu-in that place; pujita-worshipped; puranam-existing from time immemorial; tatra-there; vinyasya-placing; deham-form; harih-Lord Hari; udara-dhih-magnanimous; atmanam-Himself; yojayam asa-manifested; vasudeva-of Maharaja Vasudeva; grihe-in the home; prabhuh-the Supreme Master.

That Lord Krishna is not an incarnation of one of Lord Vishnu's hairs, but is directly the Original Supreme Personality of Godhead is also confirmed in the following statement of the Hari-vamsha:

"The Supreme Personality of Godhead, Lord Hari, Whom even the demigods cannot approach, then appeared in that mountain cave in His primeval original transcendental form. After being worshipped by Brahma , Shiva, and Vishnu, the magnanimous Supreme Lord appeared within the home of Maharaja Vasudeva."

Anuccheda 30

Text 1

ödä evam, krishnas tu bhagavan svayam ity etat-pratija-vakyaya maha-vira-rajayevatmanaiva nirjityatmasat-krita-virodhi-shatarthayapi shobha-visheshena prekshavatam anandanartham chaturanginim senam ivanyam api vacana-shrenim upaharami. tatra tasya lilavatara-kartritvam aha

tat-therefore; evam-in this way; krishnah tu bhagavan svayam iti-the statement "krishnas tu bhagavan svayam (Bhag. 1.3.28); etat-of this; pratija-assertion; vakyaya-for statement; maha-great; vira-of heros; rajaya-for the ruler; iva-just as; atmana-personally; iva-just as; nirjitya-having defeated; atmasat-krita-brought under subjugation; virodhi-of those attempting to refute the arguments; shata-of hundreds; arthaya-meanings; api-even; shobha-with a beauty; visheshena-specific; prekshavatam-of the observers; anandana-artham-for the delight; chaturanginim-consisting of four parts (footsoldiers, cavalry, chariot warriors, and warriors riding elephants); senam-army; iva-just like; anyam-the other; api-even; vacana-of words; shrenim-multitude; upaharami-I bring; tatra-in this connection; tasya-of Lord Krishna; lila-avatara-of pastime incarnations; karitritvam-the status as the original source.

Our paribhasha-sutra (krishna tu bhagavan svayam) now appears as a great heroic king who has just defeated hundreds of enemies in the form of opposing arguments and completely brought them under his submission to the great delight of all onlookers. I shall now bring into view the multitude of arguments that forms the footsoldiers, cavalry, chariot warriors and elephant-riding warriors of his army. The first division of that army consists of the arguments to prove that Shri Krishna is the origin of all lila-avatars (pastime incarnations). At the beginning of this division is the following verse spoken by the demigods to Lord Krishna (Shrimad-Bhagavatam 10.2.40):

Text 2

matsyashva-kacchapa-nrisimha-varaha-hamsa-
rajanya-vipra-vibudheshu kritavata-
rah
tvam pasi nas tri-bhuvanam ca yathadhunesha
bharam bhuvo hara yaduttama vandanam te
ity adi spashöam devah shri-bhagavantam.

matsya-the fish incarnation; ashva-the horse incarnation; kacchapa-the tortoise incarnation; nrisimha-the Narasimha incarnation; varaha-the Varaha incarnation; hamsa-the swan incarnation; rajanya-incarnations as Lord Ramacandra and other kshatriyas; vipra-incarnations as brahmanas like Vamanadeva; vibudheshu-among the demigods; krita-avatah-appeared as incarnations; tvam-Your Lordship; pasi-please save; nah-us; tri-bhuvanam ca-and the three worlds; yatha-as well as; adhuna-now; isha-O Supreme Lord; bharam-burden; bhuvah-of the earth; hara-please diminish; yadu-uttama-O Lord Krishna, best of the Yadus; vandanam te-we offer our prayers unto You; iti-thus; adi-beginning; spashöam-the meaning is clear; devah-the demigods; shri-bhagavantam-to Lord Krishna.

"O supreme controller, Your Lordship previously accepted incarnations as a fish, a horse, a tortoise, Narasimhadeva, a boar, a swan, Lord Ramacandra, Parashurama and, among the demigods, Vamanadeva, to protect the entire world by Your mercy. Now please protect us again by Your mercy by diminishing the disturbances in this world. O Krishna, best of the Yadus, we respectfully offer our obeisances unto You."*

Anuccheda 31

tatha, sureshv rishishv isha tathaiva ity adi. spashöam, brahma tam.

tatha-in the same way; sureshu rishishu isha tatha eva iti adi-the Shrimad-Bhagavatam 10.14.20 ("sureshv rishishv isha tathaiva nrishv api, tiryakshu yadahsv api te 'janasya, janmasatam curmada-nigrahaya, prabho vidhatah sad-anugrahaya"); spashöam-clear; brahma-Brahma ; tam-to Lord Krishna.

This is confirmed in the following verse spoken by Brahma to Lord Krishna (Shrimad-Bhagavatam 10.14.20):

"O Original Personality of Godhead, O creator of the entire cosmic manifestation, although You never take birth You nevertheless appear among the demigods, sages, human beings, animals, and aquatics, in order to crush the false pride of the demons, and bestow Your mercy to the saintly devotees."*

Anuccheda 32

tatha, bahuni santi namani rupani ca sutasya te ity adi. spashöam. gargah shri-vraja-rajam.

tatha-in the same way; bahuni santi namani rupani ca sutasya te iti adi-the Shrimad-Bhagavatam (10.8.15) ("bahuni santi namani rupani ca sutasya te, guna-karmanurupani tany aham veda no janah"); spashöam-clear; gargah-Gargacarya; shri-vraja-rajam-to the king of Vrajabhumi.

This is also confirmed in the following verse (Shrimad-Bhagavatam 10.8.15) spoken by Gargacarya to Nanda Maharaja:

"For this son of yours (Krishna) there are many forms and names according to His transcendental qualities and activities. These are known to me, but people in general do not understand them."*

Anuccheda 33

Text 1

evam yasyavatara jnayante sharireshv ashairirinah ity adi. sharirishv ashairirina ity api jnane hetu-garbha-visheshanam. sharirishu madhye 'py avatirnasya satah svayam ashairirinah.

evam-in the same way; yasya avatarah jnayante sharireshu ashairirinah iti adi-in the Shrimad-Bhagavatam 10.10.34 ("yasyavatara jnayante sharirshve ashairirinah, tais tair atulyatishayair viryair dehishv asangataih"); sharireshu-among the conditioned souls who have material bodies; ashairirinah-without a material body; iti-thus; api-although; jnane-in knowledge; hetu-of causes; garbha-the origin; visheshanam-distinguishing characteristic; sharirishu-among embodied beings; madhye-in the midst; api-although; avatirnasya-incarnated; satah-of the Absolute Truth; svayam-personally; ashairirinah-without a material body.

This is also confirmed in the following verse spoken by Nalakuvara and Manigriva to Lord Krishna (Shrimad-Bhagavatam 10.10.34):

"Appearing in bodies like those of an ordinary fish, tortoise and hog, You exhibit activities impossible for such creatures to perform: extraordinary, incomparable, transcendental activities of unlimited power and strength. These bodies of Yours, therefore, are not made of material elements, but are incarnations of Your Supreme Personality."*

This statement explains that the forms of Lord Krishna are always spiritual.

Text 2

natah param parama yad bhavatah svarupam ity adi dvitiya-sandarbhodaharana-praghaööaka-drishöya jivavad deha-dehi-parthakyabhavena mukhyamatvarthayogat. kuveratmajau shri-bhagavantam.

natah param parama yad bhavatah svarupam iti adi-Shrimad-Bhagavatam 3.9.3; dvitiya-sandarbha-in the second Sandarbha; udaharana-praghaööaka-drishöya-by the description; jivavat-like an ordinary conditioned soul; deha-of the body; dehi-and the possessor of the body; parthakya-of separateness; abhavena-because of non-existence; mukhyamatvartha-ayogat-because of the inappropriateness; kuvera-atmajau-the two sons of Kuvera; shri-bhagavantam-to the Supreme Lord.

This is also confirmed in the following verse spoken by Brahma to Lord Krishna (Shrimad-Bhagavatam 3.9.3):

"O my Lord, I do not see a form superior to Your present form of eternal bliss and knowledge."*

In the verse beginning "yasyavatarah" (Shrimad-Bhagavatam 10.10.34) we should not interpret the word "ashairirinah" to mean "formless". The actual meaning is that because the Supreme Lord does not manifest an external material body different from Himself, He is therefore called "ashairirinah". This has already been explained in the second (Bhagavat) sandarbha. Someone may argue that the word "ashairirinah" should be interpreted as "formless" because that is the direct meaning of the word. To this objection I reply: Because this interpretation ("formless") is contradicted in many Vedic literatures, and the Supreme Lord is affirmed to possess an eternal transcendental form, therefore the primary meaning ("formless") should be rejected, and the secondary meaning of the word ("without an external material body") should be accepted.

Anuccheda 34

aparam

yat-pada-pankaja-rajah shirasa bibharti
shrir abjajah sagirishah saha loka-palaih
lila-tanuh sva-krita-setu-paripsaya yah
kalo 'dadhat sa bhagavan mama kena tushyet.

spashöam. nagnajit shri-bhagavantam.

aparam-further; yat-whose; pada-feet; pankaja-lotus; rajah-dust; shirasa-on the head; bibharti-carries; shrir-Lakshmi; abjajah-Brahma; sagirishah-with Shiva; saha-with; loka-palaih-the protectors of the planets; lila-for pastimes; tanuh-form; sva-krita-accepted; setu-principles of religion; paripsaya-with a desire; yah-who; kalah-time; adadhat-placet; sah-He; bhagavan-the Supreme Lord; mama-my; kena-by what?; tushyet-may please; spashöam-clear; nagnajit-Nagnajit; shri-bhagavantam-to the Supreme Personality of Godhead.

This is also confirmed in the following verse (Shrimad-Bhagavatam 10.58.37) spoken by King Nagnajit to Lord Krishna:

"O Lord who accepts the form of the various pastime-incarnations in order to protect the principles of religion, O Lord, the dust of whose lotus feet is reverentially placed by Lakshmi, Brahma, Shiva, and all the demigods upon their heads, O Supreme Personality of Godhead, what may I do to please You?"

Anuccheda 35

Text 1

param ca

namas tasmai bhagavate
krishnayakunöha-medhase
yo dhatte sarva-bhutanam
abhavayoshatih kalah

param-in another place (Bhag. 10.87.46); ca-also; namah-I offer my respectful obeisances; tasmai-to Him; bhagavate-the Original Personality of Godhead; krishnaya-Lord Krishna; akunöha-medhase-omniscient; yah-who; dhatte-accepts; sarva-of all; bhutanam-living entities; abhavaya-for the liberation; ushatih-auspicious; kalah-forms of His plenary expansions.

This is also confirmed in the Shrimad-Bhagavatam (10.87.46), where Narada Muni offers the following prayer:

"I offer my respectful obeisances to Lord Krishna, the all-knowing Original Personality of Godhead who, in order to liberate the conditioned souls, accepts the auspicious forms of His many incarnations."

Text 2

öika namah iti shri-krishnavatarataya narayanam stauti, ete camsa-kalah pumsah krishnas tu bhagavan svayam, ity ukteh ity esha. ata eva shruti-stava-shravananantaram tasma eva namaskarat shruti-stutav api shri-krishna eva stutya ity ayatam.

öika-commentary; ca-also; namah iti-this verse, which begins with the word "namah"; shri-krishna-avatarataya-the appearance of Lord Krishna; narayanam-Narayana Rishi; stauti-glorifies; ete camsha-kalah pumsah krishnas tu bhagavan svayam iti ukteh-from the statement "Krishnas tu bhagavan svayam"; iti esha-the same; atah eva-therefore; shruti-of the personified Vedas; stava-of the prayers; sravana-hearing; anantaram-after; tasmai-to Him; eva-certainly; namaskarat-because of obeisances; shruti-of the personified Vedas; stutau-in the prayers; api-also; shri-krishnah-Shri Krishna; eva-certainly; stutyah-glorified; iti-thus; ayatam-concluded.

Shridhara Svami explains in his commentary on this verse:

"Speaking to Narayana Rishi, Narada glorified the appearance of Lord Krishna by speaking this verse, which confirms the truth of the statement "ete camsha-kalah pumsah krishnas tu bhagavan svayam". In this way, at the end of the Prayers of the Personified Vedas, Narada Muni affirmed that Lord Krishna is the Original Personality of Godhead, the source of all incarnations.

Text 3

tathaiva shrutibhir api nibhrita-marun-mano-'ksha-dridha-yoga-yujah ity adi padye nijari-moksha-pradatvady-asadharana-lingena sa eva vyanjitah. spashöam. shri-naradah.

tatha-in the same way; eva-certainly; shrutibhih-by the Personified Vedas; api-also; nibhrita-marun-mano-'ksha-dridha-yoga-yujah iti adi padye-in the Shrimad-Bhagavatam 10.87.23 "nibhrita-marun-mano 'ksha-dridha-yoga-yujo hridi yan munaya upasate tad arayo 'pi yayuh smaranat striya uragendra-bhoga-bhuja-danda-vishakta-dhiyo vayam api te samah samadrisho 'nghri-saroja-sudhah"; nija-own; ari-enemies; moksha-liberation; pradatva-giving; asadharana-extraordinary; lingena-by the quality; sah-He; eva-certainly; vyajitah-characterized; spashöam-the rest of the verse is clear; shri naradah-Narada Muni.

Because Lord Krishna grants liberation even to the enemies killed by Him, He is unique among all the forms of the Personality of Godhead. This is confirmed by the following statement spoken by the Personified Vedas and repeated by Narada Muni in Shrimad-Bhagavatam (10.87.23):

"By practicing the mystic yoga system and controlling their breath, the great sages conquered the mind and senses. Thus engaging in mystic yoga, they saw the Supersoul within their hearts and ultimately entered into the impersonal Brahman. However, even the enemies of the Supreme Personality of Godhead attain that position simply by thinking of the Supreme Lord."*

Anuccheda 36

Text 1

tatha gunavatara-kartritvam aha

ity uddhavenaty-anurakta-cetasa
prishöö jagat-kridanakah sva-shaktibhih
grihita-murti-traya ishvareshvaro
jagada saprema-manohara-smitah

tatha-in the same way; guna-of the modes of material nature; avatara-incarnations; karitritvam-the state of accepting; aha-describes; iti-thus; uddhavena-by Uddhava; ati-anurakta-cetasa-in a spirit of unalloyed devotional service; prishöah-inquired; jagat-for whom the universe; kridanakah-is just like a toy; sva-with His own; shaktibhih-potencies; grihita-accepted; murti-trayah-the three forms of the guna-avatars; ishvara-ishvarah-the supreme controller of all controllers; jagada-spoke; sa-prema-affectionate; manohara-enchancing; smitah-with a smile; spashöam-the meaning of the verse is clear.

That Lord Krishna is the source of all the guna-avatars (Vishnu who controls the mode of goodness, Brahma who controls the mode of passion, and Shiva who controls the mode of ignorance) is confirmed in the following verse from Shrimad-Bhagavatam (11.29.7):

"When the great pure devotee Uddhava had asked this question, Lord Krishna, who accepts the forms of the three guna-avatars (Vishnu, Brahma and Shiva), who controls the universe with His various potencies just as a child controls a toy, and who is the supreme controller of all the demigods, smiled in a charming and affectionate way and replied to His devotee's question in the following words."**

Text 2

atra ajanatam tvat-padavim ity udahritam vacanam apy anusandheyam. shri-shukah.

atra-in this connection; ajanatam tvat-padavim-Shrimad-Bhagavatam 10.14.19 ("ajanatam tvat-padavim anatmany atmatma bhasi vitatya mayam shrishöav ivaham jagato vidhana iva tvam esho 'nta iva tri-netrah."); iti-thus; udahritam-said; vacanam-statement; api-also; anusandheyam-should be considered; shri-shukah-Shri Sukadeva Gosvami.

In this connection we may note the following statement spoken by Brahma to Lord Krishna (Shrimad-Bhagavatam 10.14.19):

"O Lord Krishna, persons who are unaware of Your inconceivable energy cannot understand that You alone expand Yourself as the creator Brahma, maintainer Vishnu, and annihilator Shiva. Persons who are not in awareness of things as they are contemplate that I, Brahma, am the creator, Vishnu is the maintainer, and Lord Shiva is the annihilator. Actually You are alone everything: creator, maintainer and annihilator."*

Anuccheda 37

Text 1

atha purushavatara-kartritvam apy aha

iti matir upakalpita vitrishna

bhagavati satvata-pungave vibhumni

sva-sukham upagate kvacid vihartum

prakritim upeyushi yad-bhava-pravahah

shri-bhishmah uvaca-Shri Bhishmadeva said; iti-thus; matir-thinking, feeling and willing; upakalpita-invested; vitrishna-freed from all sense desires; bhagavati-onto the Personality of Godhead; satvata-pungave-onto the leader of the devotees; vibhumni-onto the great; sva-sukham-self-satisfaction; upagate-onto He who has attained it; kvacit-sometimes; vihartum-out of transcendental pleasure; prakritim-in the material world; upeyushi-do accept it; yat-bhava-from whom the creation; pravahah-is made and annihilated.

That Lord Krishna is the origin of the purusha-avatars, who are the creators of the material universes, is confirmed in the following prayer spoken by Bhishmadeva to Lord Krishna (Shrimad-Bhagavatam 1.9.32):

"Let me now invest my thinking, feeling and willing, which were so long engaged in different subjects and occupational duties, in the all-powerful Lord Shri Krishna. He is always self-satisfied, but sometimes, being the leader of the devotees, He enjoys transcendental pleasure by descending on the material world, although from Him only the material world is created."*

Text 2

öika ca parama-phala-rupam shri-krishna-ratim prarthayitum prathamam svakritam arpayati iti iti vigato bhuma yasmat tasmin. yam apekshyanyatra mahattvam nastity arthah. tad eva paramaishvaryam aha sva-sukham svarupa-bhutam paramanandam upagate praptavaty eva. kvacit kadacid vihartum kriditum prakritim upeyushi svikritavati, na tu svarupa-tirodhanena jivvat paratantryam ity arthah. vihartum ity uktam prapancayati yad yato bhava-pravahah shrishöi-parampara bhavati ity esha.

öika-commentary; ca-and; parama-ultimate; phala-result; rupam-form; shri-krishna-for Lord Krishna; ratim-attraction; prarthayitum-to pray; prathamam-first; svakritam-accepted; arpayati-offers; iti-thus; iti-thus; vigato-gone; bhuma-the Lord; yasmat-from whom; tasmin-in Him; yam-whom; apekshya-in relation; anyatra-in someone else; mahattvam-greatness; na-not; asti-is; iti-thus; arthah-meaning; tad-this; eva-certainly; parama-supreme; aishvaryam-opulence; aha-said; sva-sukham-own happiness; svarupa-own form; bhutam-manifested; parama-supreme; anandam-bliss; upagate-attained; praptavati-gives; eva-indeed; kvacit-somewhere; kadacid-sometime; vihartum-to play; kriditum-to play; prakritim-nature; upeyushi-attains; svikritavati-accepted; na-not; tu-indeed; svarupa-own form; tirodhanena-by disappearance; jiv-a jiva; vat-like; paratantryam-independence; iti-thus; arthah-the meaning; vihartum-to enjoy pastimes; iti-thus; uktam-said; prapancayati-creates; yad-which; yatah-from which; bhava-pravahah-material world; shrishöi-parampara-creation; bhavati-is; iti-thus; esha-this.

The following explanation of this verse is found in Shridhara Svami's commentary:

"In this verse Bhishmadeva prays for attraction to Lord Krishna, which he considers the supreme goal of life, and aside from which there is nothing worth praising. Bhishma also describes the transcendental opulences of the Lord by using the words 'sva-sukham upagate' (full of all transcendental bliss). Bhishma says 'kvacid vihartum prakritim upeyushi' (The Lord sometimes descends to this material sphere to display His

transcendental pastimes). The Lord appears in this world and again disappears from it according to His own desire. He is completely independent, and He is not forced to enter the material sphere, as the conditioned souls are. Indeed, Lord Krishna is actually the creator of the cosmic manifestation ('yad-bhava-pravahah')."

Text 3

evam eva tam pratyuktam devair apy ekadashe tvattah puman samadhigatya yayasya viryam, dhatte mahantam iva garbham amogha-viryah. iti.

evam-in this way; eva-certainly; tam-He; pratyuktam-answered; devaih-by the demigods; api-also; ekadashe-in the Eleventh Canto (Bhag. 11.6.16); tvattah-from You; puman-the purusha-avatara; samadhigatya-having attained; yaya-by the material potency; asya-of the universe; viryam-potency; dhatte-places; mahantam-the mahat-tattva; iva-like; garbham-the womb; amogha-infallible; viryah-power.

This is also confirmed in the following prayer spoken by the demigods and recorded in Shrimad-Bhagavatam (11.6.16):

"O Lord Krishna, You are the origin of the purusha-incarnation who is like the father who impregnates the womb of material nature."

Text 4

öika ca tvattah purushah viryam shaktim samadhigatya prapya yaya mayaya saha mahantam dhatte. kam iva asya vishvasya garbham iva ity esha. bhishmah shri-bhagavantam.

öika-Shridhara Svami's commentary; ca-also; tvattah-the word "from You"; purushah-the purusha-incarnation; viryam-the word viryam; shaktih-means "potency"; samadhigatya-"samadhigatya"; prapya-means "having attained"; yaya-"by which"; mayaya-means "by maya"; saha-with; mahantam dhatte-creates the material world; kam iva-to what may it be compared?; asya-of this; vishvasya-universe; garbham iva-like the womb; iti-thus; esa-the commentary; bhishmah-Bhishma; shri-bhagavantam-to the Supreme Personality of Godhead.

This verse is explained by Shridhara Svami in the following way:

"In this verse the word 'tvattah' means 'the purusha-avatara is manifested from You', and the word 'viryam' means 'potency'. 'Samadhigatya' means 'having attained' and 'yaya' means 'by the material creative potency maya'. In this way the Lord manifests the material creation ('mahantam dhatte'). To what may this material world be compared? It may be compared to 'asya garbham iva' (like a womb impregnated by the Supreme Lord)."

Anuccheda 38

ata eva bhava-bhayam apahantum ity adau tasyadi-purushatvam shreshöhatvam apy aha, purusham rishabham adyam krishna-samjnam nato 'smi iti. krishneti samjna tan-namatvenati-prasiddhir yasyeti murty-antaram nishidhyate. tan-murter namaskriyamanatvena ca nitya-siddhatvam darshyate. tatraiva öika-kridbhir

api tam vande paramanandam nandanandana-rupinam ity uktam. shri-shukah.

atah eva-therefore; bhava-of material existence; bhayam-the fear; apahantum-to remove; iti-thus; adau-beginning; tasya-of Him; adi-purushatvam-the position of being the Original Personality of Godhead; shreshhatvam-the position of being the best; api-also; aha-describes; purusham-person; rishabham-best; adyam-original; krishna-samjnam-named Krishna; natah asmi-I offer my respectful obeisances to Him; iti-thus; krishna-Krishna; iti-thus; samja-name; tat-namatvena-by this name; ati-great; prasiddhih-fame; yasya-of whom; iti-thus; murti-forms; antaram-other; nishidhyate-are eclipsed; tat-murteh-of that form; namaskriyamanatvena-by offering obeisances; ca-also; nitya-siddhatvam-eternal perfection; darshyate-is revealed; tatra-there; eva-certainly; öika-kridbhih-by the author of the commentary; api-also; tam-to Him; vande-I offer my respectful obeisances; paramanandam-full of transcendental bliss; nanda-of Nanda Maharaja; nandana-the son; rupinam-with the form; iti-thus; uktam-described; shri-shukah-Shri Shukadeva Gosvami.

Shukadeva Gosvami clearly explains that Lord Krishna is the Supreme Original Personality of Godhead in the Shrimad-Bhagavatam (11.29.49), where he says:

"I offer my respectful obeisances to Lord Krishna, the Original form of the Personality of Godhead."

From this it may be observed that Krishna is the most important name of the Lord, and His two armed form as Krishna is His most important form. This eternal supreme status of Lord Krishna is revealed in this verse where Shukadeva Gosvami offers His respects to the Lord. This is also confirmed by Shridhara Svami, the foremost commentator on Shrimad-Bhagavatam in the following words:

"I offer my respectful obeisances unto the supremely blissful Original Personality of Godhead, who is known as the son of Maharaja Nanda."

Anuccheda 39

Text 1

tad evam jagrihe ity adi-prakarane yat svayam utprekshitam tac ca shri-svami-sammatyapi dridhi-kritam.

tat-therefore; evam-in this way; jagrihe iti adi prakarane-in the chapter beginning jagrihe" (Bhagavatam, Canto One, Chapter Three); yat-which; svayam-directly; utprekshitam-indicated; tat-that; ca-also; shri-svami-of Shridhara Svami; sammatya-by the opinion; api-also; dridhi-kritam-confirmed.

In this way Shridhara Svami has confirmed the statement of Shrimad-Bhagavatam (Canto One, Chapter Three) that Shri Krishna is the Original Personality of Godhead.

Text 2

punar api tat-sammatir abhyasyate yatha

shrutvajitam jarasandham
nripater dhyayato harih

ahopayam tam evadya
uddhavo yam uvaca ha.

öika ca adyah harih shri-krishnah ity esha. shri-shukah.

punah-again; api-also; tat-that; sammatih-opinion; abhyasyate-is repeated; yatha-for example; shrutva-having heard; ajitam-undefeated; jarasandam-Jarasandha; nripateh-of King Yudhishöhira; dhyayatah-meditating; harih-Hari; aha-spoke; upayam-plan; tam-that; eva-certainly; adyah-the Original Personality of Godhead; uddhavah-Uddhava; yam-which; uvaca-spoke; ha-certainly; öika-Shridhara Svami's commentary; ca-also; adyah-the Original Personality of Godhead; harih-Hari; shri-krishnah-Shri Krishna; iti-thus; esha-the commentary; shri-shukah-spoken by Shukadeva Gosvami.

That Shri Krishna is the Original Personality of Godhead is also confirmed in the following verse of Shrimad-Bhagavatam □
(10.72.15):

"When Shri Krishna, the Original Personality of Godhead, heard from King Yudhishöhira that the enemy Jarasandha was almost impossible to defeat, Lord Krishna proposed the following plan, which had already been suggested by Uddhava."

Shridhara Svami explains in his commentary that the word "adyah" (Original Personality of Godhead) clearly refers to Lord Krishna.

Anuccheda 40

Text 1

kim ca

athaham amsha-bhagena
devakyah putratam shubhe
prapsyami iti.

kim ca-furthermore; atha-therefore; aham-I; amsha-bhagena-by My plenary expansion; devakyah-of Devaki; putratam-the son; shubhe-O all-auspicious Yogamaya; prapsyami-I shall become; iti-thus.

This is also confirmed by the following statement spoken by Lord Krishna to His internal potency Yogamaya (Shrimad-Bhagavatam 10.2.9):

"O all-auspicious Yogamaya, I shall then appear with My full six opulences as the son of Devaki."*

Text 2

ammsha-bhagena ity atra purnatocitam evartham bahudha yojayadbhir madhye amshena purusha-rupena mayaya bhago bhajanam ikshanam yasya teneti ca vyacakshanair ante sarvatha paripurna-rupeneti vivakshitam, krishnas tu bhagavan svayam ity uktatvat, ity evam hi tair vyakhyatam. shri-bhagavan

yogamayam.

amsha-bhagena-by the phrase "amsha-bhagena"; iti-thus; atra-in this connection; purnata-fullness; ucitam-is described; eva-certainly; artham-the meaning; bahudha-in many ways; yojayadbhih-explaining the meaning of this verse; madhye-in the midst; amshena-by the word "amshena"; purusha-rupena-in the form of a person; mayaya-of material energy; bhagah-opulence; bhajanam-possession; ikshanam-appearance; yasya-of whom; tena-by this; iti-thus; ca-also; vyacakshanaih-by various explanations; ante-at the conclusion; sarvatha-in all respects; paripurna-perfect and complete; rupena-with a form; iti-thus; vivakshitam-intended to be described; krishnah tu bhagavan svayam iti uktatvat-because of the statement "Krishnas tu bhagavan svayam"; iti-thus; evam-in this way; hi-certainly; taih-by them; vyakhyatam-explained; shri-bhagavan-the Supreme Personality of Godhead; yogamayam-to Yogamaya.

Shridhara Svami explains that in this verse the word "amsha-bhagena" means "accompanied by His expansions, the purusha-incarnations". This description confirms the statement of Shrimad-Bhagavatam (1.3.38): "Krishnas tu bhagavan svayam" (Shri Krishna is the Original Personality of Godhead, the source of all incarnations of Godhead).

Anuccheda 41

Text 1

evam

yasyamshamsha-bhagena
vishvotpatti-layodayah
bhavanti kila vishvatmams
tam tvadyaham gatim gata

evam-in the same way; yasya-of whom; amsha-of a portion; amsha-of a portion; amsha-of a portion; bhagena-by a tiniy fragment; vishva-of the universe; utpatti-creation; laya-annihilation; udayah-mannifestation; bhavanti-comes into being; kila-certainly; vishva-atman-O all-pervading Supersoul; tam-to Him; tva-unto You; adya-O Original Personality of Godhead; aham-I; gatim gata-take shelter.

This is also confirmed in the following statement spoken by Devaki to Lord Krishna (Shrimad-Bhagavatam 10.85.31):

"O Lord Krishna, O all-pervading Supersoul, You are the Original Personality of Godhead. By a tiny fragment of a part of a part of a portion of Your potency the material universes are created and again annihilated. I surrender unto You and take shelter of You."*

Text 2

öika ca yasyamshah purushas tasyamsho maya tasya amsha gunas tesham bhagena paramanu-matra-leshena vishvotpatty-adayo bhavanti tam tva tvam gatim sharanam gatasmi ity esha. shri-devaki-devi shri-bhagavantam.

öika-the commentary; ca-also; yasya-of whom; amshah-the portion; purushah-purusha-avatara; tasya-of Him; amshah-the portion; maya-the maya potency; tasyah-of that; amshah-the parts; gunah-the three modes of nature; tesham-of them; bhagena-by a part; paramanu-matra-leshena-by an atomic fraction; vishva-utpatti-adayah bhavanti-the creation, maintenance and destruction of the universes is manifested; tam-to Him; tva-to You; tvam-to You; gatim-the word "gatim"; sharanam gata asmi-I shall take shelter; iti-thus; esha-the commentary; shri-devaki-devi-spoken by Devaki-devi; shri-bhagavantam-to the Supreme Personality of Godhead.

Shridhara Svami explains in his commentary:

"In this verse the first "amsha" (portion) referred to is the purusha-avatara. The portion of the purusha-avatara is the illusory potency maya, and the portion of maya is the three modes of material nature. By an atomic fragment of the modes of nature, the material universes are created, maintained and destroyed. In this way, by a portion of a portion of a portion of a portion of the Lord's potency the material world is created. In this verse the word `tva' means `unto You' and the phrase `gatim gatasmi' means `I take shelter'".

The proper interpretation of this verse is:

"I wanted to see both of You, and therefore I have brought the sons of the brahmana here. Both of You have appeared in the material world to re-establish religious principles, and you have appeared here with all your potencies and the incarnations who have expanded from You. Please kill all the demons, and cause them to quickly return to the spiritual world."*

Text 44

ity asya vyakhya yuvayoh yuvam didrikshuna maya dvija-putra me mama bhuvi dhamni upanita anita ity ekam vakyam.

iti-thus; asya-of the statement; vyakhya-the explanation; yuvayoh-the word "yuvayoh"; yuvam-means "of You two"; didrikshuna maya-by Me who was desiring to see; dvija-putrah-the Brahmana's sons; me-the word "me"; mama-means "My"; bhuvi-the word "bhuvi"; dhamni-means "abode"; upanitam-the word "upanitam"; anitam-means "taken away"; iti-thus; ekam-one; vakyam-statement.

An explanation of these words follows: In the Bhuma-purusha's first statement we may note the following definitions of words: "yuvayoh" means "of You two", "didrikshuna maya" means "by Me, who was desiring to see", "me" means "My", "bhuvi" means "abode", and "upanitam" means "taken away".

Text 45

vakyantaram aha he dharma-guptaye kalavatir nau kala amshas tad-yuktav avatir nau, madhya-pada-lopi-samasah. kim va kalayam amsha-lakshane mayika-prapance 'vatir nau va pado □
'sya vishva-bhutani iti shruteh. bhuyah punar api avashishöan avaneh asuran hatva me mama anti samipaya samipam agamayitum yuvam tvarayetam atra prasthapyat tan mocayatam ity arthah tad-dhatanam mukti-prasiddheh maha-kala-pura-jyotir eva muktah pravishanti.

vakya-statement; antaram-another; aha-said; he-O; dharma-guptaye-for the protector of religion; kalavatir nau-the word "kalavatir nau"; kala-the word "kala"; amshah-means part and parcels; tat-yuktau-

along with them; avatirnau-descended; madhya-pada-lopi-samasah-a compound where the middle word is understood; kim va-or; kalayam-the word "kala" understood in the locative case; amsha-lakshane-as the expansion; mayika-prapance-meaning "the material world"; avatirnau-descended; va-or; padah-step; asya-of Him; vishva-bhutani-the material world; iti-thus; shruteh-from the Shruti-shastra; bhuyah-the word "bhuyah"; punah api-means "again"; avashishöan-remaining; avanah-of the earth; asuran-demons; hatva-having killed; me-the word "me"; mama-means "My"; anti-the word "anti"; samipaya-means "to the vicinity"; samipam-to the vicinity; agamayitum-causing to arrive; yuvam-You two; tvarayetam-please hasten; atra-in this context; prasthapy-having established; tan-them; mocayatam-please liberate; iti-thus; arthah-the meaning; tat-by the Lord; hatanam-of those who are killed; mukti-of liberation; prasiddheh-celebrated; maha-kala-pura-of the Bhumi-purusha; jyotih-brahmajyoti effulgence; eva-certainly; muktah-liberated; pravishanti-enter.

In the Bhuma-purusha's second statement, He addresses Krishna and Arjuna as "kalavatirnau". In this compound word, the word "kala" means "expansions", and the phrase "along with" is understood. In this way the word is a "madhya-pada-lopi-samasa", and it means "O Supreme Lord, who has descended along with all Your vishnu-tattva expansions". Because the material world is an expansion of the Supreme Lord's energy, the word "kala" may also be interpreted to mean "in the material world". In this interpretation the word "kalavatirnau" means "O Lord who has descended to this material world". That the material world is as expansion of Lord Krishna's energy is confirmed in the Purusha-sukta prayers: "pado 'sya vishva-bhutani" (The material world is one quarter part of the energy of the Supreme Personality of Godhead). The word "bhuyah" means "again".

The last part of the Bhuma-purusha's statement is: "Please kill the demons who still remain on the earth, and liberate them, bringing them quickly back to Me". This means that the demons who are personally killed by the Personality of Godhead become liberated and enter the Brahman effulgence emanating from the transcendental body of the Lord's Bhuma-purusha expansion.

Text 46

brahma-tejomayam divyam
mahad yad drishöavan asi
aham sa bharata-shreshöha
mat-tejas tat sanatanam

prakritih sa mama para
vyaktavyakta sanatani
tam pravishya bhavantiha
mukta yogavid-uttamah.
iti shri-hari-vamshe 'rjunam prati shri-bhagavad-uktash ca.

brahma-tejah-mayam-the Brahman effulgence; divyam-transcendental; mahat-great; yat-which; drishöavan asi-You have seen; aham-I am; sah-that; bharata-shreshöha-O best of the descendents of Bharata; mat-My; tejas-splendor; tat-that; sanatanam-eternal; prakritih-energy; sa-that; mama-My; para-superior; vyakta-manifested; avyakta-and unmanifested; sanatani-eternal; tam-that; pravishya-entering; bhavanti-become; iha-here; muktah-liberated; yogavid-uttamah-the best of yogis; iti-thus; shri-hari-vamshe-in the Hari-vamsha; arjunam prati-to Arjuna; shri-bhagavat-of the Lord; uktah-spoken; ca-and.

This effulgence emanating from the transcendental body of the Personality of Godhead is described to Arjuna by Lord Krishna in the Hari-vamsha (Vishnu-parva 114.9-10) in the following words:

"My dear Arjuna, O best of the descendants of Maharaja Bharata, this splendid Brahman effulgence that you have seen is the glowing light emanating from My transcendental form. I am not different from that splendid effulgence, which is My eternal spiritual potency. This potency of Mine is sometimes manifest and □ sometimes unmanifest. They who have perfected the practice of ashōanga-yoga may enter this divine effulgence and attain one of the five kinds of liberation."

Text 47

tvarayetam iti prarthanayam hetu nij-antasya lin-rupam anti ity avyayac caturthya luk, caturthi ca edhobhyo vrajatitvat kriyarthopapadasya ca karmani sthaninah iti smaranat. kaōam kritva prasthapayatitvad ubhayor ekanaiḥ karmananvayah prasiddha eva. tasmad esha evarthah spashōam akashōo bhavati arthantare tu sambhavaty eka-padatve pada-cchedah kashōaya kalpyate.

tvarayetam-please hasten; iti-thus; prarthanayam-as a request; hetu-purpose; nij-antasya-of the causative; lin-rupam-in the potential mood; anti-the word "anti"; iti-thus; avyayat-as an indeclineable; caturthya-with the dative; luk-case ending; caturthi-dative case; ca-and; edhobhyah-for increasing; vrajati-goes; iti-thus; vat-like; kriya-action; artha-for the purpose; upapadasya-of a prefix; ca-and; karmani-in action; sthaninah-in the place; iti-thus; smaranat-from the sutras of Panini; kaōam-glorification; kritva-having done; prasthapayati-establishes; itivat-in this way; ubhayoh-of the two of them; ekena-by one; eva-just as; karmana-by action; anvayah-series; prasiddhah-celebrated; eva-certainly; artha-antare-in an alternate meaning; bu-but; sambhavati-arises; eka-padatve-in the state of being one line of a verse; pada-cchedah-division of the word; kashōaya-for difficulty; kalpyate-is considered; tasmad-therefore; esha-this; eva-certainly; arthah-interpretation; spashōam-clearly; akashōah-without difficulty; bhavati-is.

In this verse the word "tvarayetam (please cause to quickly arrive)" is in the causative and the potential mood. The potential is used here to indicate a prayer or appeal. The word "anti" is an indeclineable prefix with a dative sense, and it is used here to mean "for the purpose of" in much the same way as the infinitive is used. It means here "for the purpose of killing the demons, and granting liberation to them (tvarayetam)."

The Bhuma-purusha glorified Krishna and Arjuna, saying "You appear with Your transcendental potencies and various incarnations and expansions (kalavatirṇau). This interpretation of the word "kalavatirṇau" may be accepted if the word is understood as a tritiya-tatpurusha-samasa. This interpretation is very logical and easy to accept. If one wants to interpret "kalavatirṇau" as two words in the nominative case, and interpret the two words to mean "Krishna and Arjuna are My expansions", this interpretation will be difficult for the learned reader to accept.

Text 48

tatha

purna-kamav api yuvam
nara-narayanav rishi
dharmam acaratam sthityai
rishabhau loka-sangraham

tatha-in the same way; purna-fulfilled; kamau-all desires; api-although; yuvam-the two of you; nara-narayanau rishi-Nara-Narayana Rishis; dharmam-principles of religion; acaratam-practiced; sthityai-for the well-being; rishabhau-the best of persons; loka-of living entities; sangraham-of the multitude.

Someone may quote the following verse (Shrimad-Bhagavatam 10.89.59):

purna-kamav api yuvam
nara-narayanav rishi
dharmam acaratham sthityai
rishabhau loka-sangraham

in an attempt to show that Krishna and Arjuna are actually expansions of Nara and Narayana Rishis. There is, however, no need to interpret in that way. The actual interpretation of this verse follows:

"My dear Krishna and Arjuna, You are both great transcendental personalities, and all Your wishes are always automatically fulfilled. You have both formerly appeared as Nara-and Narayana Rishis, the best of persons. Appearing as these two sages, you performed exemplary pious activities for the benefit of all living entities."

Text 49

ity asya na kevalam etad-rupenaiva yuvam loka-hitaya pravrittau, api tu vaibhavantarenapiti stauti purneti. svayam-bhagavattvena tat-sakhatvena ca rishabhau sarvavataravatari-shreshöhav api purna-kamav api sthityai loka-rakshanaya loka-sangraham lokeshu tat-tad-dharma-pracara-hetukam dharmam acaratham kurvatam madhye yuvam nara-narayanav rishi ity anayor alpamshatvena vibhutivan-nirdeshah. uktam caikadashe shri-bhagavata vibhuti-kathana eva narayano muninam ca iti. dharmika-maulitvad dvija-putrartham avashyam eshyatha ity ata eva maya tatha vyavasitam iti bhavah.

iti-thus; asya-of this; na-not; kevalam-only; etad-rupena-in this way; eva-certainly; yuvam-the two of you; loka-of the living entities; hitaya-for the benefit; pravrittau-engaged; api-although; tu-also; vaibhava-antarena-with transcendental opulences; api-also; iti-thus; stauti-offers prayers; purna-iti-beginning with the word "purna"; svayam-bhagavattvena-with the position of the Original Personality of Godhead; tat-of Him; sakhatvena-with the position of friend; ca-also; rishabhau-best; sarva-avatara-avatari-of the origins of all incarnations; shreshöhau-best; api-also; purna-kamau api sthityai-the phrase "purna-kamav api sthityai"; loka-rakshanaya-for the protection of all living entities; loka-of living entities and planets; sangraham-multitude; lokeshu-among the living entities; tat-tad-dharma-of the principles of religion; pracara-preaching; hetukam-for the purpose; dharmam acaratham-the phrase "dharmam acaratham"; kurvatam-performing; madhye-in the midst; yuvam-you two; nara-narayanau rishi-Nara-Narayana Rishis; iti-thus; anayoh-of the two; alpa-small; amshatvena-by an expansion; vibhutivat-full of transcendental opulences; nirdeshah-indication; uktam-spoken; ekadashe-in the Eleventh Canto of Shrimad-Bhagavatam; shri-bhagavata-by the Supreme Personality of Godhead; vibhuti-of opulences; kathane-in the description; eva-certainly; narayanah-Narayana; muninm-of the munis; ca-also; iti-thus; dharmika-of saintly persons; maulitvat-because of the status of being the crown; dvija-of the Brahmana; putra-of the sons; artham-for the benefit; avashyam-inevitably; eshyathah-you two will come; iti-thus; atah eva-therefore; maya-by Me; tatha-in that way; vyavasitam-considered; iti-thus; bhavah-the meaning.

In this verse the Bhuma-purusha glorifies Krishna and Arjuna, who are always engaged in furthering the well-being of all living entities. Using the word "rishabhau", the Bhuma-purusha addresses the Original Personality of Godhead (Krishna), the origin of all the incarnations of Godhead. With this word the Bhuma-purusha also addresses Shri Krishna's intimate friend Arjuna. The Bhuma-purusha explains that Shri Krishna and Arjuna formerly appeared among those engaged in spiritual activities as Their partial incarnations Nara and Narayana Rishi to benefit the entire world by preaching the principles of actual religious life. That

Narayana Rishi is an expansion of the Original Godhead, Lord Krishna, is confirmed by Lord Krishna Himself in the Eleventh Canto of Shrimad-Bhagavatam, where Lord Krishna says: "narayano muninam ca (Among the sages I incarnate as Narayana Rishi)". Because Krishna and Arjuna had formerly appeared as Nara and Narayana Rishis for the benefit of all living entities, the Bhuma-purusha was convinced that They were the best of all saintly persons. For this reason the Bhuma-purusha stole the brahmana's sons, confident that Krishna and Arjuna would come to rescue them.

Text 50

tatha ca shri-hari-vamshe shri-krishna-vakyam

mad-darshanartham te bala
hritas tena mahatmana
viprartham eshyathe krishno
nagacchad anyatha tv iha iti

tatha-in the same way; ca-also; shri-hari-vamshe-in the Hari-vamsha; shri-krishna-of Shri Krishna; vakyam-the statement; mat-My; darshana-audience; artham-for the purpose of attaining; te-these; balah-boys; hritah-were taken; tena-by Him; maha-atmana-the great soul; vipra-of the Brahmana; artham-for the sake; eshyate-arrived; krishnah-Krishna; na-not; agacchat-arrived; anyatha-otherwise; tu-but; iha-here.

This is also described in the Hari-vamsha (Vishnu-parva 114.8), where Lord Krishna says:

"In order to get the opportunity to see Me, the Bhuma-purusha has stolen these sons of the brahmana. Although ordinarily I would not agree to come here, I have come for the sake of a brahmana."

Text 51

atracaratam ity arthe acaratam iti na prasiddham ity atash ca tatha na vyakhyatam. tasman maha-kalato 'pi shri-krishnasyadhikyam siddham. darshayishyate cedam mrityunjaya-tantra-prakaranena, tad etan mahimanurupam evoktam

ata-in this connection; acaratam-the word acaratam"; iti-thus; arthe-in the meaning; acaratam-the word "acaratam"; iti-thus; na-not; prasiddham-perfect; iti-thus; atah-from this; ca-also; tatha-in the same way; na-not; vyakhyatam-described; tasmad-therefore; maha-kalatah-than the Bhuma-purusha; api-even; shri-krishnasya-of Shri Krishna; adhikyam-superiority; siddham-established; darshayishyate-will be revealed; ca-also; idam-this; mrityunjaya-tantra-prakaranena-in a passage of the Mrityunjaya Tantra; tat-that; etat-this; mahima-glory; anurupam-in connection with this; eva-certainly; uktam-it is said.

In this context we may note that the word "acaratam" in the previously quoted statement of the Bhuma-purusha is a present active participate in the genetive plural ("of those who are engaged in activities"). By identifying Shri Krishna as the best of those engaged in spiritual activities, the Bhuma-purusha has declared that Krishna is superior to everyone, including the Bhuma-purusha Himself. This fact will be confirmed in a quote from the Mritunjaya Tantra to appear later in this book, and it is also confirmed in the following quote from Shrimad-Bhagavatam (10.89.62):

Text 52

nishamya vaishnavam dhama
parthah parama-vismitah
yat kincit paurusham pumsam
mene krishnanubhavitam iti

nishamya-after seeing; vaishnavam-of Lord Vishnu; dhama-the abode; parthah-Arjuna; parama-vismitah-because greatly astonished; yat-which; kincit-something; paurusham-glory and opulence; pumsam-of the all the vishnu-tattva forms of the Personality of Godhead; mene-considered; krishna-by Shri Krishna; anubhavitam-established.

"When Arjuna saw the opulent abode of Lord Vishnu, he became struck with wonder. Arjuna was able to understand that all the opulences of the various incarnations of Godhead are manifest by the mercy of his own friend, Shri Krishna."*

Text 53

atra maha-kalanubhavitam iti tu noktam. evam eva sacokta-lakshano bhagavan shri-krishna eveti darshayitum akhyantaram aha ekada iti. shri-svami-likhitaitat-prakarana-curnikapi susangata bhavati.

atra-in this passage; maha-kala-by the Bhuma-purusha; anubhavitam-established; iti-thus; tu-but; na-not; uktam-said; evam-in this way; eva-certainly; sah-He; ca-and; ukta-described; lakshanah-qualities; bhagavan-the original Personality of Godhead; shri-krishnah-Shri Krishna; eva-certainly; iti-thus; darshayitum-to reveal; akhya-antaram-in this account; aha-speaks; ekada-the word "ekada"; iti-thus; shri-svami-by Shridhara Svami; likhita-written; etat-this; prakarana-chapter; curnika-explanation; susangata-nicely connected; bhavati-is.

We may note in this connection that this verse does not say "The opulences of the various incarnations of Godhead are manifest by the mercy of the Bhuma-purusha". In his commentary, Shridhara Svami nicely explains the purport of this chapter of Shrimad-Bhagavatam by saying:

"In order to establish that Shri Krishna is the Original Personality of Godhead (bhagavan), Shukadeva Gosvami has spoken this account of the visit to the Bhuma-purusha."

Text 54

atha parakiyany api viruddhayamanani vakyani tad-anugatarthataya drishyante.

atha-now; parakiyani-in other Vedic literatures; api-also; viruddhayamanani-refuting; vakyani-statements; tat-to them; anugata-arthataya-with the proper explanation; drishyante-are seen.

Leaving the sphere of Shrimad-Bhagavatam, the critic of our paribhasha-sutra may push forward quotes from other Vedic literatures in an attempt to refute our statement that Krishna is the Original Personality of Godhead. In the following section of this essay, we will present the proper explanations of all these verses.

Text 55

tatra shri-vishnu-purane

ujjaharatmanah keshau
sita-krishnau maha-mune iti

tatra-there; shri-vishnupurane-in the Vishnu Purana; ujjahara-taking up; atmanah-from Himself; keshau-two hairs; sita-white; krishnau-and black; maha-mune-O great sage; iti-thus.

For example, our critic may quote the following verse from Vishnu Purana (5.1.59):

ujjaharatmanah keshau
sita-krishnau maha-mune

Our critic may interpret this verse to mean:

"O great sage, Lord Vishnu then plucked a white and black hair from His own transcendental body, and these two hairs became His incarnations known as Balarama and Krishna."

Text 56

mahabharate

sa capi keshau harir uccakarta
shuklam ekam aparam capi krishnam
tau capi keshav avishatam yadunam
kule striyau rohinim devakim ca

tayor eko balabhadro babhuva
yo 'sau shvetas tasya devasya keshah
krishno dvitiyah keshavah sambabhuva
kesho yo 'sau varnatah krishna uktah iti

mahabharate-in the Mahabharata; sah-He; ca-also; api-even; keshau-two hairs; harih-Lord Hari; uccakarta-snatched; shuklam-white; ekam-one; aparam-the other; ca api-also; krishnam-black; tau-these two; ca api-also; keshau-hairs; avishatam-entered; yadunam-of the Yadu dynasty; kule-in the family; striyau-two pious ladies; rohinim-Rohini; devakim-Devaki; ca-and; tayoh-of the two; ekah-one; balabhadra-Balarama; babhuva-became; yah asau-who; shvetah-white; tasya-of Him; devasya-of the Supreme Personality of Godhead; keshah-hair; krishnah-black; dvitiyah-second; keshavah-Keshava; sambabhuva-became; keshah-hair; yah asau-which; varnatah-because of color; krishnah-as Krishna; uktah-is known.

Our critic may also quote the following verses from the Mahabharata:

"Lord Vishnu snatched two hairs, one white and one black, from His head; These two hairs entered the

wombs of Rohini and Devaki, members of the Yadu dynasty. Balarama was born from Rohini, and Krishna was born of Devaki. Thus Balarama appeared from the first hair, and Krishna appeared from the second hair."*

Text 57

atra tatparyam shri-svamibhir ittham vivritam-"bhumeh suretara-varutha ity adi padye. sita-krishna-kesha ity atra sita-krishna-keshatvam shobhaiva, na tu vayah-parinama-kritam, avikaritvat. yac ca ujjaharatmanah keshau ity adi. tat tu na keshamatra-avata-hiprayam, kintu bhu-bharavatarana-rupam karyam kiyad etat? mat-keshav eva tat kartum shaktav iti dyotananartham rama-krishnayor varna-sucanartham ca keshoddharanam iti gamyate. anyatha tatraiva purvapara-virodhapatteh. krishnas tu bhagavan svayam ity etad-virodhac ca.

atra-in this connection; tatparyam-explanation; shri-svamibhih-by Shridhara Svami; ittham-thus; vivritam-presented; bhumeh suretara-varutha-in the verse from Shrimad-Bhagavatam (2.7.26) which begins "bhumeh suretara-varutha"; iti-adi-padye-in the verse beginning; sita-krishna-kesha-the description of Krishna and Balarama as black and white hairs of Lord Vishnu; iti-thus; atra-in this connection; sita-white; krishna-and black; keshatvam-the state of being hairs; shobha-bodily splendor; eva-certainly; na-not; tu-but; vayah-of a certain age; parinama-kritam-produced by a transformation; avikaritvat-because the Supreme is without transformation; yat-which; ca-also; ujjahara atmanah keshau-the quote "ujjaharatmanah keshau" from the Vishnu Purana; iti-thus; adi-beginning; tat-that; tu-but; keshau-hair; matra-only; avatara-incarnation; abhiprayam-intention; kintu-but; bhu-of the world; bhara-the burden; avatarana-rupam-the relief; karyam-activity; kiyad etat-how is this?; mat-My; keshau-"kesa"; eva-certainly; tat-that; kartum-to do; shaktav-able; iti-thus; dyotana-splendor; artham-meaning; rama-krishnayoh-of Krishna and Balarama; varna-complexion; sucana-description; artham-meaning; ca-also; keshu-uddharanam-description of the emanation of the "kesha"; iti-thus; gamyate-is explained; anyatha-another interpretation; tatra-there; eva-certainly; purva-apara-with other passages in the Vedic literatures; virodha-apatteh-because of contradicting; krishnah tu bhagavan svayam-the quote "krishnas tu bhagavan svayam" (Bhag. 1.3.28); iti-thus; etad-virodhac-contradicting; ca-also.

In his commentary on the verse which begins "bhumeh suretara-varutha" (Shrimad-Bhagavatam 2.7.26), Shridhara Svami gives the proper explanation of these passages from the Vishnu Purana and Mahabharata:

"Sometimes in the Vedic literatures Krishna and Balarama are described as white and black 'keshas'. In this context the word 'kesha' does not mean 'hair', but it is used in the sense of 'splendor'. The phrase 'sita-krishna-keshau' means Balarama and Krishna who have beautiful white and black complexions. It does not mean that black and white hairs grew at a certain time on the head of the changless Supreme Person.

"The Vishnu Purana explains: 'ujjaharatmanah keshau'. This phrase means: 'The Personality of Godhead, in His splendid original forms as Balarama and Krishna, relieved the burden of the earth.' If one tries to interpret the word 'kesha' in these passages as hair, and contends that Balarama and Krishna are incarnations of two of Lord Vishnu's hairs, he will contradict the clear statements of many verses in the Vedic literatures, and he will especially contradict the authoritative statement of the verse 'krishnas tu bhagavan svayam' (Shri Krishna is the Original Personality of Godhead) found in Shrimad-Bhagavatam (1.3.28)."

Text 58

idam apy atra tatparyam sambhavati nanu devah kim artham mam evavatarayitum bhavadbhir agrihyate, aniruddhakhyapurusaparakasha-visheshasya kshirodashvetadvipa-dhamno mama yau keshav iva sva-shirodharya-bhuta tav eva shri-vasudeva-sankarshanau svayam evavatarishyatah. tatash ca bhu-bhara-haranam

tabhyam ishat-karam eveti.

idam-this; api-also; atra-in this connection; tatparyam-explanation; sambhavati-arises; nanu-is it not so?; devah-O demigods; kim artham-why is it?; mam-Me; eva-certainly; avatarayitum-to incarnate; bhavadbhih-by you; agrhyate-is appealed; aniruddha-akhya-unknown as Aniruddha; purusha-prakasha-visheshasya-of the specific purusha-incarnations; kshira-uda-on the ocean of milk; shvetadvipa-dhamnah-residing in the abode of Shvetadvipa; mama-My; yau-two; keshau-two hairs; iva-like; sv-shirah-dharya-bhatau-growing on My head; tau-They; eva-certainly; shri-vasudeva-Vasudeva; sankarshanau-and Sankarshana; svayam-personally; eva-certainly; avatarishyatah-will incarnate; tatah-from this; ca-and; bhu-of the earth; bhara-burden; haranam-removing; tabhyam-by Them; ishat-karam-reduced; eva-certainly; iti-thus.

Even if one insists that the word "kesha" must mean "hair" and cannot mean anything else, it is not at all necessary that one interpret that Balarama and Krishna are incarnations of Vishnu. One may also interpret that Vasudeva and Sankarshana are incarnations of a black and white hair from the head of Lord Krishna. Understood in this way, we may conceive of the following conversation between Lord Krishna and the demigods, in order to properly understand these two quotes from the Vishnu Purana and Mahabharata. Lord Krishna may have said to the demigods:

"My dear demigods, why do you ask Me to personally appear in the material world? I do not need to personally come, but rather I shall send my expansions of Sankarshana and Vasudeva, who are like white and black hairs on My head. Sankarshana and Vasudeva will certainly fulfill your request by removing the burden of the world."

Text 59

atha ujjaharatmanah keshau ity asyaiva shabdartho 'pi muktaphala-öikayam keshau sukha-svaminau, sito rama atmanah sakashad ujjahara uddhritavan. hari-vamshe hi kasyancid giri-guhayam bhagavan sva-murtim nikshipya garudam ca tatravasthapyaya svayam atragata ity uktam. tad uktam, sa devan abhyanuujnaya ity adi.

atha-now; ujjaharatmanah keshau-the phrase ujjaharatmanah keshau" from the Vishnu Purana; iti-thus; asya-of that; eva-certainly; shabda-arthah-the definitions of each word; api-also; muktaphala-öikayam-in the "Muktaphala-öika" commentary by Bopadeva Bosvami; keshau-the word "keshau"; sukha-the blissful; svaminau-Personalities of Godhead; sitah-white; ramah-Balarama; atmanah-the word "ujjahara"; uddhritavan-manifested; hari-vamshe-in the Hari-vamsha; hi-certainly; kasyancit-in a certain; giri-guhayam-mountain cave; bhagavan-the Original Personality of Godhead; sva-murtim-own form; nikshipya-having manifested; garudam-Garuda; ca-also; tatra-there; avasthapyaya-causing to remain; svayam-personally; atra-here; agatam-arrived; iti-thus; uktam-described; tat-that; uktam-said; sa devan abhyanuujnaya iti adi-in the verse beginning "sa devan abhyanuujnaya".

The statement "ujjaharatmanah keshau" is explained by Bopadeva Gosvami in his commentary "muktaphala-öika:

"The word `keshau' consists of the two words `ka' and `ishau'. `Ka' means `blissful' and `ishau' means the two Personalities of Godhead. In the phrase `sita-krishna-keshau' the word `sita' is a name of Balarama. This phrase therefore means: `Balarama and Krishna who are the two blissful Personalities of Godhead'."

The interpretation that these words mean Balarama and Krishna are incarnations of two hairs of Lord Vishnu is not correct, for it is contradicted by the following explanation found in the Hari-vamsha:

"After thus instructing the demigods, the Supreme Personality of Godhead travelled on Garuda to a concealed mountain cave. In that cave the Lord assumed His Original form as Lord Krishna. Ordering Garuda to wait for Him in that cave, the Lord then descended to earth in His original form."

Text 60

yais tu yatha-shrutam evedam vyakhyatam, te tu na samyak paramrishöavantah, yatah sura-matrasyapi nirjaratva-prasiddhih. akala-kalite bhagavati jaranudayena kesha-shauklyanupapattih. na casya kesheshu naisargika-sita-krishnateti pramanam asti.

yaih-by whom; tu-but; yatha-as; shrutam-heard; eva-certainly; idam-this; vyakhyatam-explained; te-they; tu-but; na-not; samyak-completely; parama-amrishöavantah-pure; yatah-because; sura-matrasya-of only a demigod; api-even; nirjaratva-of freedom from old-age; prasiddhih-perfection; akala-kalite-beyond the bondage of time; bhagavati-in the Original Personality of Godhead; jara-of old-age; anudayena-because of the non-appearance; kesha-of hairs; shauklya-whiteness; anupapattih-non-appearance; na-not; ca-also; asya-of Him; kesheshu-among the hairs; naisargika-by nature; sita-whiteness; krishnata-and blackness; iti-thus; pramanam-transformation; asti-is.

What to speak of the Personality of Godhead, even the inferior demigods are free from the defects of old-age. Because the Personality of Godhead is always free from the symptoms of age, His hairs do not turn gray or white with age, as those of a conditioned human being. The Vedic literatures always describe the hairs of the Supreme Lord as black; there is no description of white hairs, hairs either naturally white, or turned white with age in the spiritual body of the Personality of Godhead. For this reason the story of white and black hairs from the head of Lord Vishnu is not very plausible. The learned will not accept it.

Text 61

ata eva nrisimha-purane krishnavatara-prasange shakti-shabda eva prayujyate, na tu kesha-shabdah. tatha hi

vasudevam ca devakyam
avatirya yadoh kule
sita-krishne ca tat-shakti
kamsadyan ghatayishyatah iti adina

atah eva-therefore; nrisimha-purane-in the Nrisimha Purana; krishna-avatara-prasange-in the connection with the account of Lord Krishna's incarnations; shakti-shabdah-the word "shakti"; eva-certainly; prayujyate-is employed; na-not; tu-but; kesha-shabdah-the word "kesha"; tatha hi-as it is said; vasudevam-from Vasudeva; ca-and; devakyam-in Devaki; avatirya-having descended; yadoh kule-in the family of the Yadu dynasty; sita-krishne-Balarama and Krishna; ca-and; tat-shakti-full of all transcendental potencies; kamsadyan-Kamsa and many other demons; ghatayishyatah-will kill; iti adina-in the passage beginning with these words.

In the descriptions of Krishna and Balarama's descent to this material world, we generally do not find any mention of the word "kesha" to describe them. In the following quote from the Nrisimha Purana, They are described as "sita-krishna" (white and black), without any use of the word "kesha" which our critics are so

eager to interpret as "hair":

"Lord Krishna and Balarama, the original black and white forms of the Supreme Personality of Godhead, who is full of all transcendental potencies, appeared in the Yadu dynasty as the two sons of Vasudeva and Devaki. In the future these two transcendental personalities will kill King Kamsa and many other demons."

Text 62

astu tarhi amshopalakshanah 'kesha'-shabdah; no, avilupta-sarva-shaktitvena sakshad adi-purushatvasyaiva nishcetum shakyatvat krishna-vishnu-adi-shabdanam avisheshatah paryayatva-pratitesh ca. naivam avatarantarasya kasya vanyasya janma-dinam jayanty-akhyayati-prasiddham.

astu-there may be; tarhi-then; amsha-as an expansion; upalakshanah-description; kesha-shabdah-the word "kesha"; na-not; u-certainly; avilupta-sarva-shaktitvena-because of being full of all transcendental potencies; sakshat-directly; adi-purushatvasya-the Original Personality of Godhead, the source of all incarnations; eva-certainly; nishcetum-to establish; shakyatvat-because of the possibility; krishna-Krishna; vishnu-Vishnu; shabdanam-of the words; avisheshatah-without distinction; paryayatva-definition; pratiteh-because of faith; ca-also; na-not; evam-in this way; avatara-antarasya-of the other incarnations; kasya-of which; va-or; anyasya-of another; janma-of birth; dinam-day; jayanti-"jayanti"; akhyaya-by the name; ati-prasiddham-very celebrated.

Someone may object: Very well then, we shall accept that the word "kesha" means "expansion," and the keshavatara simply is an explanation of how Krishna is an expansion of Lord Vishnu.

To this I reply: No. This should not be concluded. Krishna is the Original Personality of Godhead (adi-purusha), full of all transcendental potencies.

Another objection may be raised: Krishna, Vishnu, and other words are used to indicate the Personality of Godhead and no distinction is made between them in the Vedic literatures. Why are you so eager to say that Krishna is the original form and Vishnu is the expansion. All the forms of the Lord should be considered equal, without any distinction.

To this I reply: Actually Krishna is specifically described as the Original Personality of Godhead, and the day when He appeared in this world is especially famous, more famous than the appearance-day of any other form of the Lord.

Text 63

ata evoktam mahabharate

bhagavan vasudevash ca
kirtyate 'tra sanatanah
shasvatam brahma paramam
yogi-dhyeyam niranjanam.

atah eva-therefore; uktam-explained; mahabharate-in the Mahabharata; bhagavan-the Original Personality of Godhead; vasudevah-Krishna, the son of Vasudeva; ca-and; kirtyate-is glorified; atra-in this connection; sanatanah-eternal; shasvatam-eternal; brahma-Brahman; paramam-supreme; yogi-of the yogis; dhyeyam-the object of meditation; niranjanam-free from all material contamination.

This is confirmed in the following verse from the Mahabharata:

"Krishna, the son of Vasudeva, is the eternal Original Personality of Godhead (Bhagavan). He is the supreme Brahman, free from all material contamination, and He is the object of the yogis' meditation. He is glorified in the pages of this book."

Text 64

tasyakala-kalitatvam

yo 'yam kalas tasya te 'vyakta-bandho
ceshöam ahuh

ity adau devaki-devi-vakye.

tasya-of Him; akala-kalitatvam-the state of being beyond the influence of time; yah ayam kalah tasya te 'vyakta-bandho ceshöam ahuh iti dau-the verse from Shrimad-Bhagavatam 10.3.26 ("yo 'yam kalas tasya te 'vyakta-bandho ceshöam ahush ceshöate yena vishvam nimeshadir vatsaranto mahiyams tam tveshanam kshema-dhama prapadye"); devaki-devi-by Devaki; vakye-in the statement.

That Krishna is beyond the influence of time is confirmed in the following verse spoken by Devaki-devi (Shrimad-Bhagavatam 10.3.26):

"O Krishna, O inaugurator of the material energy, this wonderful creation works under the control of powerful time, which is divided into seconds, minutes, hours and years. This element of time, which extends for many millions of years, is but another form of Lord Vishnu. For Your pastimes, You act as the controller of time, but You are the reservoir of all good fortune. Let me offer my full surrender unto Your Lordship."*

Text 65

natah sma te natha sadanghri-pankajam
virinca-vairincyas surendra-vanditam
parayanam kshemam ihecchatam param
na yatra kalahprabhavet parah prabhuh

ity adau shri-dvaraka-vasi-vakye ca prasiddham

natah-bowed down; sma-we had done so; te-unto You; natha-O Lord; sada-always; anghri-pankajam-the lotus feet; virinca-Brahma, the first living being; vairincyas-sons of Brahma like Sanaka and Sanatana; sura-indra-the King of heaven; vanditam-worshiped by; parayanam-the supreme; kshemam-welfare; iha-in this life; icchatam-one who so desires; param-the highest; na-never; yatra-wherein; kalah-inevitable time; prabhavet-can exert its influence; parah-transcendental; prabhuh-the Supreme Lord; iti-thus; adau-in the passage beginning; shri dvaraka-of Dvaraka; vasi-of the residents; vakye-in the statement; ca-also; prasiddham-celebrated.

That Krishna is beyond the influence of time is confirmed in the following statement by the residents of Dvaraka-puri (Shrimad-Bhagavatam 1.11.6)

"O Lord, You are worshiped by all demigods like Brahma, the four Sanas and even the King of heaven. You are the ultimate rest for those who are really aspiring to achieve the highest benefit of life. You are the supreme transcendental Lord, and inevitable time cannot exert its influence upon You."*

Text 66

ato yat prabhasa-khande keshasya balatvam eva ca tat sitimnah kala-krita-palita-lakshanatvam eva ca darshitam, tasya sharirinam shushka-vairagya-pratipadana-prakarana-patitavtena sura-matra-nirjarata-prasiddhatvena camukhyarthatvan na svarthe pramanyam.

atah-therefore; yat-because; prabhasa-khande-in the Prabhasa-khanda; keshasya-of hair; balatvam-youthfulness; eva-certainly; ca-also; tat-that; sitimnah-whiteness; kala-by time; krita-produced; palita-white hair of old-age; lakshanatvam-characteristic; eva-certainly; ca-and; darshitam-is revealed; tasya-of Him; sharirinam-of the embodied living entities; shushka-dry; vairagya-renunciation; pratipadana-prakarana-explanation; patitavtena-by the fallen status; sura-of the demigods; matra-even; nirjarata-the state of freedom from old-age; prasiddhatvena-by the fame; ca-also; amukhya-arthatvat-because of accepting the secondary meaning; na-not; sva-arthe-in the connection; pramanyam-evidence.

The false notion that Krishna and Balarama are incarnations of a black and white hair of Lord Vishnu is dispelled in the Prabhasa-khanda, which explains that whiteness of hair is produced in old age, and because even the subordinate demigods, what to speak of Lord Vishnu, the controller of the demigods, remain always free from old-age, their hair never turns white with age. It is not possible that Lord Vishnu have white hairs, because He is beyond the influence of time, and therefore this conception of Lord Vishnu's white hair pushed forward by the dry renunciants is not acceptable.

Text 67

brahma yena iti arabhya

vishnur yena dashavatara-gahane kshipto maha-sankaöe
rudro yena kapala-panir abhito bhikshaöanam karitah ity adau.

tasmai namah karmene iti garuda-vacanat. kim ca tat-pratipadanaya matsyady-avatanam matsyadi-shabda-samyena chaloktir eveyam.

brahma yena iti arabhya-in the passage beginning "brahma yena"; vishnuh-Vishnu; yena-because of which; dasha-ten; avatara-of incarnations; gahane-in the dark abyss; kshiptah-thrown; maha-great; sankaoe-difficulty; rudrah-Shiva; yena-by which; kapala-carrying a skull; panih-in His hand; abhitah bhiksha-aöanam karitah-begging alms; iti-thus; adau-in the passage beginning; tasmai-to that; namah-I offer my respectful obeisances; karmene-unto karma; iti-thus; garuda-of the Garuda Purana; vacanat-from the statement; kim ca-furthermore; tat-that; pratipadanaya-to establish; matsya-Lord Matsya; adi-beginning with; avatanam-of the incarnations of Godhead; matsya-adi-shabda-of the words "matsya-adi"; samyena-the same; chala-false; uktih-statement; eva-certainly; iyam-this.

Similar other faulty statements may also be found in some portions of the scriptures. For example, the Garuda Purana explains:

"I offer my respectful obeisances unto the law of karma, because of which Shiva carries a skull in his hand and wanders about as a beggar, and because of which Vishnu was hurled into the painful abyss of having to assume ten incarnations within the material world."

The author's intention in this passage was to emphasize the uncheckable power of karma, although in order to do this he had spoken some things that are not actually true. The description of Krishna and Balarama as Lord Vishnu's hairs is a similar untrue story.

Text 68

yatha

aho kanaka-dauratmyam
nirvaktum kena shakyate
nama-samyad asau yasya
dhusturo 'pi mada-pradah.

yatha-just as; aho-Oh; kanaka-of gold; dauratmyam-the wickedness; nirvaktum-to be described; kena-by whom; shakyate-is possible; nama-by name; samyat-because of equality; asau-this; yasya-of which; dhusturah-dhustura poison; api-even; mada-pradah-intoxicating.

The following metaphorical statement in the scriptures may also be quoted to illustrate how an author may speak something untrue in order to emphasize a point:

"Alas, who is able to describe the evils of gold? Gold is certainly as intoxicating as the poisonous drink dhutura."

Text 69

iti shiva-shastriyatvac ca natra vaishnava-siddhanta-viruddhasya tasyopayogah. yata uktam skanda eva shanmukham prati shri-shivena

shiva-shastre 'pi tad grahyam
bhagavac-chastra-yogi yat iti

anya-tatparyakatvena svatas tatrappamanyad yuktam caitat yatha pankena pankambhah itivat.

iti-thus; shiva-shastriyatvat-the status of being confirmed in the Shaivite scriptures; ca-and; na-not; atra-here; vaishnava-in relation to Lord Vishnu; siddhanta-the conclusion; viruddhasya-opposing; tasya-of that; upayogah-suitability; yatah-because; uktam-spoken; skande-in the Skanda Purana; eva-certainly; shanmukham-to Karttikeya; prati-to; shri-shivena-by Lord Shiva; shiva-shastre-in the Shaivite scriptures; api-although; tat-that; grahyam-acceptable; bhagavat-shastra-in the Vaishnava scriptures; yogi-found; yat-which; iti-thus; anya-another; tatparyakatvena-by interpretation; svatah-in their own scripture; tatra-there; apramanyat-because of not being established; yuktam-suitable; ca-and; etat-this; yatha-just as; pankena-by mud; panka-ambhah-muddy water; iti-thus; vat-just as.

Statements in the Shaivite Puranas should not be accepted unless they are corroborated by the Vaishnava Puranas. This is confirmed in the Shaivite Puranas (Skanda Purana) where Lord Shiva says to Karttikeya:

"Statements in the Shaivite Puranas should be accepted only if they are confirmed in the Vaishnava Puranas."

The followers of Lord Shiva may try to present a different conclusion, but they are simply contradicting the words of their own master, recorded in their own scripture. From this statement of Lord Shiva we may understand that the Shaivite Puranas are not a very reliable source of spiritual information. They are not actually able to purify the conditioned souls, and their position is described in the following statement of Shrimad-Bhagavatam (1.8.52):

"It is not possible to filter muddy water through mud or purify a wine-stained pot with wine."

One should not therefore rely on the impure statements of the Shaivite Puranas.

Text 70

padmottara-khande ca shiva-pratipadakanam purananam api tamasatvam eva darshitam. matsye 'pi tamasa-kalpa-kathamayatvam iti.

padma-uttara-khande-in the Uttara Khanda of the Padma Purana; ca-also; shiva-pratipadakanam-of the followers of Lord Shiva; purananam-of the Puranas; api-also; tamasatvam-ignorance; eva-certainly; darshitam-is delineated; matsye-in the Matsya Purana; api-also; tamasa-ignorance; kalpa-conception; katha-descriptions; mayatvam-consisting of; iti-thus.

The inferiority of the Shaivite Puranas is confirmed in the Uttara Khanda of the Padma Purana, which explains that the Shaivite Puranas are intended for those in the mode of ignorance. The Matsya Purana also confirms that the Shaivite Puranas are full of faulty and ignorant conclusions.

Text 71

yuktam ca tasya vridhdha-sutasya shri-bhagavatam apaöhita-vatah shri-baladevavajnatuh shri-bhagavat-tattvasamyag-janajam vacanam

evam vadanti rajarshe
rishayah kecananvitah. itivat.

etadrisha-shri-bhagavata-vakyena sva-viruddha-puranantara-vacana-badhanam ca.

yuktam-suitable; ca-also; tasya-of him; vridhdha-sutasya-of Romaharshana Suta, the father of Suta Gosvami; shri-bhagavatam-the message of Shrimad-Bhagavatam; apaöhita-vatah-without having properly studied; shri-baladeva-Shri Baladeva; avajnatuh-offending; shri-bhagavat-of the Supreme Personality of Godhead; tattva-the truth; asamyak-incomplete; jnana-from knowledge; jam-produced; vacanam-speech; evam-in this way; vadanti-speak; raja-rishe-O saintly king; rishayah-sages; kecana-some; anvitah-endowed; itivat-in this way; etadrisha-like these; bhagavata-of Shrimad-Bhagavatam; vakyena-by the statement; sva-self; viruddha-contradicting; purana-Puranas; antara-within; vacana-of statements;

badhanam-refutation; ca-also.

Without understanding the Shrimad-Bhagavatam, one cannot properly understand the philosophy of spiritual life. An example of this is Romaharshana Suta. Because of not studying the Bhagavatam, Romaharshana had not properly understood the exalted position of Lord Balarama. Because of an offense to Lord Balarama, Romaharshana was killed by the Lord. From this we may understand the importance of Shrimad-Bhagavatam. Without reference to the Bhagavatam, one cannot conclusively understand the nature of the Absolute Truth.

That certain sages may sometimes present false conclusions, which may sometimes even become recorded in the Puranas, is confirmed in the following statement of Shrimad-Bhagavatam (10.77.30):

"O King, some sages have said that Lord Krishna became bewildered by the mystic jugglery of Shalva. Such conclusions should not be accepted, for they contradict the conclusion of all Vedic literatures, Lord Krishna never becomes bewildered."

From this we may understand supreme authority of Shrimad-Bhagavatam. Any scriptural explanation that contradicts the version of the Bhagavatam should be rejected.

Text 72

yatheha karma-jito lokah kshiyate ity-adi-vakyena.

apama somam amrita abhuma ity-adi-vacana-badhanavaj jeyam.

atrapi yat svavaco virudhyeta nunam te na smaranty uta iti yukti-sad-bhavo drishyate.

yatha-just as; iha-here in the earthly planetary system; karma-jitah-performing the karma-kanda regulations; lokah-persons; kshiyate-become destroyed; iti-adi-beginning with these words; vakyena-by the statement; apama-drinking; somam-soma; amritah-immortal; abhuma-we become; iti-adi-beginning with these words; vacana-statement; badhanavat-contradicting; jneyam-should be understood; atra-here; api-also; yat-what; sva-own; vacah-statement; virudhyate-is contradicted; nunam-certainly; te-they; na-do not; smaranti-remember; uta-indeed; iti-thus; yukti-of logic; sat-bhavah-good condition; drishyate-is seen.

We may sometimes notice contradictions in the instructions of the Shruti. The two quotes which follow may serve as an example of such a contradiction within the texts of the Shruti.

"By performing the karma-kanda rituals of the Vedas one becomes ruined."
-Chandogya Upanishad 8.1.6

"By performing the karma-kanda rituals of the Vedas we have become demigods eligible to drink soma-rasa."
-Rig-mantra 8.48.3

If a speaker contradicts himself, then his words are not very much appreciated by the speaker of Shrimad-Bhagavatam:

"They who are learned are not inclined to accept the statements of one who contradicts himself."
-Shrimad-Bhagavatam 10.77.30

Text 73

tatraivatmanah sandigdhatvam eva tena sutena vyanjitam

acintyah khalu ye bhava
na tams tarkena yojayet ity adina

tatra-there; eva-certainly; atmanah-of the Supreme; sandigdhatvam-doubt; eva-certainly; tena-by him; sutena-by Suta Gosvami; vyajitam-expressed; acintyah-inconceivable; khalu-indeed; ye-which; bhavah-truths of spiritual reality; na-not; tan-them; tarkena-by logic; yojayet-may properly know; iti-adina-by the statement beginning with these words.

Suta Gosvami speaks the following verse to reconcile this apparent contradiction in the statements of the scriptures (Mahabharata, Udyoga-parva):

"The truths of spiritual life are inconceivable to the crippled materialistic brain. Simply by logic and philosophy one cannot expect to properly understand them."

Text 74

kim ca, tatraivottara-granthe candrasya kalankapatti-karana-kathane shri-krishnavatara-prasange svayam vishnur evety uktatvat svenaiva virodhash ca.

kim ca-furthermore; tatra-there; uttara-granthe-in the Prabhasa Khanda of the Skanda Purana; candrasya-of the moon-god; kalanka-of the spots; apatti-misfortune; karana-cause; kathane-in the description; shri-krishna-of Shri Krishna; avatara-appearance; prasange-in that connection; svayam-personally; vishnuh-Lord Vishnu; eva-certainly; iti-thus; uktatvat-from the statement; svena-by using the word "sva"; virodhah-contradiction; ca-also.

Also, in the story of Candra-kalankapatti-karana in the Prabhasa-khanda of the Skanda Purana, in the description of Lord Krishna's appearance, Krishna is described as Lord Vishnu Himself. By using the words "svayam vishnuh (Vishnu Himself)", the concocted idea that Krishna is an incarnation of Lord Vishnu's hair is refuted by Vyasadeva.

Text 75

tasman na keshavataratve 'pi tatparyam, kesha-shabdasya balatva-vacanam ca.

tasmat-for this reason; na-not; kesha-of a hair; avataratve-as an incarnation; api-and; tatparyam-the proper understanding; kesha-shabdasya-of the word "kesha"; balatva-of foolish and childish persons;{.fn □ 2} vacanam-the statement; ca-also.

The idea that Krishna is an incarnation of Lord Vishnu's hair should not be accepted, for it is thus refuted by Vyasa. Only foolish persons with a childlike mentality will insist that the word "kesha" in the phrase "keshavatara" from the Vishnu Purana should be interpreted to mean "a hair".

Text 76

chalato bhagavat-tattvajnanato veti sthitam.

chalatah-as a trick; bhagavat-of the Supreme Personality of Godhead; tattva-the truth; ajanatah-from ignorance; va-or; iti-thus; sthitam-situated.

Because it is contradicted by so many descriptions in the Vedic literatures, the statement that Lord Krishna is an incarnation of Lord Vishnu's hair must be either a trick to bewilder the atheists, an outlandish playful metaphor, or a falsity spoken in ignorance of the actual nature of the Supreme Personality of Godhead.

Text 77

ato vaishnavadi-padyanam shabdottham artham eva pashyamah

amshavo ye prakashante
mama te kesha-samjnitah
sarvajnah keshavam tasman
namahur muni-sattama

iti sahasra-nama-bhashyotthapita-bharata-vacanat kesha-shabdenamshur ucyate.

atah-therefore; vaishnava-of the Vishnu Purana; adi-and other Vedic literatures; padyanam-of the verses; shabda-the word; uttham-appearing; eva-certainly; pashyamah-we see; amshavah-rays of light; ye-which; prakashante-are manifest; mama-My; te-they; kesha-samjnitah-known as "kesha"; sarvajnah-omniscient; keshavam-Keshava; tasmatah-therefore; nama-the name; ahuh-speak; muni-sattama-O best of the sages; iti-thus; sahasra-nama-of the Vishnu-sahasra-nama-stotra; bhashya-in the explanation; utthapita-spoken; bharata-of the Mahabharata; vacanat-from the statement; kesha-shabdena-by the word "kesha"; amshuh-ray of light; ucyate-is spoken.

The actual meaning of the word "kesha" when used in a name of the Supreme Personality of Godhead is explained by the Lord in the Mahabharata in the description of the thousand names of Lord Vishnu. There the Lord Himself says:

"The effulgence of My transcendental body is known by the word `kesha'. O best of the sages, because I am the source of the Brahman effulgence, the learned devotees, who know everything, call Me by the name `Keshava'."

Text 78

tatra ca sarvatra keshetara-shabda-prayogan nana-varnamshunam shri-narada-drishyataya moksha-dharma-prasiddhesh ca. tatha camshutve labdhe tau camsu vasudeva-sankarshanavatara-sucakataya nirdishyav iti taylor eva syatam iti gamyate. tadiyahor api taylor aniruddhe 'bhivyaktish ca yujyata eva.

tatra-in this place; ca-and; sarvatra-throughout the Vedic literatures; kesha-itara-shabda-prayogat-because of the use of other words; nana-various; varna-colors; amshunam-of effulgences; shri-narada-of Narada Muni; drishöataya-by the observation; moksha-dharma-in the scripture known as Moksha-dharma; prasiddheh-from the conclusion; ca-also; tatha-in the same way; ca-and; amshutve-in the effulgence; labdhe-attained; tau-two; ca-also; amshu-splendors; vasudeva-Vasudeva; sankarshana-Sankarshana; avatara-incarnations; sucakataya-by indicating; nirdishöau-indicated; iti-thus; tayoh-of Them; eva-certainly; syatam-may be; iti-thus; gamyate-is approached; tadiyayoh-of Their expansions; api-also; tayoh-of Them; aniruddhe-in Lord Aniruddha; abhivyaktih-manifestation; yujyate-is suitable; eva-certainly.

We may also note in this connection that although the word "kesha" is used in the Vishnu Purana, it is not used in the many other descriptions of Lord Krishna's appearance found in the Vedic literatures. That the word "kesha" should mean "effulgence" is supported by Narada Muni's explanation in the Moksha-dharma that the Lord appears in a variety of forms and colors. The explanation of the Vishnu Purana that the Lord appears as "shukla-krishna-keshau" or "white and black keshas" may be understood to mean that the Lord appears in white and black forms. This may be understood to refer to Lord Vasudeva and Lord Sankarshana, or it may also refer to Lord Aniruddha.

Text 79

avatari-tejo-'ntarbhutatvad avatarasya. evam eva sattvam rajas tamah ity adi prathama-skandha-padya-praptam aniruddhakhyā-purushavataratvam

avatari-of the Original Source of all Incarnations; tejah-the effulgence; antarbhutvat-because of being situated within; avatarasya-of the incarnation; evam-in this way; eva-certainly; sattvam rajas tamah iti adi-in the verse beginning "sattvam rajas tamah"; prathama-skandha-of the First Canto of Shrimad-Bhagavatam; padya-praptam-in the verse; aniruddha-akhyā-known as Aniruddha; purusha-avataratvam-as a purusha-incarnation.

Vishnu-tattva expansions of the Personality of Godhead are manifested from the bodily rays of the Lord. (The complexion of Lord Krishna is blackish, and therefore the direct expansion of Lord Krishna, which is manifested from His bodily rays, is also blackish: Lord Vasudeva. Because Lord Sankarshana is manifested from Lord Balarama, His complexion is also the same as Lord Balarama's: white.)

The Purusha-avatara Lord Aniruddha is described in the Shrimad-Bhagavatam (1.2.23):

"The transcendental Personality of Godhead is indirectly associated with the three modes of material nature, namely passion, goodness, and ignorance, and just for the material world's creation, maintenance, and destruction, He accepts the three qualitative forms of Brahma, Vishnu, and Shiva. Of these three, all human beings can derive ultimate benefit from Vishnu, the form of the quality of goodness."

Text 80

bhavani-nathaih ity adi pancama-skandha-gadya-praptam sankarshanavataratvam ca bhavasya sangacchate.

bhavani-nathaih iti adi-in the verse beginning "bhavani-nathaih" "bhavani-nathaih stri-ganarbuda-sahasrair avarudhyamano bhagavatash catur-murter maha-purushasya turiyam tamasim murtim prakritim atmanah sankarshana-samjnam atma-samadhi-rupena sannidhapyaitad abhigrinan bhava upadhavati"; pacama-

skandha-of the Fifth Canto of Shrimad-Bhagavatam; gadya-praptam-in the prose passage; sankarshana-of Lord Sankarshana; avataratvam-the status of an incarnation; ca-and; bhavasya-of Shiva; sangacchate-is manifested.

That Lord Shiva is an expansion of Lord Sankarshana is confirmed in the following prose statement of Shrimad-Bhagavatam (5.17.16):

"In Ilavrita-varsha, Lord Shiva is always encircled by ten billion maidservants of goddess Durga, who minister to him. The quadruple expansion of the Supreme Lord is composed of Vasudeva, Pradyumna, Aniruddha and Sankarshana. Sankarshana, the fourth expansion, is certainly transcendental, but because His activities of destruction in the material world are in the mode of ignorance, He is known as tamasi, the Lord's form in the mode of ignorance. Lord Shiva knows that Sankarshana is the original cause of his own existence, and thus he always meditates upon Him in trance by chanting the following mantra."

Text 81

tatash ca ujjahara ity asyayam arthah. atmanah sakashat shri-vasudeva-sankarshanamsha-bhutau keshau amshu ujjahara uddhritavan prakaöi-kritya darshitavan ity arthah.

tatah-therefore; ca-also; ujjahara iti-of the word "ujjahara"; asya-of it; ayam-this; arthah-the meaning; atmanah-the word "atmanah"; sakashat-understood in the sense of "from Himself"; shri-vasudeva-Vasudeva; sankarshana-and Sankarshana; amsha-bhutau-plenary expansions; keshau-by the word "keshau"; amshu-two splendid appearances; ujjahara-the word "ujjahara"; uddhritavan prakaöi-kritya darshitavan-manifested; iti-thus; arthah-the meaning.

Therefore the statement of the Vishnu Purana (ujjharatmanah keshau sita-krishnau maha-mune) should be understood in the following way: The word "atmanah" means "from Himself", the word "keshau" means the two incarnations Vasudeva and Sankarshana, who have black and white complexions, and the word "ujjahara" means "manifested." The entire statement means "The Lord then appeared as Vasudeva and Sankarshana, who have black and white complexions."

Text 82

atrayam sumerur ity eka-desha-darshanenaivakhanda-sumeru-nirdeshavat tad-darshanenapi purnasyaivavirbhava-nirdesho jeyah.

atra-here; ayam-this; sumeruh-Mount Sumeru; iti-thus; eka-desha-one side; darshanena-by seeing; eva-certainly; akhanda-the entire; sumeru-Mount Sumeru; nirdeshavat-like the revelation; tat-of that; darshanena-by the sight; api-also; purnasya-of the whole; eva-certainly; avirbhava-appearance; nirdeshah-indication; jeyah-should be known.

Just as by seeing one face of the Mountain Sumeru, one can understand the nature of the entire mountain, in the same way, by properly understanding this verse from Vishnu Purana, one will be able to know the actual nature of Lord Krishna's appearance in the material world.

Text 83

atha sa capi keshau ity adika-vyakhya.

udvavarhe yoga-balenatmanah sakashad vicchidya darshayam asa. sa capi iti ca-shabdah purvam uktam deva-karikam nivedana-rupam artham samuccinoti.

atha-now; sa capi keshau iti adika-on the verse beginning "sa capi keshau"; vyakhya-commentary; udvavarhe-the word "udvavarhe"; yoga-balena-by mystic potency; sakashat-near; atmanah-from Himself; sakashat-near; vicchidya-separating; darshayam asa-revealed; sah ca api iti-the words "sa capi"; ca-shabdah-the word "ca"; purvam-formerly; uktam-spoken; deva-by the demigods; karikam-done; nivedana-of an appeal; rupam-in the form; artham-meaning; samuccinoti-refers.

An explanation of the verses from Mahabharata quoted in Text 56 follows:

In these verses the word "udvavarhe" means that the Lord appears by His own mystic potency. The word "ca" (also) refers the reader to the demigods' prayers recorded in the previous □ verses.

Text 84

api-shabdas tad-udvarhane shri-bhagavat-sankarshanayor api hetu-kartritvam sucayati.

api-shabdah-the word "api"; tat-udvarhane-in connection with the word "udvavarhe"; shri-bhagavat-of Lord Vasudeva; sankarshanayoh-and Lord Sankarshana; api-also; hetu-kartritvam-the condition of being the cause; sucayati-indicates.

The word "api" (even) in connection with the word "udvavarhe" (manifested) ("Even if Krishna and Balarama had appeared from Lord Vishnu") indicate that in reality Vasudeva and Sankarshana are emanations of Krishna and Balarama.

Text 85

tau capi iti ca-shabdo 'nukta-samuccayarthatvena bhagavat-sankarshanau svayam avivishatuh. pashcat tau ca tat tadatmyenavivishatur iti bodhayati. api-shabdo yatranusyutav amu, so 'pi tad-amsha apiti gamayati. tayor eko balabhadro babhuva ity adikam tu nara-narayano bhavet. harir eva bhaven narah ity adivat tad-aikyavapty-apekshaya.

tau capi iti-the words tau capi"; ca-shabdah-the word "ca"; anukta-unspoken; samuccaya-arthatvena-with additional meanings; bhagavat-Vasudeva; sankarshanau-and Sankarshana; svayam-personally; avivishatuh-entered; pashcat-afterwards; tau-the two; ca-also; tat-therefore; tad-atmyena-in Their original forms; avivishatuh-entered; iti-thus; bodhayati-teaches; api-shabdah-the word "api"; yatra-where; anusyutau-joined; amu-the two; sah api-the same person; tat-His; amshah-expansions; api-also; iti-thus; gamayati-causes to go; tayoh-from the two; ekah-one; balabhadra-Balarama; babhuva-became; iti adikam-etc.; tu-also; nara-narayanah-Nara and Narayana Rishis; bhavet-became; harih-Hari; eva-certainly; bhavet-became; narah-Nara; iti adivat-as in the passage beginning; tat-of Them; aikya-oneness; avapty-attainment; apekshaya-with reference to.

An intricate sequence of events is hinted by the use of the phrase "tau capi (the two of them, also, also)" in this passage from the Mahabharata. First: Vasudeva and Sankarshana (the purusha-incarnations) entered the wombs of Devaki and Rohini. Then: Krishna and Balarama (the original forms of Vasudeva and Sankarshana) entered the wombs of Devaki and Rohini "also". Then, within the womb of Devaki, Vasudeva and Krishna joined to become a single Krishna, and within Rohini's womb Sankarshana and Balarama joined to become a single Balarama. In this way the word "api" (also) refers to the joining of Krishna-Vasudeva and Balarama-Sankarshana. In other words, Lord Krishna sent His immediate vishnu-tattva expansions into the material world before He personally came, and when He personally came, He and His vishnu-tattva forms became united into a single form. This is confirmed in the following statements:

1. "taylor eko balabhadro babhuva" (the two of Them then became one Balarama).
2. "nara-narayano bhavet. harir eva bhaven narah" (Nara-Narayana Rishis joined to become a single Lord Hari).

Text 86

keshavah shri-mathurayam keshava-sthanakhya-maha-yoga-piöhadhipatvena prasiddhah, sa eva krishna iti.

keshavah-Kesava; shri-mathurayam-in Mathura; keshava-of Lord Keshava; sthana-the abode; akhya-known as; maha-great; yoga-piöha-sacred place; adhipatvena-as the ruler; prasiddhah-famous; sah-He; eva-certainly; krishnah-Krishna; iti-thus.

Another meaning of this passage from the Mahabharata which explains that Krishna appears as a "kesha" is that "Keshava" is specifically the name of Lord Krishna when He appears as the monarch of Mathura. In this way, the passage from the Mahabharata may be paraphrased: "The original Krishna then appeared in His feature as Keshava (the monarch of Mathura)."

Text 87

ata evodaharishyate bhumeh suretara ity adi. shri-nrisimha-purane tu sita-krishne ca mac-chakti iti tat-tad-varna-nirdeshenamshu-vacaka eva shakti-shabda iti tat-tulya-tatparyopekshaya.

atah eva-therefore; udaharishyate-it may be said; bhumeh suretara iti adi-the verse beginning "bhumeh suretara"; shri-nrisimha-purane-in the Nrisimha Purana; tu-but; sita-white; krishne-and black; ca-and; mat-my; shakti-potencies; tat-tat-various; varna-colors; nirdeshena-by describing; amshu-the effulgence; vacakah-describing; eva-certainly; shakti-shabdah-by the word "shakti"; iti-thus; tat-with that; tulya-equal; tatparya-understanding; upekshaya-with reference to this.

In the Shrimad-Bhagavatam (2.7.26) Lord Krishna is described as "sita-krishna-kesha". This does not mean that Krishna is an incarnation of a black hair from Lord Vishnu. The actual explanation of this word is found in the Nrisimha Purana, where the Lord explains: "sita-krishne ca mac-chakti" (I appear in many vishnu-tattva forms, which have complexions of white, black, and many other colors).

Text 88

shrimad-bhagavatasya tu naisha prakriyavakalita. tasmāt evaṁ vadanti rājarshe ity adivad eva sabhīmata. kadacid ātma-gopānaya bhagavan yad anyatha darśhayati, tad eva rishayo yatha-matī prastuvantīti. tad etad anuvadakasya bhūmeh suretara-varuṭha-ity adau kalaya sita-kṛṣṇa-keśhah ity asya ca yojana.

shrimad-bhagavatasya-of the Shrimad-Bhagavatam; tu-but; na-not; esha-this; prakriya-avakalita-fault; tasmāt-therefore; evaṁ vadanti rājarshe ity adivat-just as the verse beginning with "evaṁ vadanti rājarshe"; eva-certainly; sa-it; abhīmata-may be considered; kadacid-sometimes; ātma-Himself; gopānaya-for concealing; bhagavan-the Original Personality of Godhead; yat-because; anyatha-otherwise; darśhayati-displays Himself; tat-for this reason; eva-certainly; rishayah-the sages; yatha-matī-as far as their realization permits; prastuvanti-offer prayers; iti-thus; tat-therefore; etat-this; anuvadakasya-of the speaker; bhūmeh suretara-varuṭha-ity adau-the verse beginning with the words "bhūmeh suretara-varuṭha"; kalaya sita-kṛṣṇa-keśhah ity-the phrase "kalaya sita-kṛṣṇa-keśhah"; asya-of this; ca-also; yojana-suitable.

Because this phrase from the Bhagavatam (sita-kṛṣṇa-keśhah) is somewhat ambiguous, the Bhagavatam should not be considered faulty. The phrase from the Bhagavatam describing Krishna's bewilderment when Shalva tricked Him (evaṁ vadanti rājarshe) is described as an explanation given by some sages. In other words, although Krishna is never actually bewildered, some sages said that He was bewildered on that occasion. Therefore the statements of the Bhagavatam sometimes contain the opinions of certain sages according to their partial understanding. Sometimes the Original Personality of Godhead chooses to conceal Himself and He appears to be something that He actually is not. Because the Lord sometimes does not reveal His actual nature, therefore it is said that the sages describe Him according to their realization. In other words, the opinions of the sages sometimes present an incomplete view of the Supreme Lord. It is possible to interpret this Bhagavatam verse (2.7.26) (which describes the "sita-kṛṣṇa-keśhah") as such a partial understanding, even though it is recorded in the Bhagavatam.

Text 89

kalaya aṁshena yah sita-kṛṣṇa-keśhah, sita-kṛṣṇau keśhau yatra tatha-vidhah, sa eva sakśhad bhagavan jata ity evaṁ kartavyeti.

kalaya-the word "kalaya"; aṁshena-means "with His expansions; yah-who; sita-kṛṣṇa-keśhah-the phrase "sita-kṛṣṇa-keśhah"; sita-kṛṣṇa keśhau yatra tatha-vidhah-who expands as the white and black puruṣa incarnations (Sankarshana and Vasudeva); sah eva-that very same person; sakśhat-directly; bhagavan-the Original Personality of Godhead; jatah-appeared; iti-thus; evaṁ kartavya iti-in this way it should be understood.

Lord Krishna is therefore the Original Personality of Godhead, and the phrase "kalaya sita-kṛṣṇa-keśhah" means "The Supreme Personality of Godhead, who expands as the white and black puruṣa-incarnations (Lord Sankarshana and Lord Vasudeva)."

Text 90

ata eva puruṣa-narayanasya tathagamana-pratipadaka-shri-hari-vamśi-vakyam api tat-tejasam akarshana-vivakśhayaivoktam. sarveśham praveśhash ca tasmin sayuktikam evodaharānīyah.

atah eva-therefore; puruṣa-narayanasya-of Lord Narayana; tatha-in the same way; agamana-Krishna's

arrival; pratipadaka-describing; shri-hari-vamsha-vakyam-statement of the Hari-vamsha; api-and; tat-His; tejasam-potency; akarshana-taking; vivakshaya-with an intention to describe; uktam-spoken; sarvesham-of all; pravesah-entrance; ca-also; tasmin-within Him; sa-yuktikam-with good reason; eva-certainly; udaharanyah-should be described.

According to the description of Lord Krishna's advent found in the Hari-vamsha (and quoted in Text 59 of this anuccheda), all the potencies of Lord Narayana are present within the form of Lord Krishna. Actually, all the forms of the Personality of Godhead are present within the original form of Krishna.

Text 91

atah padmottara-khande nrisimha-rama-krishneshu shad-gunya-paripuranam ity avatantara-sadharanyam api mantavyam. kintv avatanam prasange teshu shreshöhe vividishite samanyatas tavat sarva-shreshöhas traya uktah. teshv apy uttarottaratradhikya-kramabhiprayena shri-krishne shraishöhyam vivakshitam. ata eva shri-vishnu-purane maitreyena hiranyakashiputvadishu jaya-vijayayos tayor amukti-mukti-karane prishöe shri-parasharo 'pi shri-krishnasyaivaty-udbhaöaishvarya-prakasham aha.

atah-therefore; padma-uttara-khande-in the Uttara Khanda of the Padma Purana; nrisimha-in Lord Nrisimha; rama-in Lord Rama; krishneshu-and in Lord Krishna; shaö-gunya-of the six opulences; paripuranam-fullness; iti-thus; avatara-antara-for all the incarnations of Godhead; sadharanyam-universal feature; api-although; mantavyam-should be considered; kintu-however; avatanam prasange-among all the incarnations of Godhead; teshu-among them; shreshöhe-best; vividisite-desired to be known; samanyatah-generally; tavat-to that extent; sarva-of all; shreshöhah-best; trayah-three; uktah-are described; teshu-among them; api-even; uttara-uttaratra-adhikya-krama-of each one superior to the preceding one; abhiprayena-with the intention; shri-krishne-for Lord Krishna; shraishöhyam-superiority; vivakshitam-is desired to be spoken; atah eva-therefore; shri-vishnu-purane-in the Vishnu Purana; maitreyena-by Maitreya; hiranyakashiputva-adishu-in the condition of accepting the forms of Hiranyakashipu and other demons; jaya-of Jaya; vijayoh-and Vijaya; tayoh-of them; amukti-without liberation; mukti-of liberation; karane-when the cause; prishöe-was asked; shri-parasharah-Parashara Muni; api-also; shri-krishnasya-of Lord Krishna; eva-certainly; ati-great; udbhaöa-extraordinary; aishvarya-opulence and prowess; prakasham-manifestation; aha-described.

The Padma Purana Uttara-khanda explains:

nrisimha-rama-krishneshu
shad-gunya-paripuranam

"The six opulences of wealth, strength, fame, □
beauty, knowledge and renunciation are fully present in the forms of Lord Nrisimha, Rama, and Krishna."

Although all the forms of the Personality of Godhead fully display these six opulences, these three forms are singled out as especially displaying them. Because the most significant word "nrisimha-rama-krishneshu" is a dvandva-compound, and because the most important word is generally placed at the end of a compound-word, we may conclude that because Krishna is placed at the end of this compound, He is the most important of all the forms of the Lord.

This is confirmed in the Vishnu Purana, where Maitreya Muni asks Parashara Muni why Jaya and Vijaya, although killed by the hands of Lord Nrisimha, Lord Varaha, and other forms of the Lord, did not attain liberation, although they both became liberated when killed by the hand of Lord Krishna. To answer this question, Parashara Muni described Lord Krishna's supreme position among all the forms of the Personality of

Godhead, and His supreme opulence and power.

Text 92

kim ca shri-krishnam aprapyanyatra tv asuranam muktir na sambhavati.

kim ca-furthermore; ca-also; shri-krishnam-Lord Krishna; aprapya-without attaining; anyatra-otherwise; tu-but; asuranam-of demons; muktih-liberation; na-not; sambhavati-is possible.

Generally speaking, demons cannot attain liberation unless they attain the personal association of Lord Krishna.

Text 93

eva-kara-dvayena svayam eva shri-gitasu tatha sucanat

eva-kara-the word "eva"; dvayena-by twice repeating; svayam-personally; eva-certainly; shri-gitasu-in the Bhagavad-gita; tatha-in this way; sucanat-from the indication.

This is described in the following verses of Bhagavad-gita (16.19-20), where Lord Krishna repeats the word "eva" (certainly) twice to emphasize the point:

Text 94

tan aham dvishatah kruran
samsareshu naradhaman
kshipamy ajasram ashubhan
asurishv eva yonishu

tan-those; aham-I; dvishatah-envious; kruran-mischievous; samsareshu-into the ocean of material existence; naradhaman-the lowest of mankind; kshipami-put; ajasram-innumerable; ashubhan-inauspicious; asurishu-demoniac; eva-certainly; yonishu-in the wombs.

"Those who are envious and mischievous, who are lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life.

Text 95

asurim yonim apanna
mudha janmani janmani
mam aprapyaiva kaunteya
tato yanty adhamam gatim

asurim-demoniac; yonim-species; apannah-gaining; mudhah-the foolish; janmani janmani-in birth after birth; mam-unto Me; aprapya-without achieving; eva-certainly; kaunteya-O son of Kunti; tatah-thereafter; yanti-goes; adhamam-condemned; gatim-destination.

"Attaining repeated birth amongst the species of demoniac life, such persons can never approach Me. Gradually they sink down to the most abominable type of existence."

Text 96

kutracid bhagavad-dveshinam tat-smaranadi-prabhavena shruyatam va mukti. sarvesham api tad-dveshinam tu mukti-pradatvam anyatravatare 'vatarini va na kaccic ca shruyate. tasmad tesham api mukti-datritvaya shri-krishna evaishvarya-prakashadhikyam darshayati. yuktam eva varnayam asa sa shri-parasharah.

kutracit-sometimes; bhagavat-of the Lord; dveshinam-of the enemies; tat-of the Lord; smarana-adi-by remembrance, or by otherwise rendering service; prabhavena-by the strength; shruyatam-is heard; va-or; mukti-liberation; sarvesham-of all; api-however; tat-dveshinam-of the Lord's enemies; tu-but; mukti-liberation; pradatvam-the status of granting; anya-other; avatare-during the incarnation; avatarini-the source of incarnations; va-or; na-not; kaccit-some; ca-and; shruyate-is heard; tasmad-for this reason; tesham-of them; api-even; mukti-datritvaya-for granting liberation; shri-krishnah-Shri Krishna; eva-certainly; aishvarya-opulence; prakasha-manifestation; adhikyam-superiority; darshayati-reveals; yuktam-properly; eva-certainly; varnayam asa-described; sah-he; shri-parasharah-Parashara Muni.

According to the descriptions of the Vedic literatures, although the enemies of the Supreme Lord attain liberation by constantly thinking of the Lord or by inadvertently serving Him in some capacity, generally they do not all become liberated simply by associating with the Lord or being killed by Him. By killing and liberating these demons, Lord Krishna reveals His transcendental opulence, greater than the opulences of any other form of the Personality of Godhead. These statements are all confirmed by the explanations spoken by Parashara Muni and recorded in the Vishnu Purana.

Text 97

ata eva sarvam aishvarya-sakshat-karasya mukti-hetutvam uktva punash ca putanadi-moksham vicintya kalanemi-adiham ca tad-abhavam ashankya tad apy asahamanas tasya tu shri-krishnakhyasya bhagavatah paramadbhuta-svabhava evayam ity uvaca sarvantima-gadyena

atah eva-therefore; sarvam-completely; aishvarya-opulence; sakshat-karasya-manifesting; mukti-liberation; hetutvam-the condition of being the cause; uktva-having described; punah-again; ca-also; putana-of Putana; adi-and others; moksham-the liberation; vicintya-considering; kalanemi-of Kalanemi; adinam-and others; ca-also; tat-abhavam-the position of not being liberated; ashankya-suspecting; tat-that; api-also; asahamanah-not tolerating; tasya-of Him; tu-but; shri-krishna-akhyasya-named Shri Krishna; bhagavatah-of the Original Personality of Godhead; parama-supreme; adbhuta-astonishing; svabhava-nature; eva-certainly; ayam-this; iti-thus; uvaca-said; sarva-all; antima-at the end; gadyena-by the prose statement.

When Lord Krishna considered how Putana and other demons had already become liberated, He began to suspect that perhaps Kalanemi and the other remaining demons would not attain liberation. This possibility

became completely intolerable for the Lord. This astonishing transcendental nature of the Supreme Personality of Godhead, Lord Krishna, is described by Parashara Muni at the end of his prose description of the Lord's opulence. Parashara said (Vishnu Purana 4.15.9):

Text 98

ayam hi bhagavan kirtitah samsmritya ca dveshanubandhenapy akhila-surasuradi-durlabham phalam prayacchati, kim uta samyag-bhaktimatam ity anena.

ayam-He; hi-certainly; bhagavan-the Supreme Personality of Godhead; kirtitah-glorified; samsmritya-remembered; ca-and; dvesha-anubandhena-with hatred; api-even; akhila-by all; sura-the demigods; asura-demons; adi-and others; durlabham-difficult to attain; phalam-result; prayacchati-grants; kim uta-what to speak?; samyak-bhaktimatam-of the pure devotees.

"The Supreme Personality of Godhead, Lord Krishna, freely gave liberation to the demons who, although full of hatred for Him, somehow became immersed in remembering Him or talking about Him. If the Lord gave to these demons liberation, which is ordinarily very difficult for them, or even for the demigods or anyone else to achieve, then how shall we be able to describe the benediction He gave to the pure devotees full of love for Him?"

Text 99

atah shri-bhagavata-mate tayor janma-traya-niyamash ca shri-krishnad eva tan-mokshah sambhaved ity apeksayaiveti jneyam.

atah-therefore; shri-bhagavata-of the Shrimad-Bhagavatam; mate-in the opinion; tayoh-of Jaya and Vijaya; janma-traya-niyamah-punishment of taking three births as demons; ca-and; shri-krishnat-from Shri Krishna; eva-certainly; tat-their; mokshah-liberation; sambhaved-became possible; iti-thus; apeksaya-in this regard; eva-certainly; iti-thus; jneyam-it should be understood.

The Shrimad-Bhagavatam explains that Jaya and Vijaya were cursed to take three births as demons. We may note in this connection that they were ultimately liberated by Krishna. Their liberation was possible only from the hand of Krishna and not from any other form of the Lord.

Text 100

ata eva shri-naradenapi tam uddishyaivoktam vairena yam nripatayah ity adina, shri-brahmana ca ye ca pralamba-khara-durdara ity adina sarvesham muktidadvam ca tasya shri-krishnasya nija-prabhavatishayena yatha kathancit smartri-cittakarshanatishaya-svabhavat. anyatra tu tatha svabhavo nastiti nasti muktidadvam. ata eva venasyapi vishnu-dveshinas tadavad aveshabhavan mukty-abhava iti.

ata eva-therefore; shri-naradena-by Narada Muni; api-also; tam uddishya-in this connection; eva-certainly; uktam-is explained; vairena yam nripatayah iti adina-by the verse (Bhag. 11.5.48) "vairena yam nripatayah shishupala-paundra-shalvadayo gati-vilasa-vilokanadyaih dhyayanta akrita-dhiyah shayanasanadau tat-samyam apur anurakta-dhiyam punah kim"; shri-brahmana-by Lord Brahma ; ca-also; ye ca pralamba-

khara-durdara iti adina-by the verse (Bhag. 2.7.34-35) "ye ca pralamba-khara-dardura-keshy-arishöa-mallebha-kamsa-yavanah kapi-paundrakadyah anye ca shalva-kuja-balvala-dantavakra-saptoksha-shambara-viduratha-rukmi-mukhyah/"ye va mridhe samiti-shalina atta-capah kamboja-matsya-kuru-shrijaya-kaikayadyah yasyanty adarshanam alam bala-partha-bhima-vyajahvayena harina nilayam tadiyam"; sarvesham-of all; muktivatvam-the position of granting liberation; ca-and; tasya-of Him; shri-krishnasya-Shri Krishna; nija-prabhava-atishayena-by His great potency; yatha-just as; kathancit-in every way; smaritri-of the meditator; citta-the mind; akarshana-attracting; atishaya-great; svabhavat-because of nature; anyatra-otherwise; tu-but; tatha-in that way; sva-own; bhavah-nature; na-not; asti-is; na-not; asti-is; muktivatvam-the position of granting liberation; atah eva-for this reason; venasya-of King Vena; api-also; vishnu-for Lord Vishnu; dveshinah-full of hatred; tadvat-in that way; avesha-entrance; abhavat-because of the non-existence; mukti-of liberation; abhavah-non-existence; iti-thus.

Even demons who are killed by Lord Krishna, or who think of Him at the time of death in a spirit of enmity, attain liberation. This is confirmed by Narada Muni in the following verse of Shrimad-Bhagavatam (11.5.48):

"Kings like Shishupala, Paundraka and Shalva meditated in envy upon the movements, playful gestures, glances and other attractions displayed by Lord Krishna. Thus fixing their minds while engaged in lying down, sitting, and in all activities, they attained a status equal to His. How then to compare with those whose minds are naturally attached to Him in a favorable mood?"*

It is also confirmed by Lord Brahma in these words (Shrimad-Bhagavatam 2.7.34):

"All demonic personalities like Pralamba, Dhenuka, Baka, Keshi, Arishöa, Canura, Mushöika, Kuvalayapida elephant, Kamsa, Yavana, Narakasura and Paundraka, great marshals like Shalva, Dvividha monkey and Balvala, Dantavakra, the seven bulls, Shambara, Viduratha and Rukmi, as also great warriors like Kamboja, Matsya, Kuru, Shrinjaya and Kekaya, would all fight vigorously, either with the Lord Hari directly or with Him under His names of Baladeva, Arjuna, Bhima, etc. And the demons, thus being killed, would attain either the impersonal brahmajyoti or His personal abode in the Vaikunöha planets."*

By His own transcendental potency, Lord Krishna can grant liberation to anyone, regardless of how they think of Him. It is only Lord Krishna who will always grant liberation to the demons killed by Him. If one is thinking of Lord Krishna, even adversely, at the time of death, he will certainly become liberated. If one hatefully thinks of any other form of the Lord at the time of death, he may not necessarily become liberated. For example, the demon Vena was unable to think of the form of Shri Krishna at the time of his death, and therefore the demon did not attain liberation. One who, at the time of his death meditates on the Personality of Godhead in a spirit of animosity is only assured of liberation if the object of his meditation is specifically the form of Shri Krishna.

Text 101

ata evoktam tasmāt kenāpy upayena manah kṛṣṇe niveshayet iti.

atah eva-therefore; tasmāt-therefore; kenāpi-by any; upayena-means; manah-the mind; kṛṣṇe-in Krishna; niveshayet-one should fix.

Because liberation is attainable even for one who remembers the form of Shri Krishna even in a spirit of animosity, it is said in the Shrimad-Bhagavatam (7.1.33):

"Therefore one must somehow think of Krishna, whether in a friendly way, or inimically."

Text 102

tasmad asty eva sarvato 'py ashcaryatama shaktih shri-krishnasyeti siddham.

tasmat-from this evidence; asti-there is; eva-certainly; sarvatah-completely; api-also; ashcaryatama-most astonishing; shaktih-potency; shri-krishnasya-of Shri Krishna; iti-thus; siddham-the conclusion.

From these statements we may conclude that Lord Krishna is the master of the most wonderful transcendental potency.

Text 103

tad evam virodha-pariharena viruddharthanam apy arthanukulyena shri-krishnasya svayam-bhagavattvam eva dridhi-kritam.

tat-therefore; evam-in this way; virodha-objections; pariharena-by removing; viruddha-arthanam-of the improperly interpreted scriptural passages; artha-anukulyena-by the proper interpretation; shri-krishna-of Shri Krishna; svayam-bhagavattvam-the status of the Original Personality of Godhead; eva-certainly; dridhi-kritam-is conclusively proven.

By answering all objections and by giving the proper interpretation of those scriptural passages, which when misinterpreted cover the actual meaning of the Vedic literatures, I have firmly established the fact that Lord Krishna is the Original Form of the Personality of Godhead.

Text 104

tatra ca vedanta-sutradav apy ekasya maha-vakyasya nana-vakya-virodha-pariharenaiva sthapanaya darshayan napy atraivedrisham ity ashreddheyam. vakyanam durbala-balitvam eva vicaraniyam, na tu bahu-alpata. drishyate ca loke-ekenapi yuddhe sahasra-parajaya iti. evam ca bahu-virodha-pariharenaiva svasmin shri-krishnakhye para-brahmani sarva-vedabhidheyam aha

tatra-in this connection; ca-also; vedanta-sutra-in the Vedanta-sutra; adau-and other Vedic literatures; api-also; ekasya-of one; maha-vakyasya-great statement; nana-various; vakya-statements; virodha-opposition; pariharena-by removing; eva-certainly; sthapanaya-of establishing; darshayan-showing; na-not; api-but; atra-here; eva-certainly; idrisham-in this way; iti-thus; ashreddha-lack of faith; iyam-this; vakyanam-of statements; durbala-of the weak; balitvam-strength; eva-certainly; vicaraniyam-to be established; na-not; tu-but; bahu-of many statements; alpata-weakness; drishyate-is observed; ca-also; loke-in the world; ekena-by one; api-even; yuddhe-in battle; sahasra-of thousands; parajayah-victor; iti-thus; evam-in the same way; ; ca-also; bahu-many; virodha-objections; pariharena-by removing; eva-certainly; svasmin-in Himself; krishna-akhye-named Krishna; para-brahmani-the Supreme Personality of Godhead; sarva-all; veda-of the Vedas; abhidheyam-name-aha-says.

Someone may object: By speaking only a few arguments, you have attempted to refute the great mass of evidence against your theory. I cannot believe your conclusion.

To this I reply: In the Vedanta-sutra and other Vedic literatures many lengthy arguments are refuted in a few words. The length of an argument is not the criterion of whether it is true or not. Even in the material world we may see an example of this, for sometimes a single strong fighter may defeat a thousand soldiers in the battle. In the same way a single strong argument may defeat thousands of illogical words. All of your arguments are defeated by Lord Krishna Himself, for He describes Himself as the ultimate meaning of all the Vedic literatures in the following words (Shrimad-Bhagavatam 11.21.42-43):

Text 105

kim vidhatte kim acashöe
kim anudya vikalpayet
ity asya hridayam loke
nanyo mad veda kashcana

mam vidhatöe 'bhidhatte mam
vikalpyapohyate hy aham

kim-what; vidhatte-direct; kim-what; acashöe-declare; kim-what; anudya-taking as the object; vikalpayet-may conjecture; iti-thus; asyah-of the Vedic literature; hridayam-intention; loke-in this world; na-not; anyah-other; mat-than Me; veda-knows; kashcana-anyone; mam-Me; vidhatte-they ordain; abhidhatte-set forth; mam-Me; vikalpya-speculating; apohyate-am fixed; hi-certainly; aham-I.

"What is the direction of all Vedic literatures? On whom do they set focus? Who is the purpose of all speculation? Outside of Me no one knows these things. Now you should know that all these activities are aimed at ordaining and setting forth Me. The purpose of Vedic literature is to know Me by different speculations, either by indirect understanding or by dictionary understanding. Everyone is speculating about Me."

Sarva-samvadini Comment

kim vidhatte iti; asya curnika-praghaööake kesha"-shabda-vyakhyane shri-hari-vamsha-vakyani

tatra sa parvati nama
guha devaih sudurgama
tribhis tasyaiva vikrantair
nityam parvasu pujita

puranam tatra vinyasya
deham harir udara-dhih
atmanam yojayam asa
vasudeva-grihe prabhuh iti.

kim vidhatte iti-Shrimad-Bhagavatam 11.21.42-43 quoted on @ page 234; asya-of this verse; curnika-praghaööake-in the style of composition known as "curnika"; kesha-shabda-of the word "kesha"; vyakhyane-in the explanation; shri-hari-vamsha-of the Hari-vamsha; vakyani-the statements; tatra-there; sa-that; parvati-of the mountain; nama-indeed; guha-the cave; devaih-by the demigods; sudurgama-very difficult to be approached; tribhih-by three; tasya-of Him; eva-certainly; vikrantaih-powerful; nityam-eternally;

parvasu-in that place; pujita-worshipped; puranam-existing from time immemorial; tatra-there; vinyasya-placing; deham-form; harih-Lord Hari; udara-dhih-magnanimous; atmanam-Himself; yojayam asa-manifested; vasudeva-of Maharaja Vasudeva; grihe-in the home; prabhuh-the Supreme Master.

That Lord Krishna is not an incarnation of one of Lord Vishnu's hairs, but is directly the Original Supreme Personality of Godhead is also confirmed in the following statement of the Hari-vamsha:

"The Supreme Personality of Godhead, Lord Hari, Whom even the demigods cannot approach, then appeared in that mountain cave in His primeval original transcendental form. After being worshipped by Brahma , Shiva, and Vishnu, the magnanimous Supreme Lord appeared within the home of Maharaja Vasudeva."

Anuccheda 30

Text 1

öad evam, krishnas tu bhagavan svayam ity etat-pratija-vakyaya maha-vira-rajayevatmanaiva nirjityatmasat-krita-virodhi-shatarthayapi shobha-visheshena prekshavatam anandanartham chaturanginim senam ivanyam api vacana-shrenim upaharami. tatra tasya lilavatara-kartritvam aha

tat-therefore; evam-in this way; krishnah tu bhagavan svayam iti-the statement "krishnas tu bhagavan svayam (Bhag. 1.3.28); etat-of this; pratija-assertion; vakyaya-for statement; maha-great; vira-of heros; rajaya-for the ruler; iva-just as; atmana-personally; iva-just as; nirjitya-having defeated; atmasat-krita-brought under subjugation; virodhi-of those attempting to refute the arguments; shata-of hundreds; arthaya-meanings; api-even; shobha-with a beauty; visheshena-specific; prekshavatam-of the observers; anandana-artham-for the delight; chaturanginim-consisting of four parts (footsoldiers, cavalry, chariot warriors, and warriors riding elephants); senam-army; iva-just like; anyam-the other; api-even; vacana-of words; shrenim-multitude; upaharami-I bring; tatra-in this connection; tasya-of Lord Krishna; lila-avatara-of pastime incarnations; karitritvam-the status as the original source.

Our paribhasha-sutra (krishna tu bhagavan svayam) now appears as a great heroic king who has just defeated hundreds of enemies in the form of opposing arguments and completely brought them under his submission to the great delight of all onlookers. I shall now bring into view the multitude of arguments that forms the footsoldiers, cavalry, chariot warriors and elephant-riding warriors of his army. The first division of that army consists of the arguments to prove that Shri Krishna is the origin of all lila-avatars (pastime incarnations). At the beginning of this division is the following verse spoken by the demigods to Lord Krishna (Shrimad-Bhagavatam 10.2.40):

Text 2

matsyashva-kacchapa-nrisimha-varaha-hamsa-
rajanya-vipra-vibudheshu kritavatarah
tvam pasi nas tri-bhuvanam ca yathadhunesha
bharam bhuvo hara yaduttama vandanam te
ity adi spashöam devah shri-bhagavantam.

matsya-the fish incarnation; ashva-the horse incarnation; kacchapa-the tortoise incarnation; nrisimha-the Narasimha incarnation; varaha-the Varaha incarnation; hamsa-the swan incarnation; rajanya-incarnations as Lord Ramacandra and other kshatriyas; vipra-incarnations as brahmanas like Vamanadeva; vibudheshu-among the demigods; krita-avatah-appeared as incarnations; tvam-Your Lordship; pasi-please save; nah-us; tri-bhuvanam ca-and the three worlds; yatha-as well as; adhuna-now; isha-O Supreme Lord; bharam-burden; bhuvah-of the earth; hara-please diminish; yadu-uttama-O Lord Krishna, best of the Yadus; vandanam te-we offer our prayers unto You; iti-thus; adi-beginning; spashöam-the meaning is clear; devah-the demigods; shri-bhagavantam-to Lord Krishna.

"O supreme controller, Your Lordship previously accepted incarnations as a fish, a horse, a tortoise, Narasimhadeva, a boar, a swan, Lord Ramacandra, Parashurama and, among the demigods, Vamanadeva, to protect the entire world by Your mercy. Now please protect us again by Your mercy by diminishing the disturbances in this world. O Krishna, best of the Yadus, we respectfully offer our obeisances unto You."*

Anuccheda 31

tatha, sureshv rishishv isha tathaiva ity adi. spashöam, brahma tam.

tatha-in the same way; sureshu rishishu isha tatha eva iti adi-the Shrimad-Bhagavatam 10.14.20 ("sureshv rishishv isha tathaiva nrishv api, tiryakshu yadahsv api te 'janasya, janmasatam curmada-nigrahaya, prabho vidhatah sad-anugrahaya"); spashöam-clear; brahma-Brahma ; tam-to Lord Krishna.

This is confirmed in the following verse spoken by Brahma to Lord Krishna (Shrimad-Bhagavatam 10.14.20):

"O Original Personality of Godhead, O creator of the entire cosmic manifestation, although You never take birth You nevertheless appear among the demigods, sages, human beings, animals, and aquatics, in order to crush the false pride of the demons, and bestow Your mercy to the saintly devotees."*

Anuccheda 32

tatha, bahuni santi namani rupani ca sutasya te ity adi. spashöam. gargah shri-vraja-rajam.

tatha-in the same way; bahuni santi namani rupani ca sutasya te iti adi-the Shrimad-Bhagavatam (10.8.15) ("bahuni santi namani rupani ca sutasya te, guna-karmanurupani tany aham veda no janah"); spashöam-clear; gargah-Gargacarya; shri-vraja-rajam-to the king of Vrajabhumi.

This is also confirmed in the following verse (Shrimad-Bhagavatam 10.8.15) spoken by Gargacarya to Nanda Maharaja:

"For this son of yours (Krishna) there are many forms and names according to His transcendental qualities and activities. These are known to me, but people in general do not understand them."*

Anuccheda 33

Text 1

evam yasyavatara jnayante sharireshv ashairirinah ity adi. sharirishv ashairirina ity api jnane hetu-garbha-visheshanam. sharirishu madhye 'py avatirnasya satah svayam ashairirinah.

evam-in the same way; yasya avatarah jnayante sharireshu ashairirinah iti adi-in the Shrimad-Bhagavatam 10.10.34 ("yasyavatara jnayante sharirshve ashairirinah, tais tair atulyatishayair viryair dehishv asangataih"); sharireshu-among the conditioned souls who have material bodies; ashairirinah-without a material body; iti-thus; api-although; jnane-in knowledge; hetu-of causes; garbha-the origin; visheshanam-distinguishing characteristic; sharirishu-among embodied beings; madhye-in the midst; api-although; avatirnasya-incarnated; satah-of the Absolute Truth; svayam-personally; ashairirinah-without a material body.

This is also confirmed in the following verse spoken by Nalakuvara and Manigriva to Lord Krishna (Shrimad-Bhagavatam 10.10.34):

"Appearing in bodies like those of an ordinary fish, tortoise and hog, You exhibit activities impossible for such creatures to perform: extraordinary, incomparable, transcendental activities of unlimited power and strength. These bodies of Yours, therefore, are not made of material elements, but are incarnations of Your Supreme Personality."*

This statement explains that the forms of Lord Krishna are always spiritual.

Text 2

natah param parama yad bhavatah svarupam ity adi dvitiya-sandarbhodaharana-praghaööaka-drishöya jivavad deha-dehi-parthakyabhavena mukhyamatvarthayogat. kuveratmajau shri-bhagavantam.

natah param parama yad bhavatah svarupam iti adi-Shrimad-Bhagavatam 3.9.3; dvitiya-sandarbha-in the second Sandarbha; udaharana-praghaööaka-drishöya-by the description; jivavat-like an ordinary conditioned soul; deha-of the body; dehi-and the possessor of the body; parthakya-of separateness; abhavena-because of non-existence; mukhyamatvartha-ayogat-because of the inappropriateness; kuvera-atmajau-the two sons of Kuvera; shri-bhagavantam-to the Supreme Lord.

This is also confirmed in the following verse spoken by Brahma to Lord Krishna (Shrimad-Bhagavatam 3.9.3):

"O my Lord, I do not see a form superior to Your present form of eternal bliss and knowledge."*

In the verse beginning "yasyavatarah" (Shrimad-Bhagavatam 10.10.34) we should not interpret the word "ashairirinah" to mean "formless". The actual meaning is that because the Supreme Lord does not manifest an external material body different from Himself, He is therefore called "ashairirinah". This has already been explained in the second (Bhagavat) sandarbha. Someone may argue that the word "ashairirinah" should be interpreted as "formless" because that is the direct meaning of the word. To this objection I reply: Because this interpretation ("formless") is contradicted in many Vedic literatures, and the Supreme Lord is affirmed to possess an eternal transcendental form, therefore the primary meaning ("formless") should be rejected, and the secondary meaning of the word ("without an external material body") should be accepted.

aparam

yat-pada-pankaja-rajah shirasa bibharti
shrir abjajah sagirishah saha loka-palaih
lila-tanuh sva-krita-setu-paripsaya yah
kalo 'dadhat sa bhagavan mama kena tushyet.

spashöam. nagnajit shri-bhagavantam.

aparam-further; yat-whose; pada-feet; pankaja-lotus; rajah-dust; shirasa-on the head; bibharti-carries; shrir-Lakshmi; abjajah-Brahma; sagirishah-with Shiva; saha-with; loka-palaih-the protectors of the planets; lila-for pastimes; tanuh-form; sva-krita-accepted; setu-principles of religion; paripsaya-with a desire; yah-who; kalah-time; adadhat-placet; sah-He; bhagavan-the Supreme Lord; mama-my; kena-by what?; tushyet-may please; spashöam-clear; nagnajit-Nagnajit; shri-bhagavantam-to the Supreme Personality of Godhead.

This is also confirmed in the following verse (Shrimad-Bhagavatam 10.58.37) spoken by King Nagnajit to Lord Krishna:

"O Lord who accepts the form of the various pastime-incarnations in order to protect the principles of religion, O Lord, the dust of whose lotus feet is reverentially placed by Lakshmi, Brahma, Shiva, and all the demigods upon their heads, O Supreme Personality of Godhead, what may I do to please You?"

Text 1

param ca

namas tasmai bhagavate
krishnayakunöha-medhase
yo dhatte sarva-bhutanam
abhavayoshatih kalah

param-in another place (Bhag. 10.87.46); ca-also; namah-I offer my respectful obeisances; tasmai-to Him; bhagavate-the Original Personality of Godhead; krishnaya-Lord Krishna; akunöha-medhase-omniscient; yah-who; dhatte-accepts; sarva-of all; bhutanam-living entities; abhavaya-for the liberation; ushatih-auspicious; kalah-forms of His plenary expansions.

This is also confirmed in the Shrimad-Bhagavatam (10.87.46), where Narada Muni offers the following prayer:

"I offer my respectful obeisances to Lord Krishna, the all-knowing Original Personality of Godhead who, in order to liberate the conditioned souls, accepts the auspicious forms of His many incarnations."

Text 2

öika namah iti shri-krishnavatarataya narayanam stauti, ete camsa-kalah pumsah krishnas tu bhagavan svayam, ity ukteh ity esha. ata eva shruti-stava-shravananantaram tasma eva namaskarat shruti-stutav api shri-krishna eva stutya ity ayatam.

öika-commentary; ca-also; namah iti-this verse, which begins with the word "namah"; shri-krishna-avatarataya-the appearance of Lord Krishna; narayanam-Narayana Rishi; stauti-glorifies; ete camsha-kalah pumsah krishnas tu bhagavan svayam iti ukteh-from the statement "Krishnas tu bhagavan svayam"; iti esha-the same; atah eva-therefore; shruti-of the personified Vedas; stava-of the prayers; sravana-hearing; anantaram-after; tasmai-to Him; eva-certainly; namaskarat-because of obeisances; shruti-of the personified Vedas; stutau-in the prayers; api-also; shri-krishnah-Shri Krishna; eva-certainly; stutyah-glorified; iti-thus; ayatam-concluded.

Shridhara Svami explains in his commentary on this verse:

"Speaking to Narayana Rishi, Narada glorified the appearance of Lord Krishna by speaking this verse, which confirms the truth of the statement "ete camsha-kalah pumsah krishnas tu bhagavan svayam". In this way, at the end of the Prayers of the Personified Vedas, Narada Muni affirmed that Lord Krishna is the Original Personality of Godhead, the source of all incarnations.

Text 3

tathaiva shrutibhir api nibhrita-marun-mano-'ksha-dridha-yoga-yujah ity adi padye nijari-moksha-pradatvady-asadharana-lingena sa eva vyanjitah. spashöam. shri-naradah.

tatha-in the same way; eva-certainly; shrutibhih-by the Personified Vedas; api-also; nibhrita-marun-mano-'ksha-dridha-yoga-yujah iti adi padye-in the Shrimad-Bhagavatam 10.87.23 "nibhrita-marun-mano 'ksha-dridha-yoga-yujo hridi yan munaya upasate tad arayo 'pi yayuh smaranat striya uragendra-bhoga-bhuja-danda-vishakta-dhiyo vayam api te samah samadrisho 'nghri-saroja-sudhah"; nija-own; ari-enemies; moksha-liberation; pradatva-giving; asadharana-extraordinary; lingena-by the quality; sah-He; eva-certainly; vyajitah-characterized; spashöam-the rest of the verse is clear; shri naradah-Narada Muni.

Because Lord Krishna grants liberation even to the enemies killed by Him, He is unique among all the forms of the Personality of Godhead. This is confirmed by the following statement spoken by the Personified Vedas and repeated by Narada Muni in Shrimad-Bhagavatam (10.87.23):

"By practicing the mystic yoga system and controlling their breath, the great sages conquered the mind and senses. Thus engaging in mystic yoga, they saw the Supersoul within their hearts and ultimately entered into the impersonal Brahman. However, even the enemies of the Supreme Personality of Godhead attain that position simply by thinking of the Supreme Lord."*

Anuccheda 36

Text 1

tatha gunavatara-kartritvam aha

ity uddhavenaty-anurakta-cetasa
prishöö jagat-kridanakah sva-shaktibhih
grihita-murti-traya ishvareshvaro
jagada saprema-manohara-smitah

tatha-in the same way; guna-of the modes of material nature; avatara-incarnations; karitritvam-the state of accepting; aha-describes; iti-thus; uddhavana-by Uddhava; ati-anurakta-cetasa-in a spirit of unalloyed devotional service; prishöah-inquired; jagat-for whom the universe; kridanakah-is just like a toy; sva-with His own; shaktibhih-potencies; grihita-accepted; murti-trayah-the three forms of the guna-avatars; ishvara-ishvarah-the supreme controller of all controllers; jagada-spoke; sa-prema-affectionate; manohara-enchanting; smitah-with a smile; spashöam-the meaning of the verse is clear.

That Lord Krishna is the source of all the guna-avatars (Vishnu who controls the mode of goodness, Brahma who controls the mode of passion, and Shiva who controls the mode of ignorance) is confirmed in the following verse from Shrimad-Bhagavatam (11.29.7):

"When the great pure devotee Uddhava had asked this question, Lord Krishna, who accepts the forms of the three guna-avatars (Vishnu, Brahma and Shiva), who controls the universe with His various potencies just as a child controls a toy, and who is the supreme controller of all the demigods, smiled in a charming and affectionate way and replied to His devotee's question in the following words."**

Text 2

atra ajanatam tvat-padavim ity udahritam vacanam apy anusandheyam. shri-shukah.

atra-in this connection; ajanatam tvat-padavim-Shrimad-Bhagavatam 10.14.19 ("ajanatam tvat-padavim anatmany atmatma bhasi vitatya mayam shrishöav ivaham jagato vidhana iva tvam esho 'nta iva tri-netrah."); iti-thus; udahritam-said; vacanam-statement; api-also; anusandheyam-should be considered; shri-shukah-Shri Sukadeva Gosvami.

In this connection we may note the following statement spoken by Brahma to Lord Krishna (Shrimad-Bhagavatam 10.14.19):

"O Lord Krishna, persons who are unaware of Your inconceivable energy cannot understand that You alone expand Yourself as the creator Brahma, maintainer Vishnu, and annihilator Shiva. Persons who are not in awareness of things as they are contemplate that I, Brahma, am the creator, Vishnu is the maintainer, and Lord Shiva is the annihilator. Actually You are alone everything: creator, maintainer and annihilator."*

Anuccheda 37

Text 1

atha purushavatara-kartritvam apy aha

iti matir upakalpita vitrishna

bhagavati satvata-pungave vibhumni

sva-sukham upagate kvacid vihartum

prakritim upeyushi yad-bhava-pravahah

shri-bhishmah uvaca-Shri Bhishmadeva said; iti-thus; matih-thinking, feeling and willing; upakalpita-invested; vitrishna-freed from all sense desires; bhagavati-onto the Personality of Godhead; satvata-pungave-onto the leader of the devotees; vibhumni-onto the great; sva-sukham-self-satisfaction; upagate-onto He who has attained it; kvacit-sometimes; vihartum-out of transcendental pleasure; prakritim-in the material world; upeyushi-do accept it; yat-bhava-from whom the creation; pravahah-is made and annihilated.

That Lord Krishna is the origin of the purusha-avatars, who are the creators of the material universes, is confirmed in the following prayer spoken by Bhishmadeva to Lord Krishna (Shrimad-Bhagavatam 1.9.32):

"Let me now invest my thinking, feeling and willing, which were so long engaged in different subjects and occupational duties, in the all-powerful Lord Shri Krishna. He is always self-satisfied, but sometimes, being the leader of the devotees, He enjoys transcendental pleasure by descending on the material world, although from Him only the material world is created."*

Text 2

ōika ca parama-phala-rupam shri-krishna-ratim prarthayitum prathamam svakritam arpayati iti iti vigato bhuma yasmāt tasmin. yam apēkshyanyatra mahattvam nastity arthah. tad eva paramaishvaryam aha sva-sukham svarupa-bhutam paramanandam upagate praptavaty eva. kvacit kadacid vihartum kriditum prakritim upeyushi svikritavati, na tu svarupa-tirodhanena jivvat paratantryam ity arthah. vihartum ity uktam prapancayati yad yato bhava-pravahah shrishōi-parampara bhavati ity esha.

ōika-commentary; ca-and; parama-ultimate; phala-result; rupam-form; shri-krishna-for Lord Krishna; ratim-attraction; prarthayitum-to pray; prathamam-first; svakritam-accepted; arpayati-offers; iti-thus; iti-thus; vigato-gone; bhuma-the Lord; yasmāt-from whom; tasmin-in Him; yam-whom; apēkshya-in relation; anyatra-in someone else; mahattvam-greatness; na-not; asti-is; iti-thus; arthah-meaning; tad-this; eva-certainly; parama-supreme; aishvaryam-opulence; aha-said; sva-sukham-own happiness; svarupa-own form; bhutam-manifested; parama-supreme; anandam-bliss; upagate-attained; praptavati-gives; eva-indeed; kvacit-somewhere; kadacid-sometime; vihartum-to play; kriditum-to play; prakritim-nature; upeyushi-attains; svikritavati-accepted; na-not; tu-indeed; svarupa-own form; tirodhanena-by disappearance; jiv-a jiva; vat-like; paratantryam-independence; iti-thus; arthah-the meaning; vihartum-to enjoy pastimes; iti-thus; uktam-said; prapancayati-creates; yad-which; yatah-from which; bhava-pravahah-material world; shrishōi-parampara-creation; bhavati-is; iti-thus; esha-this.

The following explanation of this verse is found in Shridhara Svami's commentary:

"In this verse Bhishmadeva prays for attraction to Lord Krishna, which he considers the supreme goal of life, and aside from which there is nothing worth praising. Bhishma also describes the transcendental opulences of the Lord by using the words 'sva-sukham upagate' (full of all transcendental bliss). Bhishma says 'kvacid vihartum prakritim upeyushi' (The Lord sometimes descends to this material sphere to display His transcendental pastimes). The Lord appears in this world and again disappears from it according to His own

desire. He is completely independent, and He is not forced to enter the material sphere, as the conditioned souls are. Indeed, Lord Krishna is actually the creator of the cosmic manifestation ('yad-bhava-pravahah')."

Text 3

evam eva tam pratyuktam devair apy ekadashe tvattah puman samadhigatya yayasya viryam, dhatte mahantam iva garbham amogha-virya. iti.

evam-in this way; eva-certainly; tam-He; pratyuktam-answered; devaih-by the demigods; api-also; ekadashe-in the Eleventh Canto (Bhag. 11.6.16); tvattah-from You; puman-the purusha-avatara; samadhigatya-having attained; yaya-by the material potency; asya-of the universe; viryam-potency; dhatte-places; mahantam-the mahat-tattva; iva-like; garbham-the womb; amogha-infallible; viryah-power.

This is also confirmed in the following prayer spoken by the demigods and recorded in Shrimad-Bhagavatam (11.6.16):

"O Lord Krishna, You are the origin of the purusha-incarnation who is like the father who impregnates the womb of material nature."

Text 4

öika ca tvattah purushah viryam shaktim samadhigatya prapya yaya mayaya saha mahantam dhatte. kam iva asya vishvasya garbham iva ity esha. bhishmah shri-bhagavantam.

öika-Shridhara Svami's commentary; ca-also; tvattah-the word "from You"; purushah-the purusha-incarnation; viryam-the word viryam; shaktih-means "potency"; samadhigatya-"samadhigatya"; prapya-means "having attained"; yaya-"by which"; mayaya-means "by maya"; saha-with; mahantam dhatte-creates the material world; kam iva-to what may it be compared?; asya-of this; vishvasya-universe; garbham iva-like the womb; iti-thus; esa-the commentary; bhishmah-Bhishma; shri-bhagavantam-to the Supreme Personality of Godhead.

This verse is explained by Shridhara Svami in the following way:

"In this verse the word 'tvattah' means 'the purusha-avatara is manifested from You', and the word 'viryam' means 'potency'. 'Samadhigatya' means 'having attained' and 'yaya' means 'by the material creative potency maya'. In this way the Lord manifests the material creation ('mahantam dhatte'). To what may this material world be compared? It may be compared to 'asya garbham iva' (like a womb impregnated by the Supreme Lord)."

Anuccheda 38

ata eva bhava-bhayam apahantum ity adau tasyadi-purushatvam shreshöhatvam apy aha, purusham rishabham adyam krishna-samjnam nato 'smi iti. krishneti samjna tan-namatvenati-prasiddhir yasyeti murty-antaram nishidhyate. tan-murter namaskriyamanatvena ca nitya-siddhatvam darshyate. tatraiva öika-kridbhir api tam vande paramanandam nandanandana-rupinam ity uktam. shri-shukah.

atah eva-therefore; bhava-of material existence; bhayam-the fear; apahantum-to remove; iti-thus; adau-beginning; tasya-of Him; adi-purushatvam-the position of being the Original Personality of Godhead; shreshôhatvam-the position of being the best; api-also; aha-describes; purusham-person; rishabham-best; adyam-original; krishna-samjnam-named Krishna; natah asmi-I offer my respectful obeisances to Him; iti-thus; krishna-Krishna; iti-thus; samja-name; tat-namatvena-by this name; ati-great; prasiddhih-fame; yasya-of whom; iti-thus; murti-forms; antaram-other; nishidhyate-are eclipsed; tat-murteh-of that form; namaskriyamanatvena-by offering obeisances; ca-also; nitya-siddhatvam-eternal perfection; darshyate-is revealed; tatra-there; eva-certainly; öika-kridbhih-by the author of the commentary; api-also; tam-to Him; vande-I offer my respectful obeisances; paramanandam-full of transcendental bliss; nanda-of Nanda Maharaja; nandana-the son; rupinam-with the form; iti-thus; uktam-described; shri-shukah-Shri Shukadeva Gosvami.

Shukadeva Gosvami clearly explains that Lord Krishna is the Supreme Original Personality of Godhead in the Shrimad-Bhagavatam (11.29.49), where he says:

"I offer my respectful obeisances to Lord Krishna, the Original form of the Personality of Godhead."

From this it may be observed that Krishna is the most important name of the Lord, and His two armed form as Krishna is His most important form. This eternal supreme status of Lord Krishna is revealed in this verse where Shukadeva Gosvami offers His respects to the Lord. This is also confirmed by Shridhara Svami, the foremost commentator on Shrimad-Bhagavatam in the following words:

"I offer my respectful obeisances unto the supremely blissful Original Personality of Godhead, who is known as the son of Maharaja Nanda."

Anuccheda 39

Text 1

tad evam jagrihe iti adi-prakarane yat svayam utprekshitam tac ca shri-svami-sammatyapi dridhi-kritam.

tat-therefore; evam-in this way; jagrihe iti adi prakarane-in the chapter beginning jagrihe" (Bhagavatam, Canto One, Chapter Three); yat-which; svayam-directly; utprekshitam-indicated; tat-that; ca-also; shri-svami-of Shridhara Svami; sammatya-by the opinion; api-also; dridhi-kritam-confirmed.

In this way Shridhara Svami has confirmed the statement of Shrimad-Bhagavatam (Canto One, Chapter Three) that Shri Krishna is the Original Personality of Godhead.

Text 2

punar api tat-sammatir abhyasyate yatha

shrutvajitam jarasandham
nripater dhyayato harih
ahopayam tam evadya

uddhavo yam uvaca ha.

öika ca adyah harih shri-krishnah ity esha. shri-shukah.

punah-again; api-also; tat-that; sammatih-opinion; abhyasyate-is repeated; yatha-for example; shrutva-having heard; ajitam-undefeated; jarasandam-Jarasandha; nripateh-of King Yudhishöhira; dhyayatah-meditating; harih-Hari; aha-spoke; upayam-plan; tam-that; eva-certainly; adyah-the Original Personality of Godhead; uddhavah-Uddhava; yam-which; uvaca-spoke; ha-certainly; öika-Shridhara Svami's commentary; ca-also; adyah-the Original Personality of Godhead; harih-Hari; shri-krishnah-Shri Krishna; iti-thus; esha-the commentary; shri-shukah-spoken by Shukadeva Gosvami.

That Shri Krishna is the Original Personality of Godhead is also confirmed in the following verse of Shrimad-Bhagavatam (10.72.15):

"When Shri Krishna, the Original Personality of Godhead, heard from King Yudhishöhira that the enemy Jarasandha was almost impossible to defeat, Lord Krishna proposed the following plan, which had already been suggested by Uddhava."

Shridhara Svami explains in his commentary that the word "adyah" (Original Personality of Godhead) clearly refers to Lord Krishna.

Anuccheda 40

Text 1

kim ca

athaham amsha-bhagena
devakyah putratam shubhe
prapsyami iti.

kim ca-furthermore; atha-therefore; aham-I; amsha-bhagena-by My plenary expansion; devakyah-of Devaki; putratam-the son; shubhe-O all-auspicious Yogamaya; prapsyami-I shall become; iti-thus.

This is also confirmed by the following statement spoken by Lord Krishna to His internal potency Yogamaya (Shrimad-Bhagavatam 10.2.9):

"O all-auspicious Yogamaya, I shall then appear with My full six opulences as the son of Devaki."*

Text 2

ammsha-bhagena ity atra purnatocitam evartham bahudha yojayadbhir madhye amshena purusha-rupena mayaya bhago bhajanam ikshanam yasya teneti ca vyacakshanair ante sarvatha paripurna-rupeneti vivakshitam, krishnas tu bhagavan svayam ity uktatvat, ity evam hi tair vyakhyatam. shri-bhagavan yogamayam.

amsha-bhagena-by the phrase "amsha-bhagena"; iti-thus; atra-in this connection; purnata-fullness; ucitam-is described; eva-certainly; artham-the meaning; bahudha-in many ways; yojayadbhih-explaining the meaning of this verse; madhye-in the midst; amshena-by the word "amshena"; purusha-rupena-in the form of a person; mayaya-of material energy; bhagah-opulence; bhajanam-possession; ikshanam-appearance; yasya-of whom; tena-by this; iti-thus; ca-also; vyacakshanaih-by various explanations; ante-at the conclusion; sarvatha-in all respects; paripurna-perfect and complete; rupena-with a form; iti-thus; vivakshitam-intended to be described; krishnah tu bhagavan svayam iti uktatvat-because of the statement "Krishnas tu bhagavan svayam"; iti-thus; evam-in this way; hi-certainly; taih-by them; vyakhyatam-explained; shri-bhagavan-the Supreme Personality of Godhead; yogamayam-to Yogamaya.

Shridhara Svami explains that in this verse the word "amsha-bhagena" means "accompanied by His expansions, the purusha-incarnations". This description confirms the statement of Shrimad-Bhagavatam (1.3.38): "Krishnas tu bhagavan svayam" (Shri Krishna is the Original Personality of Godhead, the source of all incarnations of Godhead).

Anuccheda 41

Text 1

evam

yasyamshamsha-bhagena
vishvotpatti-layodayah
bhavanti kila vishvatmams
tam tvadyaham gatim gata

evam-in the same way; yasya-of whom; amsha-of a portion; amsha-of a portion; amsha-of a portion; bhagena-by a tiny fragment; vishva-of the universe; utpatti-creation; laya-annihilation; udayah-mannifestation; bhavanti-comes into being; kila-certainly; vishva-atman-O all-pervading Supersoul; tam-to Him; tva-unto You; adya-O Original Personality of Godhead; aham-I; gatim gata-take shelter.

This is also confirmed in the following statement spoken by Devaki to Lord Krishna (Shrimad-Bhagavatam 10.85.31):

"O Lord Krishna, O all-pervading Supersoul, You are the Original Personality of Godhead. By a tiny fragment of a part of a part of a portion of Your potency the material universes are created and again annihilated. I surrender unto You and take shelter of You."*

Text 2

öika ca yasyamshah purushas tasyamsho maya tasya amsha gunas tesham bhagena paramanu-matra-leshena vishvotpatty-adayo bhavanti tam tva tvam gatim sharanam gatasmi ity esha. shri-devaki-devi shri-bhagavantam.

öika-the commentary; ca-also; yasya-of whom; amshah-the portion; purushah-purusha-avatara; tasya-of Him; amshah-the portion; maya-the maya potency; tasyah-of that; amshah-the parts; gunah-the three

modes of nature; tesham-of them; bhagena-by a part; paramanu-matra-leshena-by an atomic fraction; vishva-utpatti-adayah bhavanti-the creation, maintenance and destruction of the universes is manifested; tam-to Him; tva-to You; tvam-to You; gatim-the word "gatim"; sharanam gata asmi-I shall take shelter; iti-thus; esha-the commentary; shri-devaki-devi-spoken by Devaki-devi; shri-bhagavantam-to the Supreme Personality of Godhead.

Shridhara Svami explains in his commentary:

"In this verse the first "amsha" (portion) referred to is the purusha-avatara. The portion of the purusha-avatara is the illusory potency maya, and the portion of maya is the three modes of material nature. By an atomic fragment of the modes of nature, the material universes are created, maintained and destroyed. In this way, by a portion of a portion of a portion of a portion of the Lord's potency the material world is created. In this verse the word `tva' means `unto You' and the phrase `gatim gatasmi' means `I take shelter'".

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Anuccheda 42

Text 1

yatha ca

narayanas tvam na hi sarva-dehinam. ity adau.
 narayano 'ngam nara-bhu-jalayanat. iti.

yatha-just as; ca-also; narayanah tvam na hi sarva-dehinam iti adau narayanah angam nara-bhu-jalayanat iti-the following verse from Shrimad-Bhagavatam (10.14.14)- "narayanas tvam na hi sarva-dehinam atmasy adhishakhila-loka-sakshi narayano 'ngam nara-bhu-jalayanat tac capi satyam na tavaiva maya

That Lord Krishna is the origin of the Narayana feature of Godhead is confirmed in the following statement spoken to Lord Krishna by Brahma (Shrimad-Bhagavatam 10.14.14):

"O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father, Narayana? 'Narayana' refers to one whose abode is in the water born from Nara (Garbhodakashayi Vishnu), and that Narayana is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of maya."*

Text 2

öika ca narad udbhuta ye 'rthah, tatha naraj jatam yajalam tad ayanat yo narayanah prasiddhah so 'pi tavangam murtih ity esha. atra sa tavangam, tvam punar angity asau tu vishado 'rthah; na tu stuti-matram idam.

öika-in the commentary of Shridhara Svami; ca-also; narat-from Nara; udbhutah-born; ye-those who; arthah-the meanings; tatha-in the same way; narat-from Nara; jatam-born; yat-which; jalam-water; tat-that; ayanat-due to the place of refuge; yah-who; narayanah-as Narayana; prasiddhah-famous; sah api-that same person; tava-Your; angam-part; murtih-form; iti-thus; esha-the commentary; atra-in this explanation; sa-He; tava-Your; angam-part; tvam-You; punah-again; angi-from whom the portion is expanded; asau-He; tu-also; vishadah-clear; arthah-meaning; na-not; tu-but; stuti-praise; matram-only; idam-this.

Shridhara Svami explains in his commentary:

"This verse explains that Lord Narayana rests on the Garbhodaka Ocean which was manifested from His own body. It is further explained that that Narayana is a plenary portion of Lord Krishna."

In this way the meaning of this verse is clear: Krishna is the source of the incarnations of Godhead. Brahma is speaking correctly, and not simply speaking flattering lies.

Text 3

drishövaghasura-mokshanam prabhavatah praptah param vismayam ity ukta-ritya kvacid apy avatary-avantarantreshu tadrishasyapi mokshanam adrishöa-caram drishöva vismayam praptavan brahma.

drishöva-was observing; aghasura-mokshanam-the wonderful killing and deliverance of Aghasura from material tribulation; prabhavatah-of the all-potent Supreme Person; praptah param vismayam-had become extremely astonished; iti-thus; ukta-ritya-by this explanation; kvacit-somewhere; api-and; avatari-of the source of all incarnations; avatara-antareshu-among the incarnations; tadrishasya-of someone like Aghasura; api-even; mokshanam-liberation; adrishöa-caram-unprecedented; drishöva-having seen; vismayam-amazement; praptavan-attained; brahma-Brahma.

That Krishna is the Original Personality of Godhead is also confirmed in the following statement of Shrimad-Bhagavatam (10.13.15):

"Brahma had observed the activities of the most powerful Krishna in killing and delivering Aghasura, and he was astonished."*

Brahma became amazed when he saw that the sinful demon Agha □ had become liberated by the mercy of Krishna. The liberation of Agha could not have been performed by any other form of the Lord. Only the Original Personality of Godhead, Lord Krishna, could have liberated such a sinful person.

Text 4

drashöum manju mahitvam anyad api tad-vatsan ito vatsapan nitvanyatra kurudvahantaradadhat.

ity ukta-ritya tasyaparam api mahatmyam didrikshus tatha-mahatmyam dadarsheti prakarana-svarasyenapi labdham. na capara-mahatmya-darshanam sambhavati-matram.

drashöum-just to see; manju-very pleasing; mahitvam anyat api-other glories of the Lord also; tat-vatsan-their calves; itah-than that place where they were; vatsapan-and the cowherd boystaking care of the calves; nitva-bringing them; anyatra-to a different place; kurudvaha-O Maharaja Parikshit; antaradadhat-kept hidden and invisible for some time; iti-thus; ukta-ritya-by this description; tasya-of Him; aparam-superexcellent; api-also; mahatmyam-glory; didrikshuh-desiring to see; tatha-in the same way; mahatmyam-glory; dadarsha-saw; iti-thus; prakarana-of this chapter; svarasyena by the superexcellence; labdham-attained; na-not; ca-also; apara-ordinary; mahatmya-glory; darshanam-sight; sambhavati-comes into existence; matram-only.

Krishna's supremacy is also described in the following verse (Shrimad-Bhagavatam 10.13.15):

"Brahma wanted to show some of his own power and see the power of Krishna, who was engaged in His childhood pastimes, playing as if with ordinary cowherd boys. Therefore in Krishna's absence, Brahma took all the boys and calves to another place. Thus he became entangled, for in the very near future he would see how powerful Krishna was."*

This verse describes Brahma's desire to see more excellent pastimes of the Lord. This chapter (Canto 10, Chapter 13) describes how Brahma actually saw the Lord's extraordinary opulence and glory.

Text 5

tavat sarve vatsa-palah
pashyato 'jasya tat-kshanat
vyadrishyanta ghana-shyamah
pita-kausheya-vasasah

tavat-so long; sarve-all; vatsa-palah-both the calves and the boys tending them; pashyatah-while he was watching; ajasya-of Lord Brahma ; tat-kshanat-immediately; vyadrishyanta-were seen; ghana-shyamah-as

having a complexion resembling bluish rainclouds; pita-kausheya-vasasah-and dressed in yellow silk garments.

After Brahma had stolen the boys and calves, Krishna personally expanded to become the boys and calves Himself. The following verse (Shrimad-Bhagavatam 10.13.46) describes Brahma's eventual perception that the boys and calves were actually personal expansions of Krishna:

"Then, while Lord Brahma looked on, all the calves and the boys tending them immediately appeared to have complexions the color of bluish rainclouds and to be dressed in yellow silken garments."*

Text 6

ity adina shaktibhir ajadyabhir aishvaryair animadyaish catur vimshati-sankhya-tattvair mahad-adibhis tat-sahakaribhih kala-svabhavadyaish tat-sambhutair brahmandair tad-antar-bhuta-srashöribhir brahmadibhir ijivais ca stamba-paryantaih prithak prithag upasitas tadrisha-brahmandeshvara-koöayah shri-krishnenaiva tat-tad-amshenaivamshenavirbhavya brahmanam prati sakshad eva darshita ity uktam.

ity adina-by the passage beginning with this verse; shaktibhih-by potencies; aja-adyabhih-beginning with aja; aishvaryaih-by various opulences; animadyaih-by Anima and the other mystic perfections; catuh-vimshati-sankhya-tattvaih-by the 24 elements enumerated in the Sankhya philosophy; mahat-adibhih-even by the mahat-tattva and other potencies of the Lord; tat-sahakaribhih-by the Lord's assistants; kala-svabhava-adyaih-by personified time and other potencies; tat-sambhutaih-created by the Lord; brahmandaih-by universes; tat-antah-bhuta-within them; srashtribhih-by the creators; brahma-adibhih-headed by Brahma ; jivaih-by the living entities; ca-and; stamba-paryantaih-down to the blades of grass; prithak prithak-by each of them; upasitah-worshipped; tadrisha-like this; brahmanda-of universes; ishvara-of controllers; koöayah-millions; shri-krishnena-by Shri Krishna; eva-certainly; tat-tad-amshena eva amshena-by portions of portions; avirbhavya-manifesting; brahmanam prati-to Brahma ; sakshat-directly; eva-darshitah-revealed; iti-thus; uktam-described.

This passage from Shrimad-Bhagavatam describes how millions of Lord Krishna's vishnu-tattva expansions were shown to Brahma by Lord Krishna, who manifested Them as merely a portion of a portion of His potency. These vishnu-tattva expansions were all the masters of all the material universes and they were being worshiped by the Lord various potencies, headed by Aja, by all personified opulences, by the mystic perfections, headed by Anima, by the 24 material elements enumerated by the Sankhya philosophy, by the mahat-tattva and other potencies, by the Lord's assistants and associates, by personified time and other potencies of the Lord, by the various material universes manifested by the time potency, by innumerable Brahmas and other demigods entrusted with the details of universal creation, and by all the individual living entities (jivas), even down to the blades of grass.

Text 7

tad idrisham eva krishnas tu bhagavan svayam ity atra vishkrita-sarva-shaktitvad ity etat svami-vyakhyanasyasadhanam bijam bhavet.

tat-that; idrisham-in this way; eva-certainly; krishnah tu bhagavan svayam-Shri Krishna is the Original Personality of Godhead; iti-thus; atra-in this context; vishkrita-sarva-shaktitvat-because of being the original source of all potencies; iti-thus; etat-that; svami-vyakhyanasya-of the commentary of Shridhara Svami;

asadharanam-extraordinary; bijam-source; bhavet-is.

In His commentary on this verse, Shrila Shridhara Svami confirms that all transcendental potencies are manifested from Lord Krishna, and Lord Krishna is the original source of everything. In order to substantiate these points, Shridhara Svami quotes the "krishnas tu bhagavan svayam (Shri Krishna is the Original Personality of Godhead) statement of Shrimad-Bhagavatam (1.3.28).

Text 8

vishva-rupa-darshanadinam tat-tad-brahmandantaryami-purushanam ekatarenapi shakyatvat. tasmad viraö-purushayor iva purusha-bhagavator api jagrihe paurusham rupam ity adav upasanartham eva tair abheda-vyakhya kriteti gamyate. vastutas tu paramashrayatvena shri-krishna eva tair angi-krito 'sti; yatha

vishva-rupa-of the Universal Form; darshana-of the sight; adinam-and other extraordinary activities; tat-tat-of the various; brahmamda-universes; antaryami-purushanam-of the all-pervading Supersouls; ekatarena-as one; api-also; shakyatvat-because of being the master of all potencies; tasmad-therefore; viraö-of the Universal Form; purushayoh-and the purusha-avatars; iva-just like; purusha-of the Purusha-avatars; bhagavato-and of the Supreme Personality of Godhead; api-also; jagrihe paurusham rupam-"The Supreme Personality of Godhead accepted the form of the purusha-avatara"; iti-thus; adau-in the passage beginning; upasana-worshipping; artham-for the purpose; eva-certainly; tair-by the learned commentator; abheda-being non-different; vyakhya-explanation; krita-is done; iti-thus; gamyate-is understood; vastutah-actually; tu-but; parama-supreme; ashayatvena-as the shelter of everything; shri-krishnah-Shri Krishna; eva-certainly; tair-by him; angi-kritah-accepted; asti-is; yatha-just as.

Shri Krishna is the all-powerful master of all potencies, and He is not different from His manifestations as the Universal Form and as the all-pervading Supersoul who is manifested everywhere throughout the expanse of innumerable material universes. In his commentary on the verse "jagrihe paurusham rupam (The Original Personality of Godhead then accepted the form of the purusha-avatara) (Shrimad-Bhagavatam 1.3.1), Shridhara Svami explains that the purusha-avatara is actually not different from the Universal Form, and the Original Personality of Godhead is also not different from the purusha-avatara. Actually, Lord Krishna is the shelter upon whom everything rests. Shridhara Svami confirms this in the introductory verses of his commentary on the Tenth Canto of Shrimad-Bhagavatam (Bhavartha-dipika 10.1.1-2) in the following words:

Text 9

vishva-sarga-visargadi-
nava-lakshana-lakshitam
shri-krishnakhyam param dhama
jagad-dhama namami tat

vishva-of the material universes; sarga-primary creation; visarga-secondary creation; adi-beginning with; nava-nine; lakshana-characteristics; lakshitam-characterized; shri-krishna-Shri Krishna; akhyam-named; param-the supreme; dhama-abode; jagat-of the universe; dhama-the abode; namami-I offer my respectful obeisances; tat-to Him.

"I offer my respectful obeisances to Shri Krishna, the Supreme Personality of Godhead, the ultimate source of all the universes. That Shri Krishna is described in the first nine Cantos of Shrimad-Bhagavatam (which

contain descriptions of nine subjects, beginning with primary and secondary creation of the material universes).

Text 10

dashame dashamam lakshyam
ashritasraya-vigraham
kridad-yadu-kulambhodhau
paranandam udiryate. iti.

dashame-in the Tenth Canto; dashamam-the tenth subject matter; lakshyam-to be seen; ashrita-of the sheltered; ashraya-of the shelter; vigraham-who is the form; kridat-playing; yadu-kula-of the Yadu dynasty; ambhodhau-in the ocean; para-supreme; anandam-bliss; udiryate-is describd.

"The Tenth Canto of Shrimad-Bhagavatam reveals the tenth object, the Supreme Personality of Godhead who is the shelter of the surrendered souls. He is known as Shri Krishna, and He enjoyed transcendental bliss, performing pastimes in the ocean known as the family of Maharaja Yadu."*

Text 11

yady anyesham api paramashrayatvam tan-matam, tada dashama ity anarthakam syat. tasmāt narayano 'ngam iti yuktam evoktam. brahma shri-bhagavantam.

yadi-if; anyesham-of other forms of the Supreme; api-also; parama-ashrayatvam-the ultimate shelter; tat-of them; matam-is considered; tada-then; dashamah iti-Shridhara Svami's introduction to the Tenth Canto beginning with the word "dashame"; anarthakam-useless; syat-may be; tasmāt-from this; narayanah angam; the phrase "narayano 'ngam" from Brahma 's prayers (10.14.14); iti-thus; yuktam-properly; eva-certainly; uktam-spoken; brahma-Brahma ; shri-bhagavantam-to the Supreme Personality of Godhead.

In these verses Shridhara Svami clearly describes Lord Krishna as the Original Personality of Godhead, the supreme shelter of everyone. If one wishes to consider another form of God as the original form, then he must reject these verses of Shridhara Svami as useless and without meaning. That Krishna is the Original Form of the Godhead is confirmed in the following words of Lord Brahma:

narayano 'ngam

"O Krishna, Lord Narayana is Your plenary portion)."

Anuccheda 43

Text 1

avtara-prasange 'pi tathaiva spashöam.

avatara-of the incarnations; prasange-in connection; api-also; tatha-in the same way; eva-certainly; spashöam-clearly.

That Shri Krishna is the Original source of all the incarnations of Godhead is confirmed in the following description found in Shrimad-Bhagavatam (10.1.21-23):

Text 2

giram samadhau gagane samiritam
nishamya vedhas tridashan uvaca ha
gam paurushim me shrinutamarah punar
vidhiyatam ashu tathaiva ma ciram

giram-a vibration of words; samadhau-in trance; gagane-in the sky; samiritam-vibrated; nishamya-hearing; vedhah-Lord Brahma ; tridashan-unto the demigods; uvaca-said; ha-oh; gam-the order; paurushim-received from the Supreme Person; me-from me; shrinuta-just hear; amarah-O demigods; punah-again; vidhiyatam-execute; ashu-immediately; tatha eva-just so; ma-do not; ciram-delay.

"While in trance, Lord Brahma heard the words of Lord Vishnu vibrating in the sky. Thus he told the demigods: O demigods, hear from me the order of Kshirodakashayi Vishnu, the Supreme Person, and execute it attentively without delay.*

Text 3

puraiva pumsavadhrito dhara-jvaro
bhavadbhir amshair yadushupajanyatam
sa yavad urvya bharam ishvareshvarah
sva-kala-shaktya kshapayamsh cared bhuvi

pura-even before this; eva-indeed; pumsa-by the Supreme Personality of Godhead; avadhritah-was certainly known; dhara-jvarah-the distress on the earth; bhavadbhir-by your good selves; amshair-expanding as plenary portions; yadushu-in the family of King Yadu; upajanyatam-take your birth and appear there; sah-He (the Supreme Personality of Godhead); yavat-as long as; urvyah-of the earth; bharam-the burden; ishvara-ishvarah-the Lord of lords; sva-kala-shaktya-by His own potency the time factor; kshapayan-diminishing; caret-should move; bhuvi-on the surface of the earth.

"Lord Brahma informed the demigods: Before we submitted our petition to the Lord, He was already aware of the distress on earth. Consequently, for as long as the Lord moves on earth to diminish its burden by His own potency in the form of time, all of you demigods should appear through plenary portions as sons and grandsons in the family of the Yadus.*

Text 4

vasudeva-grihe sakshad
bhagavan purushah parah

janishyate tat-priartham
shambhavantu sura-striyah

vasudeva-grihe-in the house of Vasudeva (who would be the father of Krishna when the Lord appeared); sakshat-personally; bhagavan-the Supreme Personality of Godhead, who has full potency; purushah-the original person; parah-who is transcendental; janishyate-will appear; tat-priya-artham-and for His satisfaction; sambhavantu-should take birth; sura-striyah-all the wives of the demigods.

"The Original Supreme Personality of Godhead, Shri Krishna, who has full potency, will personally appear as the son of Vasudeva. Therefore all the wives of the demigods should also appear in order to satisfy Him."*

Text 5

"paurushim purushena shrijami tan-niyukto 'ham ity ady anusarat purushabhinnena vishnu-rupena kshirodashayina svayam evoktam gam vacam. purushasyaiva vacam anuvadati. puraiveti.

paurushim-the word "paurushim"; purushena-means "by the purusha-avatara; shrijami tat-niyuktah aham iti adi-the following verse from Shrimad-Bhagavatam (2.6.32)- shrijami tan-niyukto 'ham haro harati tad-vashah vishvam purusha-rupena paripati tri-shakti-dhrik; anusarat-from this; purusha-from the Purusha-avatara; abhinnena-non-different; vishnu-rupena-in the form of Lord Vishnu; kshirodashayina-resting on the Causal Ocean; svayam-personally; eva-certainly; uktam-spoken; gam vacam-the word (instruction); purushasya-of the purusha-avatara; eva-certainly; vacam-statement; anuvadati-repeats; pura iti-beginning with the word "pura".

In this verse (Text 2) the word "paurushim" means "by the purusha-avatara". In the passage beginning with the word "pura" (Texts 3 and 4) Brahma repeats the message originally spoken by the purusha-avatara. That Shri Krishna appears as the purusha-avatara Lord Vishnu is confirmed in the following statement of Lord Brahma (Bhag. 2.6.32):

"By Krishna's will, I create, and Lord Shiva destroys. Krishna Himself, in His eternal form as the purusha-incarnation maintains everything. He is the powerful controller of these three energies."*

Text 6

pumsa adi-purushena krishnah svayam samabhavat paramah puman yah ity anusarat svayam-bhagavata shri-krishnenety arthah. amshaih shri-krishnamsha-bhutais tat-parshadaih shridama-sudama-shrimad-uddhava-satyaky-adibhih saha. ittham eva pracuryenoktam

pumsa-the word "pumsa"; adi-purushena-Original Person; krishnah-Krishna; svayam-personally; samabhavat-is; paramah puman-the Supreme Personality of Godhead; yah-who; iti anusarat-from this passage; svayam-bhagavata-the Original Personality of Godhead; shri-krishnena-by Shri Krishna; iti-thus; arthah-the meaning; amshaih-shri-krishna-of Shri Krishna; amsha-bhutaih-portions of the portions; tat-parshadaih-His associates; shridama-Shridhama; sudama-Sudama; shrimat-uddhava-Uddhava; satyaki-Satyaki; adibhih-and others; saha-along with; ittham-thus; pracuryena-elaborately; uktam-described.

We may note, however, that the word "pumsa" in verse 22 means "by Shri Krishna, the Original Supreme Personality of Godhead". This is confirmed in the words of Brahma-samhita (5.39): "Shri Krishna is the Original

Supreme Personality of Godhead".

The word "amshaih" used in Text 3 may be understood to mean that Shridama, Sudama, Uddhava, Satyaki, and other associates of the Lord are all actually demigods, who are considered to be like the limbs of the Supreme Personality of Godhead. This is elaborately explained in the following verse (Shrimad-Bhagavatam 10.1.62-63):

Text 7

nandadya ye vraje gopa
yash camisham ca yoshitah
vrishnayo vasudevadya
devaky-adya yadu-striyah

sarve vai devata-praya
ubhayor api bharata
jnatayo bandhu-suhrido
ye ca kamsam anuvratah

nanda-adyah-beginning from Nanda Maharaja; ye-all of which persons; vraje-in Vrindavana; gopah-the cowherd men; yah-which; ca-and; amisham-of all those (inhabitants of Vrindavana); ca-as well; as; yoshitah-the women; vrishnayah-members of the Vrishni family; vasudeva-adyah-headed by Vasudeva; devaki-adyah-headed by Devaki; yadu-striyah-all the women of the Yadu dynasty; sarve-all of them; vai-indeed; devata-prayah-were inhabitants of heaven; ubhayor-of both Nanda Maharaja and Vasudeva; api-indeed; bharata-O Maharaja Parikshit; jnatayah-the relatives; bandhu-friends; suhridah-well-wishers; ye-all of whom; ca-and; kamsam anuvratah-even though apparently followers of Kamsa.

"The inhabitants of Vrindavana, headed by Nanda Maharaja and including his associate cowherd men and their wives, were none but denizens of the heavenly planets, O Maharaja Parikshit, best of the descendants of Bharata, and so too were the descendants of the Vrishni dynasty, headed by Vasudeva, and Devaki and the other women of the dynasty of Yadu. The friends, relatives and well-wishers of both Nanda Maharaja and Vasudeva and even those who externally appeared to be followers of Kamsa were all demigods."*

Text 8

adi-purushatvam eva vyanakti sa iti, sarvantaryamitvat. purushah tavad ishvarah, tasyapy amshitvat sa adi-purushah shri-krishnah punah ishvareshvarah, tryadhisha-shabdat. tatha ca dashamasya pancashititama eva shrimad-anakadundubhinoktam

adi-purushatvam-the position as the Original Supreme Personality of Godhead; eva-certainly; vyanakti-reveals; sah iti-in the passage beginning with the word "sah (Chapter 85 of the Tenth Canto of Shrimad-Bhagavatam); sarva-antaryamitvat-because of being the all-pervading Supersoul; purushah-Supreme Lord; tavat-to that extent; ishvarah-controller; tasya-of Him; api-also; amshitvat-because of being the origin of all expansions; sah-He; adi-purushah-the Original Personality of Godhead; shri-krishnah-Shri Krishna; punah-again; ishvara-ishvarah-the controller of all controllers; tri-adhisha-shabdat-from the word "tryadhisha (master of the three planetary systems)"; tatha-in the same way; ca-also; dashamasya-of the Tenth Canto; pancasititame-in the 85th Chapter; eva-certainly; shrimat-anakadundubhina-by Vasudeva; uktam-spoken.

In the 85th Chapter of the Tenth Canto of Shrimad-Bhagavatam, Shri Krishna is described as the all-pervading Supersoul. He is addressed as "purusha" and "tryadhisha" which indicate that He is the Personality of Godhead, and He is also addressed as "ishvareshvara" which indicates that He is the original source of all incarnations of Godhead. This is summarized in the following statement of Maharaja Vasudeva (Shrimad-Bhagavatam 10.85.18):

Text 9

yuvam na nah sutau sakshat
pradhana-purusheshvarau. iti

yuvam na nah sutau sakshat pradhana purusheshvarau iti-the verse "yuvam na nah sutau sakshat pradhana-purusheshvarau bhu-bhara- kshatra-kshapana avatir nau tathattha ha.

"My dear Krishna and Balarama, I know that neither of You are my sons; You are the original chief and progenitor, the Original Personalities of Godhead, known as Pradhana and Purusha. But You have appeared on the surface of this globe in order to minimize the burden of the world by killing the kshatriya kings who are unnecessarily increasing their military strength."*

Text 10

sva-kala-shaktya sva-shaktya kala-shaktya ca; ishvareshvaratve ca hetuh sakshat svayam eva bhagavan iti. tad alam mayi tat-prarthanayeti bhavah.

sva-kala-shaktya-the phrase"sv-kala-shaktya"; sva-shaktya-His own potency; kala-shaktya-the time-potency; ca-also; ishvara-ishvaratve-in the state of being the supreme controller; ca-also; hetuh-the reason; sakshat-the word "sakshat"; svayam-directly; bhagavan-the Supreme Personality of Godhead; iti-thus; tat-therefore; alam-there is no need; mayi-to me; tat-prarthanaya-for this appeal; bhavah-the meaning.

In the quote from Shrimad-Bhagavatam (10.1.22) found in Anuccheda 43, the word "sva-kala-shaktya" means "by His own potency the time-factor". In that same verse the word "ishvareshvarah" means "the Original Personality of Godhead." By repeating the Supreme Lord's instructions in these verses, Brahma intends to say to the demigods: "There is no need to make any further request in this matter, because the Personality of Godhead will solve the difficulty."

Text 11

tat-priyartham tat-prityai; sura-striyah shrimad-upendra-preyasya-adi-rupah kashcit sambhavantu milita bhavantu, sakshad avataratah shri-bhagavato nityanapayi-maha-shakti-rupas tat-preyasishv apy avatarantishu shri-bhagavati tad-amshantaravat ta api pravishantv ity arthah. tat-priyanam tasam eva dasyadi-prayojanaya jayantam iti va.

tat-priyartham-the word "tat-priyartham"; tat-prityai-for His satisfaction; sura-striyah-the word "sura-striyah"; shrimat-upendra-preyasi-adi-rupah-The consorts of the Supreme Lord's various incarnations, such as

the incarnation of Upendra; kashcit-some; sambhavantu-the word "sambhavantu"; militah-assembled; bhavantu-should be; sakshat-directly; avataratah-incarnating; shri-bhagavatah-of the Supreme Personality of Godhead; nitya-eternal; anapayi-consort; maha-great; shakti-potencies; rupasu-in the forms of; tat-preyasishu-His consorts; api-also; avatarantishu-incarnating; shri-bhagavati-when the Supreme Lord; tat-amsha-antara-vat-just as His plenary portions; tah-they; api-also; pravishantu-should enter; iti-thus; arthah-the meaning; tat-priyanam tasam-of the Lord's consorts; eva-certainly; dasya-adi-of various services; prayojanaya-for the purpose; jayantam-should take birth; iti-thus; va-or.

The word "tat-priyartham" used in Shrimad-Bhagavatam 10.1.23 (quoted in Anuccheda 43) means "for the Supreme Lord's satisfaction". The word "sura-striyah" in this verse refers to the eternal consorts of the various incarnations (such as Lord Vamana and others) of the Supreme Personality of Godhead. When Lord Krishna, the Original form of the Personality of Godhead appears, then all the plenary expansions of Godhead also appear along with Him, and all the goddesses of fortune, who are the consorts of the Lord's various incarnations also appear along with Him. The word "sura-striyah" may also refer to the wives of the demigods who accompany the Supreme Lord's consorts in order to serve them in various ways.

Text 12

anena tair aprarthitasyapy asyarthasyadeshena parama-bhaktabhis tabhir lila-vishesha eva bhagavatah svayam avatirshayam karanam. bharavataranam tv anushangikam eva bhavishyatiti vyajitam.

anena-by this; tair-by them; aprarthitasya-not requested; api-although; asya-of Him; arthasya-of the purpose; adeshena-by the order; parama-bhaktabhih-great devotees; tabhih-with them; lila-visheshah-a specific pastime; eva-certainly; bhagavatah-of the Supreme Personality of Godhead; svayam-personally; avatirshayam-in the desire to descend to the material world; karanam-the cause; bhara-the burden of the earth; avataranam-removal; tu-also; anusangikam-in connection; eva-certainly; bhavishyati-will be; iti-thus; vyajitam-manifested.

The actual reason for the Supreme Lord's appearance in this world is not the reason expressed by the demigods in their prayers. The Lord actually appeared to perform certain specific pastimes with His great devotees, the gopis, and His activity of rescuing the earth from the burden of so many demonic kings was merely incidental to that primary reason for His descent.

Text 13

tad evam shrutinam ca dandakaranya-vasi-muninam cagni-putranam shri-gopikaditva-praptir yat shruyate, tad api purvavad eva mantavyam iti.

tat-that; evam-in the same way; shrutinam-of the Personified Vedas; ca-and; dandakaranya-vasi-residing in the Dandakaranya forest; muninam-of the sages; ca-and; agni-of Agni; putranam-of the sons; shri-gopikatva-the state of beingn gopis in Vrindavana; praptih-attainment; yat-which; shruyate-is heard; tat-that; api-also; purvavat-as before; eva-certainly; mantavyam-should be considered; iti-thus.

The Personified Vedas, the sages residing at Dandakaranya, and the sons of the demigod Agni, all became gopis in Vrindavana.

Text 14

atra prasiddharthe

nayam shriyo 'nga u nitanta-rateh prasadah
svar-yoshitam nalina-gandha-rucam kuto 'nyah

iti virudhyeta.

atra-in this matter; prasiddha-perfect; arthe-in the meaning; na-not; ayam-this; shriyah-of the goddess of fortune; ange-on the chest; u-also; nitanta-rateh-who is very intimately related; prasadah-the favor; svah-of the heavenly planets; yoshitam-of women; nalina-of the lotus flower; gandha-having the aroma; rucam-and bodily luster; kutah-much less; anyah-others; iti-thus; virudhyeta-praised.

The actual meaning of this phrase (sura-striyah) is explained in the following verse (Shrimad-Bhagavatam 10.47.60) which describes the exalted position of the gopis in Vrindavana:

"When Lord Krishna was dancing with the gopis in the rasa-lila, the gopis were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Indeed, never was such a thing imagined by the most beautiful girls in the heavenly planets whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women who are very beautiful according to the material estimation."*

Text 15

na ca sura-strinam sambhava-vakyam shri-mahishi-vrinda-param tasam api tan nija-shakti-rupatvena darshayishyamanatvat. shri-shukah.

na-not; ca-also; sura-strinam-the women of the heavenly planets; sambhava-vakyam-description; shri-mahishi-vrinda-than the goddesses of fortune; param-superior; tasam-of them; api-also; tat-His; nija-own; shakti-potency; rupatvena-in the form; darshayishyamanatvat-because of revealing; shri-shukah-spoken by Shri Shukadeva Gosvami.

We may therefore understand that the phrase "sura-striyah" refers neither to the wives of the demigods, nor the goddesses of fortune, nor the queens of Dvaraka, but to the gopis, who are the internal potencies of Lord Krishna.

Anuccheda 44

Text 1

tad evam avatara-prasange 'pi shri-krishnasya svayam bhagavattvam evayatam. yasmad evam tasmad eva shri-bhagavate maha-srotri-vaktrinam api shri-krishna eva tatparyam lakshyate. atra shri-vidurasya

tat-that; evam-in this way; avatara-prasange-in the context of the incarnations of Godhead; api-also; shri-krishnasya-of Shri Krishna; svayam bhagavattvam-the position as the Original Personality of Godhead;

eva-certainly; ayatam-is attained; yasmāt-because; evam-in this way; tasmāt-therefore; eva-certainly; śrī-bhagavate-in the Śrīmad-Bhagavatam; maha-great; śrotri-of hearers; vaktrīnam-and or speakers; api-also; śrī-krishna; tatparyam-explanation; lakṣhyate-is observed; atra-in this connection; śrī-vidurasya-the statement of Śrī Vidura (Śrīmad-Bhagavatam 4.17.6-7).

Because Śrī Krishna is the Original Personality of Godhead, the source of all incarnations, His glories are heard and described throughout the Śrīmad-Bhagavatam. This is described in the following statement of Śrī Vidura (Śrīmad-Bhagavatam 4.17.6-7):

Text 2

yac canyad api kṛṣṇasya
bhavan bhagavataḥ prabhoh
śhravah sushravasah punyam
purva-deha-kathashrayam

bhaktaya me 'nuraktaya
tava cadhokṣhajasya ca
vaktum arhasi yo 'duhyad
vainya-rupena gam imam

purva-dehah prithv-avatara; loka-drishōabhivyakti-ritya purvatvam, tat-kathaivashrayo yasya tat. vidurah.

yat-which; ca-and; anyat-other; api-certainly; kṛṣṇasya-of Krishna; bhavan-your good self; bhagavataḥ-of the Supreme Personality of Godhead; prabhoh-powerful; śhravah-glorious activities; su-śhravasah-who is very pleasing to hear about; punyam-pious; purva-deha-of His previous incarnation; katha-ashrayam-connected with the narration; bhaktaya-unto the devotee; me-to me; anurak-taya-very much attentive; tava-of you; ca-and; adhokṣhajasya-of the Lord, who is known as Adhokṣhaja; ca-also; vaktum arhasi-please narrate; yah-one who; aduhyat-milked; vainya-rupena-in the form of the son of King Vena; gam-cow, earth; imam-this; purva-dehah-the word "purva-dehah"; prithu-of King Prithu; avataḥ-incarnation; loka-by the people; drishōa-seen; abhivyakti-ritya-by the description of His appearance; purvatvam-former; tat-of Him; katha-description; eva-certainly; ashrayah-shelter; yasya-of whom; tat-that; vidurah-spoken by Vidura.

"Prithu Maharaja was a powerful incarnation of Lord Krishna's potencies; consequently any narration concerning his activities is surely very pleasing to hear, and it produces all good fortune. As far as I am concerned, I am always your devotee as well as a devotee of the Lord, who is known as Adhokṣhaja. Please therefore narrate all the stories of King Prithu, who, in the form of the son of King Vena, milked the cow-shaped earth."*

In this verse the word "purva-deha" refers to the incarnation of Prithu Maharaja. The word "purva" means that He was previously seen by the people of the world. This verse is spoken by Vidura, who here takes shelter of the description of Prithu Maharaja.

Anuccheda 45

Text 1

atha shri-maitreyasya tad anantaram eva

codito vidurenaivam
vasudeva-katham prati
prashasya tam prita-mana
maitreyah pratyabhashata

atha-then; shri-maitreyasya-of Shri Maitreya; tat-anantaram-after tht; eva-certainly; coditah-inspired vidurena-by Vidura; evam-thus; vasudeva-of Lord Krishna; katham-narration; prati-about; prashasya-praising; tam-him; prita-manah-being very pleased; maitreyah-the siant Maitreya; pratyabhashata-replied.

This is also confirmed by the following verse from Shrimad-Bhagavatam (4.17.8) describing a conversation between Maitreya and Vidura:

"When Vidura became inspired to hear of the activities of Lord Krishna in His various incarnations, Maitreya, also being inspired and being very pleased with Vidura, began to praise him. Then Maitreya spoke as follows."*

Text 2

tat-prashamsaya prita-manastvena casyapi tathaiva tatparyam labhyate. ata evatra shri-vasudeva-nandanatvenaiva vasudeva-shabdah prayuktah shri-sutah.

tat-Him; prashamsaya-by praise; prita-pleased; manastvena-with the mind; ca-also; asya-of Him; api-even; tatha-in the same way; eva-certainly; tatparyam-meaning; labhyate-is attained; atah eva-therefore; atra-in this connection; shri-vasudeva-of Maharaja Vasudeva; nandanatvena-because of being the son; vasudeva-shabdah-the name "Vasudeva"; prayuktah-proper; shri-sutah-spoken by Suta Gosvami.

In connection with this verse we may note that by hearing the glorification of the Supreme Lord, Maitreya Muni became pleased at heart. We may also observe that Lord Krishna is known by the name Vasudeva because He is the son of Maharaja Vasudeva.

Anuccheda 46

Text 1

atha shri-parikshitah

atho vihayemam amum ca lokam
vimarshitau heyataya purastat
krishnanghri-sevam adhimanyamana
upavishat prayam amartya-nadyam

atha-now; shri-parikshitah-of King Parikshit; atho-thus; vihaya-giving up; imam-this; amum-and the

next; ca-also; lokam-planets; vimarshitau-all of them being judged; heyataya-because of inferiority; purastat-hereinbefore; krishna-anghri-the lotus feet of the Lord, Shri Krishna; sevam-transcendental loving service; adhimanyamanah-one who thinks of the greatest of all achievements; upavishat-sat down firmly; prayam-for fasting; amartya-nadyam-on the bank of the transcendental river (the Ganges or the Yamuna).

That Shri Krishna is described throughout Shrimad-Bhagavatam is confirmed in the following statement about King Parikshit (Shrimad-Bhagavatam 1.19.5):

"Maharaja Parikshit sat down firmly on the banks of the Ganges to concentrate his mind in Krishna consciousness, rejecting all other practices of self-realization, because transcendental loving service to Krishna is the greatest achievement, superseding all other methods."*

Text 2

öika ca shri-krishnanghri-sevam adhimanyamanah sarva-purusharthadhikam janan. ity esha. shri-sutah.

öika-Shridhara Svami's commentary; ca-also; shri-krishnanghri-sevam abhimanyamanah-the phrase "shri-krishnanghri-sevam adhimanyamanah"; sarva-purusha-artha-adhikam-the greatest achievement; janana-understanding; iti-thus; esha-the commentary; shri-sutah-spoken by Suta Gosvami.

Shridhara Svami comments in the following way:

"The phrase `shri-krishnanghri-sevam adhimanyamanah' indicates that Maharaja Parikshit understood that service to Lord Krishna's lotus feet is the real goal of life."

Anuccheda 47

Text 1

na va idam rajarshi-varya citram
bhavatsu krishnam samanuvrateshu
ye 'dhyasanam raja-kiriöa-jushöam
sadyo jahur bhagavat-parshva-kamah

na-neither; va-like this; idam-this; rajarshi-saintly king; varya-the chief; citram-astonishing; bhavatsu-onto all of you; krishnam-Lord Krishna; samanuvrateshu-onto those who are strictly in the line of; ye-who; adhyasanam-seated on the throne; raja-kiriöa-helmets of kings; jushöam-decorated; sadyah-immediately; jahuh-gave up; bhagavat-the Personality of Godhead; parshva-kamah-desiring to achieve association.

That Shri Krishna is the subject of the entire Bhagavatam is also confirmed in the following verse spoken by the sages of Naimisharanya to King Parikshit (Shrimad-Bhagavatam 1.19.20):

"O chief of all the saintly kings of the Pandu dynasty who are strictly in the line of Lord Shri Krishna! It is not at all astonishing that you give up your throne, which is decorated with the helmets of many kings, to achieve eternal association with the Personality of Godhead."*

Text 2

bhavatsu pandor vamsheshu ye jahuh iti shri-yudhishöhira-abhiprayena. ata eva tatra sthitanam sarva-shrotrinam api shri-krishnam eva tatparyam ayati. shri-maharshayah shri-parikshitam.

bhavatsu-the word "bhavatsu"; pandor-of Maharaja Pandu; vamsheshu-in the dynasty; ye jahuh-the phrase "ye jahuh"; iti-thus; shri-yudhishöhira-Maharaja Yudhishöhira; adi-and others; abhiprayena-with the intention; atah eva-therefore; tatra-there; sthitanam-staying; sarva-of all; shrotrinam-the speakers; api-also; shri-krishnam-Shri Krishna; eva-certainly; tatparyam-meaning; ayati-attain; shri-maharshayah-spoken by the great sages; shri-parikshitam-to Maharaja Parikshit.

In this verse the word "bhavatsu" refers to the kings in the Pandu dynasty, and the phrase "ye jahuh" refers to Maharaja Yudhishöhira and other great devotees of the Lord. By speaking this verse the great sages explained the truth about Lord Krishna to Maharaja Parikshit.

Anuccheda 48

Text 1

api me bhagavan pritah
krishnah pandu-suta-priyah
paitri-shvaseya-prity-artham
tad-gotrasyatta-bandhavah

api-definitely; me-unto me; bhagavan-the Personality of Godhead; pritah-pleased; krishnah-the Lord; pandu-suta-the sons of King Pandu; priyah-dear; paitri-in relation with the father; svaseya-the sons of the sister; priti-satisfaction; artham-in the matter of; tat-their; gotrasya-of the descendant; atta-accepted; bandhavah-as a friend.

In this connection King Parikshit spoke the following words to Shukadeva Gosvami (Shrimad-Bhagavatam 1.19.35-36):

"Lord Krishna, the Personality of Godhead, who is very dear to the sons of King Pandu, has accepted me as one of those relatives just to please His great cousins and brothers.*

Text 2

anyatha te 'vyakta-gater
darshanam nah katham nrinam
nitaram mriyamananam
samsiddhasya vaniyasah

anyatha-otherwise; te-your; avyakta-gateh-of one whose movements are invisible; darshanam-meeting; nah-for us; katham-how; nrinam-of the people; nitaram-specifically; mriyamananam-of those who are

about to die; samsiddhasya-of one who is all-perfect; vaniyasah-voluntary appearance.

"Otherwise [without being inspired by Lord Krishna] how is it that you have voluntarily appeared here, though you are moving incognito to the common man and are not visible to us who are on the verge of death?"*

Text 3

tesham paitri-svashriyanam pandu-sutanam gotrasya me attam svi-kritam bandhavam bandhu-kriya yena. te tava shri-krishnaika-rasikasya. vaniyaso 'ty-udarataya mam yacotha iti pravarttakasyety arthah. raja shri-shukam.

tesham-of them; paitri-svashriyanam-of cousins; pandu-sutanam-of the sons of Pandu; gotrasya-of the family; me-my; attam-the word "attam"; svi-kritam-means "accepted"; bandhavam-family relation; bandhu-kriya-making a family relation; yena-by whom; te-the word "te"; tava-means "Your"; shri-krishna-Shri Krishna; eka-rasikasya-always relishing Godhead; vaniyasah-the word "vaniyasah"; ati-udarataya-with great magnanimity; mam-me; yacothah-please ask; iti-thus; pravarttakasya-urging; iti-thus; arthah-the meaning; raja-spoken by Maharaja Parikshit; shri-shukam-to Shukadeva Gosvami.

This verse explains that Lord Krishna became the paternal cousin of the Pandavas. The word "te" (Your) in this verse refers to Shukadeva Gosvami, who is always relishing the nectar of Krishna consciousness. The word "vaniyasah indicates that Shukadeva Gosvami is very generously inviting Maharaja Parikshit to ask questions about Krishna consciousness.

Anuccheda 49

Text 1

sa vai bhagavato raja
pandaveyo maha-rathah
bala-kridanakaih kridan
krishna-kriidam ya adade

sah-he; vai-certainly; bhagavatah-a great devotee of the Lord; raja-Maharaja Parikshit; pandaveyah-grandson of the Pandavas; maha-rathah-a great fighter; bala-while a child; kridanakaih-with play dolls; kridan-playing; krishna-Lord Krishna; kridam-activities; yah-who; adade-accepted.

Maharaja Parikshit is described in this verse (Shrimad-Bhagavatam 2.3.15):

"Maharaja Parikshit, the grandson of the Pandavas, was from his very childhood a great devotee of the Lord. Even while playing with dolls, he used to worship Lord Krishna by imitating the worship of the family Deity."*

Text 2

ya ya shri-krishnasya vrindavanadau bala-krida shrutasti, tat-premaveshena tat-sakhyadi-bhavanan tam tam eva kridam yah kritavan ity arthah. shri-shaunakah.

ya ya-whatever; shri-krishnasya-of Shri Krishna; vrindavana-adau-in Vrindavana and other places; bala-krida-childhood pastimes; shruta asti-were heard; tat-for Lord Krishna; prema-aveshena-full of love; tat-of Him; sakhya-friendship; adi-beginning with; bhavanan-meditations; tam tam-them; eva-certainly; kridam-playing; yah-who; kritavan-performed; iti-thus; arthah-the meaning; shri-shaunakah-spoken by Shri Shaunaka Rishi.

In this verse Shaunaka Rishi explains that as a child Maharaja Parikshit would hear the descriptions of Lord Krishna's youthful pastimes in Vrindavana and other places. Prince Parikshit would constantly meditate upon Lord Krishna, who accepts various roles in relationship with His devotees, becoming their friend, or accepting other roles in relation with them, and in this mood, full of love for Lord Krishna, Prince Parikshit would act out the Lord's pastimes as his childhood play.

Anuccheda 50

Text 1

evam-jatiyani bahuny eva vacanani virajante. tatha kathito vamsha-vistarah ity arabhya naishati-duhsaha kshun mam ity antam dashama-skandha-prakaranam apy anusandheyam. kim ca

evam-jatiyani-in the same way; bahuni-many; eva-certainly; vacanani-statements; virajante-are; tatha-in the same way; kathitah vamsha-vistarah iti arabhya na esha ati-duhsaha kshut mam iti antam dashama-skandha-prakaranam-the following passage from Shrimad-Bhagavatam (10.1.1-13):

kathito vamsha-vistaro
bhavata soma-suryayoh
rajnam cobhaya-vamshyanam
caritam paramadbhutam

yadosh ca dharma-shilasya
nitaram muni-sattama
tatramshenavatirnasya
vishnor viryani shamsa nah

avatirya yador vamshe
bhagavan bhuta-bhavanah
kritavan yani vishvatma
tani no vada vistarat

nivritta-tarshair upagiyamanad
bhavaushadhac chrotra-mano-'bhiramam
ka uttamashloka-gunanuvadat
puman virajyeta vina pashughnat

pitamaha me samare 'maranjayair
devavratadyatirathais timingilaih
duratyayam kaurava-sainya-sagaram
kritvataran vatsa-padam sma yat-plavah

drauny-astra-viplushöam idam mad-angam
santana-bijam kuru-pandavanam
jugopa kukshim gata atta-cakro
matush ca me yah sharanam gatayah

viryani tasyakhila-deha-bhajam
antar bahih purusha-kala-rupaih
prayacchato mrityum utamritam ca
maya-manushyasya vadasva vidvan

rohinyas tanayah prokto
ramah sankarshanas tvaya
devakya garbha-sambandhah
kuto dehantaram vina

kasman mukundo bhagavan
pitur gehad vrajam gatah
kva vasam jnatibhih sardham
kritavan satvatam patih

vraje vasan kim akaron
madhupuryam ca keshavah
bhrataram cavadhrit kamsam
matur addhatad-arhanam

deham manusham ashritya
kati varshani vrishnibhih
yadu-puryam sahavatsit
patnyah katy abhavan prabhoh

etad anyac ca sarvam me
mune krishna-viceshötam
vaktum arhasi sarvajna
shraddadhanaya vistritam

naishatidusaha kshun mam
tyaktodam api badhate
pibantam tvan-mukhambhoja-
cyutam hari-kathamritam.

Many statements of Shrimad-Bhagavatam may be quoted to describe the glories of Maharaja Parikshit, and the following questions spoken by Maharaja Parikshit himself at the beginning of Shrimad-Bhagavatam's Tenth Canto (10.1.1-13) may be quoted to show the greatness of his devotion to Lord Krishna:

"King Parikshit said: My dear Lord, you have elaborately described the dynasties of both the moon-god and the sun-god, with the exalted and wonderful character of their kings.*

"O best of munis, you have also described the descendants of Yadu, who were very pious and strictly adherent to religious principles. Now, if you will, kindly describe the wonderful, glorious activities of Lord Vishnu, or Krishna, who appeared in that Yadu dynasty with Baladeva, His plenary expansion.*

"The Supersoul, the Supreme Personality of Godhead, Shri Krishna, the cause of the cosmic manifestation, appeared in the dynasty of Yadu. Please tell me elaborately about His glorious activities and character, from the beginning to the end of His life.*

"Glorification of the Supreme Personality of Godhead is performed in the parampara system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?*

"Taking the boat of Krishna's lotus feet, my grandfather Arjuna and others crossed the ocean of the Battlefield of Kurukshetra, in which such commanders as Bhishmadeva resembled great fish that could very easily have swallowed them. By the mercy of Lord Krishna, my grandfathers crossed this ocean, which was very difficult to cross, as easily as one steps over the hoofprint of a calf. Because my mother surrendered unto Lord Krishna's lotus feet, the Lord, Sudarshana-cakra in hand, entered her womb and saved my body, the body of the last remaining descendant of the Kurus and the Pandavas, which was almost destroyed by the fiery weapon of Ashvatthama. Lord Shri Krishna, appearing within and outside of all materially embodied living beings by His own potency in the forms of eternal time—that is, as Paramatma and as viraö-rupa—gave liberation to everyone, either as cruel death or as life. Kindly enlighten me by describing His transcendental characteristics.*

"My dear Shukadeva Gosvami, you have already explained that Sankarshana, who belongs to the second quadruple, appeared as the son of Rohini named Balarama. If Balarama was not transferred from one body to another, how is it possible that He was first in the womb of Devaki and then in the womb of Rohini? Kindly explain this to me.*

"Why did Krishna, the Supreme Personality of Godhead, leave the house of His father, Vasudeva, and transfer Himself to the house of Nanda in Vrindavana? Where did the Lord, the master of the Yadu dynasty, live with His relatives in Vrindavana?*

"Lord Krishna lived both in Vrindavana and in Mathura. What did He do there? Why did He kill Kamsa, His mother's brother? Such killing is not at all sanctioned in the shastras.*

"Krishna, the Supreme Personality of Godhead, has no material body, yet He appears as a human being. For how many years did He live with the descendants of Vrishni? How many wives did He marry, and for how many years did He live in Dvaraka?*

"O great sage, who know everything about Krishna, please describe in detail all the activities of which I have inquired and also those of which I have not, for I have full faith and am very eager to hear of them.*

"Because of my vow on the verge of death, I have given up even drinking water, yet because I am drinking the nectar of topics about Krishna, which is flowing from the lotus mouth of Your Lordship, my hunger and thirst, which are extremely difficult to bear, cannot hinder me."*

Text 2

ittham dvija yadavadeva-dattah ity adi. yena shravanena nitaram grihitam vashi-kritam ceto yasya sah. shri-sutah.

ittham divja yadavadeva-dattah ity adi-the verse (Shrimad-Bhagavatam 10.12.40):

ittham dvija yadavadeva-dattah
shrutva sva-ratush caritam vicitram

papraccha bhuyo 'pi tad eva punyam
vaiyasakim yan nigrihita-cetah;

yena-by which; shravanena-by hearing; nitaram-constantly; grihitam-accepted; vashi-kritam-enchanted;
cetah-mind; yasya-of whom; sah-he; shri-sutah-spoken by Suta Gosvami.

Maharaja Parikshit became intently attracted to hearing the glories of Lord Krishna. This is described in the following verse (Shrimad-Bhagavatam 10.12.40):

"Shri Suta Gosvami said: O learned saints, the childhood pastimes of Shri Krishna are very wonderful. Maharaja Parikshit, after hearing about those pastimes of Krishna, who had saved him in the womb of his mother, became steady in his mind and again inquired from Shukadeva Gosvami to hear about those pious activities."*

Anuccheda 51

Text 1

tatha yena yenavatarena ity adi; yac-chrinvato 'paity aratih ity adi ca.

tatha-in the same way; yena yena avatarena iti adi yat-shrinvatah apaiti aratih iti adi ca-in the following verses from Shrimad-Bhagavatam (10.7.1-2):

yena yenavatarena
bhagavan harir ishvarah
karoti karna-ramyani
mano-jnani ca nah prabho

yac-chrinvato 'paity aratir vitrishna
sattvam ca shuddhyaty acirena pumsah
bhaktir harau tat-purushe ca sakhyam
tad eva haram vada manyase cet.

This is also described in the following passage from Shrimad-Bhagavatam (10.7.1-2):

"King Parikshit said: My lord, Shukadeva Gosvami, all the various activities exhibited by the incarnations of the Supreme Personality of Godhead are certainly pleasing to the ear and to the mind. Simply by one's hearing of these activities, the dirty things in one's mind immediately vanish. Generally we are reluctant to hear about the activities of the Lord, but Krishna's childhood activities are so attractive that they are automatically pleasing to the mind and ear. Thus one's attachment for hearing about material things, which is the root cause of material existence, vanishes, and one gradually develops devotional service to the Supreme Lord, attachment for Him, and friendship with devotees who give us the contribution of Krishna consciousness. If you think it fit, kindly speak about those activities of the Lord."*

Text 2

öika ca

krishnarbhaka-sudha-sindhu-
samplavananda-nirbharah
bhuyas tad eva samprashöum
rajayad abhinandati.

öika-Shridhara Svami's commentary; ca-also; krishna-Shri Krishna; arbhaka-child; sudha-of nectar; sindhu-in the ocean; samplava-inundation; ananda-bliss; nirbharah-great; bhuyah-again; tat-that; eva-certainly; samprashöum-to ask; raja-the King; anyat-another; abhinandati-greeted.

Shridhara Svami explains this verse in the following way:

"By hearing the childhood pastimes of Shri Krishna, Maharaja Parikshit felt as if he were inundated by a great nectarean ocean of transcendental bliss. In this condition he again questioned Shukadeva Gosvami by speaking these verses.

Text 3

yena yena matsyady-avatarenapi yani yani karmani karoti, tani nah karna-sukhavahani manah-priti-karani ca bhavanty eva. tathapi yac-chrinvatah pumsah pum-matrasya aratih mano-glanis tan-mula-bhuta-vividha trishna capagacchati, tatha sattva-shuddhi-hari-bhakti-hari-dasya-sakhyani ca bhavanti acirenaiva tadeva haram hareh caritram manoharam va vada, anugraham yadi karoshiity esha. raja.

yena yena-the words "yena yena"; matsya-with Matsya; adi-beginning; avatarena-by incarnation; api-even; yani yani-whatever; karmani-activities; karoti-performs; tani-they; nah-of us; karna-to the ears; sukha-happiness; avahahi-carrying; manah-of the mind; priti-delight; karani-causing; ca-and; bhavanti-are; eva-certainly; tatha api-nevertheless; yat-shrinvatah-of one who simply hears these narrations of the Lord; pumsah-of the word "pumsah"; pum-matrasya-of any person; aratih-the word "aratih"; manah-of the mind; glanih-disinterest; tat-of that; mula-at the root; bhuta-born; vividha-various; trishna-thirst; ca-also; apagacchati-goes away; tatha-in the same way; sattva-of existence; shuddhi-purification; hari-of Lord Hari; bhakti-devotion; hari-to Lord Hari; dasya-service; sakhyani-friendship; ca-also; bhavanti-are; acirena eva tat eva haram-the phrase acirena eva tat eva haram; hareh-of Lord Hari; caritram-pastimes; manoharam-enchanted to the mind; va-or; vada-please speak; anugraham-mercy; yadi-if; karoshi-you would perform; iti-thus; esha-the commentary; raja-spoken by Maharaja Parikshit.

"The phrase `yena yena' means `by Lord Matsya and the other incarnations of the Supreme Personality of Godhead'. The word `karoti' refers to the Lord's activities, which are described as bringing joy to the ears and the mind. The phrase `yac-chrinvatah' means `anyone who hears the narration of the Lord's pastimes', and the word "aratih" means `the dirty things within one's mind immediately vanish, and one becomes gradually purified, develops devotional service for the Supreme Lord, attachment for Him, and friendship with devotees.' The phrase `acirenaiva tad eva haram vada' means `If you think it fit, kindly speak about these beautiful pastimes of the Lord'".

Anuccheda 52

Text 1

atha shri-shukadevasya api me bhagavan pritah krishnah pandu-suta-priyah ity adina shri-krishna eva svaratim vyajya mriyamananam srotavyadi-prashnenaivanta-kale shri-krishna eva mayy apy upadishyatam iti rajabhiprayanantaram.

atha-now; shri-shukadevasya-of Shri Shukadeva Gosvami; api me bhagavan pritah krishnah pandu-suta-priyah iti adina-the passage beginning with Shrimad-Bhagavatam 1.19.35; shri-krishnah-Shri Krishna; eva-certainly; sva-own; ratim-attraction; vyajya-manifesting; mriyamananam shrotavyadi-prashnena-by the question in Shrimad-Bhagavatam 2.1. ; anta-kale-at the time of death; mayi-to me; api-also; upadishyatam-should instruct; iti-thus; raja-abhipraya-anantaram-the intention of Maharaja Parikshit. (The verses referred to in this passage follow (Shrimad-Bhagavatam 1.19.35-38):

api me bhagavan pritah
krishnah pandu-suta-priyah
patri-shvaseya-prity-artham
tad-gotrasyatta-bandhavah

anyatha te 'vyakta-gater
darshanam nah katham nrinam
nitaram mriyamananam
samsiddhasya vaniyasah

atah pricchami samsiddhim
yoginam paramam gurum
purushasyeha yat karyam
mriyamanasya sarvatha

yac chrotavyam atho japyam
yat kartavyam nribhih prabho
smartavyam bhajaniyam va
bruhi yadva viparyayam.

Maharaja Parikshit was intently attracted to hearing the glories of Lord Krishna and he wanted to hear about the Lord up until the time of his death. This is described in his words to Sukadeva Gosvami (Shrimad-Bhagavatam 1.9.35-38):

"Lord Krishna, the Personality of Godhead, who is very dear to the sons of King Pandu, has accepted me as one of those relatives just to please His great cousins and brothers.*

"Otherwise [without being inspired by Lord Krishna] how is it that you have voluntarily appeared here, though you are moving incognito to the common man and are not visible to us who are on the verge of death?*

"You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die.*

"Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me."*

Text 2

variyan esha te prashnah
krito loka-hitam nripa
atmavit-sammatah pumsam
shrotavyadishu yah parah

shri-shukah uvaca-Shri Shukadeva Gosvami said; variyan-glorious; eshah-this; te-your; prashnah-question; kritah-made by you; loka-hitam-beneficial for all men; nripa-O King; atmavit-transcendentalist; sammatah-approved; pumsam-of all men; shrotavya-adishu-in all kinds of hearing; yah-what is; parah-the supreme.

Shukadeva Gosvami then glorified Maharaja Parikshit in the following words (Shrimad-Bhagavatam 2.1.1.):

"Shri Shukadeva Gosvami said: My dear King, your question is glorious because it is very beneficial to all kinds of people. The answer to this question is the prime subject matter for hearing, and it is approved by all transcendentalists."*

Text 3

"te tvaya pumsam shrotavyadishu madhye yah parah shri-krishna-shravanabhiprayena paramah prashnah kritah. esha variyan sarvavataravatari-prashnebhyah parama-mahan, sa ca loka-hitam yatha syat tathaiva kritah. tv astu tatha-bhuta-shri-krishnaika-nirbandha-prematvat kritartha eveti bhavah. tad uktam

te-the word "te"; tvaya-means "by you"; pumsam-of all men; shrotavya-adishu-in all kinds of hearing; madhye-in the midst; yah-what is; parah-supreme; shri-krishna-about Shri Krishna; shravana-hearing; abhiprayena-with the intention; paramah-supreme; prashnah-question; kritah-made; eshah-this; variyan-glorious; sarva-all; avatara-incarnations of Godhead; avatari-the original source of all incarnations; prashnebhyah-for questions; parama-mahan-topmost; sah-that; ca-also; loka-hitam-beneficial for all men; yatha-just as; syat-may be; tatha-in the same way; eva-certainly; kritah-done; tu-also; astu-there may be; tatha-bhuta-in that way; shri-krishna-to Shri Krishna; eka-nirbandha-exclusively in relation to; prematvat-because of pure love; kritarthah-successful; eva-certainly; iti-thus; bhavah-the meaning; tat-therefore; uktam-it is said.

In this verse the word "te" means "by you", and the phrase "pumsam shrotavyadishu" means "among the varieties of subject matters sought to be heard in human society". We may note in this connection that Maharaja Parikshit asked this specific question because he was eager to hear about Lord Krishna, and he wanted to elicit a reply containing descriptions of Lord Krishna. Maharaja Parikshit's question is glorious because it asks about the Original Personality of Godhead Lord Krishna and His many incarnations, and also because it is "loka-hitam", or beneficial for all kinds of people. Because in asking this question Maharaja Parikshit was motivated by pure unalloyed love of Krishna, he became perfectly successful in attaining the actual goal of human life. This is described in the following words (Shrimad-Bhagavatam 2.4.1):

Text 4

vaiyasaker iti vacas
tattva-nishcayam atmanah

upadharya matim krishne
auttareyah satim vyadhat

sati vidyamaha krishne ya matis tam eva visheshena dhritavan ity arthah. etad eva vyakti-karishyati rajna

sutah uvaca-Suta Gosvami said; vaiyasakeh-of Shukadeva Gosvami; iti-thus; vacah-speeches; tattva-nishcayam-that which verifies the truth; atmanah-in the self; upadharya-just having realized; matim-concentration of the mind; krishne-unto Lord Krishna; auttareyah-the son of Uttara; satim-chaste; vyadhat-applied; sati-chaste; vidyamana-being; krishne-upon Krishna; ya-which; matih-mind; tam-that; eva-certainly; visheshena-specifically; dhritavan-manifesting; iti-thus; arthah-the meaning; etad-that; eva-certainly; vyakti-karishyati-will be manifested; rajna-by the king.

"Suta Gosvami said: Maharaja Parikshit, the son of Uttara, after hearing the speeches of Shukadeva Gosvami, which were all about the truth of the self, applied his concentration faithfully upon Lord Krishna."*

The words "matim satim" in this verse indicate the purity of Maharaja Parikshit. This purity was manifested in the next quotation (Shrimad-Bhagavatam 2.8.2):

Text 6

harer adbhuta-viryasya
katha loka-sumangalah

kathayasva mahabhaga
yathaham akhilatmani
krishne niveshya nihsangam
manas tyakshye kalevaram. iti. shri-shukah

hereh-of the Lord; adbhuta-viryasya-of the one who possesses wonderful potencies; kathah-narrations; loka-for all planets; su-mangalah-auspicious; kathayasva-please continue speaking; mahabhaga-O greatly fortunate one; yatha-as much as; aham-I; akhila-atmani-onto the Supreme Soul; krishne-unto Lord Shri Krishna; niveshya-having placed; nihsangam-being freed from material qualities; manah-mind; tyakshye-may relinquish; kalevaram-body; iti-thus; shri-shukah-Shri Shukadeva Gosvami.

"Narrations concerning the Lord, who possesses wonderful potencies, are certainly auspicious for living beings in all planets. O greatly fortunate Shukadeva Gosvami, please continue narrating Shrimad-Bhagavatam so that I can place my mind upon the Supreme Soul, Lord Krishna, and, being completely freed from material qualities, thus relinquish this body."*

Anuccheda 53

Text 1

evam eva-"kathito vamsha-vistarah ity ady-anantaram.
samyag vyavasito buddhih ity adi.

evam-in the same way; eva-certainly; kathitah vamsa-vistarah iti adi anantaram-Shrimad-Bhagavatam 10.1.1-13; samyak vyavasitah buddhih iti adi-Shrimad-Bhagavatam 10.1.15.

samyag vyavasita buddhis
tava rajarshi-sattama
vasudeva-kathayam te
yaj jata naishöhiki ratih

A description of the Maharaja Parikshit's purity of mind may be found in the Shrimad-Bhagavatam 10.1.1-13 (quoted in Anuccheda 50, Text 1) and also in the following verse (Shrimad-Bhagavatam 10.1.15):

"Shrila Shukadeva Gosvami said: O Your Majesty, best of all saintly kings, because you are greatly attracted to topics of Vasudeva, it is certain that your intelligence is firmly fixed in spiritual understanding, which is the only true goal for humanity. Because that attraction is unceasing, it is certainly sublime."*

Text 2

purvam maya nanavataradi-kathabhir abhinanditasyapi yac chri-vasudevanandanasyaiva kathayam naishöhiki sthayi-rupa ratir jata, esha buddhih tu samyak vyavasita parama-rasa-vidagdhety arthah. shri-shukah.

purvam-formerly; maya-by me; nana-various; avatara-incarnations; adi-beginning with; kathabhih-by discussions; abhinanditasya-delighted; yat-because; shri-vasudevanandanasya-of Shri Krishna, the son of Maharaja Vasudeva; eva-certainly; kathayam-in the discussion; sthayi-rupa-undeviating; ratih-attraction; jata-was manifest; esha-this; buddhih-intelligence; tu-also; samyak vyavasita-completely fixed; parama-transcendental; rasa-mellows; vidagdha-expert at relishing; iti-thus; arthah-the meaning; shri-shukah-spoken by Shri Shukadeva Gosvami.

These words spoken by Shukadeva Gosvami may be paraphrased in the following way: "O Your Majesty, you are certainly pleased by hearing what I have described about the incarnations of the Lord, and you are steadily attracted to hearing the descriptions of Lord Krishna, the son of Maharaja Vasudeva. This is because you are expert at relishing the mellows of spiritual life."

Anuccheda 54

tatha

ittham dvija yadavadeva-dattah
shrutva svaratush caritam vicitram ity anantaram.

ittham sma prishöah sa tu badarayanis
tat-smaritananta-hritakhilendriyah
kricchrat punar labdha-bahir-drishih shanaih
pratyaha tam bhagavatottamottama

anantah prakaöita-purnaishvarya-shri-krishnah sarvada tena smaryamane 'pi tasmin pratikshana-

navyatvenaiva tat-smariteti uktam. shri-sutah.

tatha-in the same way; ittham dvijah yadavadeva-dattah shrutva svaratash caritam vicitram-iti adi anantaram-Shrimad-Bhagavatam 10.12.40 (which was quoted in Anuccheda 50, Text 2), and the following verses (41, 42 and 43)

brahman kalantara-kritam
tat-kalinam katham bhavet
yat kaumare hari-kritam
jaguh paugandake 'rbhakah

tad bruhi me maha-yogin
param kautuhalam guro
nunam etad dharer eva
maya bhavati nanyatha

vayam dhanyatama loke
guro 'pi kshatra-bandhavah
vayam pibamo muhus tvattah
punyam krishna-kathamritam;

shri-sutah uvaca-Shri Suta Gosvami said; ittham-in this way; sma-in the past; prishöah-being inquired from; sah-he; tu-indeed; badarayanih-Shukadeva Gosvami; tat-by him (Shukadeva Gosvami); smarita-ananta-as soon as Lord Krishna was remembered; hrita-lost in ecstasy; akhila-indriyah-all actions of the external senses; kricchrat-with great difficulty; punah-again; labdha-bahih-drishih-having revived his external sensory perception; shanaih-slowly; pratyaha-replied; tam-unto Maharaja Parikshit; bhagavata-uttama-uttama-O great saintly person, greatest of all devotees (Shaunaka); anantah-unlimited; prakaöita-manifested; purna-complete; aishvarya-opulence; shri-krishnah-Shri Krishna; sarvada-always; tena-by him; smaryamanah-remembered; api-also; tasmin-in that; pratikshana-at every moment; navyatvena-with fresh interest; eva-certainly; tat-of Him; smarita-remembrance; iti-thus; uktam-spoken; shri-sutah-by Shri Suta Gosvami.

With unfaltering fresh interest Maharaja Parikshit constantly meditated upon Lord Krishna, the unlimited Supreme Personality of Godhead, who is full of all opulences. This may be seen in the following words of Shrimad-Bhagavatam (10.12.40-44):

"Shri Suta Gosvami said: O learned saints, the childhood pastimes of Shri Krishna are very wonderful. Maharaja Parikshit, after hearing about those pastimes of Krishna, who had saved him in the womb of his mother, became steady in his mind and again inquired from Shukadeva Gosvami to hear about those pious activities.*

"Maharaja Parikshit inquired: O great sage, how could things done in the past have been described as being done at the present? Lord Shri Krishna performed this pastime of killing Aghasura during His kaumara age. How then, during His pauganda age, could the boys have described this incident as having happened recently?*

"O greatest yogi, my spiritual master, kindly describe why this happened. I am very much curious to know about it. I think that it was nothing but another illusion due to Krishna.*

"O my lord, my spiritual master, although we are the lowest of kshatriyas, we are glorified and benefited because we have the opportunity of always hearing from you the nectar of the pious activities of the Supreme Personality of Godhead.*

"Suta Gosvami said: O Shaunaka, greatest of saints and devotees, when Maharaja Parikshit inquired from Shukadeva Gosvami in this way, Shukadeva Gosvami, immediately remembering subject matters about Krishna

within the core of his heart, externally lost contact with the actions of his senses. Thereafter, with great difficulty, he revived his external sensory perception and began to speak to Maharaja Parikshit about krishna-katha."*

Anuccheda 55

Text 1

ata eva sa vai bhagavato raja ity ady anantaram rajna samana-vasanatvenaiva tam aha

vaiyasakish ca bhagavan
vasudeva-parayanah
urugaya-gunodarah
satam syur hi samagame

atah eva-therefore; sah vai bhagavatah raja iti adi anantaram-Shrimad-Bhagavatam 2.3.15 (This verse is quoted on page 296 of this book); rajna-with the king; samana-equal; vasanatvena-state of consciousness; eva-certainly; tam-to him; aha-said; vaiyasakih-the son of Vyasadeva; ca-also; bhagavan-full in transcendental knowledge; vasudeva-Lord Krishna; parayanah-attached to; urugaya-of the Personality of Godhead Shri Krishna, who is glorified by great philosophers; guna-udarah-great qualities; satam-of the devotees; syuh-must have been; hi-as a matter of fact; samagame-by the presence of.

Maharaja Parikshit and Shukadeva Gosvami were both great devotees of the Lord. They are described in the following verses (Shrimad-Bhagavatam 2.3.15-16):

"Maharaja Parikshit, the grandson of the Pandavas, was from his very childhood a great devotee of the Lord. Even while playing with dolls he used to worship Lord Krishna by imitating the worship of the family Deity.

"Shukadeva Gosvami, the son of Vyasadeva, was also full in transcendental knowledge and was a great devotee of Lord Krishna, son of Vasudeva. So there must have been discussion of Lord Krishna, who is glorified by great philosophers and in the company of great devotees."*

Text 2

ca-shabdah prag varnitenam samana-vasanatvam bodhayati. tasmac chri-vasudevanandanenaivatrapi vasudeva-shabdo vyakhyeyah. anyesham api satam samagame tavat urugayasya gunodarah katha bhavanti. tayos tu shri-krishna-carita-pradhana eva ta bhavayur iti bhavah. shri-shaunakah.

ca-shabdah-the word "ca (also)"; prak-formerly; varnitenam-described; samana-equal; vasanatvam-position; bodhayati-explains; tasmac-therefore; shri-vasudevanandanena-as the son of Maharaja Vasudeva; eva-certainly; atra-here; api-also; vasudeva-shabdah-the word "vasudeva"; vyakhyeyah-may be described; anyesham-of others; api-also; satam-of devotees; samagame-by the presence; tavat-to that extent; urugayasya-of the Personality of Godhead, Shri Krishna, who is glorified by great philosophers; guna-udarah-great qualities; kathah-discussions; bhavanti-are; tayoh-of the two of them; tu-also; shri-krishna-of Shri Krishna; carita-about the pastimes; pradhanam-mainly; eva-te-they; bhavayuh-may be; iti-thus; bhavah-the meaning; shri-shaunakah-spoken by Shaunaka Rishi.

The word "ca" (also) in this verse refers the reader to the description of Maharaja Parikshit in the previous verse, and establishes that both Maharaja Parikshit and Shukadeva Gosvami are both equally exalted devotees of the Lord. We may also note that the word "vasudeva" used in this verse means "Shri Krishna, the son of the Maharaja Vasudeva". The words "satam samagame" and "urugayasya gunodarah" indicate that although great devotees are generally engaged in glorifying the various forms of the Supreme Lord, Maharaja Parikshit and Shukadeva Gosvami will converse specifically about the transcendental pastimes of Lord Krishna.

Anuccheda 56

Text 1

kim bahuna, shri-shukadevasya shri-krishna eva tatparye tad-eka-caritamayau granthardhayamanau dashamaikadasha-skandhav eva pramanam. skandhantareshv anyesham caritam sankshepenaiva samapya tabhyam tac-caritasyaiva vistaritatvat. ata evambhata eva tat-prasadam prarthayate

kim-what is the need?; bahuna-of further elaborate explanations; shri-shukadevasya-of Shri Shukadeva Gosvami; shri-krishne-about Shri Krishna; eva-certainly; tatparye-explanation; tat-to that; eka-only; caritamayau-consisting of the pastimes; grantha-ardhayamanau-consisting of half of the book; dashama-the Tenth; ekadasha-and Eleventh; skandhau-Cantos; eva-pramanam-evidence; skandha-antareshu-in the other Cantos; anyesham-of others; caritam-the pastimes; sankshepena-in condensed form; eva-certainly; samapya-completing; tabhyam-by the two of them; tat-of Shri Krishna; caritasya-of the pastimes; eva-certainly; vistaritatvat-because of the elaborate explanation; atah eva-therefore; arambhate-begins; eva-certainly; tat-of Shri Krishna; prasadam-for mercy; prarthayate-appeals.

What is the need to explain this point any further? Lord Krishna's pastimes are described, to the exclusion of any other topic, in the Tenth and Eleventh Cantos of Shrimad-Bhagavatam, which constitute half of the entire book. Other forms of the Lord are summarily described in the first Nine Cantos, whereas the pastimes of Lord Krishna are elaborately described in the Tenth and Eleventh Cantos. We may therefore conclude that the description of Lord Krishna is the principal subject matter of the Bhagavatam. We may also note that Shukadeva Gosvami begins the teaching of the Bhagavatam by appealing for the mercy of Shri Krishna (Shrimad-Bhagavatam 2.4.20) in the following words:

Text 2

shriyah patih ity adau patir gatish candhaka-vrishni-satvatam prasidatam me bhagavan satam gatih. spashöam. shri-shukah.

shriyah patih iti adau patih gatih candhaka-vrishni-satvatam prasidatam me bhagavan satam gatih-the following verse from Shrimad-Bhagavatam (2.4.20):

shriyah patir yajna-patih praja-patir
dhiyam patir loka-patir dhara-patih
patir gatish candhaka-vrishni-satvatam
prasidatam me bhagavan satam patih;

spashöam-the meaning is clear; shri-shukadeva-spoken by Shri Shukadeva Gosvami.

"May Lord Shri Krishna, who is the worshipable Lord of all devotees, the protector and glory of all the kings like Andhaka and Vrishni of the Yadu dynasty, the husband of all goddesses of fortune, the director of all sacrifices and therefore the leader of all living entities, the controller of all intelligence, the proprietor of all planets, spiritual and material, and the supreme incarnation on the earth (the supreme all in all), be merciful upon me."*

Anuccheda 57

Text 1

atha shri-vyasadevasya

anarthopashamam sakshad
bhakti-yogam adhokshaje
lokasyajanato vidvamsh
cakre satvata-samhitam

atha-now; shri-vyasadevasya-of Shrila Vyasadeva; anartha-things which are superfluous; upashamam-mitigation; sakshat-directly; bhakti-yogam-the linking process of devotional service; adhokshaje-onto the Transcendence; lokasya-of the general mass of men; ajanatah-those who are unaware of; vidvan-the supremely learned; cakre-compiled; satvata-in relation with the Supreme Truth; samhitam-Vedic literature.

Shrila Vyasadeva also says that Shri Krishna is the primary subject of Shrimad-Bhagavatam (Shrimad-Bhagavatam 1.7.6-7):

"The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyasadeva compiled this Vedic literature, which is in relation to the Supreme Truth.*

Text 2

yasyam vai shruyamanayam
krishne parama-purushe
bhaktir utpadyate pumsah
shoka-moha-bhayapaha

yasyam-this Vedic literature; vai-certainly; shruyamanayam-simply by giving aural reception; krishne-onto Lord Krishna; parama-supreme; purushe-onto the Personality of Godhead; bhaktih-feelings of devotional service; utpadyate-sprout up; pumsah-of the living being; shoka-lamentation; moha-illusion; bhaya-fearfulness; apaha-that which extinguishes.

"Simply by giving aural reception to this Vedic literature, the feeling for loving devotional service to Lord Krishna, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion

and fearfulness."*

Text 3

adhokshaje shri-krishne

adho 'nanena shayanena
shakaöantara-carina
rakshasi nihata raudra
shakuni-vesha-dharini

putana nama ghora sa
maha-kaya maha-bala
visha-digdham stanam kshudra
prayacchanti janardane

dadrishur nihatam tatra
rakshasim vana-gocarah
punar jato 'yam ity ahur
uktas tasmad adhokshajah

iti hari-vamshe vasudeva-mahatmye tan-namnah shri-krishna-vishayataya prasiddhah.

adhokshaje-by the name Adhokshaja; shri-krishne-Shri Krishna; adhah-beneath; anena-with this; shayanena-bed; shakaöa-antara-carina-in the cradle; rakshasi-demonness; nihata-killed; raudra-terrible; shakuni-vesha-dharini-disguised as a beautiful woman; putana-Putana; nama-named; ghora-ugly; sa-she; maha-with a gigantic; kaya-body; maha-bala-and very strong; visha-with poison; digdham-anointed; stanam-breast; kshudra-base; prayacchanti-janardane-to Krishna; dadrishuh-saw; nihatam-killed; tatra-at that place; rakshasim-the demonness; vana-gocarah-the cowherd mena and gopis; punah-again; jatah-born; ayam-He; iti-thus; ahuh-they said; uktah-spoken; tamsat-because of this; adhokshajah-the name Adhokshaja; iti-thus; hari-vamshe-in the Hari-vamsha; vasudeva-mahatmye-in the section containing the glorification of Lord Vasudeva; tat-namnah-of this name; shri-krishna-vishayataya-in relation to Lord Krishna; prasiddhah-celebrated.

The name "Adhokshaja" in this verse (Shrimad-Bhagavatam 1.7.6 second line) is specifically a name of Lord Krishna. The derivation of this name is given in the following words of the Vasudeva-mahatmya section of the Hari-vamsha (Vishnu-parva 101.30-32):

"When infant Krishna was resting in His cradle, a powerful, gigantic and terrible demonness named Putana disguised herself as a beautiful young woman and attempted to kill Krishna by offering her breast, which had been smeared with poison, for the tiny child to suck. When the cowherd men and gopis saw that the gigantic demoness had instead been killed by the tiny child Krishna, they exclaimed: 'Our child is rescued! It is as if He has attained another birth (ja) unseen by us (adhoksha)!' Because of this exclamation by the cowherd men, Lord Krishna is known as 'Adhokshaja' (He who, unseen by the cowherd men, was born again)."

Text 4

ata evottara-padye sakshat krishna ity evoktam. shri-bhagavan-nama-kaumudi-karash ca krishna-shabdasya tamala-shyamala-tvishi yashoda-stanandhaye para-brahmani rudhih iti prayoga-pracuryat tatraiva prathamata eva pratiter udaya iti cuktavantah.

atah eva-therefore; uttara-padye-in another verse; sakshat-directly; krishnah-Krishna; iti-thus; uktam-described; shri-bhagavat-of the Supreme Personality of Godhead; nama-name; kaumudi-the moonlight; karah-the author; ca-also; krishna-Krishna; shabdasya-of the word; tamala-as a Tamala tree; shyamala-black; tvishi-splendor; yashoda-stanandhaye-the tiny infant who drank the breast-milk of Mother Yashoda; para-brahmani-the Supreme Brahman; rudhih-fame; iti-thus; prayoga-pracuryena-by elaborate explanations; tatra-there; eva-certainly; prathamatah-from the beginning; eva-certainly; pratiteh-of fame; udaye-in the arisal; iti-thus; ca-also; uktavantah-described.

The author of the Shri-Bhagavan-nama-kaumudi glorifies the Lord by giving the following elaborate derivation of the name "Krishna (Bhagavan-nama-kaumudi 3.6):

"The name `Krishna' may mean: 1. He whose complexion is blackish as a tamala tree, 2. the small child who drank the breast milk of Mother Yashoda, or 3. the Supreme Brahman."

Text 5

samopanishadi ca krishnaya devakinandanaya iti. atra grantha-phalatvam tasyaiva vyaktam iti caikenavahena tat-paripurnata sidhyati. shri-sutah.

sama-upanishadi-in the Upanishad of the Sama Veda (Chandogya Upanishad); krishnaya devakinandanaya-I offer my respectful obeisances to Shri Krishna, the son of Devaki; iti-thus; atra-there; grantha-of the scripture; phalatvam-the benefit; tasya-of that; eva-certainly; vyaktam-manifest; iti-thus; ca-also; ekena-by one; eva-certainly; anena-by this; tat-of that; paripurnata-perfection; sidhyati-becomes completed; shri-sutah-spoken by Suta Gosvami.

The name Krishna is also mentioned in the Chandogya Upanishad of the Sama Veda, which says:

"I offer my respectful obeisances to Shri Krishna, the son of Devaki."

As previously mentioned (in Shrimad-Bhagavatam 1.7.7, quoted in Anuccheda 57, Text 2), simply by hearing the message of Shrimad-Bhagavatam, one attains devotional service to Lord Krishna, the actual perfection of life.

Anuccheda 58

Text 1

atha shri-naradasya

tatranvham krishna-kathah pragayatam
anugrahenashrinavam manoharah
tah shraddhaya me 'nupadam vishrinvat

priyashravasy anga mamabhavad rucih

atha-now; shri-naradasya-the statement of Shri Narada; tatra-thereupon; anu-every day; aham-I; krishna-kathah-narration of Lord Krishna's activities; pragayatam-describing; anugrahena-by causeless mercy; ashrinavam-giving aural reception; manah-harah-attractive; tah-those; shraddaya-respectfully; me- unto me; anupadam-every step; vishrinvatah-hearing attentively; priyashravasi-of the Personality of Godhead; anga-O Vyasadeva; mama-mine; abhavat-it so became; rucih-taste.

Narada Muni explains the benefit of hearing Shrimad-Bhagavatam in the following words (Shrimad-Bhagavatam 1.5.26):

"O Vyasadeva, in that association and by the mercy of those great Vedantists, I could hear them describe the attractive activities of Lord Krishna. And thus listening attentively, my taste for hearing of the Personality of Godhead increased at every step."*

Text 2

yena yenavatarena ity etac chri-parikshid-vacana-padya-dvayam apy atra shri-yashoda-stanandhayatve sadhakam shruti-samanya-nyayena. shri-naradah shri-vedavyasam.

yena yenavatarena iti-Shrimad-Bhagavatam 10.7.1-2, quoted on page 305 of this book; etat-that; shri-parikshit-of Maharaja Parikshit; vacana-statement; padya-verses; dvayam-two; api-also; atra-here; shri-yashoda-stanandhayatve-the son of Yashoda; sadhakam-eligible; shruti-by hearing; samahya-equality; nyayena-by the example; shri-naradah-spoken by Narada; shri-vedavyasam-to Vedavyasa.

This benefit of hearing Shrimad-Bhagavatam is described by Maharaja Parikshit in the following words (Shrimad-Bhagavatam 10.7.1-2, also quoted in Anuccheda 51, Text 1):

"King Parikshit said: My lord, Shukadeva Gosvami, all the various activities exhibited by the incarnations of the Supreme Personality of Godhead are certainly pleasing to the ear and to the mind. Simply by one's hearing of these activities, the dirty things in one's mind immediately vanish. Generally we are reluctant to hear about the activities of the Lord, but Krishna's childhood activities are so attractive that they are automatically pleasing to the mind and ear. Thus one's attachment for hearing about material things, which is the root cause of material existence, vanishes, and one gradually develops devotional service to the Supreme Lord, attachment for Him, and friendship with devotees who give us the contribution of Krishna consciousness. If you think it fit, kindly speak about those activities of the Lord."*

We may also note in this connection that Maharaja Parikshit and Shukadeva Gosvami were both situated on the same exalted devotional platform, for Shukadeva Gosvami was as eager to speak the glories of Lord Krishna as Maharaja Parikshit was eager to hear them.

Anuccheda 59

Text 1

tac-chabdasyaivabhyaso 'pi drishyate evam krishna-mateh ity adau. anyatra ca

tat-shabdasya-of that sound; eva-certainly; abhyasah-continual practice; api-also; drishyate-is seen; evam krishna-mateh iti adau-the following verses (Shrimad-Bhagavatam 1.6.27-28):

evam krishna-mater brahman
nasaktasyamalatmanah
kalah pradurabhut kale
tadit saudamani yatha

prayujyamane mayi tam
shuddham bhagavatim tanum
arabdha-karma-nirvano
nyapatat panca-bhautikah;

anyatra-another place (Shrimad-Bhagavatam 7.10.48-50); ca-also.

By chanting the glories of Lord Krishna, Narada Muni became liberated and attained a spiritual form. This is described in the following verses (Shrimad-Bhagavatam 1.6.27-28):

"And so, O Brahmana Vyasadeva, in due course of time I, who was fully absorbed in thinking of Krishna and who therefore had no attachments, being completely freed from all material taints, met with death, as lightning and illumination occur simultaneously.*

"Having been awarded a transcendental body befitting an associate of the Personality of Godhead, I quit the body made of five material elements, and thus all acquired fruitive results of work [karma] stopped."*

The transcendental benefit attained by the devotees of the Lord is further described in the following verses (Shrimad-Bhagavatam 7.10-48-50) spoken by Narada Muni to Maharaja Yudhishöhira:

Text 2

yuyam nri-loke bata bhuri-bhaga
lokam punana munayo 'bhiyanti
yesham grihan avasatiti sakshad
gudham param brahma manushya-lingam

yuyam-all of you (the Pandavas); nri-loke-within this material world; bata-however; bhuri-bhagah-extremely fortunate; lokam-all the planets; punanah-who can purify; munayah-great saintly persons; abhiyanti-almost always come to visit; yesham-of whom; grihan-the house; avasati-resides in; iti-thus; sakshat-directly; gudham-very confidential; param brahma-the Supreme Personality of Godhead; manushya-lingam-appearing just like a human being.

"Narada Muni continued: My dear Maharaja Yudhishöhira, all of you [the Pandavas] are extremely fortunate, for the Supreme Personality of Godhead, Krishna, lives in your palace just like a human being. Great saintly persons know this very well, and therefore they constantly visit this house.*

Text 3

sa va ayam brahma mahad-vimrigya-
kaivalya-nirvana-sukhanubhutih
priyah suhrid vah khalu matuleya
atmarhaniyo vidhi-krid guruh ca

sah-that (Supreme Personality of Godhead, Krishna); va-also; ayam-this; brahma-the impersonal Brahman (which is an emanation from Krishna); mahat-by great personalities; vimrigya-searched for; kaivalya-oneness; nirvana-sukha-of transcendental happiness; anubhutih-the source of practical experience; priyah-very, very dear; suhrit-well-wisher; vah-of you; khalu-indeed; matuleyah-the son of a maternal uncle; atma-exactly like body and soul together; arhaniyah-worshipable (because He is the Supreme Personality of Godhead); vidhi-krit-(yet He serves you as) an order carrier; guruh-your supreme advisor; ca-as well.

"The impersonal Brahman is Krishna Himself because Krishna is the source of the impersonal Brahman. He is the origin of the transcendental bliss sought by great saintly persons, yet He, the Supreme Person, is your most dear friend and constant well-wisher and is intimately related to you as the son of your maternal uncle. Indeed, He is always like your body and soul. He is worshipable, yet He acts as your servant and sometimes as your spiritual master.*

Text 4

na yasya sakshad bhava-padmajadibhi
rupam dhiya vastutayopavarnitam
maunena bhaktyopashamena pujitah
prasidatam esha sa satvatam patih

na-not; yasya-of whom; sakshat-directly; bhava-Lord Shiva; padma-ja-Lord Brahma (born from the lotus); adibhih-by them and others also; rupam-the form; dhiya-even by meditation; vastutaya-fundamentally; upavarnitam-described and perceived; maunena-by samadhi, deep meditation; bhaktya-by devotional service; upashamena-by renunciation; pujitah-worshiped; prasidatam-may He be pleased; esha-this; sah-He; satvatam-of the great devotees; patih-the master.

"Exalted persons like Lord Shiva and Lord Brahma could not properly describe the truth of the Supreme Personality of Godhead, Krishna. May the Lord, who is always worshiped as the protector of all devotees by great saints who observe vows of silence, meditation, devotional service and renunciation, be pleased with us."*

Text 5

ōika ca aho prahladasya bhagyam yena devo drishōah; vayam tu manda-bhagya iti vishidantam rajanam praty aha yuyam iti tribhih ity esha. manushyasya drishyamana-manushyasyaiva lingam kara-caranadi-sannivesho yasya tam rupam shri-vigraha; vastutaya nopavarnitam tad-rupasyaiva para-brahmatvena kim idam vastv iti nirdeshōum ashakyatvat; yathoktam sahasra-nama-stotre anirdeshya-vapuh iti. esham eva padyanam saptamante 'pi paramamodakatvat punar avrittir drishyate. sa yudhishōhiram.

ōika-the commentary of Shridhara Svami; ca-also; aho-Oh; prahladasya-of Prahlada Maharaja; bhagyam-good-fortune; yena-by which; devah-the Supreme Personality of Godhead; drishōah-was seen; vayam-we;

tu-on the other hand; manda-bhagya-unfortunate; iti-thus; vishidantam-lamenting; rajanam-to the king; prati aha-replied; yuyam iti tribhih-in these three verses which begin with the word "yuyam"; iti-thus; esa-the commentary; manushyasya-of a human being; drishyamana-appearing; manushyasya-like a human being; lingam-form; kara-hands; carana-feet; adi-and other parts of the body; sanniveshah-touching; yasya-of whom; tam-the; rupam-form; shri-vigraha-form; vastutaya-fundamentally; upavarnitam-described and perceived; para-brahmatvena-because of being the supreme spirit; kim-what; idam-this; vastu-substance; iti-thus; nirdeshöum-to describe; ashakyatvat-because of inability; yatha-as; uktam-said; sahasra-nama-stotre-in the Vishnu-sahasra-nama-stotra; anirdeshya-which cannot be properly described; vapuh-whose form; iti-thus; esham-of these; eva-certainly; padyanam-verses; saptama-ante-in the Seventh Canto of Shrimad-Bhagavatam; api-also; parama-transcendental; amodakatvat-because of bliss; punah-again; avrittih-repetition; drishyate-is seen; sah-spoken by Narada Muni; yudhishöhira-to Maharaja Yudhishöhira.

Shridhara Svami explains this verse in the following way:

"Narada Muni spoke these three verses to Maharaja Yudhishöhira, who had lamented 'Prahlada Maharaja is so fortunate because he directly saw the Personality of Godhead, and we are so unfortunate in comparison to him.'"

We may also note in this verse that even though Lord Krishna is described as "manushya-lingam", which means "appearing just like a human being," He is also "vastutaya nopavarnitam", which means "Even Lord Shiva and Lord Brahma cannot properly describe Him." Because the Lord's form is spiritual, it cannot be completely described. This is also mentioned in the Vishnu-sahasra-nama-stotra, where the Lord is described as "anirdeshya-vapuh", which means "He whose form cannot be completely described." Narada Muni and King Yudhishöhira were so pleased by this description of Lord Krishna, that we find these same verses (7.10.48-50) repeated again at the end (7.15.15-17) of the Seventh Canto of Shrimad-Bhagavatam.

Anuccheda 60

Text 1

atra ca spashöam

deva-dattam imam vinam
svara-brahma-vibhushitam
murcchayitva hari-katham
gayamanash caramy aham

atra-here; ca-also; spashöam-clearly; deva-the Supreme Personality of Godhead (Shri Krishna); dattam-gifted by; imam-this; vinam-a musical stringed instrument; svara-singing meter; brahma-transcendental; vibhushitam-decorated with; murcchayitva-vibrating; hari-katham-transcendental message; gayamanah-singing constantly; carami-do move; aham-I.

Although the Lord cannot be completely described, Narada Muni glorifies Him as far as possible (Shrimad-Bhagavatam 1.6.33-34):

"And thus I travel, constantly singing the transcendental message of the glories of the Lord, vibrating this instrument called a vina, which is charged with transcendental sound and which was given to me by Lord

Krishna.*

Text 2

pragayatah sva-viryani
tirtha-padah priya-shravah
ahuta iva me shighram
darshanam yati cetasi

pragayatah-thus singing; sva-viryani-own activities; tirtha-padah-the Lord, whose lotus feet are the source of all virtues or holiness; priya-shravah-pleasing to hear; ahutah-called for; iva-just like; me-to me; shighram-very soon; darshanam-sight; yati-appears; cetasi-on the seat of the heart.

"The Supreme Lord Shri Krishna, whose glories and activities are pleasing to hear, at once appears on the seat of my heart, as if called for, as soon as I began to chant His holy activities."*

Text 2

devah shri-krishna eva linga-purana upavibhage tenaiva svayam tasya vina grahanam hi prasiddham. atra yad-rupena vina grahita, tad-rupenaiva ca cetasi darshanam svarasya labdham; devadattam iti kritopakaratayah smaryamanatvena tam anusandhayaiva tad-ukteh. shri-naradah shri-vedavyasam.

devah-Personality of Godhead; shri-krishnah-Shri Krishna; eva-certainly; linga-purane-in the Linga Purana; upavibhage-in a chapter; tena-by him; eva-certainly; svayam-directly; tasya-of Him; vina-of the vina; grahanam-acceptance; hi-certainly prasiddham-celebrated; atra-here; yat-rupena-by the form of whom; vina-the vina; grahita-taken; tat-of Him; rupena-by the form; eva-certainly; cetasi-in the heart; darshanam-sight; svarasya-of sound; labdham-is attained; devadattam iti-given by the Personality of Godhead; krita-upakaratayah-with the assistance; smaryamanatvena-by the meditation; tam-Him; anusandhaya-for contact; eva-certainly; tat-of him; ukteh-from the statement; shri-naradah-spoken by Shri Narada; shri-vedavyasam-to Shri Vedavyasa.

We may note that the word "deva" used in this verse refers to Shri Krishna. This same account of Narada's acceptance of a vina from Shri Krishna is also related in the Linga Purana. Lord Krishna, who personally gave the vina to Narada, assumes the form of transcendental sound and appears in the heart of Narada, who is engaged in continually remembering the Lord's glories, and chanting them accompanied by this musical instrument.

Anuccheda 61

Text 1

ata etad evam eva vyakhyeyam

tvam atmanatmanam avehy amogha-drik

parasya pumsah paramatmanah kalam
ajam prajataṁ jagataḥ shivaya tan
mahanubhavabhyudayo 'dhiganyatam

atah-therefore; etat-this; evam-in this way; eva-certainly; vyakhyeyam-may be explained; tvam-yourself; atmana-by your own self; atmanam-the Supersoul; avehi-search out; amogha-drik-one who has perfect vision; parasya-of the Transcendence; pumsah-the Personality of Godhead; paramatmanah-of the Supreme Lord; kalam-plenary part; ajam-birthless; prajataṁ-have taken birth; jagataḥ-of the world; shivaya-for the well-being; tat-that; maha-anubhava-of the Supreme Personality of Godhead Shri Krishna; abhyudayah-pastimes; adhiganya-tam-describe most vividly.

Vyasa glorifies Narada in the following words (Shrimad-Bhagavatam 1.5.21):

"Your Goodness has perfect vision. You yourself can know the Supersoul Personality of Godhead because you are present as the plenary portion of the Lord. Although you are birthless, you have appeared on this earth for the well-being of all people. Please, therefore, describe the transcendental pastimes of the Supreme Personality of Godhead Shri Krishna more vividly."*

Text 2

he amogha-drik tvam atmana svayam atmanam svam parasya pumsah kalam amsha-bhutam avehi
anusandhehi punash ca jagataḥ shivaya adhunaiva shri-krishna-rupena yash cajo 'pi prajatas tam avehi. tad
etat dvayam jnatva mahanubhavasya sarvavatara-vatari-vrindebhyo 'pi darshita-prabhavasya tasya shri-
krishnasyaiva abhyudayah lila adhi adhikam ganyatam nirupyatam. svayam ishvaro 'pi bhavan nijajnana-rupam
mayam na prakāśyatv iti bhavah. sa tam.

he-O; amogha-drik-one who has perfect vision; tvam-yourself; atmana-by your own self; svayam-personally; atmanam-the Supersoul; svam-personally; parasya-of the transcendence; pumsah-the Personality of Godhead; kalam-plenary part; amsha-bhutam-plenary part; avehi-search out; anusandhehi-search out; punah-again; ca-also; jagataḥ-of the world; shivaya-for the well-being; adhuna-now; eva-certainly; shri-krishna-rupena-in the form of Shri Krishna; yah-who; ca-and; ajah-unborn; api-although; prajataḥ-born; tam-Him; avehi-search out; tat-that; etat-this; dvayam-two; jnatva-having understood; maha-anubhavasya-if the Supreme Personality of Godhead, Shri Krishna; sarva-all; avatara-incarnation; avatari-source of the incarnations; vrindebhyah-multitudes; api-although; darshita-revealed; prabhavasya-opulence and power; tasya-of Him; shri-krishnasya-Shri Krishna; eva-certainly; abhyudayah-the word "abhyudayah"; lila-means "pastimes"; adhi-the word "adhi"; adhikam-means "greatly"; ganyatam-the word "ganyatam"; nirupyatam-means "describe"; svayam-personally; ishvarah-Supreme Controller; api-although; bhavan-you are; nija-your own; ajnana-rupam-form of ignorance; mayam-known as the illusory potency maya; na-not; prakāśyatv-do manifest; iti-thus; bhavah-the meaning; sah-Vedavyasa; tam-to Narada Muni.

In this verse the word "amogha drik" means "One who has perfect vision", the word "atmana" means "by your own self", and the phrase "atmanam parasya pumsah kalam avehi" means "You yourself can know the Supersoul Personality of Godhead because you are present as the plenary portion of the Lord." The phrase "jagataḥ shivaya" means "Although you are birthless you have appeared on this earth for the well-being of all people." The phrase "mahanubhavabhyudayah adhiganyatam" means "Please therefore, describe more vividly the pastimes of Shri Krishna, the Supreme Personality of Godhead, who manifests all the powers and opulences of all the innumerable incarnations of Godhead." It is understood from this verse that Narada Muni may be counted among the incarnations of the Supreme Lord, and for this reason Vyasadeva is praying that

Narada withdraw the bewildering potency of the illusory energy maya.

Anuccheda 62

Text 1

ata eva purana-pradurbhavaya shri-vyasam prati shri-naradena caturvyuhatmaka-shri-krishna-mantra evopadishöas tad upasakasya sarvottamatvam ca; yatha

atah eva-therefore; purana-of the Purana; pradurbhavaya-for the manifestation; shri-vyasam-prati-to Vyasa; shri-naradena-by Narada; caturvyuha-atmaka-consisting of the four primary Vishnu-expansions; shri-krishna-Shri Krishna; mantrah-mantra; eva-certainly; upadishöh-instructed; tat-of the Lord; upasakasya-of the worshiper; sarva-uttamatvam-superiority; ca-also; yatha-just as.

In order to invoke the Lord's mercy, in the beginning of Shrimad-Bhagavatam, Narada teaches Vyasa a prayer to the four primary Vishnu-expansions. Narada also explains the most exalted position of the devotees of the Lord (Shrimad-Bhagavatam 1.5.37-38):

Text 2

om namo bhagavate tubhyam
vasudevaya dhimahi
pradyumnayaniruddhaya
namah sankarshanaya ca

om-the sign of chanting the transcendental glory of the Lord; namah-offering obeisances unto the Lord; bhagavate-unto the Personality of Godhead; tubhyam-unto You; vasudevaya-unto the Lord, the son of Vasudeva; dhimahi-let us chant; pradyumnaya, aniruddhaya and sankarshanaya-all plenary expansions of Vasudeva; namah-respectful obeisances; ca-and.

"Let us all chant the glories of Vasudeva along with His plenary expansions Pradyumna, Aniruddha and Sankarshana.*

Text 3

iti murty-abhidhanena
mantra-murtrim amurtikam
yajate yajna-purusham
sa samyag darshanah puman.

spashöam. sa tam.

iti-thus; murti-representation; abhidhanena-in sound; mantra-murtrim-form representation of transcendental sound; amurtikam-the Lord, who has no material form; yajate-worship; yajna-Vishnu;

purusham-the Personality of Godhead; sah-he alone; samyak-perfectly; darshanah-one who has seen; puman-person; spashöam-the meaning is clear; sah-Narada; tam-to Vyasa.

"Thus he is the actual seer who worships, in the form of transcendental sound representation, the Supreme Personality of Godhead, Vishnu, who has no material form."*

Anuccheda 63

Text 1

atha shri-brahmanah

bhumeh suretara-varutha-vimarditayah
klesha-vyayaya kalaya sita-krishna-keshah
jatah karishyati jananupalakshya-margah
karmani catma-mahimopanibandhanani

atha-now; shri-brahmanah-the statement of Lord Brahma; bhumeh-of the entire world; sura-itarah-other than godly persons; varutha-soldiers; vimarditayah-distressed by the burden; klesha-miseries; vyayaya-for the matter of diminishing; kalaya-along with His plenary expansion; sita-krishna-not only beautiful but also black; keshah-with such hairs; jatah-having appeared; karishyati-would act; jana-people in general; anupalakshya-rarely to be seen; margah-path; karmani-activities; ca-also; atma-mahima-glories of the Lord Himself; upanibandhanani-in relation to.

Now let us consider the following statement of Lord Brahma (Shrimad-Bhagavatam 2.7.26):

"When the world is overburdened by the fighting strength of kings who have no faith in God, the Lord, just to diminish the distress of the world, descends with His plenary portion. The Lord comes in His original form, with beautiful black hair. And just to expand His transcendental glories, He acts extraordinarily. No one can properly estimate how great He is."*

Text 2

asura-sena-nipiditaya bhuvah klesham apahartum paramatmano 'pi paratvaj janair asmabhih anupalakshya-margah api pradurbhutam san karmani ca karishyati. ko 'sau kalaya amshena sita-krishna-keshah yah. yatra sita-krishna-keshau devair drishöav iti shastrantara-prasiddhih, so 'pi yasyamshena, sa eva bhagavan svayam ity arthah. tad-avina-bhavatvat shri-baladevasyapi grahanam dyotitam. nanu purushad api paro 'sau bhagavan katham bhu-bharavatarana-matrartham svayam avatarishyatity ashankyaha atmano mahimanah parama-madhuri-sampada upanibadhyante nija-bhaktair adhikam varnyante yeshu tani karmani ca karishyati. yadyapi nijamshenaiva va nijecchabhasenaiva va bhu-bhara-haranam ishat karam, tathapi nija-caranaravinda-jivatuvrindam anandayann eva lila-kadambinir nija-madhuri-varshanaya vitarishyamano 'vatarishyatity arthah.

asura-of the demons; sena-by the armies; nipiditayah-troubled; bhuvah-of the earth; klesham-suffering; apahartum-to remove; parama-atmanah-the Supersoul; api-even; paratvat-because of being above; janair-by persons; asmabhih-by us; anupalakshya-margah-not understandable; api-even; pradurbhutam-manifest; san-being; karmani-activities; ca-also; karishyati-will perform; kah-who?; asau-is this person; kalaya-by

the word "kalaya"; amshena-is meant "along with His plenary expansion"; sita-krishna-keshau-who both have beautiful black hair; yatra-where; sita-krishna-keshau-who both have beautiful black hair; devaih-by the demigods; drishöau-seen; iti-thus; shastra-antara-in other scriptures (such as Vishnu Purana and Mahabharata); prasiddhih-fame; sah api-that same person; yasya-of whom; amshena-by a plenary portion; sah eva-that same person; bhagavan-the Original Personality of Godhead; svayam-directly; iti-thus; arthah-the meaning; tat-Him; avina-bhavatvat-because of not appearing without; shri-baladevasya-of Balarama; api-also; grahanam-acceptance; dyotitam-revealed; nanu-why is it then?; purushat-to the Purusha-avatars; api-even; parah-superior; asau-this; bhagavan-Original Personality of Godhead; katham-how is it possible; bhu-of the earth; bhara-the burden; avatarana-removal; matra-only; artham-for the purpose; svayam-personally; avatarishyati-will incarnate; iti-thus; ashankya-doubting; aha-said; atmanah-His own; mahimanah-glories; parama-madhuri-sampadah-very sweet; upanibadhyante-promised; nija-bhaktaih-by His devotees; adhikam-greatly; varnyante-described; yeshu-among them; tanni-these; karmani-pastimes; ca-also; karishyati-will perform; yadi api-although; nija-amshena-by His own plenary portion; va-or; nija-iccha-abhasena-by a dim reflection of His desire; eva-certainly; va-or; bhu-of the earth; bhara-the burden; haranam-removal; ishat-karam-is made insignificant; tatha api-nevertheless; nija-carana-aravinda-jivatuvrindam-the devotees, for whom the Lord's lotus feet are more dear than life; anandayan-delighting; eva-certainly; lila-kadambinih-many pastimes; nija-His own; madhuri-transcendental sweetness; varshanaya-for showering; vitarishyamanah-granting; avatarishyati-will incarnate; iti-thus; arthah-the meaning.

In this verse Lord Brahma says: "The Supreme Personality of Godhead, who is superior to everyone, including even the all-pervading Supersoul, and who cannot be perfectly understood by me or by anyone else, will appear in this material world and perform many transcendental activities in order to lessen the burden of the earth." Lord Brahma also says: "The Lord, who has beautiful black hair, is accompanied by His plenary portion." That the demigods were able to see the Lord and His plenary portion, who both have beautiful black hair is confirmed in the verses from Vishnu Purana and Mahabharata previously quoted. We may also note in this connection that the "plenary portion" mentioned in this verse refers to Lord Balarama, the Supreme Lord's constant companion.

In this connection someone may raise the following doubt: If Shri Krishna is the Original Personality of Godhead, superior even to the purusha-incarnations, then why does He descend to the material world to perform such an insignificant activity as the removal of the earth's burden?

To this I reply: Lord Krishna does not appear in this world simply to lessen the earth's burden. The earth's burden may be removed by the Lord's plenary incarnation, or simply by the Lord's wishing it. He does not have to appear in this world to lessen the earth's burden.

Shri Krishna appears in this world in order to manifest His pastimes, with the devotees, which are full of transcendental sweetness. Lord Krishna appears to delight the devotees for whom the Lord's lotus feet are more dear than life, and to shower His own transcendental sweetness in this world.

Text 3

etat eva vyakti-kritam-"tokena jiva-haranam ity adau.

etat-this; eva-certainly; vyakti-kritam-is manifested; tokena jiva-haranam iti adau-in Shrimad-Bhagavatam 2.7.27:

tokena jiva-haranam yad uluki-kayas
 trai-masikasya ca pada shakaöo 'pavrittah
 yad ringatantara-gatena divi-sprishor va
 unmulanam tv itaratharjunayor na bhavyam.

Some of these transcendental pastimes are described in the following verse (Shrimad-Bhagavatam 2.7.27):

"There is no doubt about Lord Krishna's being the Supreme Lord, otherwise how was it possible for Him to kill a giant demon like Putana when He was just on the lap of His mother, to overturn a cart with His leg when He was only three months old, to uproot a pair of arjuna trees, so high that they touched the sky, when He was only crawling? All these activities are impossible for anyone other than the Lord Himself."*

Text 4

itaratha svayam sva-madhuri-sampat-prakashaneccham antarena madhurataram tokadi-bhavam dadhata tena putanadinam jiva-haranadikam karma na bhavyam na sambhavaniam. tad-amsha-tad-icchabhasadi-matrenaiva tat-siddhir iti vakyarthah.

itaratha-the word "itaratha"; svayam-means "personally performed by Him"; sva-own; madhuri-of sweetness; sampat-opulence; prakshana-manifestation; iccham-desire; antarena-without; madhurataram-extremely sweet; toka-of a child; adi-and other; bhavam-natures; dadhata-manifesting; tena-by Him; putana-of Putana; adinam-and others; jiva-life; harana-removing; adikam-beginning with; karma-actions; na-not; bhavyam-possible; na-not sambhavaniam-possible; tat-His; amsha-plenary portion; tad-His; iccha-desire; abhasa-dim reflection; adi-beginning with; matrena-by merely; eva-certainly; tat-His; siddhih-perfection; iti-thus; vakya-of the statement; artha-the meaning.

Lord Krishna's plenary portion could have performed these actions, or the Lord could have performed them simply by wishing them to be done. He did not have to personally perform them. The charm of these pastimes lies in the fact that although these extraordinary activities cannot be performed by any ordinary person, the Lord performed them as a tiny child. If the Lord had not wished to charm and delight His devotees, He would not have personally performed such activities as a small child. This is the actual reason the Lord performed these pastimes.

Text 5

tatha ca tathayam cavataras te ity adau tair eva vyakhyatam kim bhu-bhara-haranam mad-iccha-matrena na bhavati. tatraha svanam iti iti.

tatha-furthermore; ca-also; tatha ayam ca avatarah te iti adau-in the verse (Shrimad-Bhagavatam 1.7.25):

tathayam cavataras te
bhuvo bhara-jihirshaya
svanam cananya-bhavanam
anudhyanaya casakrit;

taih-by Shridhara Svami; eva-certainly; vyakhyatam-explained; kim-is it not?; bhu-of the earth; bhara-burden; haranam-removal; mat-My; iccha-by the desire; matrena-simply; na-not; bhavati-will be; tatra-in this connection; aha-he said; svanam-the word "svanam"; iti-thus; thus the commentary.

That Lord Krishna incarnates for the devotees' benefit is confirmed by Arjuna in the following words

(Shrimad-Bhagavatam 1.7.25):

"O Lord Krishna, You descend as an incarnation to remove the burden of the world and to benefit Your friends, especially those who are Your exclusive devotees and are rapt in meditation upon You."*

In commenting on this verse Shridhara Svami says:

"Lord Krishna does not need to personally appear in this world to remove the earth's burden, for He can do that simply by wishing it to be done. The actual reason for the Lord's appearance is given in this verse: `You descend to benefit Your friends, especially those who are Your exclusive devotees and are rapt in meditation upon You.'"

Text 6

jayati jana-nivasah ity atra ceccha-matrena nirasana-samartho 'pi kridartham dorbhir adharmam asyann iti tad evam adibhih shri-krishnasyaiva sarvadbhutata-varnanabhinivesha-prapanco brahmani spashöa eva.

jayati jana-nivasah iti-Shrimad-Bhagavatam 10.90.48:

jayati jana-nivaso devaki-janma-vado
yadu-vara-parishat svair dorbhir asyann adharmam
sthira-cara-vrijina-ghnah susmita-shri-mukhena
vraja-pura-vanitanam vardhayan kama-devam;

atra-here; ca-also; iccha-matrena-simply by desiring; nirasana-to kill the demons; samarthah-able; api-although; krida-artham-for performing pastimes; dorbhih-with His arms; adharmam-irreligiosity; asyan-routed; iti-thus; tat-therefore; evam-in this way; adibhih-beginning with; shri-krishnasya-of Shri Krishna; eva-certainly; sarva-adbhutata-great wonder; varnana-description; abhinivesha-attentive; prapanca-manifestation; brahmani-in Lord Brahma; spashöh-the remainder of the verse is clear; eva-certainly.

The following verse (10.90.48) may also be quoted as a summary of Lord Krishna's pastimes:

"Lord Shri Krishna is He who is known as jana-nivasa, the ultimate resort of all living entities, and who is also known as Devaki-nandana or Yashoda-nandana, the son of Devaki and Yashoda. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopis of Vrindavana. May He be all glorious and happy!"*

We may note in this verse that although Lord Krishna could have killed the demons simply by willing their death, He personally killed them with His own arms in the sporting spirit of His pastimes. We may also note that this verse was spoken by Lord Brahma, who was filled with devotion at hearing the narration of the Lord's astonishing pastimes.

Text 7

astu tavat tad-bhuri-bhagyam iha janma kim apy aöavyam ity adi. shri-brahma shri-naradam.

astu-let there be; tavat-in that way; tat bhuri-bhagyam iha janma kim api aavyam-Shrimad-Bhagavatam 10.14.34:

tad-bhuri-bhagyam iha janma kim apy aavyam
yad gokule 'pi katamanghri-rajo-'bhishekam
yaj-jivitam tu nikhilam bhagavan mukundas
tv adyapi yat-pada-rajah shruti-mrigyam eva";

shri-brahma-spoken by Brahma; shri-naradam-to Narada Muni.

The following statement of Lord Brahma (Shrimad-Bhagavatam 10.14.34) confirms the extraordinary nature of Lord Krishna's pastimes and intimate associates:

"My dear Lord Krishna, I am therefore not interested in material opulences or liberation. I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vrindavana forest so that I may be able to be favored by the dust of the feet of some of the devotees of Vrindavana. Even if I am given the chance to grow just as the humble grass in this land, that will be very glorious for me. But if I am not so fortunate to take birth within the forest of Vrindavana, I beg to be allowed to take birth outside the immediate area of Vrindavana so that when the devotees go out they will walk over me. Even that would be a great fortune for me. I am just aspiring for a birth in which I will be smeared by the dust of the devotees' feet. I can see that everyone here is simply full of Krishna consciousness; they do not know anything but Mukunda. All the Vedas are indeed searching after the lotus feet of Krishna."*

Anuccheda 64

Text 1

evam catuh-shloki-vaktuh shri-bhagavato 'pi shri-krishnatvam eva; tatha hi tat-purvastham vakyam

dadarsha tatrakhila-satvatam patim
shriyah patim yajna-patim jagat-patim
sunanda-nanda-prabalarhanadibhih
sva-parshadagraih parisevitam vibhum

vyakhya ca akhila-satvatam sarvesham shatvatanam yadava-viranam patim.

evam-in this way; catuh-shloki-of the four most important verses of Shrimad-Bhagavatam (2.9.33-36); vaktuh-of the speaker; shri-bhagavatah-of the Original Personality of Godhead; api-also; shri-krishnatvam-the state of being Shri Krishna; eva-certainly; tatha-in the same way; hi-certainly; tat-purvastham-situated previously; vakyam-statement; dadarsha-Brahma saw; tatra-there (in Vaikunöhaloka); akhila-entire; satvatam-of the great devotees; patim-the Lord; shriyah-of the goddess of fortune; patim-the Lord; yajna-of sacrifice; patim-the Lord; jagat-of the universe; patim-the Lord; sunanda-Sunanda; nanda-Nanda; prabala-Prabala; arhana-Arhana; adibhih-by them; sva-parshada-own associates; agraih-by the foremost; parisevitam-being served in transcendental love; vibhum-the great Almighty; vyakhya-the commentary of Shridhara Svami; ca-also; akhila-satvatam-the phrase "akhila-satvatam"; sarvesham-of all; shatvatanam-of the Satvata dynasty; yadava-of the Yadu dynasty; viranam-of the heros; patim-the Lord.

Before speaking to Brahma the four essential verses of Shrimad-Bhagavatam, Lord Krishna revealed Himself as the Supreme Personality of Godhead. This is confirmed in the following verse (Shrimad-Bhagavatam 2.9.15):

"Lord Brahma saw in the Vaikunöha planets Lord Krishna, the Personality of Godhead, who is the Lord of the entire devotee community, the Lord of the Yadu dynasty, the Lord of the goddess of fortune, the Lord of all sacrifices, and the Lord of the universe, and who is served by the foremost servitors like Nanda, Sunanda, Prabala and Arhana, His immediate associates in Dvaraka."*

In this verse the words "akhila-sattvatam patim" mean "the Lord of all the heroes in the Yadu dynasty."

Text 2

shriyah patir yajna-patih praja-patih
dhiyam patir loka-patih dhara-patih
patir gatish candhaka-vrishni-satvatam
prasidatam me bhagavan satam patih

ity etad-vakya-samvaditvat.

shriyah-all opulence; patih-the owner; yajna-of sacrifice; patih-the director; praja-patih-the leader of all living entities; dhiyam-of intelligence; patih-the master; loka-patih-the proprietor of all planets; dhara-earth; patih-the supreme; patih-head; gatish-destination; ca-also; andhaka-one of the kings of the Yadu dynasty; vrishni-the first king of the Yadu dynasty; satvatam-the Yadus; prasidatam-be merciful; me-upon me; bhagavan-Lord Shri Krishna; satam-of all devotees; patih-the Lord; iti-thus; etad-of this; vakya-of the statement; samvaditvat-because of corroborating.

That Shri Krishna, the master of the Yadu dynasty, is the Supreme Personality of Godhead is confirmed in the following verse spoken by Shukadeva Gosvami (Shrimad-Bhagavatam 2.4.20):

"May Lord Shri Krishna, who is the worshipable Lord of all devotees, the protector and glory of all the kings like Andhaka and Vrishni of the Yadu dynasty, the husband of all goddesses of fortune, the director of all sacrifices and therefore the leader of all living entities, the controller of all intelligence, the proprietor of all planets, spiritual and material, and the supreme incarnation on the earth (the supreme all in all), be merciful upon me."*

Text 3

pura maya proktam ajaya nabhye
padme nishannaya mamadi-sarge
jñanam param man-mahimavabhasam
yat surayo bhagavatam vadanti.

iti tritiye uddhavam prati shri-krishna-vakyanusarena ca.

pura-in the days of yore; maya-by Me; proktam-was said; ajaya-unto Brahma; nabhye-out of the navel;

padme-on the lotus; nishannaya-unto the one situated on; mama-My; adi-sarge-in the beginning of creation; jnanam-knowledge; param-sublime; mat-mahima-My transcendental glories; avabhasam-that which clarifies; yat-which; surayah-the great learned sages; bhagavatam-Shrimad-Bhagavatam; vadanti-do say; iti-thus; tritiye-in the Third Canto of Shrimad-Bhagavatam; uddhavam prati-to Uddhava; shri-krishna-vakya-anusarena-in connection with the words of Shri Krishna.

Lord Krishna personally revealed that He is the Supreme Personality of Godhead in the following words (Shrimad-Bhagavatam 3.4.13):

"O Uddhava, in the lotus millennium in the days of yore, at the beginning of the creation, I spoke unto Brahma, who is situated on the lotus that grows out of My navel, about My transcendental glories, which the great sages describe as Shrimad-Bhagavatam."*

Text 4

yo brahmanam vidadhati purvam
yo vai vidyas tasmai gapayati sma krishnah
tam ha devam atma-buddhi-prakasam
mumukshur vai sharanam amum vrajet.

iti shri-gopala-tapany-anusarena ca tasyaivopadeshöritva-shruteh.

yah-who; brahmanam-to Brahma; vidadhati-gave; purvam-previously; yah-who; vai-certainly; vidyah-transcendental knowledge; tasmai-to him; gapayati sma-instructed; krishnah-Krishna; tam-to Him; ha-certainly; devam-the Supreme Personality of Godhead; atma-buddhi-spiritual knowledge; prakasam-manifesting; mumukshuh-one who desires liberation; vai-certainly; sharanam-shelter; amum-this; vrajet-should go; iti-thus; shri-gopala-tapani-anusarena-by the statement of the Gopala-tapani Upanishad (1.29); ca-also; tasya-of Him; eva-certainly; upadeshöritva-shruteh-described as the original teacher.

In the following verse from the Gopala-tapani Upanishad (1.29), Lord Krishna is described as the Supreme Personality of Godhead and the original teacher of Vedic knowledge:

"It was Krishna who in the beginning instructed Brahma in Vedic knowledge and who disseminated Vedic knowledge in the past. Those who aspire to become liberated surrender to Him, the Supreme Personality of Godhead who grants transcendental knowledge to His devotees."

Text 5

tad u hovaca brahmanah asav anavaratam me dhyatah stutah parardhante so 'budhyata. gopa-vesho me purastad avirbabhuva. iti shri-gopala-tapany-anusarenaiva kvacit kalpe shri-gopala-rupena shrishöy-adav ittham eva brahmane darshita-nija-rupatvat tad-dhamno maha-vaikunöhatvena sadhayishyamanatvac ca.

tat-then; u-certainly; ha-indeed; uvaca-replied; brahmanah-Brahma; asau-He; anavaratam-continually; me-by me; dhyatah-remembered; stutah-glorified; parardhante-at the conclusion of the parardha; sah-He; abudhyata-became perceived; gopa-veshah-in the form of a cowherd boy; me-me; purastat-in the presence; avirbabhuva-became manifested; tatah-then; iti-thus; shri-gopala-tapani-anusarena-in conformity with the Gopala-tapani Upanishad; kvacit-kalpe-during a certain kalpa; shri-gopala-rupena-in the form of a cowherd

boy; shrishöi-adau-in the beginning of creation; ittham-in this way; eva-certainly; brahmane-to Lord Brahma; darshita-revealed; nija-own; rupatvat-because of the form; tat-His; dhamnah-of the abode; maha-vaikunöhatvena-as Maha-vaikunöha; sadhayishyamanatvat-because of demonstrating; ca-also.

At the beginning of a certain kalpa, Lord Krishna revealed His original form as cowherd boy, and His original abode, the best of Vaikunöha planets, to Lord Brahma. This is confirmed in the following verse from the Gopala-tapani Upanishad:

"Brahma replied: I continually glorified the Lord and meditated upon Him for millions of years, and at last I was able to understand the transcendental form of the Lord as Shri Krishna, who appeared before me in the dress of a cowherd boy."*

Text 6

tatha ca brahma-samhitayam

tatra brahmabhavad bhuyash
catur-vedi catur-mukhah

tatha-in the same way; ca-also; brahma-samhitayam-in the Brahma-samhita; tatra-there; brahma-Brahma; abhavad-was born; bhuyah catuh-vedi-versed in the four Vedas; catuh-mukhah-four-faced.

The spiritual practices followed by Lord Brahma, which enabled him to personally meet Lord Krishna, are described in the following verses (22-26) of Brahma-samhita:

"The divine lotus which springs from the navel-pit of Vishnu is in every way related by the spiritual tie with all souls and is the origin of four-faced Brahma versed in the four Vedas.**

Text 7

sanjato bhagavac-chaktya
tatkala kila coditah
sishrikshayam matim cakre
purva-samskara-samskritah
dadarsha kevalam dhvantam
nanyat kim api sarvatah

sanjatah-born; bhagavat-of the Lord; shaktya-by the potency; tat-kala-at that time; kila-certainly; coditah-impelled; sishrikshayam-in the matter of creation; matim-his mind; cakre-placed; purva-samskara-samskritah-under the impulse of previous impressions; dadarsha-saw; kevalam-only; dhvantam-darkness; na-not; anyat-other; kim api-anything; sarvatah-in every direction.

"On coming out of the lotus, Brahma, being guided by the Divine potency, turned his mind to the act of creation under the impulse of previous impressions. But he could see nothing but darkness in every direction.**

Text 8

uvaca puratas tasmai
tasya divya sarasvati
kama-krishnaya govinda
he gopi-jana ity api
vallabhaya priya vahner
mantram te dasyati priyam

uvaca-said; puratah-in the presence; tasmai-to him; tasya-of him; divya-divine; sarasvati-Sarasvati; kama-krishnaya govinda he gopi-jana-iti api vallabhaya priya vahneh mantram-this mantra "klīm kṛṣṇaya govindaya gopijana-vallabhaya svaha"; te-your; dasyati-will grant; priyam-desire.

"Then the goddess of learning, Sarasvati, the divine consort of the Supreme Lord, said this to Brahma, who saw nothing but gloom in all directions: O Brahma this mantra (klīm kṛṣṇaya govindaya gopijana-vallabhaya svaha) will assuredly fulfill your heart's desire."**

Text 9

tapas tvam tapa etena
tava siddhir bhavishyati

tapah-austerity; tvam-you; tapa-should perform; etena-by this; tava-your; siddhih-fulfillment of desire; bhavishyati-will be; iti-adi-in the passage thus beginning.

"O Brahma, do thou practice spiritual association by means of this mantra; then all your desires will be fulfilled.**

Text 10

atha tepe sa suciram prinam govindam avyayam.

atha-then; tepe-performed austerities; sah-he; suciram-for a long time; prinam-satisfying; govindam-Lord Govinda; avyayam-the eternal Personality of Godhead.

"Brahma, being desirous of satisfying Govinda, practiced the cultural acts for Krishna in Goloka."**

Text 11

sunanda-nanda-prabalarhanadibhih ity atra tu dvarakayam prakaöyavasare shruta-sunanda-nandadi-sahacaryena prabaladayo 'pi jneyah.

sunanda-nanda-prabalarhanadibhih iti-Shrimad-Bhagavatam 2.9.14-(this verse is quoted in full on page 355 of the present book); atra-here; dvarakayam-at Dvaraka; prakaöya-having manifested; avasare-for a time;

shruta-with Shruta; sunanda-Sunanda; nanda-Nanda; adi-and others; saha-caryena-as servants and companions; prabala-Prabala; adayah-and others; api-also; jneyah-should be understood.

After performing austerities, Lord Brahma was able to see Krishna as He appears in the spiritual realm of Dvaraka. This is described in the following verse (Shrimad-Bhagavatam 2.9.14):

"Lord Brahma then saw in the Vaikunöha planets Lord Krishna, the Personality of Godhead who is the Lord of the entire devotee community, the Lord of the Yadu dynasty, the Lord of the goddess of fortune, the Lord of all sacrifices, and the Lord of the universe, and who is served by the foremost servitors like Nanda, Sunanda, Prabala, and Arhana, His immediate associates in Dvaraka."*

Text 12

yathoktam prathame

sunanda-nanda-shirshanya
ye canye satvatarshabhah iti.

yatha-just as; uktam-the description; prathame-in the First Canto of Shrimad-Bhagavatam; sunanda-nanda-shirshanyah ye ca anye satvata-rishabhah iti-Shrimad-Bhagavatam 1.14.32: sunanda-nanda-shirshanya ye canye satvatarshabhah.

The associates of Lord Krishna seen by Brahma at the beginning of the creation are directly mentioned in the description of the Lord's Dvaraka-lila, confirming that Brahma actually saw the Lord Krishna in the Dvaraka portion of the spiritual world. The following verse (Shrimad-Bhagavatam 1.14.32) confirms this:

"Sunanda, Nanda, and others are the constant servants of Lord Krishna at Dvaraka."*

Text 13

kim bahunä, nanä-avata-va-ta-rishv äpi satsu maha-purana-prä-mbha eva shäi-shauna-ka-dina-m tad eka-tat-pä-ryam idam. ätra purva-m sa-ma-nyäto 'sma-bhir eka-nta-shre-ya-stve-na sarva-shästra-sä-rä-tve-na-tma-sukha-prä-sä-da-hetut-ve-na ca yat pri-shö-am tad e-tad eva-sma-kam bha-ti. yat shäi-kri-shna-sya lila-var-na-nam ity äbhi-pre-tya-huh

kim bahunä-what is the need of further explanation?; nana-of various; avatara-incarnations of Godhead; avatarishu-of the source of incarnation; äpi-also; satsu-eternal; maha-purana-of the Shrimad-Bhagavatam; prä-mbhe-in the beginning (the Third Chapter of the First Canto); eva-certainly; shäi-shaunaka-ä-dina-m-of Shäi Shaunaka Rishi and the other sages assembled at the forest of Naimisharanya; tat-that; eka-sole; tat-pä-ryam-meaning; idam-this; ätra-here; purva-m-before; sa-ma-nyäta-h-in a general way; äsma-bhih-by us; eka-nta-sre-ya-stve-na-as the supreme benediction; sarva-of all; shästra-the Vedic literatures; sä-rä-tve-na-as the essence; ätma-of the spirit soul; sukha-happiness; prä-sä-da-mercy; hetut-ve-na-as the cause; ca-also; yat-which; pri-shö-am-inquired; tat-that; e-tad-this; eva-certainly; äsma-kam-of us; bha-ti-is manifested; yat-which; shäi-kri-shna-sya-of Shäi Krishna; lila-of the pastimes; var-na-nam-description; iti-thus; äbhi-pre-tya-intending; ähuh-said.

What need is there to present more evidence that Shri Krishna is the Original Form of the Personality of

Godhead? In the First Canto, Third Chapter of Shrimad-Bhagavatam this has been clearly explained to Shaunaka Rishi and the sages assembled at Naimisharanya. In the beginning of the Bhagavatam Shri Krishna has been described as the essence of all the Vedic literatures, and the merciful source of all spiritual happiness and benediction. Because Shaunaka Rishi desired to hear about Krishna's transcendental pastimes, he asked the following question of Suta Gosvami (Shrimad-Bhagavatam 1.1.12):

Text 14

suta janasi bhadram te
bhagavan satvatam patih
devakyam vasudevasya
jato yasya cikirshaya

suta-O Suta Gosvami; janasi-you know; bhadram te-all blessings upon you; bhagavan-the Personality of Godhead; satvatam-of the pure devotees; patih-the protector; devakyam-in the womb of Devaki; vasudevasya-by Vasudeva; jatah-born of; yasya-for the purpose of; cikirshaya-executing.

"All blessings upon you, O Suta Gosvami. You know for what purpose the Personality of Godhead appeared in the womb of Devaki as the son of Vasudeva."*

Text 15

bhadram te iti shri-krishna-lila-prashna-sahodara utsukyenashir-vadah. bhagavan svayam avatari sampurnaishvaryadi-yuktah; satvatam satvatanam patih nuda-bhava arshah; yadavanam ity arthah. jatah jagat-drishyo babhuva.

bhadram te iti-the words "bhadram te"; shri-krishna-of Shri Krishna; lila-of the pastimes; prashna-questions; sahodara-produced at the same time; autukyena-with eagerness; asih-vadah-words of benediction; bhagavan-the word "bhagavan"; svayam-personally; avatari-the source of all incarnations of Godhead; sampurna-aishvarya-adi-yukteh-full of all powers and opulences; satvatam-the word "satvatam"; satvatanam-means "of the Satvata dynasty; patih-the Lord; nuda-bhava arshah-poetic license; yadavanam-of the Yadu dynasty; iti-thus; arthah-the meaning; jatah-the word "jatah"; jagat-drishyah-means "visible to the residents of the material universe; babhuva-became.

In this verse the words "bhadram te" (all blessings upon you) indicate that the sages of Naimisharanya, who were very eager to inquire about Shri Krishna's pastimes, offered blessing to Suta Gosvami with these words. The word "bhagavan" indicates the Original Personality of Godhead, who is full of all powers and opulences, and who is the original source of all incarnations of Godhead. The phrase "satvatam patih" means "the Lord of the Yadu dynasty". The unusual grammatical form here is a use of poetic license (arsha). The word "jatah" means "became visible to the residents of the material universe."

Anuccheda 65

Text 1

tan nah shushrushamananam
arhasy anganuvarnitum
yasyavatara bhutanam
kshemaya ca bhavaya ca

tat-those; nah-unto us; shushrushamananam-those who are endeavoring for; arhasi-ought to do it; anga-O Suta Gosvami; anuvarnitum-to explain by following in the footsteps of previous acaryas; yasya-whose; avatarah-incarnation; bhutanam-of the living beings; kshemaya-for good; ca-and; bhavaya-upliftment; ca-and.

Shaunaka Rishi continued (Shrimad-Bhagavatam 1.1.13):

"O Suta Gosvami, we are eager to learn about the Personality of Godhead and His incarnations. Please explain to us those teachings imparted by previous masters [acaryas], for one is uplifted both by speaking them and by hearing them."*

Text 2

öika ca anga he suta. tan no nuvarnayitam arhasi. samanyatas tavad yasyavatara-matram kshemaya palanaya bhavaya samriddhaye ca iti.

öika-in the commentary of Shridhara Svami; ca-also; anga-the word "anga"; he suta-means "O Suta Gosvami"; tat nah anuvarnayitam arhasi-this phrase; samanyatah-in a general way; tavad-to that extent; yasya-whose; avatara-incarnation; matram-only; kshemaya-the word "kshemaya"; palanaya-means "for protection"; bhavaya-the word "bhavaya"; samriddhaye-means "for the upliftment"; ca-also; iti-thus.

Shridhara Svami explains this verse in his commentary:

"In this verse the word `anga' means `O Suta Gosvami'. The phrase `tan no 'nuvarnayitam arhasi' means `please explain them in a general way', and the phrase `yasyavatarah' means `only with the relation to the Lord and His incarnations'. The word `kshemaya' means `for the good', and the word `bhavaya' means `for the upliftment'."

Anuccheda 66

Text 1

tat-prabhavam anuvarnayantas tad-yashah-shravanautsukyam avishkurvanti.

tat-the Lord's; prabhavam-power and opulence; anuvarnayantah-describing; tat-His; yashah-glory; shravana-to hear; utsukyam-eagerness; avishkurvanti-manifest.

The sages at Naimisharanya began to describe the power and opulence of the Supreme Personality of Godhead, for they were □
very eager to hear His glories. In this connection they said (Shrimad-Bhagavatam 1.1.14):

Text 2

apannah samshritim ghoram
yan-nama vivasho grinan
tatah sadyo vimucyeta
yad bibheti svayam bhayam

apannah-being entangled; samshritim-in the hurdle of birth and death; ghoram-too complicated; yat-what; nama-the absolute name; vivashah-unconsciously; grinan-chanting; tatah-from that; sadyah-at once; vimucyeta-gets freedom; yat-that which; bibheti-fears; svayam-personally; bhayam-fear itself.

"Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Krishna, which is feared by fear personified."*

Text 3

vivashah api visheshena paradhinah sann api yasya shri-krishnasya nama, tasya sarvavataritvad avatara-namnam api. tatraiva paryavasana. ata eva sakshat shri-krishnad api tan-nama-pravrittih prakarantarena shrutyate shri-vishnu-purane. tatra tv akhilanam eva bhagavan-namnam karanany abhavann iti. hi tadiyam gadyam. tad idam ca vasudeva-damodara-govinda-keshavadi-namavaj jneyam. tatah samshriteh. tatra hetuh yat yato namnah; bhayam api svayam bibheti".

vivashah-the word "vivashah"; api-even though; visheshena-specifically; para-adhinah-attached to other things; san-being; api-although; yasya-of whom; shri-krishnasya-of Shri Krishna; nama-the holy name; tasya-of Him; sarva-avataritvat-because of being the source of all incarnations of Godhead; avatara-of the incarnations; namnam-of the names; api-also; tatra-there; eva-certainly; paryavasana-atah eva-therefore; sakshat-directly; shri-krishnat-from Shri Krishna; api-also; tat-His; nama-name; pravrittih-chanting; prakara-antarena-in another way; shrutyate-is heard; shri-vishnu-purane-in the Vishnu Purana; tatra-there; tu-also; akhilanam-of all; eva-certainly; bhagavat-of the Supreme Personality of Godhead; namnam-of the names; karanani-causes; abhavan-became; iti-thus; hi-certainly; tadiyam-of the Vishnu Purana; gadyam-prose passage; tat-therefore; idam-this; ca-also; vasudeva-Vasudeva; damodara-Damodara; govinda-Govinda; keshava-Keshava; namavat-with the names; jneyam-should be known; tatah-the word "tatah"; samshritieh-means "from the cycle of birth and death; tatra-in this connection; hetuh-the cause; yat-the word "yat"; yatah namnah-means "which holy name"; bhayam-fear; svayam-personified; bibheti-fears.

In this verse the word "vivashah" means "even though absorbed in thinking of other things". Because Shri Krishna is the origin of all the incarnations of Godhead, all the holy names of God actually refer to Him. This is confirmed in the Vishnu Purana, which states:

"Lord Krishna is the origin of all the holy names of God."

For this reason, all the Lord's holy names, such as Vasudeva, Damodara, Govinda, Keshava, and all other names of the Lord should be understood as names of Shri Krishna. In this verse the word "tatah" means "from the cycle of birth and death." The chanter of Lord Krishna's holy name becomes free from the complicated meshes of birth and death because even fear personified fears the holy name of the Lord.

Text 1

kim ca

yat-pada-samshrayah suta
munayah prashamayanah
sadyah punanty upasprishöah
svardhuny-apo 'nusevaya

kim ca-furthermore; yat-whose; pada-lotus feet; samshrayah-those who have taken shelter of; suta-O Suta Gosvami; munayah-great sages; prashamayanah-absorbed in devotion to the Supreme; sadyah-at once; punanti-sanctify; upasprishöah-simply by association; svardhuni-of the sacred Ganges; apah-water; anusevaya-bringing into use.

Shaunaka Rishi continued (Shrimad-Bhagavatam 1.1.15):

"O Suta, those great sages who have completely taken shelter of the lotus feet of the Lord can at once sanctify those who come in touch with them, whereas the waters of the Ganges can sanctify only after prolonged use."*

Text 2

yasya shri-krishnasya-padau samshrayau yesham, ata eva prashamayanah, shamo bhagavan-nishöha-buddhita, shamo man-nishöhata buddheh iti svayam shri-bhagavad-vakyat, sa eva prakrishöah shamah prashamah sakshat purna-bhagavat-shri-krishna-sambandhitvat, prashama evayanam vartma ashrayo va yesham te shri-krishna-lila-rasakrishöa-citta munayah shri-shukadevadayah, upasprishöah sannidhi-matrena sevita sadyah punanti savasana-papebhyah shodhayanti. svardhuni ganga tasya apah tu.

yasya-of whom; shri-krishnasya-of Shri Krishna; padau-two lotus feet; samshrayau yesham-those who have taken shelter; atah eva-therefore; prashamayanah-absorbed in devotion to the Supreme; samah-equiposed; bhagavat-towards the Supreme Personality of Godhead; nishöha-buddhita-fixed concentration; samah-equiposed; mat-towards Me; nishöhata buddheh-fixed concentration; iti-thus; svayam-directly; shri-bhagavat-of the Supreme Personality of Godhead; vakyat-from the statement; sah-He; eva-certainly; prakrishöah-elevated; shamah-equiposed; prashamah-devoted to the Lord; sakshat-directly; purna-bhagavat-the Original Personality of Godhead; shri-krishna-Shri Krishna; sambandhitvat-because of contact; prashamah-devoted; eva-certainly; ayanam-abode; vartma-path; ashrayah-shelter; va-or; yesham-of whom; te-they; shri-krishna-of Shri Krishna; lila-of the pastimes; rasa-by the nectar; akrishöa-attracted; cittah-minds; munayah-sages; shri-sukadeva-adayah-Shukadeva Gosvami and others; upasprishöah-touched; sannidhi-matrena-simply by nearness; sevita-served; sadyah-at once; punanti-sanctify; savasana-papebhyah-from the sins of material contamination; shodhayanti-purify; svardhuni-the word "svardhuni"; ganga-means "the Ganges river"; tasyah-of that; apah-the water; tu-also.

In this verse the word "yat" means "of Shri Krishna" and the word "pada-samshrayah" means "they who have taken shelter of the lotus feet". The word "prashamayanah" means "they whose minds are fixed on the

Supreme Lord". That one should continually meditate on Lord Krishna is confirmed in the Shrimad-Bhagavatam (11.19.36) by the Lord Himself, who says:

"Always fix your consciousness upon Me."

Because Shukadeva Gosvami and the other great sages at Naimisharanya had fully taken shelter of Lord Krishna and were greatly attracted to hearing Lord Krishna's pastimes, simply by a little direct service to them, one may become immediately purified from all the sinful contamination of material existence. We may also note that the word "svardhuni-apah" in this verse means "the water of the Ganges." The Ganges river is actually an incarnation of Lord Krishna. This is confirmed in the following verse from the Vedic literatures:

Text 3

yo 'sau niranjano devas
cit-svarupi janardanah
sa eva drava-rupena
gangambho natra samshayah.

yah-who; asau-He; niranjanah-free from all material contact; devah-the Supreme Personality of Godhead; cit-svarupi-who possesses a spiritual form; janardanah-Janardana; sah-He; eva-certainly; drava-rupena-in the form of water; ganga-of the Ganges river; ambhah-the water; na-not; atra-in this connection; samshayah-doubt.

"The Supreme Personality of Godhead, Lord Janardana, whose form is completely spiritual and who is always free from material contact, personally appears in the form of the water of the Ganges river. Of this there is no doubt."

Text 4

iti svayam tathavidha-rupa api, sakshac chri-vamanadeva-caranan nihshrita api, anusevaya sakshat sevabhyasenaiva tatha shodhayanti, na sannidhi-matrena sevaya. sakshat sevaya api na sadya iti tasya api shri-krishnashritanam utkarshat tasyotkarshah. evam eva tatas tad yashaso 'py adhikyam varnyate tirtham cakre nriponam yad ajani yadushu svah-sarit-pada-shaucam.

iti-thus; svayam-personally; tatha-vidha-in this way; rupah-in the form; api-although; sakshat-directly; shri-vamanadeva-of Lord Vamanadeva; caranat-from the lotus feet; nihshritah-flowing; api-although; anusevaya-by service; sakshat-directly; seva-abhyasena-by continual service; eva-certainly; tatha-in that way; shodhayanti-purifies; na-not; sannidhi-by contact; matrena-only; sevaya-by service; sakshat-directly; sevaya-by service; api-although; na-not; sadyah-immediately; iti-thus; tasyah-of that service; api-even; shri-krishna-ashritanam-of those who have taken shelter of Lord Krishna; utkarshat-excellence; tasya-of that; utkarshah-excellence; evam-in the same way; eva-certainly; tatas-therefore; tat-of them; yashasah-of the same; api-even; adhikyam-superiority; varnyate-is described; tirtham-sacred place; cakre-made; nripa-O king; unam-insignificant; yat-which; ajani-was manifested; yadushu-among the members of the Yadu dynasty; svah-sarit-of the Ganges river; pada-feet; shaucam-washed.

Even though the Ganges river is personally the form of the Supreme Personality of Godhead, and even though it flows from the lotus foot of the Supreme Lord Vamanadeva, one must repeatedly bathe in it's waters

in order to become purified. However if one once contacts a pure devotee who has taken complete shelter of Lord Krishna, one becomes immediately purified. The pure devotees of the Lord are therefore more glorious even than the Ganges river. This superexcellent quality of the devotees is described in the following verse from Shrimad-Bhagavatam (10.90.47):

"O king, because of Lord Krishna's intimate association with the Yadu dynasty, the whole family not only became very famous, but also became more effective in purifying others than the water of the Ganges."*

Text 5

öika ca itah purvam svah-sarid eva sarvato 'dhikam tirtham ity asit, idanim tu yadushu yad ajani jatam tirtham shri-krishna-kirti-rupam etat svah-sarit-rupam pada-shaucam tirtham unam alpam cakre ity esha.

öika-Shridhara Svami's commentary; ca-also; itah-from this; purvam-previously; svah-sarit-the Ganges river; eva-certainly; sarvatah-of all; adhikam-the best; tirtham-sacred place; iti-thus; asit-was; idanim-now; tu-however; yadushu yat ajani-what was manifested among the members of the Yadu dynasty; jatam-manifested; tirtham-sacred place; shri-krishna-of Shri Krishna; kirti-the glories; rupam-consisting of; etat-that; svah-sarit-the Ganges; rupam-in the form of; pada-shaucam-water used to wash the feet; tirtham-sacred place; unam-the word "unam"; alpam-means "insignificant"; cakre-made; iti-thus; esha-the commentary.

Shridhara Svami comments on this verse:

"Although formerly the Ganges river was considered the foremost of all holy places, the holy place of the glorification of Shri Krishna which has now appeared in the Yadu dynasty makes the Ganges appear insignificant."

Anuccheda 68

etasya dashama-skandha-padyasyaiva samvaditam vyanakti

ko va bhagavatas tasya
punya-shlokedyakarmāṇaḥ
śuddhi-kāma na śrīṇuyat
yashah kali-malapaham.

śuddhi-kāma 'pi. yataḥ kali-yugasyāpi malapaham. yasmad eva tasmāt.

etasya-of this; dashama-skandha-padyasya-of the verses of the Tenth Canto; eva-certainly; samvaditam-commentary; vyanakti-reveals; kah-who; va-rather; bhagavatah-of the Lord; tasya-His; punya-virtuous; shloka-idya-worshipable by prayers; karmāṇaḥ-deeds; śuddhi-kāma-desiring deliverance from all sins; na-not; śrīṇuyat-does hear; yashah-glories; kali-of the age of quarrel; mala-apaham-the agent for sanctification; śuddhi-kāma-desiring deliverance from all sins; api-also; yataḥ-because; kali-yugasya-of the kali-yuga; mala-apaham-the agent of sanctification.

Shaunaka Rishi's next statement (Shrimad-Bhagavatam 1.1.16) may be taken as an explanation of the Shrimad-Bhagavatam's Tenth Canto:

"Who is there, desiring deliverance from the vices of the age of quarrel, who is not willing to hear the virtuous glories of the Lord?"*

Anuccheda 69

Text 1

tasya karmany udarani
parigitani suribhih
bruhi nah shraddadhananam
lilaya dadhatah kalah

tasya-His; karmani-transcendental acts; udarani-magnanimous; parigitani-broadcast; suribhih-by the great souls; bruhi-please speak; nah-unto us; shraddadhananam-ready to receive with respect; lilaya-pastimes; dadhatah-advented; kalah-incarnations.

Shaunaka Rishi further explains (Shrimad-Bhagavatam 1.1.17):

"Lord Krishna's transcendental acts are magnificent and gracious, and great learned sages like Narada sing of them. Please, therefore, speak to us, who are eager to hear about the adventures He performs in His various incarnations."*

Text 2

udarani paramananda-datrini janmadini. svayam paripurnasya lilaya anyah api kalah purushadi-lakshana dadhatah; tat-tad-amshan apy adaya tasyavatirnasya sata ity arthah.

udarani-generous; parama-transcendental; ananda-bliss; datrini-giving; janma-adini-beginning with His birth; svayam-personally; paripurnasya-perfect and complete; lilaya-pastimes; anyah-other; api-and; kalah-incarnations; purusha-the purusha-avatars; adi-beginning with; lakshanah-consisting of; dadhatah-advented; tat-tad-amshan-various incarnations; api-also; adaya-accepting; tasya-of Him; avatirnasya-incarnated; satah-of the Absolute Truth; iti-thus; arthah-the meaning.

In this verse the Lord's pastimes are described as "udara" (gracious) because, from the very beginning of the Lord's appearance in this world, His pastimes give transcendental bliss to the devotees. This verse explains that although Lord Krishna is the perfect and complete Original Personality of Godhead, He performs pastimes in the forms of the purusha-avatars and other incarnations also.

Anuccheda 70

Text 1

athakhyahi harer dhimann
avatara-kathah shubhah
lila vidadhatah svairam
ishvarasyatma-mayaya

atha-therefore; akhyahi-describe; hareh-of the Lord; dhiman-O sagacious one; avatara-incarnations; kathah-narratives; shubhah-auspicious; lila-adventures; vidadhatah-performed; svairam-pastimes; ishvarasya-of the supreme controller; atma-personal; mayaya-energies.

The sages continue (Shrimad-Bhagavatam 1.1.18):

"O wise Suta, please narrate to us the transcendental pastimes of the Supreme Godhead's multi-incarnations. Such auspicious adventures and pastimes of the Lord, the supreme controller, are performed by His internal powers."*

Text 2

shri-krishnasya tavat mukhyatvena kathaya. atha tad-anantaram anushangikatayaivety arthah. hareh shri-krishnasya; prakarana-balat avatarah purushavatara gunavatarah lilavatarash ca, tesham katha; lilah shrishöy-adi-karma-rupa bhu-bhara-haranadi-rupash ca. autsukyena punar api tac-caritany eva shrotum icchantas tatratmanas tripty-abhavam avedayanti.

shri-krishnasya-of Lord Krishna; tavat-to that extent; mukhyatvena-principally; kathaya-please narrate; atha-therefore; tat-anantaram-afterwards; anusangikataya-in relation to Him; eva-certainly; iti-thus; arthah-the meaning; hareh-of Lord Hari; shri-krishnasya-of Shri Krishna; prakarana-balat-because of the description; avatarah-incarnations; purusha-avatarah-purusha-incarnations; guna-avatarah-incarnations who control the modes of material nature; lila-avatarah-pastimes-incarnations; ca-also; tesham-of them; kathah-narratives; lilah-adventures; shrishöi-creation of the material world; adi-beginning with; karma-activities; rupah-consisting of; bhu-of the earth; bhara-the burden; harana-removing; ai-beginning with; rupah-consisting of; ca-also; autsukyena-with eagerness to hear; punah-again; api-also; tat-His; caritani-activities; eva-certainly; shrotum-to hear; icchantah-desiring; tatra-there; atmanah-of the self; tripti-satisfaction; abhavam-lack; avedayanti-appeal.

In this verse the word "atha" may be interpreted to mean "afterwards". In this way the verse means: "First describe to us the pastimes of Lord Krishna, the Original Personality of Godhead. After He has been completely described, you may describe the pastimes of His many incarnations." In this verse the word "avatarah" refers to the purusha-avatars, guna-avatars (the controllers of the modes of material nature), and lila-avatars (pastime-incarnations). The pastimes of the Lord include His creation of the material universes, the removal of the earth's burden, and many other pastimes as well. Very eager to hear the glories of the Lord, the sages of Naimisharanya appeal to Suta Gosvami, explaining that their desire to hear about the Lord is still unsatisfied. They said (Shrimad-Bhagavatam 1.1.19):

Anuccheda 71

Text 1

vayam tu na vitripyama
uttama-shloka-vikrame
yac-chrinvatam rasa-jnanam
svadu svadu pade pade

vayam-we; tu-but; na-not; vitripyamah-shall be at rest; uttama-shloka-the Personality of Godhead, who is glorified by transcendental prayers; vikrame-adventures; yat-which; shrinvatam-by continuous hearing; rasa-jnanam-those who are conversant with; svada-relishing; svadu-palatable; pade pade-at every step.

"We never tire of hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers. Those who have developed a taste for transcendental relationships with Him relish hearing of His pastimes at every moment."*

Text 2

yoga-yogadishu triptah smah; bhagavad-vikrama-matre tu na tripyama eva. tatrapī tirtham cakre nriṇaṁ ity ady ukta-lakṣaṇasya sarvato 'py uttama-shlokaśya śrī-kṛṣṇasya vikrame viśeṣeṇa na tripyamah, alam iti na manyamahe. tatra hetuḥ yad-vikramaṇaṁ shrinvatam yad va, anye tu tripyantu nama, vayam tu neti tu-shabdasyanvayah.

yoga-yoga-adishu-beginning with yoga; triptah-pleased; smah-we are; bhagavad-vikrama-matre-in the power of the Lord; tu-indeed; na-not; tripyamah-we are satisfied; eva-indeed; tatrapī-there; tirtham-holy place; cakre-creates; nriṇaṁ-of kings; iti-thus; ady-beginning; ukta-said; lakṣaṇasya-of the characteristics; sarvatah-all; api-even; uttama-shlokaśya-of the Lord who is glorified in beautiful poetry; śrī-kṛṣṇasya-of Lord Krishna; vikrame-in the prowess; viśeṣeṇa-specifically; na-not; tripyamah-we are satisfied; alam-sufficiently; iti-thus; na-not; manyamahe-we consider; tatra-there; hetuḥ-reason; yad-of whom; vikramaṇaṁ-prowess; shrinvatam-we would hear; yad-which; va-or; anye-others; tu-indeed; tripyantu-may be satisfied; nama-indeed; vayam-we; tu-indeed; na-not; iti-thus; tu-tu; shabdasya-of the word; anvayah-the meanings of the words.

In this verse the sages of Naimisharanya say:

"We have become tired of hearing about the various yoga systems, but we do not become tired by hearing about the transcendental pastimes of the Supreme Personality of Godhead."

This is confirmed in the following verse from Shrimad-Bhagavatam (10.90.47):

"By continually glorifying Lord Krishna, the Yadu dynasty became more effective in purifying others than the water of the Ganges."*

For this reason the sages say:

"We never tire of hearing the transcendental pastimes of Shri Krishna, who is glorified by hymns and prayers."*

In other words, they never thought that they had heard enough about Lord Krishna. They said: "But (tu) we never become tired of hearing about the Lord." The word "tu" (but) is used in this context.

Text 1

kritavan kila karmani
saha ramena keshavah
atimartyani bhagavan
gudhah kapaöa-manushah

kritavan-done by; kila-what; karmani-acts; saha-along with; ramena-Balarama; keshavah-Shri Krishna; atimartyani-superhuman; bhagavan-the Personality of Godhead; gudhah-masked as; kapaöa-apparently; manushah-human being.

The sages continued (Shrimad-Bhagavatam 1.1.20):

"Lord Shri Krishna, the Personality of Godhead, along with Balarama, played like a human being, and so masked He performed many superhuman acts."*

Text 2

öika ca atah shri-krishna-caritani kathayety ashayenahuh kritavan iti. ati-martyani martyan ati-krantani govardhanoddharanadini, manushyesv asambhavitany arthah. ity esha.

öika-Shridhara Svami's commentary; ca-also; atah-therefore; shri-krishna-of Shri Krishna; caritani-the pastimes; kathaya-please describe; iti-thus; ashayena-with the intention; ahuh-they said; kritavan iti-this verse which begins with the word "kritavan"; ati-martyani-superhuman; martyan-human powers; ati-krantani-surpassing; govardhana-of Govardhana Hill; uddharana-the lifting; adini-beginning with; manushyeshu-among human beings; asambhavitany-impossible to be performed; iti-thus; arthah-the meaning; ity-thus; esha-the commentary.

Shridhara Svami explains this verse in his commentary:

"The sages of Naimisharanya spoke this verse to encourage Suta Gosvami to describe the transcendental pastimes of Lord Krishna. The word `ati-martyani' in this verse means `superhuman acts, such as the lifting of Govardhana Hill, which can never be performed by ordinary human beings.'"

Text 3

nanu katham manushah sann ati-martyani kritavan. tatrahuh kapaöa-manushah parthiva-deha-vishesha eva manusha-shabdah pratitah, tasmät kapaöenaivasau tatha bhatity arthah; vastutas tu narakriter eva para-brahmatvenasaty api prasiddha-manushatve narakriti-nara-lilatvena labdham aprasiddha-manushatvam asty eva. tat punar aishvarya-vyaghatakatvan na pratyakhyayata iti bhavah.

nanu-someone may object; katham-how is it possible?; manushah-human; san-being; ati-martyani-superhuman acts; kritavan-performed; tatra-in this connection; ahuh-they said;

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.hee # Shri Krishna-sandarbha
 .heo Volume One #

kapaöa-apparently; manushah-a human being; parthiva-material; deha-body; visheshah-specific; eva-certainly; manusha-shabdah-the word "manusha"; pratitah-celebrated; tasmah-therefore; kapaöena-deceptively; eva-certainly; asau-He; tatha-in the same way; bhata-is manifested; iti-thus; arthah-the meaning; vastutah-actually; tu-but; nara-of a human being; akriteh-of □
 the form; eva-certainly; para-brahmatvena-as the Supreme Personality of Godhead; asati-in the material world; api-even; prasiddha-famous; manushatve-the status of a human being; nara-of a human being; akriti-in the form; nara-of a human being; lilatvena-with the pastimes; labdham-attained; aprasiddha-incomplete; manushatvam-human nature; asti-there is; eva-certainly; tat-that; punah-again; aishvarya-of transcendental power and opulences; vyaghatakatvat-because of obstructing; na-not; pratyakhyayatah-denied; iti-thus; bhavah-the meaning.

Considering that someone may raise the objection "If Krishna is an ordinary human being, how was it possible for him to perform remarkable superhuman acts?", the sages of Naimisharanya specifically used the words "kapaöa-manushah (disguised as a human being)". Lord Krishna is the Supreme Spirit, and His form is eternal and full of knowledge and bliss. He never accepts a material body. Therefore He simply appeared to be a human being with a body made of the five gross material elements. He did not always appear or act like a human being, however, for at certain times He would display His divine powers and opulences.

Text 4

ata eva syamantaka-harane purusham prakritam matva ity anena jambavato 'nyathajnana-vyanjakena

vakyena tasya prakritatvam nishidhya purushatvam sthapyate.

atah eva-therefore; syamantaka-harane-in the story of the taking of the Syamantaka jewel; purusham prakritam matva iti anena-in Shrimad-Bhagavatam 10.56.22: "sa vai bhagavata tena yuyudhe svaminatmanh purusham prakritam matva kupito nanubhava-vit"; jambavatah-of Jambavan; anyatha-otherwise; jnana-conception; vyanjakena-by the sign; vakyena-by speech; tasya-His; prakritatvam-humanity; nishidhya-rejecting; purushatvam-divinity; sthapyate-in established.

This is described in the story of the Syamantaka jewel recorded in the Shrimad-Bhagavatam. When he first met Lord Krishna, "Jambavan thought the Lord to be an ordinary human being" (Shrimad-Bhagavatam 10.56.22). When Jambavan saw the Lord's superhuman prowess, however, he understood that Lord Krishna was not an ordinary human being, but the Supreme Person. Jambavan explained this in the many prayers he spoke to the Lord.

Text 5

evam maya-manushyasya vadasva vidvan ity adishv api jeyam. yasmat kapaöa-manushah tasmad eva gudhah svatas tu tad-rupatayaiva bhagavan iti. shri-shaunakah.

evam-in the same way; maya-manushyasya-of the Lord, who appeared as an ordinary human being by His own potency; vadasva-kindly describe; vidvan-O learned speaker (Shukadeva Gosvami); iti-thus; adishu-in the passage beginning; api-also; jneyam-may be known; yasmat-because; kapaöa-manushah-disguised as a human being; tasmad-therefore; gudhah-hidden; svatah-personality; tu-also; tat-His; rupataya-by His transcendental form; bhagavan-the Original Personality of Godhead; iti-thus; shri-shaunakah-spoken by Shaunaka Rishi.

That Krishna appears as an ordinary human being is also described in the following words spoken by Maharaja Parikshit to Shukadeva Gosvami (Shrimad-Bhagavatam 10.1.7):

"O learned Shukadeva Gosvami, please describe to us the transcendental characteristics of Lord Krishna, the Supreme Personality of Godhead, who appeared as an ordinary human being by His own potency."*

This is the actual meaning of the words "kapaöa-manushah" and "gudhah" in this verse (Shrimad-Bhagavatam 1.1.20).

Anuccheda 73

Text 1

atha shri-sutasyapi iti samprashnah samhrshöah ity ady antaram narayanam namaskritya ity ady ante puranam upakramyaivaha
munayah sadhu prishöo 'ham
bhavadbhir loka-mangalam
yat kritah krishna-samprashno
yenatma suprasidati

atha-now; shri-sutasya-of Shri Suta Gosvami; api-also; iti samprashnah samhrishöah iti adi antaram narayanam namaskritya iti adi ante puranam upakramya-Shrimad-Bhagavatam 1.2.1-4:

vyasa uvaca
iti samprashna-samhrishöo
vipranam raumaharshanih
pratipujya vacas tesham
pravaktum upacakrame

suta uvaca

yam pravrajantam anupetam apeta-krityam
dvaipayano viraha-katara ajuhava
putreti tan-mayataya taravo 'bhinedus
tam sarva-bhuta-hridayam munim anato 'smi

yah svanubhavam akhila-shruti-saram ekam
adhyatma-dipam atititirshatam tamo 'ndham
samsarinam karunayaha purana-guhyam
tam vyasa-sunum upayami gurum muninam

narayanam namaskritya
naram caiva narottamam
devim sarasvatim vyasam
tato jayam udirayet; "

eva-certainly; aha-said; munayah-O sages; sadhu-this is relevant; prishöah-questioned; aham-myself; bhavadbhiih-by all of you; loka-the world; mangalam-welfare; yat-because; kritah-made; krishna-the Personality of Godhead; samprashnah-relevant question; yena-by which; atma-self; suprasidati-completely pleased.

After these questions were spoken by the sages of Naimisharanya, Shrila Suta Gosvami glorified Shukadeva Gosvami in the following words (Shrimad-Bhagavatam 1.2.1-5):

"Ugrashrava [Suta Gosvami], the son of Romaharshana, being fully satisfied by the perfect questions of the brahmanas, thanked them and thus attempted to reply.*

"Shrila Suta Gosvami said: Let me offer my respectful obeisances unto that great sage [Shukadeva Gosvami] who can enter the hearts of all. When he went away to take up the renounced order of life [sannyasa], leaving home without undergoing reformation by the sacred thread or the ceremonies observed by the higher castes, his father, Vyasadeva, fearing separation from him, cried out, 'O my son!' Indeed, only the trees, which were absorbed in the same feelings of separation, echoed in response to the begrieved father.*

"Let me offer my respectful obeisances unto him [Suta], the spiritual master of all sages, the son of Vyasadeva, who, out of his great compassion for those gross materialists who struggle to cross over the darkest regions of material existence, spoke this most confidential supplement to the cream of Vedic knowledge, after having personally assimilated it by experience.*

"Before reciting this Shrimad-Bhagavatam, which is the very means of conquest, one should offer respectful obeisances unto the Personality of Godhead, Narayana, unto Nara-narayana Rishi, the supermost human being, unto mother Sarasvati, the goddess of learning, and unto Shrila Vyasadeva, the author.*

"O sages, I have been justly questioned by you. Your questions are worthy because they relate to Lord Krishna and so are of relevance to the world's welfare. Only questions of this sort are capable of completely

satisfying the self."*

Text 2

öika ca tesham vacah pratipujya iti yad uktam tat-pratipujanam karoti he munayah sadhu yatha bhavati tathaham prishöhah, yato lokanam mangalam etad, yad yatah shri-krishna-vishayah samprashnah kritah. sarva-shastrartha-saroddhara-prashnasyapi krishne paryavasanad evam uktam ity esha.

öika-Shridhara Svami's commentary; ca-also; tesham vacah pratipujya-"thanking them for their words" (a reference to Shrimad-Bhagavatam 1.2.1-quoted on page 394 of this book); iti-thus; yat-which; uktam-spoken; tat-of that; prati-pujanam-words of thanks; karoti-did; he-O; munayah-sages; sadhu-justly; yatha bhavati-as it is proper; tatha-in that way; aham-I; prishöhah-questioned; yatah-from which; lokanam-of the worlds; mangalam-welfare; etad-that; yat-which; yatah-from which; shri-krishna-vishayah-in relation to Lord Krishna; samprashnah-relevant question; kritah-made; sarva-of all; shastra-Vedic literatures; artha-meaning; sara-essence; udhara-bringing out; prashnasya-of the question; api-also; krishne-in the subject of Shri Krishna; paryavasanat-from the conclusion; evam-in this way; uktam-spoken.

Shridhara Svami explains these verses in the following way:

"The phrase `tesham vacah pratipujya' in verse 1.2.1 means `thanking them for their words'. In verse 1.2.5, the word `munayah' means `O sages', and the word `sadhu' means `justly' or `properly'. The word `loka-mangalam' means `which bring about the world's welfare', and the phrase `yat kritah krishna-samprashnah' means `questions in relation to Lord Krishna'. The sages at Naimisharanya had previously asked Suta Gosvami to explain the essential truth described in all Vedic scriptures. In this verse Suta Gosvami replies that the description of Lord Krishna is the essence of the Vedic scriptures, and these questions about Lord Krishna directly relate to that essence of all the Vedas.

Text 3

ata evottareshv api padyeshv adhokshaja-vasudeva-satvatampati-krishna-shabdas tat-pradhanya-vivakshayaiva paöhita. atra shreyah-prashnasyapy uttaram loka-mangalam ity anenaiva tavat dattam bhavati, tathatma-suprasada-hetosh ca yenatma suprasidati ity anena. shri-sutah.

atah eva-therefore; uttareshu-in the answers; api-also; padyeshu-in the verses; adhokshaja-vasudeva-satvatampati-krishna-shabdah-the holy names of Lord Krishna, such as Adhokshaja, Vasudeva, and Satvatampati; tat-them; pradhanya-principally; vivakshaya-with a desire to describe; eva-certainly; paöhita-are read; atra-in this connection; shreyah-best; prashnasya-of the question; uttaram-answer; loka-mangalam iti anena-beneficial for the entire world; tavat-to that extent; dattam-given; bhavati-is; tatha-in the same way; atma-of the self; su-prasada-of the happiness; hetoh-the cause; ca-also; yena-by which; atma-self; suprasidati-completely pleased; iti-thus; anena-by this; shri-sutah-spoken by Suta Gosvami.

The verses that form Suta Gosvami's answer to the sages' questions are filled with the description of Lord Krishna and in these verses the Lord's holy names, such as Vasudeva, Adhokshaja, and Satvatam pati, are repeatedly invoked. In this way the "best-question" is answered by Suta Gosvami, and that answer is "loka-mangalam" (relevant to the world's welfare). Such questions and answers are capable of completely satisfying the self (yenatma suprasidati).

Text 4

tad evam shrotri-vaktrinaṁ aika-matyena ca tatparyam siddham. kim caitaśyam aśōadasha-sahasryam samhitayam śhri-kṛṣṇasyaivabhyasa-bahulyam drishyate. tatra prathama-dashamaikadasheshv ati-vistarenaiva. dvitiye śhri-brahma-narada-samvade, tritiye śhri-viduroddhava-samvade, caturthe tav imau vai bhagavato harer amsav ihagatav ity adau yac canyad api kṛṣṇasyety adau ca. pancame rajan patir gurur alam ity adau. shashōhe mam keshavo gadaya pratar avyad govinda aśhangava atta-venur ity atra. saptame narada-yudhishōhira-samvade. aśhōame tan-mahima-vishesha-bijaropa-rupe kalanemi-vadhe tadrisha-shrimad-ajita-dvarapi tasya murtir nabhavat kintu punah kamsatve tad-dvaraiveti tan-mahima-vishesha-kathana-prathamangatvat. navame sarvante dvadashe ca □

śhri-kṛṣṇa kṛṣṇa-sakha-vrīṣṇy-rśabhavāni-dhruḡ rajanya-vamśa-dahananapavarga-viryety adau. śhri-bhagavatanukramanikayam ca.

tat-therefore; evam-in this way; shrotri-of the hearers; vaktrinaṁ-and of the speakers; aika-matyena-with the same conception; ca-also; tatparyam-explanation; siddham-is established; kim ca-furthermore; etasyam-in this; aśōadasha-sahasryam-in 18,000 verses; samhitayam-poem; śhri-kṛṣṇasya-of Śhri Krishna; abhyasa-bahulyam-repeated description; drishyate-is seen; tatra-there; prathama-in the First; dashama-Tenth; ekadasheshu-and Eleventh Cantos; ati-vistarena-very elaborately; dvitiye-in the Second Canto; śhri-brahma-between Lord Brahma; narada-and Narada Muni; samvade-in the conversation; tritiye-in the Third Canto; śhri-vidura-between Vidura; uddhava-and Uddhava; samvade-in the conversation; caturthe-in the Fourth Canto; tau-both; imau-These; vai-certainly; bhagavatah-of the Supreme Personality of Godhead; hareh-of Hari; amshau-part and parcel expansion; iha-here (in this universe); agatau-has appeared; iti adau-in the verse beginning with these words (Shrimad-Bhagavatam 4.1.59); yat-which; ca-and; anyat-other; api-certainly; kṛṣṇasya-of Krishna; iti adau-in the verse beginning with these words (Shrimad-Bhagavatam 4.17.6); ca-also; pancame-in the Fifth Canto; rajan-O my dear king; patih-maintainer; guruḥ-spiritual master; alam-certainly; iti adau-in the verse beginning with these words (Shrimad-Bhagavatam 5.6.18); shashōhe-in the Sixth Canto; mam-me; keshavah-Lord Keshava; gadaya-by His club; pratah-in the morning hours; avyat-may He protect; govindah-Lord Govinda; asangavam-during the second part of the day; atta-venuh-holding His flute; iti atra-in the passage beginning with these words (Shrimad-Bhagavatam 6.8.20); saptame-in the Seventh Canto; narada-between Narada Muni; yudhishōhira-and Maharaja Yudhishōhira; samvade-in the conversation; tat-of Lord Krishna; mahima-of the glories; vishesha-specific; bija-of the seed; aropa-planting; rupe-in the form; kalnemi-of the demon named Kalanemi; vadhe-in the killing; tadrisha-like this; shrimat-ajita-dvara-by the unconquerable Original Personality of Godhead; tasya-His; murtih-form; na-not; abhavat-was; kintu-but; punah-again; kamsatve-in the condition of being King Kamsa; tad-dvara-by that; eva-certainly; iti-thus; tat-His; mahima-glories; vishesha-specific; kathana-description; prathama-forest; angatvat-because of possessing a body; navame-in the ninth Canto; sarva-ante-at the end; ca-also; śhri-kṛṣṇa kṛṣṇa-sakha-vrīṣṇi-rśabhavāni-dhruk rajanya-vamśa-dahananapavarga-virya iti adau-in the verse (Shrimad-Bhagavatam 12.11.26):

śhri-kṛṣṇa kṛṣṇa-sakha vrīṣṇy rśabhavāni-dhruḡ
rajanya-vamśa-dahananapavarga-virya govinda gopa-vanita-vraja-bhṛitya-gita
tirtha-shravam shravana-mangala pahi bhṛityan;

śhri-bhagavata-of the Shrimad-Bhagavatam; anukramanikayam-in the brief table of contents; ca-also.

The many exalted hearers and speakers quoted in the verses of Shrimad-Bhagavatam present a single, unified conclusion: Śhri Krishna is the Original Personality of Godhead. Śhri Krishna is repeatedly described in the 18,000 verses of Shrimad-Bhagavatam and He is described at great length in the First, Tenth, and

Eleventh Cantos. In the Second Canto, Lord Krishna is described as the Supreme Personality of Godhead in the account of the conversation between Brahma and Narada. In the Third Canto, Lord Krishna is also described in the account of the conversation between Vidura and Uddhava. In the Fourth Canto, Lord Krishna is elaborately described, and the following verses: "That Nara-Narayana Rishi, who is a partial expansion of Krishna, has now appeared in the dynasties of Yadu and Kuru in the forms of Krishna and Arjuna respectively, in order to mitigate the burden of the world."* (Shrimad-Bhagavatam 4.1.59), and "Prithu Maharaja was a powerful incarnation of Lord Krishna's potencies; consequently any narration concerning His activities is surely very pleasing to hear, and it produces all good fortune".* (Shrimad-Bhagavatam 4.17.6) may be presented as evidence to show that Shri Krishna is the actual subject described in the verses of the Bhagavatam.

In this connection we may also quote the following verse from the Fifth Canto of Shrimad-Bhagavatam (5.6.18):

"My dear king, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pandava and Yadu dynasties. He is your spiritual master, worshipable Deity, friend, and the director of Your activities."*

The description of Shri Krishna is also found in the Sixth Canto. The following verse (Shrimad-Bhagavatam 6.8.20) may be quoted in this connection:

"May Lord Keshava protect me with His club in the first portion of the day, and may Govinda, who is always engaged in playing His flute, protect me in the second portion of the day."*

That Shri Krishna is the Supreme Personality of Godhead is also described in the conversation between Narada Muni and Maharaja Yudhishöhira recorded in the Seventh Canto of Shrimad-Bhagavatam.

The unequalled power and opulence of Shri Krishna is described in the Eighth Canto of the Bhagavatam. In this Canto we find the story of Kalanemi, a demon killed by Lord Vishnu, who is never defeated by anyone. When killed by Lord Vishnu, the demon Kalanemi did not attain liberation, but again appeared in the material world as King Kamsa. When that same demon was again killed by Lord Krishna, the same demon immediately became liberated. From this account we may understand that demons directly killed by Lord Krishna immediately attain liberation, although demons killed by Lord Vishnu, or other forms of the Lord, do not necessarily attain liberation. By this we may see the singular power and greatness of Lord Krishna.

Shri Krishna is certainly the central theme of the Ninth and Tenth Cantos of the Bhagavatam, and even at the very end of the Bhagavatam we find the following quote (Shrimad-Bhagavatam 12.11.26):

"O Krishna, O friend of Arjuna, O chief among the descendants of Vrishni, you are the destroyer of those political parties which are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental abode, and You are glorified by the gopis of Vrajabhumi, who have all become Your maidservants. To hear Your transcendental glories brings the supreme auspiciousness. O Lord, please protect us, who are Your dependant servants."*

In this way we have briefly summarized the contents of Shrimad-Bhagavatam, which describes the glories of Shri Krishna.

Text 5

tatha ca yasyaivabhyasas tad eva shastre pradhanam ity anandamayo 'bhyasad ity atraparair api samarthitvatd ihapi shri-krishna eva pradhanam bhaved ititi tasyaiva mula-bhagavattvam sidhyati.

tatha-in the same way; ca-also; yasya-of whom; eva-certainly; abhyasah-by repeated study; tat-

therefore; eva-certainly; shastre-in this scripture; pradhanam-most significant; iti-thus; anandamayah-blissful; abhyasat-continually; iti-thus; atra-here; aparaih-by many elevated saintly persons; api-also; samarthitvat-because of being considered; iha-here; api-also; shri-krishnah-Shri Krishna; eva-certainly; pradhananam-most important; bhavet-may be; iti-thus; iti-thus; tasya-of Him; mula-bhagavattvam-the state of being the Original Personality of Godhead; sidhyati-is proved.

By careful study of Shrimad-Bhagavatam, and also by study of the other Vedic literatures (such as Vedanta-sutra which explains "anandamayo 'bhyasat"-The Supreme is by nature eternally full of bliss without any interruption), one cannot avoid concluding that Shri Krishna is the Original Personality of Godhead, the source of all incarnations.

Text 6

yat-pratipadakatvenasya shastrasya bhagavatam ity akhya. api ca na kevalam bahutra sucana-matram atrabhyasanam api tv ardhad apy adhiko granthas tat-prastavako drishyate. tatrapi sarvashcaryataya. tasmad sadhuktam ete camsa-kalah pumsah krishnas tu bhagavan svayam iti. tad evam asya vacana-rajasya sena-sangraho nirupitah.

yat-pratipadakatvena-because of this explanation; asya-of this; shastrasya-scriptures; bhagavatam-Shrimad-Bhagavatam; iti-thus; akhya-named; api-ca-furthermore; na-not; kevalam-in a few isolated quotations; bahutra-in many places; sucana-matram-indications; atra-here; abhyasanam-repetition; api-also; tu-but; ardhad-than half; api-even; adhikah-more; granthah-scripture; tat-prastavakah-describing Krishna; drishyate-is seen; tatra api-nevertheless; sarva-to everyone; ashcaryataya-amazing; tasmad-therefore; sadhu-well; uktam-said; ete ca amsha-kalah pumsah krishnah tu bhagavan svayam-iti-Krishna is the Original Supreme Personality of Godhead; tat-therefore; evam-in this way; asya-of this; vacana-of explanations; rajasya-of the monarch; sena-□ sangraha-the multitude of armies; nirupitah-is described.

This scripture is known as the "Shrimad-Bhagavatam" because it specifically explains that Shri Krishna is the Original Personality of Godhead (svayam-bhagavan). This Bhagavatam contains not a few isolated descriptions of Shri Krishna, but more than half of its contents describe Him. Even though the Bhagavatam deals almost exclusively with this single theme it is not at all boring or tedious, but it is very wonderful to read. For this reason it may be said that the essence of Shrimad-Bhagavatam is found in the verse "ete camsa-kalah pumsah krishnas tu bhagavan svayam (1.3.28)

The verses of the Bhagavatam may be compared to an army, and this verse (krishnas tu bhagavan svayam) may be considered to be the monarch who commands that army. In this way I have described the army of Shrimad-Bhagavatam and its commander.

Anuccheda 74

Text 1

tatha tasya pratinidhi-rupani vakyanterany api drishyante. yatha
ashöamas tu tayor asit
svayam eva harih kila iti.

tatha-in the same way; tasya-of the Bhagavatam; pratinidhi-rupani-subordinate commanders; vakya-statements; antarani-others; api-also; drishyante-are seen; yatha-just as; ashöamah-the eighth one; tu-but; tayoh-of both (Devaki and Vasudeva); asit-appeared; svayam-directly, personally; harih-the Supreme Personality of Godhead; kila-what to speak of; iti-thus.

Many other quotations serve as subordinate generals under the jurisdiction of that supreme commander. One of those subordinate generals is the following quotation (Shrimad-Bhagavatam 9.24.55):

"The eighth son of Vasudeva and Devaki was the Supreme Personality of Godhead Himself-Krishna."*

Text 2

kila-shabdena krishnas tu iti prasiddhih sucyate. tato harir atra bhagavan eva. yathoktam. vasudeva-grihe sakshad bhagavan purusha eva iti ca. shri-shukah.

kila-shabdena-by using the word "kila (certainly)"; krishnah tu iti-the statement "krishnas tu bhagavan svayam"; prasiddhih-fulfillment; sucyate-is indicated; tatah-for this reason; harih-Lord Hari; atra-here; bhagavan-means "The Supreme Personality of Godhead"; eva-certainly; yatha-just as; uktam-spoken; vasudeva-of Vasudeva; grihe-in the home; sakshat-directly; bhagavan-the Supreme Personality of Godhead; purushah-the Supreme Person; eva-certainly; iti-thus; ca-also; shri-shukah-spoken by Shukadeva Gosvami.

The use of the word "kila (certainly)" to emphasize the statement of this verse perfectly corroborates the statement of our paribhasha-sutra (krishnas tu bhagavan svayam-Shri Krishna is the Original Personality of Godhead). Our paribhasha-sutra is also corroborated by the following statement of Shrimad-Bhagavatam (10.1.23):

"The Original Personality of Godhead appeared in the home of Vasudeva."*

Anuccheda 75

yatha va aho bhagyam aho bhagyam ity adi. brahmatvenaiva brihattamatve labdho 'pi purnam ity adhikam visheshanam atopajiviyate. brahma shri-bhagavantam.

yatha-just as; va-or; aho-bhagyam aho bhagyam iti adi-the following verse (Shrimad-Bhagavatam 10.14.32):

aho bhagyam aho bhagyam
nanda-gopa-vrajaukasam yan-mitram paramanandam
purnam brahma sanatanam

brahmatvena-by the position of the Supreme Spirit; brihattamatve-in the status of being the greatest; labdhah-attained; api-even; purnam iti adhikam-the phrase beginning with the word "purnam" ("purnam brahma sanatanam"); visheshanam-describing; atra-in this connection; upajiviyate-is substantiated; brahma-spoken by Lord Brahma; shri-bhagavantam-to Lord Krishna.

Lord Brahma also confirms that Lord Krishna is the Supreme Personality of Godhead in the following words

(Shrimad-Bhagavatam 10.14.32):

"How greatly fortunate are Nanda Maharaja, the cowherd men and all the inhabitants of Vrajabhumi! There is no limit to their fortune because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend."*

That Shri Krishna is the Original Personality of Godhead is especially confirmed by the phrase "purnam brahma sanatanam" (Lord Krishna is the Absolute Truth, the eternal Supreme Brahman).

Anuccheda 76

Text 1

ata eva

svayam tv asamyatishayas tryadhisah

svarajya-lakshmy-apta-samasta-kamah balim haradbhish cira-loka-palaih

kiriöa-koöy-edita-pada-piöhah

atah eva-therefore; svayam-Himself; tu-but; asamyatishayas-atishayah-greater; tri-adhisah-Lord of the three; svarajya-independent supremacy; lakshmi-fortune; apta-achieved; samasta-kamah-all desires; balim-worshiping paraphernalia; haradbhish-offered by; cira-loka-palaih-by the eternal maintainers of the order of creation; kiriöa-koöi-millions of helmets; edita-pada-piöhah-feet honored by prayers.

That Shri Krishna is the Original Personality of Godhead is again confirmed in the following verse (Shrimad-Bhagavatam 3.2.21):

"Lord Shri Krishna is the Lord of all kinds of threes and is independently supreme by achievement of all kinds of fortune. He is worshiped by the eternal maintainers of the creation, who offer Him the paraphernalia of worship by touching their millions of helmets to His feet."*

Text 2

na samyatishayau yasya; yam apekshyany asya samyam atishayas ca nastity arthah. tatra hetavah tryadhisah trishu sankarshana-pradyumnaniruddheshv apy adhishah, sarvamsitvat. ata eva sva-rajya-lakshmya sarvadhika-paramananda-rupa-sampattyaiva prapta-samasta-bhagah. balim tad-icchanusarana-rupam arhanam haradbhish samarpayadbhish, cira-loka-palaih bhagavad-drishöy-apekshaya brahmadayas tavat acira-loka-palah, anityatvat, tatash ca cira-kalinair lika-palair ananta-brahmandantaryami-purushaih kiriöa-koöi-dvara iditam stutam pada-piöham yasya sah. atyanta-tiraskrita-vacya-dhvanina parama-shreshöha ity arthah. samasta-paöhe 'pi sa evarthah. shri-krishna iti prakarana-labdham visheshya-padam. atra svayam tu svayam eva tatha tathavidha iti krishnas tu bhagavan svayam itivat svayam-bhagavattam eva vyanakti. shrimad-uddhavo viduram.

na-not; samya-equal; atishayau-or greater; yasya-of whom there is; yam-whom; apekshyani-in relation to; asya-of Him; samyam-equality; atishayah-greater; ca-also; na-not; asti-is; iti-thus; arthah-the meaning; tatra-in this matter; hetavah-the causes; tryadhisah-Lord of the three; trishu-among the three; sankarshana-Lord Sankarshana; pradyumna-Lord Pradyumna; aniruddheshu-and Lord Aniruddha; api-even;

adhashah-the Lord; sarva-amshivat-because He is the origin of all forms of Godhead, as well as the origin of all individual living entities; atah eva-therefore; sva-rajya-independent supremacy; lakshmya-fortune; sarva-than all; akhika-greater; parama-transcendental; ananda-bliss; rupa-form; sampattya-with the opulence; eva-certainly; prapte-achieved; samasta-all; bhagah-fortune; balim-worshiping paraphernalia; tat-His; iccha-desires; anusarana-in accordance to; rupam-in the form of; arhanam-worship; haradbhih-offered by; samarpayadbhih-offered by; cira-loka-palaih-by the eternal maintainers of the order of the creation; bhagavat-of the Supreme Lord; drishöi-the glance; apekshaya-in reference to; brahma-adayah-Brahma and the other demigods; tavat-to that extent; acira-loka-palah-temporary bureaucrats; anityatvat-because of limited duration of life; tatah-therefore; ca-also; cira-klainaih-actually eternal; loka-palaih-maintainers of the order of creation; ananta-of unlimited; brahmada-universes; antaryami-purushaih-by the Supreme Lord's expansions as the all-pervading Supersoul; kiriöa-koöi-dvara-by millions of helmets; editam-the word "editam"; stutam-means "honored by prayers"; pada-piöham yasya sah-whose feet; atyanta-tiraskrita-vacya-dhvanina-by indirect statement; parama-shreshöhah-the greatest of all; iti-thus; arthah-the meaning; samasta-paöha-in every statement of this verse; api-even; sah-that; eva-certainly; arthah-the meaning; shri-krishnah-Shri Krishna; iti-thus; prakarana-labdham-the subject under discussion; visheshya-padam-described in this verse; atra-here; svayam-Himself; tu-but; svayam-Himself; eva-certainly; tatha-in that way; tathavidhah-in that way; iti-thus; krishnah tu bhagavan svayam-the statement "Shri Krishna is the Original Personality of Godhead (Shrimad-Bhagavatam 1.3.28); itivat-just like; svayam bhagavattam-status as the Supreme Personality of Godhead; eva-certainly; vyanakti-reveals; shrinad-uddhavad-Uddhava; viduram-spoken by Vidura.

In this verse the word "asamyatishayah" means "He, than whom no one is superior and to whom no one is equal". This Supreme Person has no equal or superior because He is the origin of all living entities and all forms of Godhead also, and for this reason He is called "Tryadhisha", which means "The master of Lord Sankarshana, Lord Pradyumna, and Lord Aniruddha."

This Supreme Person is described as: "He who has achieved all kinds of fortune". The fortune referred to may be understood to begin with the opulence of possessing a form of transcendental bliss, greater than all other forms. This verse explains:

"That Supreme Person is worshiped by the eternal maintainers of the creation, who offer Him the paraphernalia of worship by touching their millions of helmets to His feet."*

The "eternal maintainers of the creation" described in this verse cannot refer to Lord Brahma and the other temporary demigods who, in the eyes of the Lord, live for a only short time. The "eternal maintainers" must therefore refer to the innumerable forms of the all-pervading Supersoul (antaryami). In an indirect way this verse describes Shri Krishna as the Supreme Personality of Godhead, just as He was more directly described in our paribhasha-sutra (Krishnas tu bhagavan svayam).

Anuccheda 77

tad etat purnatvam drishöanta-dvarapi darshitam asti. yatha

devakyam deva-rupinyam

vishnuh sarva-guha-shayah avirasid yatha pracyam

dishindur iva pushkalah

yatha yathavat svarupenaivety arthah. shri-shukah.

tat-etat-purnatvam-this perfection; drishöanta-dvara-by an example; darshitam asti-is shown; yatha-just as; devakyam-in the womb of Devaki; deva-rupinyam-who was in the same category as the Supreme

Personality of Godhead (ananda-chinmaya-rasa-pratibhavitabhih); vishnuh-Lord Vishnu, the Supreme Lord; sarva-guha-shayah-who is situated in the core of everyone's heart; avirasit-appeared; yatha-as; pracyam dishi-in the east; induh iva-like the full moon; pushkalah-complete in every respect; yatha-the word "yatha"; yathavat-just as; svarupena-by her own form; eva-certainly; iti-thus; arthah-the meaning; shri-shukah-Shri Shukadeva Gosvami.

In the following verse Shukadeva Gosvami uses an elegant metaphor to explain that Shri Krishna is the Original Personality of Godhead (Shrimad-Bhagavatam 10.3.8):

"Then the Supreme Personality of Godhead, Vishnu, who is situated in the core of everyone's heart, appeared from the heart of Devaki in the dense darkness of night, like the full moon rising on the eastern horizon, because Devaki was of the same category as Shri Krishna."*

Anuccheda 78

yatha ca

akhanda-mandala-vyomni
rarajodu-ganaih shashi yatha yadu-patih krishno
vrishni-cakravrito bhuvi
spashöam. shri-shukah.

yatha-just as; ca-also; akhanda-mandalah-full; vyomni-in the sky; raraja-shines; udu-ganaih-with the stars; shashi-the moon; yatha-just as; yadu-patih-the master of the Yadu dynasty; krishnah-Lord Krishna; vrishni-cakra-avritah-surrounded by the Vrishni dynasty; bhuvi-on the earth; spashöam-the meaning is clear; shri-shukah-spoken by Shri Shukadeva Gosvami.

That Lord Krishna is the Supreme Personality of Godhead is also confirmed by the following statement of Shukadeva Gosvami (Shrimad-Bhagavatam 10.20.44):

"During autumn the moon looks very bright along with the stars in the clear sky. The Supreme Personality of Godhead, Lord Krishna Himself, appeared in the sky of the Yadu dynasty, and He was exactly like the moon surrounded by the stars, or the members of the Yadu dynasty."*

Anuccheda 79

tatha shri-krishna-pratinidhi-rupatvad asya maha-puranasya shri-krishna eva mukhyam tatparyam ity apy
aha
krishne sva-dhamopagate
dharma-jnanadibhih saha kalau nashöa-drisham esha
puranarko 'dhunoditah
spashöam. shri-shukah.

tatha-in the same way; shri krishna-Shri Krishna; pratinidhi-resembling; rupatvat-because of the form; asya-of this; maha-puranasya-Maha-Purana; shri-krishna-Shri Krishna; eva-certainly; mukhyam-principal; tatparyam-meaning; iti-thus; api-also; aha-said; krishne-in Krishna's; sva-dhama-own abode; upagate-having returned; dharma-religion; jnana-knowledge; adibhih-combined together; saha-along with; kalau-in

the Kali-yuga; nashöa-drisham-of persons who have lost their sight; eshah-all these; purana-arkah-the Purana which is brilliant like the sun; adhuna-just now; uditah-has arisen; spashöam-the meaning is clear; shri-shukah-spoken by Shri Shukadeva Gosvami.

Shrimad-Bhagavatam affirms that Shri Krishna is the Original Personality of Godhead. The Bhagavatam is primarily devoted to describing Shri Krishna, and indeed, the Bhagavatam is itself considered one of the forms of Shri Krishna. This is confirmed by Shukadeva Gosvami in the following words (Shrimad-Bhagavatam 1.3.43):

"This Bhagavata Purana is as brilliant as the sun, and it has arisen just after the departure of Lord Krishna to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this Purana."*

Anuccheda 80

Text 1

tad evam shri-krishnasya svayam-bhagavattvam darshitam. tat tu gati-samanyenapi labhyate; yatha mahabharate

sarve vedah sarva-vidyah sa-shastrah
sarve yajnah sarva idyash ca krishnah
viduh krishnam brahmanas tattvato ye
tesham rajan sarva-yajnah samaptah. iti.

atra sarva-samanvaya-siddheh purnatvam eva labhyate.

tat-therefore; evam-in this way; shri-krishnasya-of Shri Krishna; svayam-personally; bhagavattvam-the status of the Supreme Personality of Godhead; darshitam-is revealed; tat-that; tu-also; gati-samanyena-as the goal of living beings; api-even; labhyate-is attained; yatha-just as; mahabharate-in the Mahabharata; sarve-all; vedah-the Vedas; sarva-all; vidyah-knowledge; sa-shastrah-and all scriptures; sarve-all; yajnah-sacrifices; sarve-all; idyah-worthy of glorification and worship; ca-also; krishnah-Krishna; viduh-understand; krishnam-Krishna; brahmanah-Brahmanas; tattvatah-in truth; ye-those who; tesham-of them; rajan-O king; sarva-yajnah-all sacrifices; samaptah-are completed; iti-thus; atra-in this verse; sarva-samanvaya-siddheh-because of possessing all perfections; purnatvam-perfection and completeness; eva-certainly; labhyate-is attained.

Shri Krishna is the perfect and complete Personality of Godhead described in all Vedic literatures. This is explained in the following verse from Mahabharata:

"Shri Krishna is the Supreme worshipable Personality of Godhead, the ultimate goal of all knowledge, all Vedic literatures and all sacrifices. O King, they who understand Shri Krishna in truth are automatically brahmanas, and they obtain the pious results of performing all varieties of Vedic sacrifices, without having to endeavor for them."

Text 2

evam shri-bhagavad-upanishatsu ca

vedaish ca sarvair aham eva vedyo
vedanta-krid veda vid eva caham. iti.

brahmano hi pratishöham, ity adi ca.

evam-in the same way; shri-bhagavat-upanishatsu-in the Bhagavad-gita; ca-also; vedaih-by the Vedas; ca-also; sarvaih-all; aham-I am; eva-certainly; vedyah-knowable; vedanta-krit-the compiler of the Vedanta; veda-vit-the knower of the Vedas; eva-certainly; ca-and; aham-I; iti-thus; brahmanah-of the impersonal brahmajyoti; hi-certainly; pratishöha-the rest; aham-I am; iti adi-in the verse beginning with these words; ca-also.

In the following verses from Bhagavad-gita, Lord Krishna affirms that He is the Original Personality of Godhead. The Lord says:

"By all the Vedas am I to be known; indeed I am the compiler of Vedanta, and I am the knower of the Vedas."*
-15.15

"I am the basis of the impersonal Brahman."*
-14.27

Text 3

brahma-samhitayam

cintamani-prakara-sadmasu kalpa-vriksha-
lakshavriteshu surabhir abhipalayantam ity adikam upakramya.
yasyaika-nishvasita-kalam athavalambya
jivanti loma-vilaja jagad-anda-nathah
vishnur mahan sa iha yasya kala-vishesho
govindam adi-purusham tam aham bhajami

brahma-samhitayam-in the Brahma-samhita; cintamani-prakara-sadmasu kalpa-vriksha-lakshavriteshu surabhih abhipalayantam iti adikam upakramya-the 29th verse of Brahma-samhita:

cintamani-prakara-sadmasu kalpa-vriksha-
lakshavriteshu surabhir abhipalayantam
lakshmi-sahasra-shata-sambhrama-sevyamanam
govindam adi-purusham tam aham bhajami;

yasya-whose; eka-one; nishvasita-of breath; kalam-time; atha-thus; avalambya-taking shelter of; jivanti-live; loma-vilajah-grown from the hair holes; jagat-anda-nathah-the masters of the universes (the Brahmas); vishnuh mahan-the Supreme Lord Maha-Vishnu; sah-that; iha-here; yasya-whose; kalu-visheshah-particular plenary portion or expansion; govindam-Lord Govinda; adi-purusham-the original person; tam-Him; aham-I; bhajami-worship.

That Shri Krishna is the Original Personality of Godhead is also confirmed in the following statements of

Brahma-samhita (verses 29 and 48):

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune.**

"The Brahmas and other lords of the mundane worlds appear from the pores of the Maha-Vishnu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, for Maha-Vishnu is a portion of His plenary portion."**

Text 4

nanu padmottara-khandadau sarvavatari paramavyomadhipatir narayana eveti shruyate; pancaratradau tu vasudevah; na ca sa sa shri-krishna eveti vaktavyam, tat-tat-sthana-parikara-nama-rupanam bhadat; tarhi katham shri-krishnasyaiva sarvavataritvam svayam-bhagavattvam va. atrocyate shri-bhagavatasya sarva-shastra-cakravartitvam prathama-sandarbhe praghaööakenaiva darshitam. purna-jnana-pradurbhavanantaram eva shri-veda-vyasena tat prakashitam iti ca tatraiva prasiddham. sphuöam eva drishyate casminn apara-shastropamardakatvam

nanu-someone may object, saying "Is it not so..."; padma-of the Padma Purana; utara-khanda-adau-in the passage taken from the Uttara-khanda; sarva-avatari-the source of all incarnations of Godhead; paravyoma-of the spiritual world; adhipatih-the supreme monarch; narayanah-Lord Narayana; eva-certainly; iti-thus; shruyate-it is heard; pancaratra-adau-in a passage taken from the Pancaratras; tu-also; vasudevah-Lord Vasudeva; na-not; ca-also; sah-He; sah-He; shri-krishnah-Shri Krishna; eva-certainly; iti-thus; vaktavyam-is described; tat-tat-of various; sthana-abodes; parikara-associates; nama-names; rupanam-and forms; bhadat-because of difference; tarhi-therefore; katham-how is it possible?; shri-krishnasya-of Shri Krishna; eva-certainly; sarva-avataritvam-the source of all incarnations of Godhead; svayam-bhagavattvam-the Supreme Personality of Godhead; va-or; atra-to this objection; ucyate-it may be replied; shri-bhagavatasya-of the Shrimad-Bhagavatam; sarva-shastra-of all scriptures; cakravartitvam-the status of supreme monarch; prathama-sandarbhe-in the First Sandarbha (Tattva-sandarbha); praghaööakena-as the first thing to be explained; eva-certainly; darshitam-is shown; purna-complete and perfect; jnana-knowledge; pradurbhava-revelation; anantaram-afterwards; eva-certainly; shri-veda-vyasena-by Vedavyasa; tat-that; prakashitam-is revealed; iti-thus; ca-also; tatra-there; eva-certainly; prasiddham-celebrated; sphuöam-clearly; eva-certainly; drishyate-is seen; ca-also; asmin-in this; apara-of other; shastra-scriptures; upamardakam-refutation of an contradictory statements.

Someone may object: The Uttara-khanda of the Padma Purana says: "Lord Narayana is the supreme monarch of the spiritual world, and the source of all incarnations of Godhead," and the Pancaratra-shastra says that Lord Vasudeva is the origin of all incarnations. These scriptures do not say that Krishna is the origin of all incarnations and the Supreme Personality of Godhead. Krishna is certainly different from Narayana and Vasudeva. His abode, associates, names, and form are all different from those of Narayana. How is it possible, then, that Krishna is the Original Personality of Godhead, the source of all incarnations of Godhead? This doctrine is certainly refuted in these quotes from the Padma Purana and the Pancaratra-shastra.

To this I reply: In the first sandarbha (Tattva-sandarbha), I have already demonstrated that Shrimad-Bhagavatam is the most important of all scriptures. The Bhagavatam contains the ultimate perfection of complete transcendental knowledge revealed by Shrila Vyasadeva, and therefore any scriptural statement contradicting the version of the Bhagavatam should be rejected by the wise.

Fallacious conceptions sometimes presented in the scriptures, and the supremacy of the Bhagavatam, are both described in the following verse (Shrimad-Bhagavatam 10.57.31):

Text 5

ity angopadishanty eke
vismritya prag udahritam
munivasa-nivase kim
ghatetarishöa-darshanam. ity adau.

iti-thus; anga-O king; upadishanti-instructed; eke-some people; vismritya-forgetting; prak-formerly; udahritam-what was spoken; munivasa-nivase-in the departure of Akrura; kim-how is it possible?; ghaöeta-there may be; arishöa-of calamity; darshanam-the occurrence; iti-thus; adau-in the passage beginning.

"The citizens of Dvaraka felt themselves threatened with pestilence and natural disturbances due to the absence of Akrura from the city. This was a kind of superstition because while Lord Krishna was present there could not be any pestilence, famine, or natural disturbances."*

This misconception thought by the residents of Dvaraka may be taken as an example of the false ideas which may sometimes find their way into the Vedic literatures. For this reason, the supreme Vedic literature. Shrimad-Bhagavatam, should be always taken as the final authority, and any statement contradicting the Bhagavatam should be rejected.

Text 6

evam vadanti rajarshe ity adau ca.

evam vadanti rajarshe iti adau ca-the verse (Shrimad-Bhagavatam 10.77.30):

evam vadanti rajarshe
rishayah ke ca nanvitah
yat svavaco virudhyeta
na nyunam te smaranty amu

This is also described in the following verse (Shrimad-Bhagavatam 10.77.30):

"O King Parikshit, although Krishna lamented when Shalva attempted to trick Him into thinking that His father Vasudeva was killed, we should understand that an actuality, Lord Krishna was not at all fooled, and He did not lament. Although some sages may say that the Lord lamented, such statements are not fit to be accepted as truth."*

This verse clearly describes how untrue statements may sometimes be found in the Vedic literatures. The careful reader must be prepared, therefore, to sometimes reject scriptural quotations. The guideline for accepting and rejecting such statements should be the authority of Shrimad-Bhagavatam.

Text 7

ata eva navame 'py uktam

hitva sva-shishyan pailadin
bhagavan badarayanah
mahyam putraya shantaya
param guhyam idam jagau

tad evam sarva-shastroparicaratvam siddham.

ataheva-therefore; navame-in the Ninth Canto; apy-also; uktam-said; hitva-rejecting; sva-shishyan-his disciples; paila-adin-headed by Paila; bhagavan-the incarnation of the Lord; badarayanah-Vyasadeva; mahyam-unto me; putraya-a son; shantaya-who was truly controlled from sense gratification; param-the supreme; guhyam-the most confidential; idam-this Vedic literature (Shrimad-Bhagavatam); jagau-instructed; tat-therefore; evam-in this way; sarva-shastra-over all Vedic literatures; uparicaratvam-superiority; siddham-is proved.

That Shrimad-Bhagavatam is the best of all Vedic literatures is confirmed in the following verse (Shrimad-Bhagavatam 9.22.22-23):

"From Vyasadeva, I [Shukadeva Gosvami] was born, and from him I studied this great work of literature, Shrimad-Bhagavatam. The incarnation of Godhead Vedavyasa, rejecting his disciples, headed by Paila, instructed Shrimad-Bhagavatam to me because I was free from all material desires."*

Vyasadeva had instructed the Four Vedas and the Puranas to His disciples, but He did not teach them the Bhagavatam. Only Shukadeva was qualified to study the Bhagavatam, because he was free from all material desires. This shows the superiority of the Bhagavatam to all Vedic literatures.

Text 8

tatra shri-krishnasyaiva svayam-bhagavattvam nirupitam. drishyate ca prashamsitur vaishishöyena prashamsyasyapi vaishishöyam. yatha gramadhyaksha-raja-sabhayoh sarvottamatvena prashamsyamanau vastu-visheshau taratamyam apadyete. tad evam satsv apy anyeshu teshv anyatra prashasteshu shri-bhagavata-prashamsyamanasya shri-krishnasyaiva paramadhikyam sidhyati. ata eva krishnas tu bhagavan svayam iti savadharana shrutir anya-shruti-badhiketi yuktam eva vyakhyatam purvam api.

tatra-there; shri-krishnasya-of Shri Krishna; eva-certainly; svayam-bhagavattvam-the status as the Original Personality of Godhead; nirupitam-is described; drishyate-in seen; ca-also; prashamsituh-of the praiser; vaishishöyena-by the superiority; prashamsyasya-of the praised; api-also; vaishishöyam-the superiority; yatha-just as; grama-adhyaksha-of a village chief; raja-of the king; sabhayoh-in the two assembly halls; sarva-uttamatvena-as the best of all; prashamsyamanau-praised; vastu-visheshau-two things; taratamyam-gradations of excellence; apadyete-attain; tat-therefore; evam-in the same way; satsu-transcendental; api-even; anyeshu-among others; teshu-among them; anyatra-in other places; prashastesu-glorified; shri-bhagavata-by the Shrimad-Bhagavatam; prashamsyamanasya-glorified; shri-krishnasya-of Shri Krishna; eva-certainly; parama-adhikyam-superiority; sidhyati-is proved; atah eva-therefore; krishnah tu bhagavan svayam iti-the quote "Shri Krishna is the Original Personality of Godhead" (Shrimad-Bhagavatam 1.3.28); savadharana-exclusively correct; shrutih-statement; anya-shruti-with other scriptural statements; badhika-contradiction; iti-thus; yuktam-proper; eva-certainly; vyakhyatam-may be said; purvam-formerly; api-also.

Because Shrimad-Bhagavatam is the best of all Vedic literatures, the statement of the Bhagavatam, that Shri Krishna is the Supreme Personality of Godhead, should be accepted as the actual truth. In this context the example of the village-chief and the king may be given. In the village chief's assembly hall a certain thing may be praised as the best of all, and in the king's assembly hall a different thing may be praised as the best of all. The standards of the village chief and the king are not on the same level. What is considered best by the king may be accepted as superior to what is praised by the village chief. In the same way, the Shrimad-Bhagavatam is the best of all scriptures, and because in the verses of the Bhagavatam Shri Krishna is glorified as the Original Personality of Godhead, this must be accepted as truth, even if someone may be able to find some evidence to contradict it in some other Vedic literatures. Any scriptural statement contradicting the Bhagavatam's affirmation "Krishnas tu bhagavan svayam" (Shri Krishna is the Original Personality of Godhead) should therefore be rejected, and there is no impropriety in this.

Text 9

tataḥ ca tu te paramavyomadhīpa-narayana-vasudevādayaḥ śrī-kṛṣṇasyaiva mūrtir viśeṣa bhavēyuh, svayam śrī-kṛṣṇas tu, narayanaḥ tvam ity ady uktau maha-narayanaḥ dvarakādi-prasiddho maha-vasudevash ca bhavet. ata eva narayana-vasudevopaniṣadoḥ sa eva vyaktah brahmanyō devakī-putrah iti; devakī-nandano 'khilam anandayat iti ca. tad ittham eva tam vasudevam api vibhūti-nirviśeṣataya svayam eva spāṣhām aha vasudevo bhagavatam iti, spāṣhām.

tataḥ-therefore; ca-also; tu-but; te-they; paramavyoma-of the Vaikunṭha planets; adhipa-monarch; narayana-Lord Narayana; vasudeva-and Lord Vasudeva; adayah-beginning with; śrī-kṛṣṇasya-of Shri Krishna; eva-certainly; mūrtih-form; viśeṣah-specific; bhavēyuh-may be; svayam-directly; śrī-kṛṣṇah-Shri Krishna; tu-but; narayanah-Narayana; tvam-You are; iti-thus; adi-in the verse beginning (Shrimad-Bhagavatam 10.14.14); uktau-in the statement; maha-narayanah-Maha-Narayana; dvaraka-adi-in Dvaraka and other places; prasiddhah-famous; maha-vasudevah-Maha-Vasudeva; ca-also; bhavet-may be; ata eva-therefore; narayana-vasudeva-upaniṣadoḥ-in the Narayana Upanishad and the Vasudeva Upanishad; saḥ-He; eva-certainly; vyaktah-is revealed; brahmanyah-the Supreme Personality of Godhead; devakī-of Devakī; putrah-the son; iti-thus; devakī-nandanah-the son of Devakī; akhilam-the entire world; anandayat-delights; iti-thus; ca-also; tat-therefore; ittham-in this way; eva-certainly; tam-Him; vasudevam-Vasudeva; api-even; vibhūti-of powers and opulences; nirviśeṣataya-without distinction; svayam-personally; eva-certainly; spāṣhām-clearly; aha-said; vasudevah-I am Vasudeva; bhagavatam-among those who possess opulence and power; iti-thus; spāṣhām-clearly.

In truth these two quotations from the Uttara-khanda of the Padma Purana and from the Mahabharata do not contradict the version of the Bhagavatam, because the forms of Narayana and Vasudeva are manifestations of the original form of Krishna. This is confirmed in the Bhagavatam (10.14.14) where Lord Brahma says:

"O Krishna, You are actually Narayana, for Narayana is expanded from You."

Originally the names "narayana" and "vasudeva" refer to Lord Krishna, who is famous for His pastimes in Dvaraka-puri and other places. Both Narayana and Vasudeva are names of the Supreme Lord Krishna.

The Narayana Upanishad says:

"The son of Devakī, Shri Krishna, is the Supreme Personality of Godhead."

and the Vasudeva Upanishad says:

"Shri Krishna, the son of Devaki, fills the entire world with transcendental bliss."

That Shri Krishna is not actually different from Vasudeva, and that Vasudeva is simply another name of Shri Krishna, is confirmed by Lord Krishna Himself, who said in the Shrimad-Bhagavatam (11.16.29):

"Among those possessing remarkable power and opulence I appear as Vasudeva."***

Anuccheda 81

Text 1

tatha

satvatam nava-murtinam
adi-murtir aham para. iti

tatha-in the same way; satvatam-of the Lord; nava-nine; murtinam-of forms; adi-original; murtih-form; aham-I am; para-the best.

That "Vasudeva" is simply another name of Lord Krishna is confirmed by Lord Krishna Himself in the following statement found in Shrimad-Bhagavatam (11.16.32):

"Among the nine most prominent forms of the Personality of Godhead, I am the most important form, known as Vasudeva."***

Text 2

öika ca satvatam bhagavatanam nava-vyuharcane vasudeva-sankarshana-pradyumnaniruddha-narayana-hayagriva-varaha-nrisimha-brahmana iti ya nava-murtayah, tasam madhye vasudevakhya ity esha.

öika-Shridhara Swami explains in his commentary; ca-also; satvatam-the word "satvatam"; bhagavatanam-means "of the Personality of Godhead"; nava-vyuha-arcane-in the matter of the worship of the nine prominent forms of the Lord; vasudeva-Vasudeva; sankarshana-Sankarshana; pradyumna-Pradyumna; aniruddha-Aniruddha; narayana-Narayana; hayagriva-Hayagriva; varaha-Varaha; nrisimha-Nrisimha; brahmanah-Brahma; iti-thus; yah-which; murtayah-forms; tasam madhye-among them; vasudeva-as Vasudeva; akhya-known; iti-thus; esha-the commentary.

Shridhara Svami explains this verse in the following way:

"In this verse the word `satvatam' means `of the Personality of Godhead'. The nine forms of the Lord referred to in this verse are Vasudeva, Sankarshana, Pradyumna, Aniruddha, Narayana, Hayagriva, Varaha, Nrisimha, and Brahma. Amongst all these forms, Lord Krishna declares that He is Vasudeva."

Text 3

ata eva drishyate cadvaita-vadinam api sannyasinam vyasa-puja-paddhatau shri-krishnasya madhya-simhasanasthatvam vasudevadinam vyasadinam cavarana-devatatvam iti. tathaiva krama-dipikayam ashöakshara-patale shri-vasudevadayas tad-avaranatvena shruyate.

atah eva-for this reason; drishyate-it may be seen; ca-also; advaita-vadinam-among the impersonalists; api-even; sannyasinam-sannyasis; vyasa-puja-paddhitau-according to the regulations for the worship of Shrila Vyasadeva; shri-krishnasya-of Shri Krishna; madhya-simhasana-stha-tvam-the condition of sitting on the throne; vasudeva-adinam-of Vasudeva and the other deities; vyasa-adinam-of Shrila Vyasadeva and others; ca-also; avarana-devatatvam-deity; iti-thus; tatha-in the same way; eva-certainly; krama-dipikayam-in the Krama-dipika; ashöakshara-patale-in the Ashöakshara-patala; shri-vasudeva-adayah-of Vasudeva and the other deities; tat-avaranatvena-with the state of being worthy of accepting worship; shruyante-are understood.

Following the principles of the Vyasa-puja-paddhati, even the mayavadi sannyasis place the forms of Vasudeva and other forms of the Lord on Lord Krishna's throne, and worship Lord Vasudeva as identical with Lord Krishna. In the Ashöakshara-paöala of the Krama-dipika, it is also explained that Lord Vasudeva and other forms of the Lord are worshipable, just as Lord Krishna Himself is.

Text 4

yat tu vrishninam vasudevo 'smi iti shri-bhagavad-upanishadas tatra vasudeva-shabdena vasudevapatyarthena shri-baladeva atrocyate. vakta hi tatra shri-krishna eva.

yat-because; tu-indeed; vrishninam-of the descendants of Vrishni; vasudevah-Baladeva; asmi-I am; iti-thus; shri-bhagavat-upanishadah-from the Bhagavad-gita (10.37); tatra-there; vasudeva-shabdena-by the word "Vasudeva"; vasudeva-of Maharaja Vasudeva; apatya-the son; arthena-by the meaning; shri-baladevah-Shri Baladeva; atra-in this connection; ucyate-is described; vakta-the speaker; hi-certainly; tatra-here; shri-krishnah-is Shri Krishna; eva-certainly.

In the Bhagavad-gita (10.37) Lord Krishna identified Himself as "Vasudeva". The Lord said:

"Of the descendants of Vrishni I am Vasudeva."*

In this statement the word "Vasudeva" means "the son of Maharaja Vasudeva," and refers to the Lord's elder brother Baladeva.

Text 5

tatash ca sva-vibhutim kathayati tasminn api vibhutipvaropo na yjyate, vaktur anyatraiva shrotribhis tat-pratiteh. tato mukhyartha-badhe tathaiva vyakhya samucita. tasmad sadhu vyakhyatam vasudevo bhagavatam ity adi. shri-bhagavan.

tatah-therefore; ca-also; sva-own; vibhutim-opulences; kathayati-describes; tasmin-in Him; api-even; vibhutipva-opulence; aropah-imposition; na-not; yujyate-is appropriate; vaktuh-of the speaker; anyatra-otherwise; eva-certainly; shrotribhih-by the hearers; tat-of that; pratiteh-from the conviction; tatah-

therefore; mukhya-principal; artha-meaning; badhe-contradicted; tatha-in the same way; eva-certainly; vyakhya-explanation; samucita-is appropriate; tasmad-therefore; sadhu-properly; vyakhyatam-it should be explained; vasudevah-I am Vasudeva; bhagavatam-among the forms of the Personality of Godhead; iti-thus; adi-in the verse beginning; shri-bhagavan-spoken by the Supreme Personality of Godhead.

In the verses of the Tenth Chapter of Bhagavad-gita, Lord Krishna describes the manifestation of His opulences. In this verse "Vasudeva" is counted among Lord Krishna's opulences, and therefore this word cannot refer to Lord Krishna directly, but must refer to Lord Balarama, who is also a son of Maharaja Vasudeva.

Anuccheda 82

Text 1

yasmad evam sarvato 'pi tasyotkarshas tasmad evanyatas tadiya-namadinam api mahimadhikyam iti gati-samanyantaram ca labhyate. tatra namno yatha brahmada-purane shri-krishnashöottara-shata-namamrita-stotre

sahasra-namnam punyanam
trir avritya tu tat-phalam
ekavritya tu krishnasya
namaikam tat prayacchati

iti vyakti-kriyate cadhikam phalatvam krishna-namnah.

yasmat-because; evam-in this way; sarvatah-completely; api-also; tasya-His; utkarshah-superiority; tasmad-therefore; eva-certainly; anyatah-otherwise; tadiya-His; nama-adinam-name, form, pastimes, etc.; api-also; mahima-of glory; adhikyam-superiority; iti-thus; gati-samany-antaram-the ultimate goal of all living beings; ca-also; labhyate-is attained; tatra-there; namnah-of the holy name; yatha-just as; brahmada-purane-in the Brahmanda Purana; shri-krishna-ashöottara-nama-amrita-stotre-in the Shri Krishnashöottara-namamrita-stotra; sahasra-of thousands; namnam-of the Lord's holy names; punyanam-purifying; triravritya-reciting thrice; tu-but; tat-that; phalam-result; ekavritya-reciting once; tu-but; krishnasya-of Shri Krishna; nama-name; ekam-once; tat-that; prayacchati-attains; iti-thus; vyakti-kriyate-is manifested; ca-also; adhikam-superior; phalatvam-result; krishna-namnah-of the holy name of Krishna.

Lord Krishna is the Supreme Personality of Godhead, and His holy names, qualities, and pastimes are sublime and unequalled. That no other holy name of the Lord is equal to the name of Krishna is confirmed in the following verse from the Shri Krishnashöottara-shata-nama-stotra, found in the Brahmanda Purana:

"By chanting the holy name of Lord Krishna only once one achieves the same purifying effect obtained by chanting other names of the Supreme Lord three thousand times."*

Sarva-samvadini Comment

Text 1

satvatam iti. etad-antaram gati-samanya-prakarane shri-krishna-nama-mahatmye sahasra-namnam ity adi brahmada-vakyanantaram evam vyakhyeyam. yatha

sarvartha-shakti-yuktasya
deva-devasya cakrinah
yac cabhirucitam nama
tat sarvartheshu yojayet

iti vishnu-dharma-drishöya.

satvatam iti-the verse quoted on page 429; etad-antaram-afterwards; gati-samanya-prakarane-in the same place; shri-krishna-nama-mahatmye-in the Shri-Krishna-nama-mahatmya; sahasra-namnam iti adi-in the quote on pages 433-434; brahmada-of the Brahmda Purana; vakya-the statement; anantaram-after; evam-in this way; vyakhyeyam-may be explained; yatha-in the following way; sarva-artha-shakti-with all potencies; yuktasya-endowed; deva-devasya-of the supreme master of the demigods; cakrinah-of Lord Hari who holds the Sudarshana-cakra; yat-when; ca-also; abhirucitam-chanted; nama-the holy name; tat-then; sarva-all; artheshu-benefits; yojayet-are attained; iti-thus; vishnu-dharma-drishöya-by the statement of the Vishnu-dharma.

The verses quoted in Anuccheda 81, Text 1 and Anuccheda 82, Text 1 may be explained by quoting the following verse from the Vishnu-dharma:

"Lord Hari, who holds the Sudarshana-cakra is the master of all the demigods, and He is full of all potencies. Everything worthy of being obtained becomes available for one attached to chanting His holy names."

Text 2

sarvesham eva bhagavan-namnam nirankusha-mahimatve sati samahritanam uccaranam api nanarthaka-samskara-pracaya-hetutvad ekasyaivocara-pracaya-vat iti nama-kaumudi-karair angi-kritam. tatha samahrita-sahasra-nama-trir avritti-shakteh krishna-namocaranam avashyam mantavyam.

sarvesham-of all; eva-certainly; bhagavat-of the Supreme Personality of Godhead; namnam-of the holy names; nirankusha-without being dependent on anything else; mahimatve-in the glory; sati-being so; samahritanam-of those who have accepted; uccaranam-an utterance of the Lord's holy name; api-even; nana-various; arthaka-granting benefits; samskara-of samskaras (purificatory rituals); pracaya-of a multitude; hetutvad-because of being the origin; ekasya-of one; eva-certainly; ucara-utterance; pracaya-vat-like a multitude; iti-thus; nama-kaumudi-of the book Nama-kaumudi; karair-by the words; angi-kritam-accepted; tatha-in the same way; samahrita-assembled; sahasra-nama-trih-three thousand holy names of the Lord; avritti-shakteh-of the transcendental potency; krishna-of Lord Krishna; nama-of the name; uccaranam-the utterance; avashyam-inevitable; mantavyam-is considered.

That the chanting of any of the Supreme Lord's names brings all good results and does not depend on any other process for it's effectiveness is confirmed in the following statement of the Nama-kaumudi:

"If one once chants the holy name of the Supreme Personality of Godhead, he attains all the benefits attained by performing a multitude of purificatory rituals."

Text 3

atra deva-devasya yad-abhirucitam priyam nama, tat sarvartheshu yojayet ity adi, kecid vyacakshate; yatha hareh priyena, govinda-namna nihatani sadyah iti.

atra-in this connection; deva-devasya-of the master of the demigods; yat-which; abhirucitam-pleased; priyam-dear; nama-name; tat-then; sarva-all; artheshu-in good results; yojayet-made possible; iti-thus; adi-in the passage beginning; kecit-some persons; vyacakshate-say; yatha-just as; hareh-of Lord Hari; priyena-by the dear; govinda-Govinda; namna-name; nihatani-spoken; sadyah-immediately; iti-thus.

We may note that in the verse quoted in Text 1, the word "abhirucitam" means "dear". In some manuscripts the second half of this verse reads:

hareh priyena govinda-
namna nihatani sadyah

"By chanting the name Govinda, the favorite name of Lord Hari, one immediately attains the ultimate benefit of life."

Text 4

nanu brihat-sahasra-nama-stotram nityam eva paöhantim devam prati

sahasra-namabhis tulyam
rama-nama varanane

ity ady upapattya rama-namnaiva sahasra-nama-phalam bhavatiti bodhayan shri-maha-devas tat-sahasra-namantar-gata-shri-krishna-namnam api gaunatvam bodhayati. tarhi katham brahmamda-vacanam aviruddham bhavati. ucyate prastutasya tasya brihat-sahasra-nama-stotrasyaivaikayavrittya yat phalam, tad bhavatiti rama-namni praudhih.

nanu-is it not so?; brihat-sahasra-nama-stotram-the Brihat-sahasra-nama-stotra; nityam-repeatedly; eva-certainly; paöhantim-reads; devam-to Parvati; prati-in relation; sahasra-namabhih-with thousands of names of Lord Vishnu; tulyam-equal; rama-nama-the holy name of Lord Rama; vara-anane-O beautiful-faced Parvati; iti adi-in this passage; upapattya-by the explanation; rama-namna-by the name of Lord Rama; eva-certainly; sahasra-nama-of one thousand names of Lord Vishnu; phalam-the result; bhavati-is produced; iti-thus; bodyayan-explaining; shri-maha-devah-Lord Shiva; tat-of the Lord; sahasra-nama-thousand names; antah-gata-within; shri-krishna-of Lord Krishna; namnam-of the names; api-even; gaunatvam-a secondary position; bodhayati-reveals; tarhi-then; katham-how is it; brahmannda-of the Brahmannda Purana; vacanam-the statement; aviruddham-not contradicting; bhavati-is; ucyate-to this it may be answered; prastutasya-glorified; tasya-of this; brihat-sahasra-nama-stotrasya-of the Brihat-sahasra-nama-stotra; eva-certainly; ekaya-by one; vrittya-activity; yat-which; phalam-result; tat-that; bhavati-is; iti-thus; rama-namni-in the holy name of Rama; praudhih-the greatness.

Someone may present the following objection: Is it not so that the Brihat-sahasra-nama-stotra in the 96th Chapter of the Uttara-khanda of the Padma Purana, Lord Shiva says to Parvati:

"O beautiful goddess, a single utterance of the holy name of Rama is equal to a thousand utterances of these other names of the Supreme Lord."*

From this we should certainly understand that Rama is the most important name of the Supreme Personality of Godhead, and the name of Krishna is only secondary. Furthermore this same explanation may be found also in the Brahmanda Purana.

To this objection we reply: This statement of Lord Shiva certainly explains the superior position of the name of Rama, but it does not specifically state that the name of Krishna is secondary. We may also note that in other verses from the Vedic literature the primary importance of the name of Krishna is revealed.

Text 5

krishna-namni tu dvi-gav asambhavat sahasra-namnam iti bahu-vacanat tadrishanam bahunam sahasra-nama-stotranam trir avrittya tu yat phalam, bhavatiti tato 'pi mahati praudhah. ata eva tatraiva

samasta-japa-yajnanam
phala-dam papa-nashanam
shrinu devi pravakshyami
namnam ashöottaram shatam

ity uktvanyesham api japanam vedady-uktanam phalam antarbhavitam.

krishna-namni-in the holy name of Krishna; tu-but; dvi-gau-in a dvigu-samasa; asambhavat-because of not being possible; sahasra-namnam iti-of the word "sahasra-namnam"; bahu-vacana-because of being in the plural number; tadrishanam-like that; bahunam-of many; sahasra-nama-stotranam-of prayers containing a thousand names of the Supreme Lord; trih avrittya-reciting three times; tu-but; yat-which; phalam-result; bhavati-is; iti-thus; tatah-than that; api-even; mahati praudhah-great importance; atah eva-therefore; tatra-in this connection; eva-certainly; samasta-of all; japa-yajnanam-of the chanting of the holy names of the Lord; phala-dam-giving the result; papa-sins; nashanam-destroying; shrinu-please hear; devi-O goddess; pravakshyami-I shall now explain; namnam-of the names; ashöa-uttaram shatam-one hundred and eight; iti-thus; uktva-having spoken; anyesham-of others; api-even; japanam-chanting of the names; veda-adi-beginning with the Vedas; uktanam-of the statements; phalam-the result; antarbhavitam-contained within.

We may note that because the word "sahasra-namnam" is in the plural, we cannot interpret it to be a dvigu-samasa, and thus mean "of thousands of names of Krishna". For this reason the word "sahasra-namnam" should be interpreted to mean "of those prayers containing a thousand names of the Lord". Simply by chanting the holy name of Rama three times, one gets the same benefit of chanting a thousand other names of the Lord, as contained in these groups of a thousand names. One also gets, in the same way, the same result of chanting many Vedic hymns. This is confirmed in the following verse from the Ramacandra-sahasra-nama-stotra found in the 96th Chapter of the Uttara-khanda of the Padma Purana:

"O goddess, please listen, and I shall speak to you one hundred and eight names of the Lord. The chanting of these names purifies one of all sins, and gives the same results which are obtained by reciting all the sets of one thousand names of the Lord."

Text 6

tatah ca praudhyadhikyad uttarasya purvasmad balavattve sati purvasya mahimapi tad-aviruddha eva vyakhyeyah. tatha hi yadyapy evam eva shri-krishnavat tan-namno 'pi sarvatah purna-shaktitaya sarvesham api namnam avayavitvam eva, tathapy avayava-sadharanyena prayoga-lakshanam asamanjasam eva. tatas tadrisha-phala-labhe bhavati pratibandhakam.

tatah-therefore; ca-also; praudhya-adhikyat-from the greatness; uttarasya-of the last; purvasmat-from the former; balavattve-in the strength; sati-being so; purvasya-of the former; mahima-the glory; api-also; tat-aviruddhah-not refuting; eva-certainly; vyakhyeyah-may be explained; tatha hi-moreover; yadyapi-although; evam-in this way; eva-certainly; shri-krishnavat-as Shri Krishna; tat-namnah-of His holy name; api-also; sarvatah-in all respects; purna-shaktitaya-as full of all potencies; sarvesham-of all; api-even; namnam-of the holy names of the Lord; avayavitvam-as the complete whole; eva-certainly; tathapi-nevertheless; avayava-sadharanyena-as a part of the whole; prayoga-lakshanam-usage; asamanjasam-improper; eva-certainly; tatah-therefore; tadrisha-like that; phala-result; labhe-in the attainment; bhavati-is; pratibandhakam-refutation.

As Lord Krishna is the Original Personality of Godhead, from whom the various vishnu-tattva expansions of the Lord emanate, so Krishna is the original name of the Lord, and all other names are simply part and parcel of that original name Krishna. The original name Krishna is more powerful than the other names, and the result of chanting the name of Krishna is greater than that of chanting the other names of the Lord.

Text 7

tato namantara-sadharanam eva phalam bhavet; yatha sakshan-mukter api datuh shri-vishnv-aradhanasya yajnatgata-vena kriyamanasya svarga-matra-pradatvam; yatha va veda-japatah tad-antargata-bhagavan-mantrenapi na brahmalokadhika-phala-praptih. yathatraiva tavat kevalam rama-namaiva sakrid-vadato 'pi brihat-sahasra-nama-phalam antar-bhuta-rama-namnaikona-sahasra-namakam sampurnam, brihat-sahasra-namapi paohato brihat-sahasra-nama-phalam, na tv adhi-kam ekona-sahasra-nama-phalam iti. ata eva sadharanam keshavadi-namnam api tadiyata-vailakshanyenagrihyamananam avatarantara-nama-sadharana-phalam eva jneyam.

tatah-therefore; nama-names; antara-other; sadharanam-generally; eva-certainly; phalam-result; bhavet-may be; yatha-just as; sakshat-directly; mukteh-of liberation; api-even; datuh-the giver; shri-vishnu-of Lord Vishnu; aradhanasya-the worship; yajna-angatvena-as the parts of sacrifices; kriyamanasya-performed; svarga-svargaloka; matra-only; pradatvam-granting; yatha-just as; va-or; veda-of the Vedas; japatah-from the chanting; tat-antah-gata-within which; bhagavat-the Personality of Godhead; mantrena-with mantras glorifying; api-even; na-not; brahmaloka-than Brahmaloka; adhika-greater; phala-result; praptih-attainment; □

yatha-just as; atra-in this connection; eva-certainly; tavat-in that way; kevalam-only; rama-nama-the holy name of Lord Rama; sakrit-once; vadatah-of the speaker; api-even; brihat-sahasra-nama-of the Brihat-sahasra-nama-stotra; phalam-the result; antah-bhuta-within which; rama-Rama; nama-the name; eka-una-minus one; sahasra-thousand; namakam-names; sampurnam-complete; brihat-sahasra-nama-the Brihat-sahasra-nama; api-even; paohatah-of one who is reading; brihat-sahasra-nama-of reading the Brihat-sahasra-nama; phalam-the result; na-not; tu-but; adhi-kam-greater; eka-una-minus one; sahasra-nama-of the thousand names; phalam-the result; ata eva-therefore; sadharanam-equal; keshava-Keshava; adi-beginning with; namnam-of the names; api-even; tadiyata-vailakshanyena-as distinctly different; agrihyamananam-accepted; avatara-incarnations; antara-other; nama-the names; sadharana-in common; phalam-result; eva-certainly; jneyam-may be understood.

The result obtained by chanting the name of Krishna is different from that obtained by chanting any other name of the Lord. As by the worship of Lord Vishnu one obtains liberation, and by performing the rituals of the Vedas one only obtains the upper material planets of Svargaloka, and as by chanting the mantras of the Vedas, even though they may sometimes contain prayers to the Supreme Personality of Godhead, one cannot obtain a result greater than residence on the Brahmaloaka planet, so, by chanting the holy name of Lord Rama, one obtains only the same result obtained by chanting the prayers known as the Brihat-sahasra-nama (assuming one omits the name of Lord Rama, which is included within the Brihat-sahasra-nama prayers). The result obtained by chanting the names of the incarnations of the Supreme Personality of Godhead is not equal to the result of chanting the names (such as Krishna and others) that directly refer to the original form of the Lord as Shri Krishna.

Text 8

nama-kaumudyam tu sarvanartha-kshaya eva jnana jnana-vishesho nishiddhah. na tu premadi-phala-taratamye. tad evam tatra krishna-namnah sadharana-phaladatve sati

sahasra-namabhis tulyam
rama-nama varanane

ity api yuktam evoktam. vastutas tv evam sarvavataravatari-namabhyah shri-krishna-namno 'bhyadhikam phalam svayam-bhagavattvat tasya.

nama-kaumudyam-in the Nama-kaumudi; tu-also; sarva-all; anartha-unwanted things; kshayah-destruction; eva-certainly; jnana-knowledge; ajnana-and ignorance; visheshah-specific; nishiddhah-prevented; na-not; tu-but; prema-pure love of God; adi-beginning with; phala-results; taratamye-in the series of gradations; tat-therefore; evam-in this way; tatra-there; krishna-namnah-of the holy name of Krishna; sadharana-in general; phalatve-giving results; sati-being so; sahasra-namabhih-with the thousand names; tulyam-equal; rama-nama-the name of Rama; vara-anane-O beautiful-faced Parvati; iti-thus; api-also; yuktam-proper; eva-certainly; uktam-said; vastutah-in truth; tu-but; evam-in this way; sarva-all; avatara-incarnations of Godhead; avatari-and the origin of the incarnations; namabhyah-of the names; shri-krishna-namnah-of the name of Krishna; abhyadhikam-superior; phalam-result; svayam-bhagavattvat-because He is the Original Personality of Godhead; tasya-of Him.

The Nama-kaumudi explains that, in general, the removal of ignorance and unwanted materialistic habits are the results obtained by chanting the holy name of the Lord. Lord Shiva refers to these results when He says to Parvati:

"O beautiful goddess, by once chanting the holy name of Rama, one obtains the results of chanting the thousand names of the Lord found in the Brihat-sahasra-nama-stotra."

Chanting these names of the Supreme Lord, however does not bring to the chanter the state of exalted pure love of God attained by those who chant the name of Krishna. Because the chanting of Krishna brings pure love of God, it gives the best results among all the names of the Lord. We may also understand that because Lord Krishna is the Original Personality of Godhead, the source of all incarnations of Godhead, the chanting of His name brings a better result than the chanting of the names of the various incarnations manifested from Him.

Text 9

nanu yatha darsha-purnamasyady-anga-bhutaya purnahutya sarvan kaman avapnotity adav artha-vadatvam tathaivatrobhayatrapī bhavishyatiti cet. na. brihat-sahasra-nama-stotram paōhitvaiva bhojana-karinim devim prati rama-namaiva sakrit kirtayitva krita-kritya sati maya saha bhunkshva iti sakshad bhojane shri-mahadevena pravartanat. atas tato 'pi praudhyadhikyat krishna-namni tu tathartha-vadatvam durotsaritam eveti.

nanu-is it not so?; yatha-just as; darsha-the ritual performed on the new-moon day; purnamasi-the ritual performed on the full-moon day; adi-beginning with; anga-bhutaya-rituals; purna-ahutya-perfectly offering sacrifice; sarvan-all; kaman-material desires; avapnoti-one obtains; iti-thus; adau-beginning with; artha-vadatvam-speaking this; tatha-in the same way; eva-certainly; atra-here; ubhayatra-in both places; api-also; bhavishyati-will be; cet-if; na-no; brihat-sahasra-nama-stotram-the Brihat-sahasra-nama prayers; paōhayitva-having recited; eva-certainly; bhojana-karinim-bringing sense-gratification; devim-prati-to the goddess; rama-nama-the name of Rama; eva-certainly; sakrit-once; kirtayitva-having chanted; krita-kritya-successful and perfect; sati-pure; maya saha-with me; bhunkshva-you may enjoy; iti-thus; sakshat-directly; bhojane-in enjoyment; shri-mahadevena-by Lord Shiva; pravartanat-by establishing; atah tatah-therefore; api-also; praudhya-adhikyat-because of superiority; krishna-namni-in the name of Krishna; tu-also; tatha-artha-vadatvam-this kind of explanation; dura-utsaritam-cast far away; eva-certainly; iti-thus.

Someone may argue: By performing various Vedic sacrifices such as the darsha and purnamasa, one may obtain all material desires. For this reason, these should be performed, and not the chanting of the holy names of Krishna and Rama.

This argument is answered in the following explanation of the Brihat-sahasra-nama prayers, where Lord Shiva says to Parvati:

"My dear Parvati, by chanting the holy name of Rama even once, you will become successful, pure and perfect. By thus chanting the holy names, you will be able to enjoy transcendental bliss in My association."

The paltry material benefits so eagerly sought by our opponent are thus completely rejected by the chanters of the holy name of Lord Krishna, the best of the Lord's holy names.

Text 2 (Main text of Krishna-sandarbha is again resumed at this point)

padme patala-hande shri-mathura-mahatmye shri-mahadevasyaiva vakye tarakaj jayate muktih prema-bhaktis tu pavakat iti. purvam atra mocakatva-prema-datvabhyam taraka-pavaka-samjne rama-krishna-namnor hi vihite. tatra ca rama-namni mocakatva-shaktir evadhika. shri-krishna-namni tu moksha-sukha-tiraskari-premananda-datritva-shaktih samadhiketi bhavah.

padme-in the Padma Purana; patala-khande-in the Patala Khanda; shri-mathura-mahatmye-in the Mathura-mahatmya; shri-mahadevasya-of Lord Shiva; eva-certainly; vakye-in the statement; tarakat-from the liberator; jayate-is generated; muktih-liberation; prema-bhaktih-devotional service in pure love of God; tu-but; pavakat-from the purifier; iti-thus; purvam-previously; atra-here; mocakatva-prema-datvabhyam-of the liberator and the giver of pure love of God; taraka-as the liberator; pavaka-and the purifier; samjne-with the names; rama-of Rama; krishna-and Krishna; namnoh-of the two names; hi-certainly; vihite-ascertained; tatra-there; ca-also; rama-namni-in the holy name of Rama; mocakatva-shaktih-the potency for liberation; eva-certainly; adhika-is greater; shri-krishna-namni-in the holy name of Shri Krishna; tu-but; moksha-sukha-the happiness of liberation; tiraskari-eclipsing; prema-of pure love of God; ananda-bliss; datritva-giving; shaktih-potency; samadhika-greater; iti-thus; bhavah-the meaning.

In the Mathura-mahatmya section of the Patala Khanda of the Padma Purana, in the description of the holy names of Krishna and Rama, Lord Shiva says:

"From one holy name liberation is obtained, and from the other holy name purification and love of God are obtained."

In other words, by chanting the holy name of Lord Rama, one attains liberation, and from chanting the holy name of Lord Krishna, one attains pure love of God, which makes the happiness of liberation seem very insignificant.

Text 3

ittham evoktam vishnu-dharmottarre

yac chakti nama yat tasya
tasminn eva ca vastuni
sadhakam purusha-vyaghra
saumya-krureshu vastushu. iti.

ittham-in this way; eva-certainly; uktam-said; vishnu-charma-uttare-in the Vishnu-dharmottara Purana; yat-which; shakti-potent; nama-holy name; yat-which; tasya-of Him; tasmin-in Him; eva-ca-also; vastuni-real; sadhakam-equally effective; purusha-vyaghra-O best of men; samya-on the gentle; krureshu-on the sinful; vastushu-persons; iti-thus.

The potency of the holy name of Shri Krishna is also described in the Vishnu-dharmottara Purana:

"O best of men, both saints and demons attain love of God by chanting the holy name of Krishna."

Text 4

kim ca, shri-krishna-namno mukhyatvam nigadenaiva shruyate prabhasa-purane shri-narada-kushadhvaja-samvade shri-bhagavad-uktau

namnam mukhyatamam nama
krishnakhyam me parantapa iti.

kim ca-furthermore; shri-krishna-namnah-the holy name of Krishna; mukhyatvam-state of being the most important; nigadena-by description; eva-certainly; shruyate-is heard; prabhasa-purane-in the Prabhasa Purana; shri-narada-between Narada; kushadhvaja-and Kushadhvaja; samvade-in the conversation; shri-bhagavat-of the Supreme Lord; uktau-in the statement; namnam-of names; mukhyatamam-most important; nama-name; krishna-akhyam-the name Krishna; me-My; parantapa-O subduer of the enemies (Arjuna); iti-thus.

That Shri Krishna is the most important of all holy names of the Lord is described by Lord Krishna Himself. As recorded in the conversation between Narada and Kushadhvaja in the Prabhasa Purana, Lord Krishna said:

"O Arjuna, of all My holy names, the name Krishna is the most important."

Text 5

tad evam gati-samanyena nama-mahima-dvara tan -mahimatishayah sadhitah. tatha tadiya-guna-rupa-lila-mathuradi-sthananam api tac-chastra-pratipadyamanaih sarvadhika-mahimabhir apy asav anusandheyah, vistara-bhiya tu nodahriyate.

ittham eva shri-krishnasyaivasamordhva-mahimatvat svayam eva tenapi sakala-bhakta-vrinda-vandita-bhagavat-pranayam shrimad-arjunam prati sarva-shastrartha-sara-bhuta-shri-gitopasamhara-vakye nijakhila-pradurbhavantara-bhajanam atikramya svabhajanam eva sarva-guhyatamatvenopadishöam.

tat-therefore; evam-in this way; gati-samanyena-superexcellent; nama-of the holy name; mahima-glories; dvara-by; tat-His; mahima-of othe glories; atishayah-superior position; sadhitah-is demonstrated; tatha-in the same way; tadiya-His; guna-qualities; rupa-form; lila-pastimes; mathura-adi-sthananam-and of Mathura and other places of His transcendental pastimes; api-also; tat-shastra-by the Vedic literatures; pratipadyamanaih-described; sarva-adhika-superexcellent; mahimabhih-by the glories; api-also; asau-this; anusandheyah-should be considered; vistara-bhiya-with fear of an overly elaborate presentation; tu-but; na-not; udahriyate-is described; ittham-thus; eva-certainly; shri-krishnasya-of Shri Krishna; eva-certainly; asama-urdhva-without equal or superior; mahimatvat-because of possessing glories; svayam-personally; eva-certainly; tena-by Him; api-even; sakala-by all; bhakta-vrinda-the devotees; vandita-worshiped; bhagavat-of the Supreme Personality of Godhead; pranayam-devotional love; shrimat-arjunamprati-to Arjuna; sarva-shastra-of all Vedic literatures; artha-of the meaning; sara-bhuta-the essence; shri-gita-of Bhagavad-gita; upasamhara-conclusion; vakye-in the statements; nija-of His own; akhila-of all; pradurbhava-antara-of other incarnations; bhajanam-worship; atikramya-surpassing; sva-bhajanam-the direct worship of Shri Krishna; eva-certainly; sarva-guhyatamatvena-as the most intimate of all kinds of confidential knowledge; upadishöam-is instructed.

That Shri Krishna is the Supreme Personality of Godhead, worthy of the worship and glorification of all living entities is proved by this description of the superexcellent glories of His holy name. His holy transcendental qualities, form, pastimes, and abodes (such as Mathura and other places where He enjoyed pastimes), are also glorified in the same way in all the Vedic literatures, and they are described as superior to the qualities, pastimes, forms, etc. of any incarnation of the Lord. Afraid of unnecessarily increasing the size of this book, we will not present all these quotations now.

At the conclusion of Bhagavad-gita, which is the essence of all Vedic literatures, Lord Krishna, whose glories are unequaled, and who is worshiped by all the devotees, instructed Arjuna, who was full of love for Him, to neglect the worship of the various incarnations of Godhead, and simply worship Shri Krishna. The Lord said that this direct worship of Him is the most confidential of all knowledge. This explanation is recorded in the following verses of Shrimad Bhagavad-gita (18.60-66) where Lord Krishna says:

Text 7

tatha

kartum necchasi yan-mohat

karishyasy avasho 'pi tat ity anantaram

tatha-in the same way; kartum-to do; na-not; icchasi-like; yat-that; mohat-by illusion; karishyasi-you

will act; avashah-imperceptibly; api-even; tat-that; iti-thus; anantaram-afterwards.

"Under illusion you are now declining to work according to My direction. But, compelled by your own nature, you will act all the same, O son of Kunti.*

Text 8

ishvarah sarva-bhutanam
hrid-deshe 'rjuna tishöhati
bhramayan sarva-bhutani
yantrarudhani mayaya

ishvarah-the Supreme Lord; sarva-bhutanam-of all living entities; hrid-deshe-in the location of the heart; arjuna-O Arjuna; tishöhati-resides; bhramayan-causing to travel; sarva-bhutani-all living entities; yantra-machine; arudhani-being so placed; mayaya-under the spell of material energy.

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.*

Text 9

tam eva sharanam gaccha
sarva-bhavena bharata
tat prasadat param shantim
sthanam prapsyasi shashvatam

tam-unto Him; eva-certainly; sharanam-surrender; gaccha-go; sarva-bhavena-in all respects; bharata-O son of Bharata; tat-prasadat-by His grace; param-transcendental; shantim-peace; sthanam-abode; prapsyasi-you will get; shashvatam-eternal.

"O scion of Bharata, surrender unto Him utterly. By His grace you will attain transcendental peace and the supreme and eternal abode.*

Text 10

iti te jnanam akhyatam
guhyad guhyataram maya
vimrishyaitad asheshena
yatheccchasi tatha kuru

iti-thus; te-unto you; jnanam-knowledge; adhyatam-described; guhyat-confidential; guhyataram-still more confidential; maya-by Me; vimrishya-by deliberation; etat-that; asheshena-fully; yatha-as you; icchasi-you like; tatha-that; kuru-perform.

"Thus I have explained to you the most confidential of all knowledge. Deliberate on this fully, and then do

what you wish to do.*

Text 11

sarva-guhyatamam bhuyah
shrinu me paramam vacah
ishöo 'si me dridham iti
tato vakshyami te hitam

sarva-guhyatamam-the most confidential; bhuyah-again; shrinu-just hear; me-from Me; paramam-the supreme; vacah-instruction; ishöah asi-you are very dear to Me; me-of Me; dridham-very; iti-thus; tatah-therefore; vakshyami-speaking; te-for your; hitam-benefit.

"Because you are My very dear friend, I am speaking to you the most confidential part of knowledge. Hear this from Me, for it is for your benefit.*

Text 12

man-mana bhava mad-bhakto
mad-yaji mam namaskuru
mam evaishyasi satyam te
pratijane priyo 'si me

man-manah-thinking of Me; bhava-just become; mat-bhaktah-My devotee; mat-yaji-My worshiper; mam-unto Me; namaskuru-offer your obeisances; mam-unto Me; eva-certainly; eshyasi-come; satyam-truly; te-to you; pratijane-I promise; prijah-dear; asi-you are; me-My.

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.*

Text 13

sarva-dharman parityajya
mam ekam sharanam vraja
aham tvam sarva-papebhyo
mokshayishyami ma shucah

sarva-dharman-all varieties of religion; parityajya-abandoning; mam-unto Me; ekam-only; sharanam-surrender; vraja-go; aham-I; tvam-you; sarva-all; papebhyah-from sinful reactions; mokshayishyami-deliver; ma-not; shucah-worry.

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.*"

Text 1

atha ishvarah sarva-bhutanam ity adi shri-gita-padya-shaökasya krita-vyakhyantaram evam vyakhyeyam. tatha hi atra kashcid vadati ishvarah sarva-bhutanam ity adau sarvam evedam ishvarah iti bhavena yad bhajanam, tatra jnanamsha-sparshah. iha tu man-mana bhava ity adi shuddhaiva bhaktir upadishöety ata eva sarva-guhyatamatvam. kim va, purvena vakyena parokshatayaiveshvaram uddishyaparena tam evaparokshataya nirdishöavan ity ata eva na ca vaktavyam.

atha-now; ishvarah sarva-bhutanam iti adi-beginning with 18.61; shri-gita-of Bhagavad-gita; padya-of the verses; shaökasya-six; krita-done; vyakhyana-antaram-explanation; eva-in this way; vyakhyeyam-may be explained; tatha hi-moreover; atra-here; kashcit-Lord Krishna; vadati-says; ishvarah sarva-bhutanam iti adau-verse 18.61; sarvam-everything; eva-certainly; idam-this; ishvarah-supreme controller; iti-thus; bhavena-with the conception; yat-which; bhajanam-worship; tatra-there; jnana-of actual knowledge; amsha-of a particle; sparshah-the touch; iha-here; tu-but; mat-manah bhava iti adi-in verse 18.65; shuddha-pure; eva-certainly; bhaktih-devotional service; upadishöa-indicated; iti-thus; atah eva-therefore; sarva-guhyatamatvam-the status of being the most secret of all secrets; kim va-or; purvena-with the previous; vakyena-statement; parokshataya-as being difficult to perceive; eva-certainly; ishvaram-the Supreme Personality of Godhead; uddishya-indicating; aparena-by another; tam-Him; eva-certainly; aparokshataya-as easy to perceive; nirdishöavan-indicated; iti-thus; atah eva-therefore; na-not; ca-also; vaktavyam-may be said.

In these six verses from Bhagavad-gita, Lord Krishna explains the worship performed by one situated in a little transcendental knowledge (in verse 18.61, beginning with the words "ishvarah sarva-bhutanam"), and he openly states the supreme secret of pure devotional service (in verse 18.65, beginning with the words "man-mana bhava"). In the first quote the reference to Lord Krishna is remote, but in the second quote the reference to Him is obvious.

Text 2

purvam api

man-mana bhava mad-bhakto
mad-yaji mam namaskuru
mam evaishyasi yuktaivam
atmanam mat-parayanah

ity adibhih shuddha-bhajanasyoktatvat.

purvam-previously (Bhagavad-gita 9.34); api-also; mat-manah-always thinking of Me; bhava-become; mat-My; bhaktah-devotee; mat-My; yaji-worshiper; mam-unto Me; namaskuru-offer obeisances; mam-unto Me; eva-completely; eshyasi-come; yuktva evam-being absorbed; atmanam-your soul; mat-parayanah-devoted to Me; iti-thus; adibhih-in the words beginning; shuddha-pure; bhajanasya-of devotional service; uktatvat-from the description.

This same description of pure devotional service was also given previously in almost the same words in the

following verse (Bhagavad-gita 9.34):

"Engage your mind always in thinking of Me, offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me."*

Text 3

tathapi

adhiyajno 'ham evatra
dehe deha-bhritam varah

ity adau ca svasyantaryamitvena cuktatvat.

tatha api-moreover; adhiyajnah aham eva atra dehe deha-bhritam varah iti adau-Bhagavad-gita 8.4; ca-also; svasya-of Him; antaryamitvena-position as the Supersoul residing in the hearts of all living entities; ca-also; uktatvat-because of the statement.

Lord Krishna also describes Himself as the all-pervading Supersoul present in the hearts of all living entities (Bhagavad-gita 8.4):

"Physical nature is known to be endlessly mutable. The universe is the cosmic form of the Supreme Lord, and I am that Lord represented as the Supersoul, dwelling in the heart of every embodied being."*

Text 4

sarva-guhyatamatva-guhyataratvayor anupapattir iti yad yad eva purvam samanyatayoktam, tasyaivante vivicya nirdishöatvat.

sarva-guhyatamatva-as the most confidential; guhyataratvayoh-and as more confidential; anupapattih-no logical connection; iti-thus; yat yat-whatever; eva-certainly; purvam-previously; samanyataya-in general; uktam-said; tasya-of that; ante-in the end; vivicya-deliberating; nirdishöatvat-because of indicating.

Someone may question: Lord Krishna explains (18.63-64) that the last verses of Bhagavad-gita are the most confidential part of knowledge. This last part of Bhagavad-gita, however simply restates what has already been stated in a general way in the previous verses of the Gita. Why does Lord Krishna say that this last part is more confidential?

Text 5

ucyate na tavad bhajana-taratamyam; atra bhajaniya-taratamyasyapi sambhave gauna-mukhya-nyayena bhajaniya evārtha-sampratiteh. mukhyatvam ca, tasya phalam ata upapatteh iti nyayena, visheshatas tu tac-chabdena na svayam eva tad-rupa iti mat-shabdena svayam evaitad-rupa iti ca bhedasya vidyamanatvad upadesha-dvaye nijenaudasinyenaveshena ca lingenapurnatvopalambhat.

ucyate-to this I reply; na-not; tavat-in that way; bhajana-of worship; taratamyam-higher and lower; atra-here; bhajaniya-of the worshipable object; taratamyasya-of the higher and lower; api-even; sambhave-in the manifestation; gauna-most important; mukhya-and lesser important; nyayena-by the example; bhajaniye-in the worshipable object; eva-certainly; artha-of the meaning; sampratiteh-because of the conviction; mukhyatvam-the most important; ca-also; tasya-of that; phalam-the result; atah-from Him; upapatteh-because of the manifestation; iti-thus; nyayena-by the example; visheshatah-specifically; tu-but; □

tat-shabdena-by the word "tat (His)"; na-not; svayam-personally; eva-certainly; tat-His; rupah-form; iti-thus; mat-shabdena-by the word "mat (My)"; svayam-personally; eva-certainly; etat-this; rupah-form; iti-thus; ca-and; bhedasya-of the division; vidyamanatvat-because of being so; upadesha-of instructions; dvaye-two; nijena-by His own; udasinyena-nuetrality; aveshena-by the entrance; ca-also; linena-by the sign; apurnatva-incompleteness; upalambhat-because of the direct perception.

I answer: It is not that in the later part of Bhagavad-gita Lord Krishna explains a higher method of worship, but rather, in the last part of the Gita He explains a higher object of worship. Earlier in the Gita, the Lord describes the all-pervading Supersoul, the neutral observer of all living entities (8.4) ("tat=Him), and later the Lord describes Himself as the Original Supreme Person ("mat=Me). In this way Lord Krishna is described as the ultimate object of worship, just as in the Vedanta-sutra (3.2.39), the Personality of Godhead (and not the demigods) is described as the ultimate bestower of the results of sacrifice.

Text 6

phala-bheda-vyapadeshena eva-karane ca tat-tad-arthasyaiva pushōatvac ca, sakshad eva bhajaniya-taratamyam upalabhyate. vastutas tu sarva-bhavena ity asya sarvendriya-pravanatayety arthah. gauna-mukhya-nyayenaiva jnana-mishrasya sarvatmata-bhavana-lakshana-bhajana-ruparthasya badhitatvat, sthanam prapsyasi shashvatam iti loka-vishesha-prappter eva nirdishōatvat.

phala-of results; bheda-difference; vyapadeshena-by the delineation; eva-karane-in the word "eva"; ca-also; tat-tat-various; arthasya-of meanings; eva-certainly; pushōatvat-because of the increase; ca-also; sakshat-directly; eva-certainly; bhajaniya-of the object of worship; taratamyam-higher and lower; upalabhyate-may be understood; vastutah-in fact; tu-but; sarva-bhavena-in all respects; iti-thus; asya-of Him; sarva-of all; indriya-the senses; ; pravanataya-in a favorable attitude; iti-thus; arthah-the meaning; gauna-secondary; mukhya-and primary; nyayena-by the example; jnana-with knowledge; mishrasya-mixed; sarva-atmata sarva-bhavena"; bhavana-lakshana-meditation; rupa-arthasya-consisting of; badhitatvat-because of the refutation; sthanam prapsyasi shashvatam-"You will attain the eternal abode"; iti-thus; loka-of a planet; vishesha-specific; prapteh-of the attainment; eva-certainly; nirdishōatvat-because of the indication.

That pure devotional service was described by the Lord before 18.63 is confirmed by verse 18.62 ("O scion of Bharata, surrender to Him utterly. By His grace you will attain transcendental peace, and the supreme and eternal abode"*). In this verse the word "eva (certainly)" emphasizes the meaning, and the phrase "sarva-bhavena" should be interpreted according to the primary meaning of the words ("in all respects"). The secondary meaning of the words ("by accepting the process of meditation") should not be accepted here. We may also note that the Lord's own planet in the spiritual world is also described in the words "You will attain the supreme and eternal abode."* In this way it should be understood that the great secret revealed after verse 18.64 is not the process of pure devotional service, but rather, the ultimate object of that service: Shri Krishna.

Text 7

tasman na ca bhajanavritti-taratamyavakashah. na ca bhajaniyasyaiva parokshaparokshataya nirdeshayos taratamyam. tadaiva taya pracinaya canaya gati-kriyaya sankoca-vrittir iyam kalpaniya. yady antaryaminah sakashad anyaparavastha na shruyate shastre, shruyate tu tad-avasthatah para, tato 'pi para ca sarvatra.

tasmat-therefore; na-not; ca-and; bhajana-of worship; avritti-activity; taratamya-gradations of higher and lower; avakashah-occasion; na-not; ca-and; bhajaniyasya-of the object of worship; eva-certainly; paroksha-directly; aparokshataya-or indirectly revealed; nirdeshayoh-of the indication; taratamyam-higher and lower; tada-then; eva-certainly; taya-by this; pracinaya-previous; ca-and; anaya-by this; gati-kriyaya-by the action; sankoca-vrttih-abridgement; iyam-this; kalpaniya-should be considered; yadi-if; antaryaminah-of the Supersoul; sakashat-from the presence; anya-another; apara-different; avastha-situation; na-not; shruyate-is heard; shastre-in the Vedic literature; shruyate-is heard; tu-but; tat-avasthatah-from that situation; para-higher; tatah-from that; api-also; para-higher; ca-also; sarvatra-everywhere.

It is not, therefore, that in the earlier portions of Bhagavad-gita, the Lord describes an inferior process of worship, and neither does He describe the object of worship in a more indirect way in that portion of the Gita. In the beginning portion of the Gita, therefore, the Lord describes the all-pervading Supersoul, and afterwards He describes Himself as the Original Personality of Godhead, above the Supersoul.

Text 8

atraiva tavat

sadhibhutadhidaivam mam
sadhiya jnam ca ye viduh

ity adau bheda-vyapadeshat tatra saha-yukte 'pradhane iti smaranenadhiyajnasyantaryaminah sahartha-tritiantataya labdha-samasa-padasya svasmad-apradhanatvoktes tatah paratvam shri-krishnasya vyaktam eva.

atra-in this connection; eva-certainly; tavat-to that extent; sadhibhuta-adhidaivam mam sa-adhiyajnam ca ye viduh iti-adau-in the passage beginning with these words; bheda-of the distinction; vyapadeshat-from the indication; tatra-there; saha-yukte-in the use of the word "saha"; apradhane-as not the most important; iti-thus; smaranena-by remembrance; adhiyajnasya-of the object of sacrifice; antaryaminah-of the Supersoul; saha-of the word "saha"; artha-the meaning; tritiya-antataya-in the instrumental case; labdha-samasa-padasya-as a compound word; svasmat-than Himself; apradhanatva-as not the most important; ukteh-from the statement; tatah-from that; paratvam-superiority; shri-krishnasya-of Shri Krishna; vyaktam-manifested; eva-certainly.

That the form of Shri Krishna is more important than the form of the Supersoul is confirmed in the following verse of Bhagavad-gita (7.30), where Lord Krishna says:

"The Supersoul form of Mine is the governing principle of the material manifestation, the one underlying all the demigods, and the one sustaining all sacrifices. The devotees know that I am the Original Supreme Lord, and that My form as Shri Krishna is more important than My form as the Supersoul."

We may note the use of the word "sa" (with) in the words "sadhibhutadhidaivam" and "sadhiyajam" in this verse. The word "sa" in these compound words indicates that the word understood to be in the instrumental case in these compounds is considered secondary, and the word expressed by the whole compound is considered primary. This is confirmed in the following sutra of Panini (Ashöadhyayi 2.3.19): "saha-yukte 'pradhane". From this we may understand that the form of Shri Krishna is most important, and the form of the Supersoul is only secondary.

Text 9

adhiyajno 'ham evatra ity adau ca tad eva vyajyate
sa esha bhagavan dronah
praja-rupena vartate

itivat. tasmad bhajaniya-taratamya-vivaksayaivopadesha-taratamyam siddham.

adhiyajnah aham evatra iti adau-in Bhagavad-gita 8.4:

adhiyajno 'ham evatra
dehe deha-bhritam varah
ca-also; tat-that; eva-certainly; vyajyate-is manifested; sah eshah-he; bhagavan-lord; dronah-Dronacarya;
praja-rupena-in the form of his son Ashvatthama; vartate-is existing; itivat-in the same way; tasmad-
therefore; bhajaniya-of the object of worship; taratamya-gradations of higher and lower; vavaksaya-with the
intention to describe; eva-certainly; upadesha-of instructions; taratamyam-gradations of higher and lower;
siddham-are established.

Someone may object to our interpretation of this verse, and claim that Lord Krishna described Himself as the Supersoul present in the hearts of all living entities. This is described in the following words spoken by Lord Krishna Himself (Bhagavad-gita 8.4):

"I am the Supreme Lord, represented as the Supersoul, dwelling in the heart of every embodied being."*

This should be understood to mean that Lord Krishna expands Himself to appear as the all-pervading Supersoul. This does not mean that the original form of Shri Krishna is present as the all-pervading Supersoul. This is something like the following explanation of Dronacarya found in the Shrimad-Bhagavatam (1.7.45):

"He (Dronacarya) is certainly still existing, being represented by his son."*

As Dronacarya was present in his son, so Lord Krishna is present in His personal expansion as the Supersoul.

In this way we have conclusively demonstrated that the latter part of Bhagavad-gita explains a more advanced stage of spiritual life not because of the superiority of the form of worship described there, but because a superior object of worship (the original form of Shri Krishna) is described there.

Text 10

esha tu va ativadati yah satyenativadati itivat. yah satyena brahmanaiva pratipadya-bhutena sarvam
vadinam atikramya vadati, esha eva sarvam atikramya vadatity arthah.

eshah-He; tu-certainly; vai-indeed; ativadati-surpasses; yah-who; satyena-Brahman; ativadati-surpasses; itivat-in that way; yah-who; satyena-the word "satya"; brahmana-Brahman; eva-certainly; pratipadya-bhutena-established; sarvam-all; vadinam-speaker; atikramya-surpassing; vadati-speaks; eshah-He; eva-certainly; sarvam-everything; atikramya-surpassing; vadati-speaks; iti-thus; arthah-the meaning.

That Shri Krishna is the ultimate object of worship is also hinted in the following explanation of Chandogya Upanishad (7.16.1):

"The ultimate feature of the Supreme surpasses everything."

Text 11

tad evam arthe yatha tatra vadasyati-shayita-lingena namadi-prana-paryantani tat-prakarana uttarottara-bhumatayopadishöany api sarvani vastuny atikramya brahmana eva bhumatvam sadhyate, tadvad atrapy upadeshadhikyena pratipadyadhikyam iti. atah shri-krishnasyaivadhikyam ity ante 'py uktam dik.

tat-therefore; evam-in this way; arthe-when the meaning; sati-is established; yatha-just as; tatra-there; vadasya-of the statement; ati-shayita-situated beyond; lingena-by the characteristic; nama-the name; adi-beginning with; prana-life; paryantani-culminating in; tat-prakarane-in that explanation; uttara-uttara-higher and lower; bhumataya-with superiority; upadishöani-delineated; api-even; sarvani-all; vastuni-truths; atikramya-surpassing; brahmanah-of Brahman; eva-certainly; bhumatvam-superiority; sadhyate-is established; tadvat-in that way; atra-here; api-also; upadesha-of instruction; adhikyena-with the superiority; pratipadya-of that which is to be established; adhikyam-superiority; iti-thus; atah-from this; shri-krishnasya-of Shri Krishna; adhikyam-superiority; iti-thus; ante-at the conclusion; api-also; uktam-described; dik-direction.

This statement of Chandogya Upanishad explains that the Absolute Godhead is beyond everything existing in the world of material names and forms. The Supreme Godhead is described in His most confidential feature as Shri Krishna. This truth is revealed at the very end of Bhagavad-gita (18.65-66).

Text 14

esham arthah ashocyan anvashocas tvam ity adi grantho na yuddhabhidayakah, yatah kartum ity adi tatah paramarthabhidhayaka evayam.

esham-of these verses; arthah-the meaning; ashocyan-that which is not worthy of lamentation; anvashocah-you are lamenting; tvam-you; iti-thus; adi-beginning with; granthah-book; na-not; yuddha-abhidhayakah-for inciting Arjuna to fight; yatah-because; kartum iti adi-in the explanation of Chapter 18, verse 60 of the Gita; tatah-therefore; parama-artha-abhidhayakah-for teaching about the ultimate goal of life; eva-certainly; ayam-this.

An explanation of these verses follows:

Firstly, although Krishna (beginning with Chapter 2, verse 11: "While speaking learned words you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor the dead"*)

appears to be speaking the Bhagavad-gita in order to incite Arjuna to fight, this is not Krishna's actual purpose. Krishna does not need to convince Arjuna to fight, for Arjuna will fight anyway (Chapter 18, verse 60: "Under illusion you are now declining to act according to My direction. But, compelled by Your own nature, you will act all the same, O son of Kunti."*). Krishna's actual intention in speaking the Gita was to teach the ultimate goal of life.

Text 15

tatrapi guhyataram sarva-guhyatamam bhuyah shrinu ity aha ishvarah ity adi.

tatra api-nevertheless; guhyataram-very confidential; sarva-guhyatamam-the most confidential; bhuyah-again; shrinu-just hear; iti-thus; aha-said; ishvarah iti adi-beginning with Chapter 18, verse 61.

The ultimate goal of life, which is the actual message of Bhagavad-gita, is described as a great secret. Lord Krishna says (18.64):

"Because you are my very dear friend, I am speaking to you the most confidential part of knowledge. Hear this from Me, for it is for your benefit."*

Text 16

ya ekah sarvantaryami ishvarah, sa eva sarvani samsara-yantrarudhani bhutani mayaya bhramayan tesham eva hrid-deshe tishōhati, sarva-bhavena purusha evedam sarvam iti bhavanaya sarvendriya-preranataya va param shantim tadiyam paramam bhaktim samo man-nishōhata buddheh ity ukteh. sthanam tadiyam dhama, guhyat. brahma-jnanad api, guhyataram" dvayoh prakarshe tarap.

yah-who; ekah-sole; sarva-antaryami-all-pervading Supersoul; ishvarah-denoted by the word "ishvarah"; sah-He; eva-certainly; sarvani-all; samsara-made of material energy; yantra-machine; arudhani-being so placed; bhutani-living entities; mayaya-under the spell of material energy; bhramayan-causing to travel; tesham-of them; eva-certainly; hrit-deshe-in the location of the heart; purushah-the Supreme Personality of Godhead; eva-certainly; idam-this; sarvam-everything; iti-thus; bhavanaya-with the conception; sarva-indriya-all the senses; preranataya-engaging; va-or; param-transcendental; shantim-peace; tadiyam-His; paramam-transcendental; bhaktim-devotional service; shamah-peace; mat-nishōhata-faith in Me; buddheh-of intelligence; iti-thus; ukteh-from the statement (Shrimad-Bhagavatam 11.19.36); sthanam-abode; tadiyam-His; dhama-abode; guhyat-confidential; brahma-jnanat-than knowledge of Brahman; api-even; guhyataram-still more confidential; dvayoh-of the two; prakarshe-superior; tarap-by use of the affix "tara".

The word "ishvarah" in Chapter 18, verse 61, refers to the all-pervading Supersoul, who is situated in everyone's heart and is directing the wanderings of all living entities, who are seated as on a machine, made of material energy.

In verse 62, Lord Krishna says "O scion of Bharata, surrender unto Him utterly."* In this verse "utterly" means: 1. understanding that "the Supreme Personality of Godhead is everything" (Shvetashvatara Upanishad 3.15), and 2. wholeheartedly engaging all the senses in the service of the Lord.

Lord Krishna says (in verse 62):

"By His grace you will attain transcendental peace and the supreme and eternal abode."*

It is understood that one attains transcendental peace by engaging in devotional service to Lord Krishna. This is confirmed in the Shrimad-Bhagavatam (11.19.36), where Lord Krishna says: "By placing one's faith in Me, one attains transcendental peace." The word "guhyat" (in verse 63) refers to knowledge of impersonal Brahman, and the word "guhyataram" refers to the more confidential knowledge of the all-pervading Supersoul.

Text 17

athedam api nijaikanta-bhakta-varaya tasmai na paryaptam ity avadhaya svayam eva maha-kripa-bharenodghaõita-parama-rahasyah shri-bhagavan anyam api pradyumna-sankarshana-vasudeva-paramavyomadhipa-lakshana-bhajaniya-tar atamya-gamyam bhajana-krama-bhumikam atikramyaiva sarvato 'py upadeyam eva sahasopadishati sarva-guhyatamam bhuyah iti.

atha-now; idam-thus; api-even; nija-ekanta-bhakta-varaya-to His pure devotee; tasmai-to him; na-not; paryaptam-fully understood; iti-thus; avadhaya-determining; svayam-personally; eva-certainly; maha-kripa-bharena-with great mercy; udghaõita-unlocked; parama-supreme; rahasyah-secret; shri-bhagavan-the Supreme Personality of Godhead; anyam-other; api-even; pradyumna-Pradyumna; sankarshana-Sankarshana; vasudeva-Vasudeva; paramavyoma-adhipa-Narayana, the ruler of Vaikunõha; lakshana-characterized; bhajaniya-worshipable; taratamya-gamyam-gradations of value; bhajana-of worship; krama-bhumikam-steps; atikramya-surpassing; eva-certainly; sarvatah-completely; api-even; upadeyam-should be given; eva-certainly; sahasa-emphatically; upadishati-explains; sarva-guhyatamam-the most confidential; bhuyah-again; iti-thus.

At this point in the Gita (18.64), Lord Krishna considered that the actual truth of spiritual life had not yet been completely revealed to His pure devotee Arjuna. Being very merciful to Arjuna, the Lord then unlocked the actual mystery of the Gita by explaining the varying gradations of the forms of the Personality of Godhead (such as Narayana, Pradyumna, Sankarshana, Vasudeva, etc.) and the corresponding varying levels of worship. After considering these different levels of approaching the Personality of Godhead, Lord Krishna said (18.64):

"Because you are My very dear friend, I am speaking to you the most confidential part of all knowledge. Hear this from Me, for it is for your benefit."*

Text 18

yady api guhyatamatvenokter eva guhya-guhyatarabhyam api prakrishõam idam ity ayati, tathapi sarva-shabda-prayogo guhyatamam api paramavyomadhipadi-bhajanartha-shastrantara-yakya-matyeti, tasya yavad artha-vrittikatvat. bahunam prakarshe tamap, ata eva paramam. svakrita-tadrisha-hitopadesha-shravane hetum aha ishõo 'si me dridham iti. iti. paramaptasya mama etadrisham vakyam tvayavashyam shrotavyam ity arthah. svasya ca tadrisha-rahasya-prakashane hetum aha tatah iti. tatas tadrisheshõatvad eva hetoh.

yadi api-although; guhyatamatvena-as the most confidential of secrets; ukteh-from the statement; eva-certainly; guhya-as secret; guhyatarabhyam-and more secret; api-even; prakrishõam-best; idam-this; iti-thus; ayati-attains; tatha api-nevertheless; sarva-shabda-prayogah-the use of words; guhyatamam-the most confidential; api-even; paramavyopadhipa-adi-of Narayana, and other forms of Godhead; bhajana-of worship; artha-for the purpose; shastra-of the Vedic literatures; antara-vakya-matya-by the instructions; iti-thus; tasya-of that; yavat-from what extent; artha-vrittikat-from the meaning of the words; bahunam-of

many; prakarshe-in superiority; tamap-the affix "tama"; atah eva-therefore; paramam-supreme; sva-by Himself; krita-done; tadrisha-of this nature; hita-auspicious; upadesha-of instructions; shravane-in the matter of hearing; hetum-the cause; aha-said; ishōah asi-you are very dear to Me; me-of Me; dridham-very; iti-thus; iti-thus; parama-aptasya-about to speak the most important instructions; mama-My; etadrisham-like this; vakyam-statement; tvaya-by you; avashyam-certainly; shrotavyam-should be heard; iti-thus; arthah-the meaning; svasya-His own; ca-also; tadrisha-like this; rahasya-of the secret; prakashane-in the revelation; hetum-the cause; aha-said; tatah iti-the phrase beginning with the word "tatah"; tatah-from that; tadrisha-like this; ishōatvat-because of being dear; eva-certainly; hetoh-from the cause.

In these verses Krishna describes "guhya" (confidential), "guhyatara" (more confidential) and "guhyatama" (most confidential) knowledge. The worship of Lord Narayana and other forms of the Personality of Godhead, as recommended in the Vedic literatures, are described as "more confidential". After describing this "more confidential" knowledge, Lord Krishna proceeds to describe the "most confidential" knowledge. Krishna also explains the reason He is instructing this most confidential knowledge to Arjuna, by saying:

"Because you are my very dear friend, I am speaking to you the most confidential part of all knowledge. Hear this from Me, for it is for your benefit."*

Text 19

tad evam autsukyam ucchalayya kim tad ity apekshayam sapranayashru-kritanjalim etam pratyaha man-manah iti. mayi tvan-mitrataya sakshad asmin sthite shri-krishne mano yasya tatha-vidho bhava. evam mad-bhaktah" mad-eka-tatparyakah bhava ity adi. sarvatra mac-chabdavrittya mad-bhajanasyaiva nana-prakaratayavrittih kartavya, na tv ishvara-tattva-matra-bhajanasyeti bodhyate. sadhananurupam eva phalam aha mam evaishyasi iti. anenaiva karenapy atmanah sarva-shreshhōhatvam sucitam. anyasya ka varta, mam eva iti. etad eva phalam shri-parikshita ca vyakti-karishyate kalim prati

tat-therefore; evam-in this way; autsukyam-eagerness; ucchalayya-manifesting; kim-what?; tat-that; iti-thus; apekshayam-in reference to; sa-pranaya-with love; ashru-with tears; krita-anjalim-folding His hands; etam-this; pratyaha-said; mat-manah-thinking of Me; iti-thus; mayi-in Me; tvat-mitrataya-with friendship for you; sakshat-directly; asmin-here; sthite-situated; shri-krishne-in Shri Krishna; manah-mind; yasya-of whom; tatha-vidhah-in that way; bhava-just become; evam-in this way; mat-bhaktah-My devotee; mat-eka-tatparyakah-exclusively devoted to Me; bhava-just become; iti adi-in the verse beginning; sarvatra-everywhere; mat-shabda-avrittya-by use of the word "mat (My)"; mat-bhajanasya-of worship directed to Me; nana-prakarataya-in many ways; avrittih-activity; kartavya-should be performed; na-not; tu-but; ishvara-tattva-the Supreme Lord; matra-only; bhajanasya-of the worship; eva-certainly; bodhyate-is understood; sadhana-anurupam-appropriate for this process of worship; eva-certainly; phalam-result; aha-describes; mam-to Me; eva-certainly; eshyasi-come; iti-thus; anena-by this; eva-certainly; karena-activity; api-even; atmanah-of Himself; sarva-shreshhōhatvam-ultimate superiority; sucitam-is indicated; anyasya-of someone else; ka-what?; varta-the news; mam-to Me; eva-certainly; iti-thus; etat-this; eva-certainly; phalam-result; shri-parikshita-by Maharaja Parikshit; ca-also; vyakti-karishyate-will manifest; kalim-Kali personified; prati-to.

Very eager to explain this supreme secret of the Bhagavad-gita, His eyes full of tears of love for His devotee, Lord Krishna, with folded hands, instructed Arjuna (18.65):

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend."*

By repeatedly using the word "mam" (unto Me), Lord Krishna has emphasized that we should not just worship the Supreme Lord in a general way, but specifically the Original Form of Krishna should be worshiped. The result of worshipping Shri Krishna is also explained by the Lord: "Thus you will come to Me without fail". By following this instruction one becomes an eternal associate of the Lord, never to be separated from Him. That Arjuna attained this goal, and was an eternal associate of the Lord is hinted by King Parikshit in the following words spoken to the personified Kali (Shrimad-Bhagavatam 1.17.6):

Text 20

yas tvam krishne gate duram
saha-gandiva-dhanvana
shocyo 'sy ashocyan rahasi
praharan vadham arhasi iti

yah-on account of; tvam-you rogue; krishne-Lord Krishna; gate-having gone away; duram-out of sight; saha-along with; gandiva-the bow named Gandiva; dhanvana-the carrier, Arjuna; shocyah-culprit; asi-you are considered; ashocyan-innocent; rahasi-in a secluded place; praharan-beating; vadham-to be killed; arhasi-deserve; iti-thus.

"You rogue, do you dare beat an innocent cow because Lord Krishna and Arjuna, the carrier of the Gandiva bow, are out of sight? Since you are beating the innocent in a secluded place, you are considered a culprit and therefore deserve to be killed."*

Text 21

satyam te ity anenatrarthe tubhyam eva shapo 'ham iti pranaya-vishesho darshita satyam shapatha-tathyayoh ity amarah. punar apy ati-kripaya sarva-guhyatamam ity adi vakyarthanam pushöy-artham aha pratijane iti.

satyam-truly; te-to you; iti-thus; anena-by this; atra-here; arthe-in the meaning; tubhyam-to you; eva-certainly; shapah aham-I vow; iti-thus; pranaya-visheshah-specific affection; darshitah-is revealed; satyam-the word "satyam"; shapatha-the meaning of "vow"; tathyayoh-or "truth"; iti-thus; amarah-the "Amara-kosha" dictionary; punah api-again; ati-kripaya-with great mercy; sarva-guhyatamam-the most confidential; iti adi-in the verse beginning (18.64); vakya-of the words; arthanam-of the meaning; pushöi-artham-for explanation; aha-said; pratijane-I promise; iti-thus.

In this verse (18.65) Lord Krishna shows His special love for Arjuna, and vows (satyam te) that they who become His devotees will return to the spiritual world.

The Amara-kosha dictionary confirms this meaning for the word "satyam". The dictionary says: "the word 'satyam' means 'vow', or 'truth'".

The Lord repeatedly encourages Arjuna, saying: "Because you are my very dear friend, I am speaking to you the most confidential part of knowledge."* (18.64).

The Lord also says: "Thus you will come to Me without fail. I promise you this because you are My very dear friend."* (18.65).

Text 22

nanu nana-pratibandha-vikshiptasya mama katham tvan-manas tv adikam eva sidhyet. tatraha sarva iti. sarva-shabdena nitya-paryanta dharma vivakshitah. pari-shabdena tesham svarupato 'pi tyagah samarthitah. papani pratibandhah. tad-ajnya parityage papanutpatteh. tad eva vyatirekena dradhayati ma shucah iti. atra

nanu-someone may object; nana-various; pratibandha-obstacles; vikshiptasya-cast aside; mama-of me; katham-how is it possible?; tvat-manah-mind fixed upon You; tu-but; adikam-beginning with; eva-certainly; sidhyet-may be successful; tatra-to answer this question; aha-He said; sarvah iti-verse 18.66; sarva-shabdena-by the word "sarva (all)"; nitya-paryantah dharmah-prescribed duties according to the varnashrama system; vivakshitah-are intended; pari-shabdena-by the word "pari"; tesham-of them; svarupatah-according to their own natures; api-even; tyagah-renunciation; samarthitah-is intended; papani-sins; pratibandhah-are obstacles; tat-ajnya-by His order; parityage-in renunciation; by exclusion; dradhayati-confirms; ma-not; shucah-worry; iti-thus; atra-in this connection.

Someone may say: "O Lord, how can it be possible for me to give up all obstacles on the path of spiritual realization, and fix my mind upon You, and become Your unalloyed devotee? Surely this is not possible for me."

To answer this objection, Shri Krishna spoke the next verse (18.66):

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear."*

The word "sarva-dharman" in this verse refers to the duties prescribed by the varnashrama system, and the word "parityajya" means "having renounced". Sins are considered stumbling blocks on the spiritual path. Lord Krishna reassures Arjuna by saying: "I shall deliver you from all sinful reaction. Do not fear."*

Text 23

atra

ashocyan anvashocas tvam
prajna-vadamsh ca bhashase
gatasun agatasumsh ca
nanushocanti panditah

atra-in this connection; ashocyan-that which is not worthy of lamentation; anvashocah-you are lamenting; tvam-you; prajna-vadan-learned talks; ca-also; bhashase-speaking; gata-lost; asun-life; agata-not past; asun-life; ca-also; na-never; anushocanti-lament; panditah-the learned.

In the very beginning of the Gita (2.11), Shri Krishna also instructed Arjuna not to fear or lament. The Lord said:

"While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor the dead."*

Text 24

ity upakrama-vakye tasyapanditatvam svasya ca panditatvam vyajya shoka-parityagena mat-kritopadesham eva grihaneti vivakshitam. tatash ca taratamya-jnanartham eva bahudhopadishyapi mahopasamhara-vakya-sthasya tasyopadeshasya paramatvam nirdishya shoka-parityagena tam eva tam etam evopadesham tvam grhaneti dvayor vakyayor ekartha-pravrittatvam api spashöam. tatah shri-krishnasyaivadhikyam siddham.

iti-thus; upakrama-vakye-in the beginning statement; tasya-his (Arjuna's); apanditatvam-ignorance; svasya-His own (Krishna's); ca-also; panditatvam-learning; vyajya-displaying; shoka-of lamentation; parityagena-by renunciation; mat-krita-spoken by Me; upadesham-instruction; eva-certainly; bahudha-in many ways; upadishya-instructing; api-even; maha-upasamhara-vakya-sthasya-of the concluding statement; tasya-His; upadeshasya-of the instruction; paramatvam-superiority; nirdishya-revealing; shoka-of lamentation; parityagena-by renunciation; tam-that; eva-certainly; tam-that; grihana-please accept; iti-thus; dvayoh-of the two; vakyayoh-statements; eka-one; artha-meaning; pravrittatvam-determination; api-even; spashöam-clearly; tatah-from this; shri-krishnasya-of Shri Krishna; adhikyam-superiority; siddham-is proven.

In this verse Shri Krishna simultaneously describes His own transcendental enlightenment, and Arjuna's condition of material ignorance. The Lord says to Arjuna: "Please accept My instructions, and give up this lamentation." Someone may argue that Bhagavad-gita presents many different paths of spiritual realization. To this I reply: The Lord describes higher and lower levels of knowledge, in order to distinguish the higher from the lower. The concluding words of a book are understood to contain the essence of the book's instruction, and are the most significant part of it's content. In the conclusion of Bhagavad-gita, Krishna instructs Arjuna to become a Krishna-devotee, and give up all fear and lamentation. This instruction should be taken as the essence of Bhagavad-gita. We may also note that the Lord's instruction to give up all fear is also repeated at the very beginning of His instructions (2.11). In this way the opening and concluding statements both present the same message.

Text 25

ata eva asad-vyapadeshan neti cen na dharmantarena vakya-sheshat iti nyayad upasamharasyaivopakramarthanirnayakatvad upakramopasamhararthasya ca sarva-shastrarethatvat tatroktam vishva-rupam api tad-adhinam eva. tac ca yuktam, tenaiva darshitatvat. tatra ca

ity arjunam vasudevas tathoktva
svakam rupam darshayam asa bhuyah

iti narakara-caturbhuja-rupasyaiva svakatva-nirdeshat. tad vishva-rupam na tasya sakshat svarupam iti spashöam.

atah eva-therefore; asat-false; vyapadeshat-because of instruction; na-not; iti-thus; cet-if; na-not; dharma-truth; antarena-without; vakya-sheshat-because of the concluding words; iti-thus; nyayat-from the Vedanta-sutra (2.1.17); upasamharasya-of the concluding statement; eva-certainly; upakrama-of the opening statements; artha-the meaning; nirnayakatvat-because of conclusively establishing; upakrama-of the opening statement; upasamhara-of the concluding statement; arthasya-of the meaning; ca-also; sarva-shastra-of all Vedic literatures; arthatvat-from the meaning; tatra-there; uktam-described; vishva-rupam-Universal Form; api-tad-adhinam-subordinate to the Original form of Krishna; eva-certainly; tat-that; ca-

also; yuktam-proper understanding; tena-by this; eva-certainly; darshitatvat-because of manifesting; tatra-there; ca-and; iti-thus; arjunam-unto Arjuna; vasudevah-Krishna; tatha-that way; uktva-saying; svakam-His own; rupam-form; darshayam aza-showed; bhuyah-again; iti-thus; nara-akara-human-like form; catuh-bhuja-four-armed; rupasya-of the form; eva-certainly; svakatva-the status of being His own; nirdeshat-because of the indication; tat-therefore; vishva-rupam-the Universal Form; na-not; tasya-His; sakshat-direct; svarupam-original form; iti-thus; spashöam-the meaning is clear.

That the concluding portions of a book are the most important part of it's contents, and present the author's opinions in a definitive form, is confirmed in the following statement of Vedanta-sutra (2.1.17):

"In the exposition of philosophy false statements must first be stated, in order that they be refuted in the remainder of the explanation."

From this we may understand that the beginning and concluding statements of scripture present the actual truth, and false conclusions are often given in the midst of the book's contents, only to be refuted later. An example of this may be found in the Eleventh Chapter of Bhagavad-gita, where Shri Krishna reveals His Universal Form to Arjuna, only to disclose later that this Universal Form is not His actual form. This is described in the following words, which conclude the Gita's description of the Universal form (11.50):

"The Supreme Personality of Godhead, Krishna, while speaking thus to Arjuna, displayed His four-armed form, and at last He showed him His real two-armed form, thus encouraging the fearful Arjuna."*

We may note in this connection that by identifying His human-like form as "svakam rupam (His real form)", the Lord affirms that His original feature is His own humanlike form, and the manifestation of the Universal Form is not His original feature.

Text 26

ata eva parama-bhaktasyar junasyapi na tad-abhishöam, kintu tadiyam svakam rupam evabhishöam

adrishöa-purvam hrishito 'smi drishöva
bhayena ca pravyathitam manah ity ady-ukteh.

atah eva-therefore; parama-bhaktasya-by the great devotee; arjunaysa-Arjuna; api-even; na-not; tat-that Universal Form; abhishöam-very much liked; kintu-but; tadiyam-His; svakam-own; rupam-form; eva-certainly; abhishöam-liked; adrishöa-purvam-never seen before; hrishitah-gladdened; asmi-I am; drishöva-by seeing; bhayena-out of fear; ca-also; pravayathitam-perturbed; manah-mind; iti-thus; adi-beginning; ukteh-from the passage.

Even though Arjuna was a great devotee of the Lord, he did not appreciate the revelation of the Universal Form. Arjuna preferred to see the Lord's original, humanlike form. This is described in the following words spoken by Arjuna after Shri Krishna had revealed the Universal Form (11.45):

"After seeing this Universal Form, which I have never seen before, I am gladdened, but at the same time, my mind is disturbed by fear. Therefore please bestow Your grace upon me, and reveal again Your form as the Personality of Godhead, O Lord of Lords, O abode of the universe."*

Text 27

tad-darshanartham arjunam prati divya-drishöi-dana-lingena tasyaiva mahatmyam iti tu bala-kolahalah. narakriti param brahma iti. tad amitam brahmadvyam shishyate iti, yan-mitram paramanandam iti, sa eva nityatma-sukhanubhuty-abhivyudashöa-mayah iti, sa tvam vibho katham ihakshapathah pratitah iti ca, tatha brahmano hi pratishöhaham iti, naham prakashah sarvasya iti ca shravanena prakrita-drishöas tatrapy akaranatvat, bhagavac-chakti-vishesha-samvalita-drishöer eva tatra karanatvat.

tat-the Universal Form; darshana-artham-in order to enable him to see; arjunam prati-to Arjuna; divya-transcendental; drishöi-eyes; dana-lingena-by the gift; tasya-of the Universal Form; mahatmyam-glorification; iti-thus; tu-but; bala-of foolish critics; kolahalah-uproar; nara-humanlike; akriti-whose form; param-the Supreme; brahma-Brahman; iti-thus; tat-that; amitam-unlimited; brahma-Brahman; advayam-non-dual; shishyate-remains; iti-thus; yat-of whom; mitram-friend; parama-anandam-the supreme bliss; iti-thus; sah-He (the Supreme Personality of Godhead); eva-indeed; nitya-always; sukha-anubhuti-anyone thinking of Him immediately enjoys transcendental pleasure; abhivyudashöa-mayah-because all illusion is completely removed; sah-He; tvam-Your; vibho-O all-powerful Lord; katham-how is it possible?; iha-here; aksa-of the eyes; pathah-on the path; pratitah-entered; iti-thus; ca-also; tatha-in the same way; brahmanah-of the impersonal brahmajyoti; hi-certainly; pratishöha-the rest; aham-I am; iti-thus; na-nor; aham-I; prakashah-manifest; sarvasya-to everyone; iti-thus; ca-also; shravanena-by the statements of smriti-sastra; prakrita-by the material senses; drishöhah-seen; tatra-there; api-although; akaranatvat-because of not being so; bhagavat-of the Supreme Lord; shakti-by the potency; vishesha-specifically; samvalita-endowed; drishöhah-from the vision; eva-certainly; tatra-there; karanatvat-because of being so.

At this point a host of foolish critics will certainly raise a great childish commotion as they insist that the Universal Form is the original feature of the Absolute Truth. These critics will support their claim with the explanation that Shri Krishna gave Arjuna divine eyes to enable him to see the Universal Form (11.8). For this reason, they will say, the Universal Form is the original feature of the Godhead.

To answer these objections, I shall now list some verses from the Vedic literature that explain that Shri Krishna is the Original Feature of the Absolute Truth.

narakriti param brahma

"The original feature of the Absolute Truth is His humanlike form."
-Padma Purana

tad amitam brahmadvayam shishyate

"O Krishna, You are the non-dual Absolute Truth who remains unchanged after the cosmic manifestation is annihilated."
-Shrimad-Bhagavatam 10.14.18

yan-mitram paramanandam

"How greatly fortunate are Nanda Maharaja, the cowherd men and all the inhabitants of Vrajabhumi! There is no limit to their fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend."*
- Shrimad-Bhagavatam 10.14.32

sa eva nityatma-sukhanubhuty-abhivyudasta-mayah

"If even only once or even by force one brings the form of the Supreme Personality of Godhead into one's

mind, one can attain the supreme salvation by the mercy of Krishna, as did Aghasura. What then is to be said of those whose hearts the Supreme Personality of Godhead Krishna enters when He appears as an incarnation, or those who always think of the lotus feet of the Lord, who is the source of transcendental bliss for all living entities and by whom all illusion is completely removed?"*
-Shrimad-Bhagavatam 10.12.39

"sa tvam vibho katham ihaksha-pathah pratitah

"My dear Lord Krishna, You are the Supersoul seated in everyone's heart. There are many great mystic yogis who have eyes to see You through the Vedas and Upanishads. In order to achieve the elevated position of being equal in quality with You, they always meditate on You within their hearts. Although such exalted saintly persons may see You constantly within their hearts, they still can not see You eye to eye; therefore I am very much surprised that I am able to see You personally. Although I was in the midst of luxury and opulence, and was subjected to so much of the happiness and misery of material existence, I am so fortunate to be seeing You personally. As far as I know, when one becomes liberated from material existence, he can see You in this way."*
-Shrimad-Bhagavatam 10.64.26

"brahmano hi pratishöhamam

"I am the basis of the impersonal Brahman."*
-spoken by Lord Krishna (Bhagavad-gita 14.27)

Actually one cannot see Lord Krishna with material eyes. The sight must be specifically empowered by the Lord's grace before one may be able to see Him in His original form as Krishna. This is confirmed by Lord Krishna Himself in the following words:

naham prakashah sarvasya

"I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency [yoga-maya]; and so the deluded world knows Me not, who am unborn and infallible)."*
-Bhagavad-gita 7.25

Text 28

tatas tasya drishöer divyatvam danam ca narakara-brahma-darshana-hetu-lakshanayas tat-svabhavika-drishöer anyasau deva-vapur-darshana-hetur ity apekshayaiva. tac ca narakriti para-brahma divya-drishöibhir api durdarsham ity uktam

tatah-therefore; tasyah-of that; drishöeh-of the sight; divyatvam-divine position; danam-gift; ca-also; nara-human; akara-form; brahma-Absolute Truth; darshana-sight; hetu-cause; lakshanayah-with the characteristic; tat-that; svabhavika-natural; drishöeh-sight; anya-other; asau-that; deva-of the Supreme Lord; vapuh-form; darshana-sight; hetuh-cause; iti-thus; apekshaya-in reference to; eva-certainly; tat-that; ca-also; nara-human; akriti-with a form; para-brahma-Absolute Truth; divya-with divine; drishöibhih-eyes; api-even; durdarsham-difficult to see; iti-thus; uktam-described.

With his ordinary vision Arjuna was able to see Lord Krishna, the humanlike Supreme Person. Arjuna required "divine" eyes (Bhagavad-gita, Chapter 11) to see the Universal Form, although with his own natural vision he was perfectly able to see Lord Krishna, the humanlike Supreme Personality of Godhead. Actually, it is more difficult to see the humanlike Lord Krishna than it is to see the universal form of the Lord. The form of

Lord Krishna cannot be seen merely with the "divine" eyes given to see the Universal Form. This is confirmed in the following quote (Bhagavad-gita 11.52) where Lord Krishna again reveals His original humanlike form to Arjuna and says:

Text 29

sudurdarsham idam rupam
drishöavan asi yan mama
deva apy asya rupasya
nityam darshana-kankshinah. ity adina.

sudurdarshana-very difficult to be seen; idam-this; rupam-form; drishöavan asi-as you have seen; yat-which; mama-of Mine; devah-the demigods; api asya-also this; rupasya-of the form; nityam-eternally; darshana-kankshinah-always aspire to see; iti-thus; adina-in the passage beginning.

"My dear Arjuna, the form which you are now seeing is very difficult to behold. Even the demigods are ever seeking the opportunity to see this form which is so dear."*

Text 30

kintu bhaktyaika-sudarshatvam ity apy uktam

bhaktya tv ananyaya shakya
aham evam-vidho 'rjuna
jnatum drashöum ca tattvena
praveshöum ca parantapa. ity adina

kintu-but; bhaktya-by devotional service; eka-alone; sudarshatvam-the sight of the Lord; iti-thus; api-also; uktam-spoken; bhaktya-by devotional service; tu-but; ananyaya-without being mixed with fruitive activities or speculative knowledge; shakyah-possible; aham-I; evam-vidhah-like this; arjuna-O Arjuna; jnatum-to know; drashöum-to see; tattvena-in fact; praveshöum-and to enter into; ca-also; parantapa-O mighty-armed one; iti-thus; adina-beginning.

The humanlike Supreme Personality of Godhead may be seen only by devotional service. This is confirmed in the Bhagavad-gita (11.54), where Lord Krishna says:

"My dear Arjuna, only by undivided devotional service can I be understood as I am, standing before you, and can thus be seen directly. Only in this way can you enter into the mysteries of My understanding."*

Text 31

na ca sudurdarshanam idam ity adikam vishva-rupa-param. drishövedam manusham rupam ity ader evavyavahita-purvoktatvat vishva-rupa-prakaranasya tad vyavadhanac ca. tatha caikadashe sarvesham devadinam agamane vyacakshatavitriptakshah krishnam adbhuta-darshanam iti. tatraivanyatra govinda-bhuja-guptayam ity adi. saptame yuyam nri-loke ity adi ca. tritiye ca vismapanam svasya ca iti. ata

upasamharanubodhena sva-vakya-tatparyena casyapi prakaranasya shri-krishna-paramatvam eva. tasmāt shri-krishna-gitasu ca shri-krishnasyaiva svayam bhagavattvam sidhyeta.

na-not; ca-also; sudurdarsham-very difficult to be seen; idam-this; iti adikam-in the passage thus beginning; vishva-rupa-Universal Form; param-superior; drishōva-seeing; idam-this; manusham-human; rupam-form; iti adeh-from the passage thus beginning; eva-certainly; avyavahita-not interrupted; purva-uktatvat-from the previous statement; vishva-rupa-of the Universal Form; prakaranasya-of the description; tat-from that; tyavadhanat-because of separation; ca-also; tatha-in the same way; ca-also; ekadashe-in the Eleventh Canto of Shrimad-Bhagavatam; sarvesham-all; deva-adinam-of the demigods and other exalted persons; agamane-during the arrival; vyacakshata-saw; avitripta-with unsatiated; akshah-eyes; krishna-Shri Krishna; adbhuta-who was wonderful; darshanam-to behold; iti-thus; tatra-there; eva-certainly; anyatra-in another place; govinda-of Lord Govinda; bhuja-by the arms; guptayam-protected; iti adi-in the passage thus beginning; saptame-in the Seventh Canto of Shrimad-Bhagavatam; yuyam-all of you (the Pandavas); nri-loke-within this material world; iti adi-in the passage beginning; ca-also; tritiye-in the Third Canto of Shrimad-Bhagavatam; ca-also; vismapanam-wonderful; svasya-of His own; ca-and; iti-in the passage beginning; atah-from this; upasamhara-of the conclusion; anubodhena-by recognition; sva-vakya-of His own words; tatparyena-carrying the meaning; ca-and; asya-of that; api-even; prakaranasya-chapter; shri-krishna-of Shri Krishna; paramatvam-superiority; eva-certainly; tasmāt-therefore; shri-krishna-gitasu-in the Bhagavad-gita; ca-also; shri-krishnasya-of Shri Krishna; eva-certainly; svayam bhagavattvam-the status of the Original Personality of Godhead; sidhyate-may be concluded.

By explaining how the humanlike form of Lord Krishna is so rare and difficult to see, the Lord explains that His Original form as Lord Krishna is superior to the Universal Form. This is also confirmed in the following verse (Bhagavad-gita 11.51):

"When Arjuna thus saw Krishna in His original form, he said: seeing this humanlike form, so very beautiful, my mind is now pacified, and I am restored to my original nature."*

We may also note in this connection that these verses immediately follow the Lord's revelation of His original humanlike form, and are distinctly apart from the revelation of the Universal Form. For this reason no one may interpret these verses as descriptions of the Universal Form. The supremacy of the form of Lord Krishna among all the forms of the Personality of Godhead is also described in the following verses from Shrimad-Bhagavatam:

"When Lord Brahma and all the demigods and sages arrived they became astonished to see the wonderfully beautiful form of Lord Krishna, and they constantly gazed upon Him with unsatiated eyes."***
-11.6.5

"Very eager to see Lord Krishna, Narada Muni continually remained in the city of Dvaraka."***
-11.2.1

"My dear Maharaja Yudhishōhira, all of you [the Pandavas] are extremely fortunate, for the Supreme Personality of Godhead, Krishna, lives in your palace just like a human being. Great saintly persons know this very well, and therefore they constantly visit this house."*
-7.10.48

"The Lord appeared in the mortal world by His internal potency, yogamaya. He came in His eternal form which is just suitable for His pastimes. These pastimes were wonderful for everyone, even for those proud of their own opulence, including the Lord Himself in His form as the Lord of Vaikunōha. Thus His (Shri Krishna's) transcendental body is the ornament of all ornaments."*
-3.2.12

These statements of Shrimad-Bhagavatam, along with Lord Krishna's concluding statements in Bhagavad-gita (18.55-66) clearly show that Lord Krishna is the Original Personality of Godhead.

Text 32

ata evoktam

ekam shastram devaki-putra-gitam
eko devo devaki-putra eva
karmapy ekam devaki-putra-seva
mantro py eko devaki-putra-nama

atah eva-therefore; uktam-it is said; ekam-one; shastram-scripture; devaki-putra-of Lord Krishna; gitam-the song; ekah-one; devah-deity; devaki-putrah-Krishna; eva-certainly; karma-work; api-also; ekam-one; devaki-putra-of Krishna; seva-the service; mantrah-hymn; api-also; ekah-one; devaki-putra-of Krishna; nama-the holy name.

Because Bhagavad-gita thus contains the most essential message of spiritual life (that Shri Krishna is the Supreme Personality of Godhead), it is glorified in the following way in the Gita-mahatmya:

"Let there be one scripture only, one common scripture for the whole world-Bhagavad-gita. Let there be one God for the whole world: Shri Krishna, and one hymn, one mantra, one prayer-the chanting of His name: Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare, and let there be one work only-the service of the Supreme Personality of Godhead."*

Text 33

tatha shri-gopala-purva-tapani-shrutav api munayo ha vai □
brahmanam ucuḥ kaḥ paramo devah ity ady anantaram. tad u hovaca brahmanah krishno vai-paramam daivatam ity adi. upasamhare ca tasmāt krishna eva paro devas tam dhyayet tam rasayet tam yajet ity om tat sat iti.

tatha-in the same way; shri-gopala-purva-tapani-shrutau-in the First Chapter of the Gopala-tapani Upanishad; api-also; paramah devah-is the Supreme Personality of Godhead; kaḥ-who?; iti adi-anantaram-in the passage thus beginning; tat-to them; u-certainly; ha-indeed; uvaca-said; brahmanah-Brahma; krishnah-Krishna; vai-certainly; paramam-the Supreme; daivatam-Personality of Godhead; iti adi-in the passage thus beginning; upasamhare-in the concluding statement; ca-also; tasmāt-therefore; krishnah-Lord Krishna; eva-certainly; parah devah-the Supreme Personality of Godhead; tam-upon Him; dhyayet-one should meditate; tam-Him; raset-one should glorify; tam-Him; bhajet-one should serve; tam-Him; yajet-one should worship; iti-thus; om tat sat iti-pronouncing the sacred syllables om tat sat.

That Shri Krishna is the Supreme Personality of Godhead is also confirmed in the First Chapter of the Gopala-tapani Upanishad. We find the following verses in the beginning and end of that scripture:

"The four Kumaras once approached their father, Lord Brahma, and asked: Please tell us who is the Supreme Personality of Godhead? Whom does death fear? By knowing whom does everything else become

known? Who created the spiritual and material worlds? (1.2)

"Brahma replied to them: Krishna is the Supreme Personality of Godhead. Death is afraid of Govinda. By understanding Gopijanavallabha everything becomes known.

-1.2-3

"Therefore, because Lord Shri Krishna is the Original Supreme Personality of Godhead, one should always meditate upon Him. One should glorify Him, serve Him and worship Him always. Pronouncing the sacred syllables om tat sat, the first chapter of Shri Gopala Tapani Upanishad is concluded."

-1.54

Text 34

kim bahuna. sarvavataravatari-lakshana maha-bhagavatta-mudrah sakshad eva tatra vartanta iti shruyate padmadhyaya-trayena. yatha tadiyah kiyantah shloka

kim bahuna-what need is there of further explanations; sarva-of all; avatara-incarnations of Godhead; avatara-the origin; lakshanah-with the characteristics; maha-bhagavatta-mudrah-the signs of the Original Personality of Godhead; sakshat-directly; eva-certainly; tatra-there; vartante-are; iti-thus; shruyate-is confirmed in the scriptures; padma-adhyaya-trayena-in three chapters of the Padma Purana; yatha-just as; tadiyah kiyantah shloka-the following verses.

What need is there to provide any further evidence to prove that Shri Krishna is the Supreme Personality of Godhead? Shri Krishna has all the attributes of the Supreme Godhead, and even the markings on His hands and feet confirm this. This is described in the following verses from the Padma Purana:

Text 35

brahmovaca

shrinu narada vakshyami
padayosh cihna-lakshanam
bhagavat-krishna-rupasya
hy anandaika-ghanasya ca

brahma-uvaca-Brahma said; shrinu-just hear; narada-O Narada; vakshyami-I shall describe; padayoh-of the lotus feet; cihna-lakshanam-the signs; bhagavat-full of all opulences; krishna-rupasya-in the form of Krishna; hi-certainly; ananda-of transcendental bliss; eka-ghanasya-full of intense; ca-and.

"Brahma said: O Narada, please listen, and I shall describe to you the transcendental symbols on the lotus feet of the supremely blissful Supreme Personality of Godhead, Lord Krishna.

Text 36

avatara hy asankhyatah
kathita me tavagratah

param samyak pravakshyami
krishnas tu bhagavan svayam

avatarah-incarnations of Godhead; hi-certainly; asankhyatah-innumerable; kathitah-have been described; me-by me; tava agratah-to you; param-supreme; samyak-truely; pravakshyami-I shall say; krishnah-Shri Krishna; tu-but; bhagavan-the Original Personality of Godhead; svayam-personally.

"Now that I have described the uncountable incarnations of Godhead, I shall say to you that Shri Krishna is the Original Form of the Personality of Godhead.

Text 37

devanam karya-siddhartham
rishinam ca tathaiva ca
avirbhutas tu bhagavan
svanam priya-cikirshaya

devanam-of the demigods; karya-of the work; siddha-perfection; artham-for the purpose; rishinam-of the sages; ca-also; tatha-in the same way; eva-certainly; ca-also; avirbhutah-appeared; tu-also; bhagavan-the Original Personality of Godhead; svanam-His pure devotees; priya-cikirshaya-desiring to please.

"Shri Krishna is the Original Personality of Godhead, who has descended to this material world in order to please His devotees and fulfill the desires of the sages and demigods.

Text 38

yair eva jnayate devo
bhagavan bhakta-vatsalah
tany aham veda nanyo 'sti
satyam etan mayoditam

yaih-by which; eva-certainly; jnayate-is known; devah-as the Personality of Godhead; bhagavan-full of all transcendental opulences; bhakta-vatsalah-very affectionate to His devotees; tani-them; aham-I; veda-know; na-not; anyah-another; asti-there is; satyam-truthfully; etat-this; maya-by me; uditam-is spoken.

"Please know that I am speaking the truth when I say to you that there is no one who is equal to Lord Krishna. I know very well the transcendental markings on Lord Krishna's lotus feet which reveal Him to be the supremely opulent Original Personality of Godhead, who is very dear to His devotees.

Text 39

shodashaiva tu cihnani
maya drishöani tat-pade
dakshine cashöa-cihnani

itare sapta eva ca

shodasha-sixteen; eva-certainly; tu-also; cihnani-marks; maya-by me; drishöani-observed; tat-pade-on His lotus feet; dakshine-on the right; ca-and; ashöa-eight; cihnani-marks; itare-on the other; saptah-seven; eva-certainly; ca-also.

"I have personally seen sixteen auspicious markings on Lord Krishna's lotus feet. Eight marks are on His right foot and seven on His left.

Text 40

dhvajam padmam tatha vajram
ankusho yava eva ca
svastikam cordhvarekha ca
ashöa-konam tathaiva ca

dhvajam-a flag; padmam-lotus flower; tatha-in the same way; vajram-thunderbolt; ankushah-rod for controlling elephants; yavah-barleycorn; eva-certainly; ca-also; svastikam-svastika; ca-and; urdhva-rekha-an auspicious line going from bottom to top; ca-and; ashöa-konam-eight pointed star; tatha-in the same way; eva-certainly; ca-also.

"On Lord Krishna's right foot there are the signs of a flag, lotus, thunderbolt, rod for controlling elephants, barleycorn, svastika, urdhva-rekha line, and an eight-pointed star.

Text 41

saptanyani pravakshyami
sampratam vaishnavottama
indracapam trikonam ca
kalasham cardha-candrakam

ambaram matsya-cihnam ca
goshpadam saptamam smritam
ankany etani bho vidvan
drishyante tu yada kada

sapta-seven; anyani-others; pravakshyami-I shall describe; sampratam-now; vaishnava-uttama-O best of the Vaishnavas; indracapam-rainbow; trikonam-triangle; ca-also; kalasham-water-pot; ca-and; ardha-candrakam-half-moon; ambaram-sky; matsya-cihnam-the mark of a fish; ca-and; goshpadam-the hoofprint of a cow; saptamam-seventh; smritam-is remembered; ankani-signs; etani-these; bho-O; vidvan-learned devotee; drishyante-are seen; tu-and; yada kada-whensoever.

"O best of the Vaishnavas, on Lord Krishna's left lotus foot there are the marks of a rainbow, triangle, water-pot, half-moon, sky, fish, and cow's hoofprint.

Text 42

krishnakhyam tu param brahma
bhuvi jatam na samshayah
dvayam vatha trayam vatha
catvarah panca caiva ca
drishyante vaishnava-shreshöha
avatare kanthancana. ity adi

krishna-Krishna; akhyam-named; tu-but; param-supreme; brahma-Godhead; bhuvi-on the earth; jatam-born; na samshayah-without any doubt; dvayam-two; va-or; atha-now; trayam-three; va-or; atha-now; catvarah-four; panca-five; ca-and; eva-certainly; ca-also; drishyante-are observed; vaishnava-shreshöha-O best of the Vaishnavas; avatare-on the incarnation of the Personality of Godhead; kanthancana-from time to time; iti-thus; adi-in the passage beginning.

"O best of the Vaishnavas, Lord Krishna is the Original feature of the Personality of Godhead. Of this there is no doubt. On the lotus feet of the many incarnations of the Lord two, three, four, or five of these auspicious signs may be present, but all sixteen signs are present only on the feet of Lord Krishna.

Text 43

shodasham ca tatha cihnam
shrinu devarshi-sattama
jambuphala-samakaram
drishyate yatra kutracit. ity uktam.

shodasham-sixteen; ca-and; tatha-in the same way; cihnam-marks; shrinu-please hear; devarshi-sattama-O best of the sages; jambu-phala-gold; sama-equal; akaram-form; drishyate-are seen; yatra-where; kutracit-at certain times.

"O best of the sages, please hear me: On the lotus feet of a certain incarnation of the Lord, who bears a golden complexion, all sixteen signs are also present."

Text 44

tasmad asty eva svayam-bhagavattvam shri-krishnasyaiva. tatha ca brahma-vaivarte bhagavad-avatara-prasange suta-vakyam

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padyani jneyani

atha-now; shrinu narada vakshyami iti adi-the quotation which begins on page 476; carana-of the Lord's lotus feet; cihna-the markings; pratipadaka-describing; padma-of the Padma Purana; vacana-the statement; ante-at the conclusion; adi-shabdat-from the word "adi" etani-these; api-also; padyani-verses; jneyani-may be understood.

The following verses from the Vedic literatures may be appended to this description of Lord Krishna's lotus feet.

Text 2

madhye dhvaja tu vijneya
padmam tryangula-manatah
vajram vai dakshine parshve
ankusho vai tad-agratah

madhye-in the middle; dhvaja-a flag; tu-also; vijneya-should be understood; padmam-a lotus flower; tri-angula-manatah-the measurement of 3 fingers; vajram-a thunderbolt; vai-certainly; dakshine-on the right; parshve-side; ankushah-a rod for controlling elephants; vai-certainly; tat-agratah-before that.

"In the middle of Lord Krishna's lotus foot there is the mark of a flag, and also a lotus flower, three fingers distant from the front of the foot. On the left side of His foot there is the mark of a thunderbolt and before that there is the mark of a rod for controlling elephants.

Text 3

yavo 'py angustha-mule syat
svastikam yatra kutracit
adim caranam arabhya
yavad vai madhyama sthita

yavah-a barleycorn; api-also; angustha-of the big toe; mule at the base; syat-is; svastikam-a svastika; yatra-where kutracit-somewhere; adim-beginning; caranam-foot; arabhya- having begun; yavat-to which extent; vai-certainly; madhyama-in the middle; sthita-situated.

"At the base of the Lord's big toe there is the mark of a barleycorn and also the mark of a svastika.

Text 4

tavad vai urdhva-rekha ca
kathita padma-samjnake
ashöa-konam tu bho vatsa
manam cashöangulaish ca tat

tavat-in that way; vai-certainly; urdhva-rekha-an auspicious line going from top to bottom; ca-also; kathita-is described; padma-samjnake-in the Padma Purana; ashöa-konam-an eight-pointed str; tu-also; bho-oh; vatsa-o son; manam- measurement; ca-also; ashöa-eight; angulaih-with fingers; ca-also; tat-that.

"There is also an urdhva-rekha line beginning at the junction of the big-toe and fore-toe and extending to the middle of the Lord's lotus feet. This urdhva-rekha line is also described in the Padma Purana. Eight fingers away from the middle toe there is the mark of an eight-pointed star.

Text 5

nirdishöam dakshine pade
ity ahur munayah kila
evam padasya cihnani
tany eva vaishnavottama

nirdishöam-deshribed; dakshine-on the right; pade-foot; iti-thus; ahuh-they have explained; munayah-the sages; kila-certainly; evam-thus; padasya-of the foot; cihnani-the marks; tani-they; eva-certainly; vaishnava-of the devotees; uttama-o best.

"O best of the Vaishnavas, the great sages have described the markings on Lord Krishna's right foot in this way.

Text 6

daksinetara-sthanani
samvadamiha sampratam
catur-angula-manena
tv angulinam samipatah

indra-capam tato vidyad
anyatra na bhavet kvacit
tri-konam madhyannirdishöam
kalasho yatra kutracit

dakshina-of the right foot; itara-other; sthanani- places; samvadami-Iam explaining; ina-here; sampratam-now; catuh-angula-of four finger; manena-with the measurement; tu-also; angulinam samipatah-near the toes; indra-capam-a rainbow; tatah-then; vidyat-may be; anyatra-in another place; na-not; bhavet-may be; anyatra-in another place; na- not; bhavet-may be; kvacit-anywhere; tri-konam-a triangle; madhya-in the middle; nirdishöam-indicated; kalashah-a water-pot; yatra-where; kutracit-somewhere.

"I have thus described the markings on the Lord's right foot, and now I shall describe the left foot of the

Lord. On the Lord's left foot, near the toes, there is a rainbow four fingers in length. In the middle of the foot there are also a triangle and water-pot.

Text 7

ashöangula-pramanena
tad bhaved ardha-candrakam
ardha-candra-samakaram
nirdishöam tasya su-vrata

ashöa-eight; angula-fingers; pramanena-in measurement; tat-that; bhavet-is; ardha-candrakam-half-moon; ardha-candra-half-moon; sama-akaram-resembling; nirdishöam-indicated; tasya-of the Lord; su-vrata-o pious Narada.

"O pious Narada, on the Lord's left foot there is also the mark of a half-moon, which is eight fingers in length.

Text 8

bindur vai matsya -cihnam ca
hy ady-ante vai nirupitam
goshpadam teshu vijneyam
ady-angula-pramanatah ity adi

binduh-a drop; vai-certainly; matsya-of a fish; cihnam-the mark; ca-also; hi-certainly; adi-from beginning; ante-to end; vai-certainly; nirupitam-described; goshpadam-a cow's hoofprint; teshu-among them; vijneyam-may be known; adi-one; angula-finger; pramanatah-in measurement; iti-thus; adi-in the passage beginning.

"There are also a kunkuma spot, the mark of a fish, and the mark of a cow's hoofprint, one finger in diameter. In this way I have completely described the markings on the lotus feet of Lord Krishna."

Text 9

tad-agre ca

shodasham tu tatha cihnam
shrinu devarshi-satttama
jambu-phala-samakaram
drishyate yatra kutracit
tac-cihnam shodasham proktam
ity ahur munayo 'naghah iti

tat-agre-in the preceding passage; ca-also; shodasham- 16; tu-but; tatha-in that way; cihnam-signs; shrinu-please hear; deva-rishi-of the great sages; sattama-O beat; jambu-phala-samakaram-with a form like a jambu fruit; drishyate-is seen; yatra-where; kutracit-somewhere; tat-cihnam-those signs; shodasham-16; proktan-described; iti-thus; ahuh- describe; munayah-sages; anaghah-pure; iti-thus.

This description of the Lord's lotus feet begins with the following statement:

"O Narada, O best of the sages, please hear from me about the sixteen markings on the lotus feet of Lord Krishna. These markings are as beautiful as a graceful jambu fruit, and I shall now describe them as they have been previously been described by the pure-hearted devotees."

Text 10

atra vaishnavottama ity adikam shri-narada-sambodhanam. yada kada iti yada kadacid evety arthah. madhyama-parshni-paryantayoh sama-desho madhyah tatra dhvaja dhvajah.

atra-in these verses; vaishnava-of the devotees; uttama-O best; iti-thus; adikam-in the passage beginning; shri-narada-Shri Narada; sambodhanam-addressed in the vocative case; yada kada-the words "yada kda; iti-thus; yada kadacit-"whenever"; eva-certainly; iti-thus; arthah-the meaning; madhyama-the word "madhyama"; parshni-paryantayoh- means "culminating in the heel; sama-deshah-middle part; madhyah-"madhyah"; tatra-there; dhvajah-the mark of the flag.

In these verses the word "vaishnavottama" is used in the vocative case to address Narada Muni. The words "yada kada" mean "whenever", "madhyama" means "that part culminating in the heel, "madhyah" means "the middle part", and "dhvaja" means "flag".

Text 11

try-angula-manatah padagre try-angula-pramana-desham parityajyety arthah

padmasyadho dhvajam dhatte
sarvanartha-jaya-dhvajam

iti skande-vacanat.

tri-angula-manatah-the word "try-angula-manatah" pada-of the foot; agre-at the front; tri-for three; angula- fingers; pramana-the measurement; deshah-place; parityajya- having left; iti-thus; arthah-the meaning; padmasya-the lotus; adhah-below; dhvajam-the flag; dhatte-is placed; sarva-all; anartha-unwanted material tendencies; jaya-for defeating; dhvajam-the flag; iti-thus; skanda-of the Skanda Purana; vacanat-from the statement.

The word "try-angula-manatah" means "three fingers in distance from the front part of the foot". This is corroborated by the following description of the Lord's lotus feet in the Skanda Purana:

"Below the mark of the lotus is the mark of a flag. This flag represents victory over all that is unwanted."

Text 12

yatra kutracit parita ity arthah. adim angushöha-tarjani-sandhim arabhya madhyama-madhyam yavat tavad urdhva-rekha vyavasthita padma-samjnake puane kathita ity arthah.

yatra kutracit-the words "yatra kutracit"; paritah-mean "everywhere"; iti-thus; arthah-the meaning; adim-beginning; angushöha-tarjani-sandhim-the junction of the big-toe and the fore-toe; arabhya-beginning; ; madhyama-madhyam-in the middle; yavat-from there; tavad-to there; urdhva-rekha-urdhva-rekha line; vyavasthita-situated; padma-samjnake-the words "padma-samjake; puane-in the Purana; kathita-spoken; iti-thus; arthah-the meaning.

The words "yatra kutracit" mean "everywhere". The word "adim" means "the junction of the big toe and the fore-toe". The "urdhva-rekha" line begins at that point and extends to the middle of the Lord's foot. The words "kathita padma-samjnake"mean "described in the Padma Purana".

Text 13

Ashöngulair manam tat iti madhyamanguly-agtad ashöangula-manam parityajyety arthah.

ashöa-of eight; angulaih-fingers; manam-measurement; tat-that; iti-thus; madhyama-middli; anguli-toe; agrat-from the beginning; ashöa-eight; angula-fingers; manam- measurement; parityajyety-going away; iti-thus; arthah-the meaning.

The phrase "ashöangulaih manam tat means "eight fingers away from the middle toe".

Text 14

tavad vistaratvena vyakhyayam sthanasamaveshah ata eva purvam api tatha vyakhyatam. evam uttaratrapi jneyam.

tavat-in that way; vistaratvena-with all details; vyakhyayam-in the explanation; sthana-places; asama-extraordinary; aveshah-entrance; atah eva-therefore; purvam-previously; api-also; tatha-in the same way; vyakhyatam-described; evam-in this way; uttaratra-in the next; api-also; jneyam-may be understood.

In this way the elaborate description of the markings on Lord Krishha's right lotus foot is concluded. The description of the left lotus foot follows.

Text 15

indra-capā-tri-konardha-candrakani" kramad adho-'dho-bhaga-sthani. anyatreṭi śhri-kṛṣṇad anyatrety arthah.

indra-capā-rainbow; trikona-triangle; ardha-candrakani-and half moon; kramat-in sequence; adhah adhah-bhaga-sthani-situated one beneath the othet; anyatra-in another place; śhri-kṛṣṇat- except for Śhri Krishna; anyatra-any other place; iti-thus; arthah-the meaning.

On the Lord's left foot, first there is the mark of the rainbow. Below that is the mark of the triangle, and below that is the mark of half-moon. The word "anyatra" means "any place other than the lotus feet of Śhri Krishna."

Text 16

binduh ambaram. adau caranasyadi-deshe tad-anguli-samipe binduh. ante parshni-deshe matsya-cihnam. shodasam cihnam ubhayor api jneyam. daksinadya-niyamenoktatvat. atra dakshinangushōhadhash cakram, vamngushōadhas tanmukham", daram ca skandoktanusarana.

binduh- the word "bindu"; ambaram-kumkuma; adau-in the beginning; caranasya-of the foot; adi-deshe-in the fore-part; tat-anguli-the toes; samipe-near; binduh-the bindu mark; ante-at the end; parshni-deshe-at the heel; matsya-of a fish; cihnam-the mark; shodasham-16; cihnam-marks; ubhayoh-of the two feet; api-also; jneyam-may be understood; dakshina-adya-niyamena-by the description of the right and left feet of the Lord; angushōha-big toe; adhah-below; tat-mukham-tanmuha; daram-dara; ca-also; skanda-of the Skanda Purana; ukta-the statement; anusarana-according to.

The word "bindu" means "kunkuma spot."

This mark is found at the front part of the Lord's sole near the toes. At the Lord's heel there is the mark of a fish. In this way there are sixteen auspicious marks on the right and left feet of the Lord.

The Skanda Purana further describes:

"beneath the big toe of the Lord's right foot there is the mark of a cakṛa, and beneath the big toe of the Lord's left foot there are the marks of a tanmukha and dara."

Text 17

te hi śhri-Kṛṣṇne 'py anyatra śhruyete. yathadi-vaṛahe mathura-maṇḍala-mahatmye

yatra Kṛṣṇena sancitnam

kṛditam ca yathā-sukham

cakrankita-pada tena

sthane brahmamaye śhubhe iti.

te-the two lotus feet; hi-certainly; Śhri-Kṛṣṇne-of Śhri Krishna; api-also; anyatra-in other Vedic literatures; śhruyete-are heard; yathā-just as; adi-vaṛahe-in the Adi-varaha Purana; mathura-maṇḍala-of Mathura maṇḍala; mahatmye-in the glorification; yatra-where; kṛṣṇena-by Śhri Krishna; sancitnam

kreditam-pastimes were performed; ca-also; yatha-sukham-as He wished; cakra-with the disc; ankita-marked; pada-with the foot; tena-by Him; sthane-in the place; brahmamaye-spiritual; shubhe-auspicious; iti-thus.

The two lotus feet of Lord Krishna are described in many places in the Vedic literatures. For example in the Mathura-mandala-mahatmya section of the Purana we find the explanation:

"Lord Krishna, whose lotus foot is marked with the sign of the cakra, performed pastimes according to His own desire in the auspicious transcendental place known as Mathura-mandala."

Text 18

shri-gopala-tapanyam

shankha-dhvajatapatraish tu
cihnitam ca pada-dvayam iti.

atapratram idam cakradhastaj jneyam. dakshinasya pradhanyat tatraiva sthana-samavesha ca. anguli-parimana-matra-dairghyac-caturdashamshena tad-vistaray shashöamshena jneyam. anyatra dairghye caturdashanguli-parimanatvena vistare shad-anguli-parimansatvena pradiddher iti.

shri-gopala-tapanyam-in the Gopala-tapani Upanishad (2.62); shankha-with the conch-shell; dhvaja-flag; atapatraih-and umbrella; tu-also; cihnitam-marked; ca- also,; pada-lotus feet; dvayam-pair; iti-thus; atapatram- umbrella; idam-this; cakra-the disc; adhasat-beneath; jneyam-should be understood; dakshinasya-of the right foot; pradhanyat-primarily; tatra-there; eva-certainly; sthana-samavesha-from the place; ca-also; anguli-of the fingers; parimana-matra-measurement; dairghyat-by length; caturdasha-fourteen; amsena-by part; jneyam-should be known; anyatra- otherwise; dairghye-in lengthl caturdasha-fourteen; angulu- fingers; parimanatvena-by measurement; vistare-in extent; shash-six; anguli-fingers; parimanatvena-by measurement; prasiddheh-celebrated; iti-thus.

The markings of the Lord's lotus feet are also described in Gopala-tapani Upanishad (2.62):

"Lord Krishna's lotus feet are marked with the signs of the conchshell, flag, and parasol."

The sign of the umbrella is situated fourteen angulis beneath the cakra and six angulis to the right on the Lord's right foot.

(At this point the Sarva-samvadini ends and the Krishna-sandarbha continues.)

Text 46

ity adia prayashah shri-bhagavatavat shri-Krishna-sahitamsh tan ganayitva punar aha

narasimhadayo 'nye 'pi
sarva-papa-vinashanah

yad-vibhuti-visheshena-
lankritam bhuvi jayate
tat sarvam avagantavyam
krishnamshamsha-samudbhavam. iti

iti-thus; adina-in the passage beginning; prayashah- for the most part; shri-bhagavatavat-like the bhagavatam; shri-krishna-Shri Krishna; sahitam-including; tan-them; ganayitva-enumerating; punah-again; aha-says; narasimha- Narasimha; adayah-beginning with; anye-others; api-also; sarva-all; papa-sins; vinashanah-removing; yat-whose; vibhuti-opulence and power; visheshena-specifically; alankritam-decorated; bhuvi-on the earth; jayate-is produced; tat-them; sarvam-all of; avagantavyam-should be known; krishna-of Shri Krishna; amsha-of the planetary portion; amsha-of a part; samudbhavam-produced; iti-thus.

After saying these words, Suta Gosvami gave a brief description of the Lord's various incarnations, much like the list found in the First Canto of Shrimad-Bhagavatam, and included Krishna among the incarnations. When the description of the incarnations was completed, Suta Gosvami explained the special position of Krishna in the following words:

"The incarnations of the Lord, including Lord Narasimha and many others, are full of all transcendental opulences and powers, and they appear in this material world to remove the sinful reactions of the conditioned souls. One thing, however, should be carefully understood about them: all the incarnations are simply parts of the plenary portions of Lord Krishna, the Original Personality of Godhead."

Text 47

tad ittham sarvam abhipretya mahapakrama-shloka eva shri-vishnu-puraniya-bhagavac-chabda-niruktivat sakshaö shri-krishnabhidheyatvenapi yojayati: janmady asya iti; narakriti param brahma iti purana-vargat. tasmad krishna eva paro devah iti shri-gopala-tapani-shrutesh ca. param krishna dhimahi. asya svarupa-lakshanam aha satyam iti satya-vratam satya-param tri-satyam ity adau.

tat-therefore; ittham-in this way; sarvam-all; abhipretya-intending; maha-upakrama-shloka-invocation; eva-certainly; shri-vishnu-puraniya-from the Vishnu Purana; bhagavat-"Bhagavan"; shabda-of the word; niruktivat-like the definition; sakshat-directly; shri-krishna-abhidheyatvena-by the name "krishna"; yojayati-is employed; janmady asya iti- Shrimad-Bhagavatam 1.1.1: nara-of a human being; akriti-with the form; param-the supreme; brahma-Brahman; iti-thus; purana-vargat-from the Puranas; tasmad-therefore; krishnah-Krishna; eva-certainly; parah-the Supreme; devah-Personality of Godhead; iti-thus; shri-gopala-tapani-shruteh-from the Gopala-tapani Upanishad; ca-also; param-by the word "param"; krishnam-"krishna" is intended; intended; dhimahi- I do meditate upon; asya-of Him; svarupa-the original form; lakshanam-the description; aha-speaks; satyam iti-with the word "satyam"; satya-vratam satya-param tri-satyam iti-adau: Shrimad-Bhagavatam (10.2.26)

That Shri Krishna is the Supreme Personality of Godhead is also described in the very beginning of Shrimad-Bhagavatam (1.1.1), where Shri Vyasadeva says:

om namo bhagavate vasudevaya

janmady asya yato 'nvayad itarataś cartheshv abhijñāh svarāö

tene brahma hrida ya adi-kavaye muhyanti yat surayah
tejo-vari-mridam yatha vinimayo yatra tri-sargo 'mrisha
dhamna svena sada nirasta-kuhakam satyam param dhimahi

"O my Lord, Shri Krishna, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Shri Krishna because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Shri Krishna, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."*

These words of Vyasa are also corroborated by the definition of the word "bhagavan" found in the Vishnu Purana ("The Supreme Personality of Godhead, Bhagavan, is He who possesses unlimited wealth, strength, fame, knowledge, beauty, and renunciation"), and they are also corroborated by the following quotations from Vedic literatures:

narakriti param brahma

"The Supreme Godhead has a humanlike form."
-The Puranas

tasmad krishna eva paro devah

"Shri Krishna is the Supreme Personality of Godhead."
-Gopala-tapani Upanishad

We may note that the word "param" in the last line of the invocation of Shrimad-Bhagavatam certainly refers to Shri Krishna. and that the word "satyam (Absolute Truth) gives us the description of Shri Krishna actual nature. This word "satyam" is described in the following verse of Shrimad-Bhagavatam (10.2.26):

satya-vratam satya-param tri-satyam
satyasya yonim nihitam kasatye
satyasya satyam rita-satya-netram
satyatmakam tvam sharanam prapannah

"The demigods prayed: O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation-creation, maintenance and annihilation-You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favor, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore you are known as antaryami, the inner force. You are equal to everyone, and the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection."*

Text 48

satye pratishöhitah krishnah
satyam atra pratishöhitam
satyat satyam ca govindas
tasmāt satyo hi namatah

ity udyama-parvani sanjaya-kṛta-shrī-kṛṣṇa-nama-niruktau ca tathā śhrutatvat. etena tad-
ākāśasyavyābhicāritvam darśhitam.

satye-in truth; pratishöhitah-fixed; krishnah-Shri Krishna; satyam-truth; atra-in Him; pratishöhitam-is situated; satyat-from the truth; satyam-the truth; ca-and govindah-Govinda; tasmāt-therefore; satyah-the truth; hi- certainly; namatah-by name; iti-thus; udyama-parvani-in the Udyama Parva of the Mahabharata; sanjaya-by Sajaya; kṛta- spoken; shrī-kṛṣṇa-of Shri Krishna; nama-of the holy names; niruktau-in the definitions; ca-also; tathā-in the same way; śhrutatvat-because of being heard in the scriptures; etena-by this statement; tat-His; ākāśasya-of the form; vyābhicāritvam-eternality; darśhitam-is revealed.

In the Dictionary of Shri Krishna's Names in the Udyama Parva of the Mahabharata, Sanjaya gives us the definition of the word "satya" as a name of Krishna:

"Shri Krishna is the Supreme Reality, and all reality has emanated from Him and is situated within Him. For this reason, He is called 'satya', The Supreme Reality, or the Absolute Truth."

In these words Sanjaya clearly explained that the form of Shri Krishna is eternal and unchanging: the Absolute Truth.

Text 49

taōastha-lakṣhaṇam aha dhamna svena ity ādi. svena sva-svarūpena dhamna śhrī-mathurākhyena sāda
nirastam kuhaḥkama māya-kārya-lakṣhaṇam yena tam

taōastha-lakṣhaṇam-as aloof from the material world; aha-describes; dhamna svena ity ādi-in the phrase beginning with the words "dhamna" in the last line of Shrimad-Bhagavatam 1.1.1 quoted on page 486-487 of this book; svena-the word "svena"; sva-svarūpena-means "with His original transcendental form; dhamna-the word "dhamna"; śhrī-mathurākhyena-means with His abode, known as Mathura; sāda-always; nirastam-negation by absence; kuhaḥkama-illusion; māya-of illusion; kārya-activities; lakṣhaṇam-characterized by; yena-by whom; tam-unto Him.

In the invocation of Shrimad-Bhagavatam (1.1.1), quoted in Text 47, Shri Krishna is described as being free from all material illusion. This is described in the following words:

dhamna svena sāda nirasta-kuhaḥkama param dhīmahi

"I therefore meditate upon Him, Lord Shri Krishna, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."*

In this phrase the word "svena" means "His own transcendental form, the word "dhamna" means "with His abode, known as Mathura", and the word "kuhaḥkama" means "the illusory activities of the material world."

Text 50

mathyate tu jagat sarvam
brahma-jnanena yena va
tat-sara-bhutam yad yasyam
msthuta sa nigadyate

iti shri-gopalottara-tapani-prasiddheh.

mathyate-is churned; tu-also; jagat-universe; sarvam- entire; brahma-the absolute Truth; jnanena-by transcendental knowledge; yena-by which; va-or; tat-sara-bhutam-butter; yat-because; yasyam-in which; mathura-Mathura; sa-it; nigadyate-is named.

iti-thus; shri-gopala-uttara-tapani-in the description of the Second Chapter of the Gopala-tapani Upanishad; prasiddheh-famous.

Mathura, the transcendental abode of Lord Krishna, is described in the following verse of Gopala-tapani Upanishad (2.79):

When the entire universe is churned (mathyate) by the churning rod of transcendental knowledge, the butter produced is the Supreme Personality of Godhead in Mathura. That is why it is called Mathura."

Text 51

lilam aha adyasya nityam eva shrimat-ananakadundubhi-vrajeshvara-nandanataya shri-mathura-gokuleshu virajamanasyaiva svasya kasmaicid arthaya loke pradurbhavapekshaya yatah shrimat-ananakadundubhi-grihat janma tasmad yah putra-bhavatas tad-anugayatvenagacchat.

lilam-pastimes; aha-describes; adyasya-by the word "adyasya"; nityam-eternally; eva -certainly; shrimat- ananaka dundubhi-of Vasudeva; vraja-ishvara-and of Nanda, the king of Vraja; nandanataya-as the son; shri-mathura-in Mathura; dvaraka-Dvaraka; gokuleshu-and Gokula; virajamanasya-manifested; eva-certainly; svasya-for His own; kasmaicid-particular; arthaya-purpose; loke-in the material world; pradurbhava-appearance; apekshaya-with reference; yatah-by the word "yatah"; shrimat-ananakadundubhi-of Vasudeva; grihat-from the home; janma-birth; tasmad- therefore; yah-who; itaratah ca-by the words "itaratah ca"; itaratra-in another place; shri-vraja-ishvara-of the king of Vraja; grihe-in the home; api-even; anvayat-by the word "anvayat"; putra-bhavatah-as the son; tat-anugatatvena- appearing as; agacchat-arrived.

The first verse of the Bhagavatam, quoted in Text 47, gives us a summary description of Lord Krishna's pastimes on this earth. This may be explained in the following way: The word "adyasya" means "the Supreme Lord who eternally remains in Mathura, Dvaraka, and Gokula as the son of Vasudeva and Nanda Maharaja". The word "janma" means that the Supreme Lord appears in the material world to accomplish a specific purpose. The words "yatah anvayat itaratah ca" mean that the Lord was carried from the home of Vasudeva to the home of Nanda, the king of Vraja, who accepted the Lord as his own son.

Text 52

uttarena ya iti padenanvayah. yatah ity anena tasmad iti svayam eva labhyate.

uttarena-by the first; yah iti-beginning with the word "yatah"; padena-line of the verse; anvayah-sequence of words; yatah iti-the word "yatah"; anena-by that; taamsat-the word "tasmad (from Him)"; iti-thus; svayam-by itself; eva- certainly; labhyate-is obtained.

That is the meaning of the first line of the verse. We may also note in this connection that the word "yatah" (from whom) implies the use of an appropriate co-relative pronoun, which need not be expressed, but may be simply understood. In this sentence the pronoun "tasmaö" (from Him) is understood although not expressed.

Text 53

kasmad anvayat. tatraha artheshu kamsa-vancanadishu tadrisha-bhavavadbhih shri-gokula-vasibhir eva sarvananda-kadamba-kadambini-rupa sa sa kapi lila sidhyatiti tallakshaneshu va artheshv abhijnah. tatash ca svaraö svair gokula-vasibhir eva rajata iti.

kasmad-from what? anvayat-reason; tatra-in this connection; aha-he says; artheshu-in the purposes; kamsa-of Kamsa; vacana-deception; adishu-and other reasons; tadrisha-bhavavadbhih-full of intense devotional love; shri-gokula-vasibhih-with the residents of Gokula; sarva-all; ananda-transcendental pastimes; sidhyati-perfectly manifested; iti-thus; tat-lakshaneshu-in the characteristics of which; va-or; artheshu abhijnah-by the words 'artheshu abhijhah'; tatah-from that; ca-also; svaraö"; svaih-with His own friends and relatives; gokula-vasibhih-the residents of Gokula; eva-certainly; rajate-appeared very splendid. iti- thus.

The question may be raised: Why was the Lord carried from Vasudeva's home to the home of Nanda Maharaja in Vraja? The answer is given in the words "artheshv abhijnah" in this verse from the Bhagavatam. These words indicate that Lord Krishna knew very well the purpose of His being carried to Vraja. The Lord was carried to Vraja in order to deceive Kamsa, and also to perform various transcendental pastimes with the residents of Gokula, who were all full of great love for Him. These pastimes seemed like a host of dark monsoon clouds that showered transcendental bliss upon everyone. The word "svaraö" in this verse means that the Lord always remained with His own friends and relatives, the residents of Gokula.

Text 54

tatra tesham prema-vasatam apannasyapy avyahataishvaryam aha tene iti. yah adi-kavaye brahmane brahmanam vismapayitum hrida sankalpa-matrenaiva brahma satya-jnananantananda-matraika-rasa murtimayam vaibhavam tene" vistaritavan.

tatra-in this connection; tesham-of the residents of Vraja; prema-by the love; vashatam-the state of

being □

controlled; apannasya-attained; avyahata-unimpeded; aishvaryam- power and opulence; aha-describes; tene iti-with the passage beginning with the word "tene"; yah-who; adi-kaveye-the word "adi-kavaye"; brahmane-means "to Brahma"; brahmanam- Brahma; Vismapayitum-to bewilder and amaze; hrida-the word "hrida"; sankalpa-matrena-means "simply by willing"; brahma-the word "brahma"; satya-transcendental; jnana-full of knowledge; ananta-and unlimited; ananda-bliss; matra- consisting of; eka-rasa-eternal and unchanging; murti-mayam- forms; vaibhavam-opulence and power; tene-the words "tene"; vistaritavan-means "manifested".

Although Krishna remained always conquered by the love of the residents of Vraja, he would occasionally manifest His divine power and opulence. One such occasion is described by Vyasa in the phrase "tene brahma hrida ya adi-kavaye". The word "adi-kavaye" means "to Brahma", "hrida" means "simply by willing", "brahma" means "the manifestation of His divine potency in the form of innumerable eternal, unchanging, transcendental forms of knowledge and unlimited bliss", and the word "tene" means "manifested". Understood in this way, the phrase may be taken to mean "in order to bewilder and amaze Brahma, Lord Krishna, simply by willing to do so, manifested innumerable eternal, unchanging transcendental forms of knowledge and unlimited bliss."

Text 55

yad yatas tatha-vidha-laukikalaukikata-samucita-lila-hetoh surayah tat-tad-bhakta muhyanti prematisayodayena vaivashyam apnuvanti. yad iti uttarenapy anvayat. yad yata eva tadrisha-lilatah tejo-vari-mridam api yatha yathavat vinimayah bhavati. tatra tejasash candrader vinimayo nistejo-vastubhih saha dharma-parivartah; tac-chri- mukhadiruca candrader nistejastvabhidhanan nikatastha-nistejo-vastunah sva-bhasa tejasvita-padanac ca, tatha vari dravas ca kathinam bhavati, venu-vadyena mrit-pashanadis ca dravatiti. yatra shri-krishnah tri-sargah shri-gokula-mathura-dvaraka-vaibhava-prakashah amrisha satya eveti. shri-veda-vyasah.

yat-the word "yat"; yatah-means "because of"; tatha-vidha-like this; laukika-ordinary; aluakika-and extraordinary; samucita-appropriate; lila-pastimes; hetoh-because of; surayah-the word "surayah"; tat-tad-bhaktah-means "the devotees of the lord"; muhyanti-the word "muhyanti"; prema-atishaya-udayena-because of great love; vaivaashyam- helplessness; apnuvanti-attained; yat iti uttarena-by the phrase following the word "yat" anvayat-series of words; yat- the word "yat"; yatah-means "because of"; eva-certainly; tadrisha-lilatah-because of these pastimes; tejah-vari-mridam-the word "tejo-vari-mridam"; api-even; yatha-the word "yatha"; yathavat-means "just like" vinimayah- transformation; bhavati-becomes; tatra-in this connection; tejasah-of the splendor; candra-adeh-of the moon and other luminous objects; vinimayah-transformation; nistejo-vastubhih saha-without spender; candra-adeh-of the moon and other luminous objects; vinimayah-transformation; nistejo-vastubhih saha-without splendor; dharma-of their natures; parivartah-transformation; tat-His; shri-of beauty; mukha-of the face; ruca-by the splendor; candra-adeh-of the moon and other luminous splendor; abhidhanat-because of the description; nikaöastha-nearby; nistejah-dull; vastunah-because of substance; sva-bhasa-bu his own splendor; tejasvita- splendour; apadanat-because of attaining; ca-also; tatha-in the same way; vari-the word "vari"; dravah-means "liquid"; ca-also; kaöhinam-solid; bhavati-becomes; venu-of the flute; vadyena-by the music; mrit-earth; pashana-stones; adhih-and other solids; ca-also; dravati-become melted; iti-thus; yatra-where; shri-krishnah-Shri Krishna; tri-sargah-the word "tri-sargah"; shri-gokula-Gokula; mathura-Mathura; dvaraka-and Dvaraka; vaibhava-opulence; prakasah-manifestation; anrisha-the word "amrisha" satyah- means "reality"; eva-certainly; iti-thus; shri-veda-vyasah- spoken by Vedavyasa.

The phrase "muhyanti surayah" means "the devotees become overwhelmed with love when they hear about the pastimes of Lord Krishna, which are sometimes wonderful and extraordinary, and which sometimes appear like the activities of an ordinary human being. The phrase "tejo-vari-mridam yatha vinimayah" means, "liquids, solids, and effulgent substances all change their natures when the Lord enjoys pastimes. This means that in comparison to the splendor of the Lord's beautiful face, the shining of the moon and other bright things becomes dull. Also, when Lord Krishna plays His flute, the water of the Yamuna river becomes solid, and the earth and rocks begin to melt in ecstasy."

The phrase "yatra tri-sargo "mrisha" means "from Lord Krishna are manifested the eternal, opulent, transcendental abodes of Gokula, Mathura, and Dvaraka."

This concludes the explanation of the first verse of Shrimad-Bhagavatam.

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Anuccheda 83

Text 1

evam sarvopasasamhara-vakyam api tatraiva sangacchate

kasmai yena vibhasito yam ity adi

evam-in this way; sarva-of everything; upasamhara- concluding; vakyam-statement; api-even; tatra-there; eva- certainly; sangacchate-is assembled; kasmai yena vibbhasitah ayam iti adi- Shrimad-Bhagavatam 12.13.19:

kasmai yena vibhashito 'yam atula-jnana-pradipah pura
tad-rupena ca naradaya munaya krishnaya tad-rupina
yogindraya tad-atmana ca bhagavad-rataya karunyatas
tac-chuddham vimalam vishokam amritam satyam param dhimahi.

The explanation given in the first verse of the Bhagavatam, is repeated again at the end in these words (Shrimad-Bhagavatam 12.13.19):

"Formerly Krishna mercifully gave the lamp of transcendental knowledge to Narada, Vyasa Muni, and Shukadeva Gosvami, a great devotee and the best of yogis. I meditate on the Supreme Lord, Krishna, the eternal Absolute Truth, supremely pure, and free from all suffering and lamentation."

Text 2

yo briahtanam vidadhati purvam
yo vai vidyas tasmai gapayati sma krishnah
tam ha devam atma-buddhi-prakasham
mumukshur vai sharanam amum vrajet

iti-shri-gopala-purva-tapani-shruteh. vyakritam ca dvitiya-sandarbhhe tasyaiva catuh-shloki-vaktrivam api. shri-sutah.

yah-Who; brahmanam-to Brahma; vidadhati-gave; purvam-previously; yah-who; vai-certainly; vidyah-transcendental knowledge; tasmai-to him; gapayati-sma- instructed; krishnah-Krishna; tam-to Him; ha-certainly; devam-the Supreme Personality of Godhead; atma-buddhi-spiritual knowledge; prakasham-manifesting; mumukshuh-onw who desires liberation; vai-certainly; sharanam-shelter; amum-this; vrajet-should go.

iti-thus; shri-gopala-purva-tapani-shruteh-from the First Chapter of the Gopala-tapani Upanishad (1.26); vyakritam-explained; ca-also; dvitiya-sandarbhhe-in the Second (Bhagavat-) sandarbha; tasya-of Lord Krishna; eva-certainly; catuh-shloki-of the four most important verses of Shrimad-Bhagavatam (2.9.33-36); vaktrivam-status as the speakers; api-also; shri-shutah-spoken by Suta Gosvami.

We have already discussed in the second (Bhagavat) sandarbha how Lord Krishna spoke the four essential verses of Shrimad-Bhagavatam (2.9.33-36) to Brahma. That Lord Krishna is the original instructor of Vedic knowledge is also described in Gopala-tapani Upanishad (1.23):

"It was Krishna who in the beginning instructed Brahma in Vedic knowledge and who disseminated Vedic knowledge in the past.* They who desire liberation surrender to Him, the Supreme Personality of Godhead,

who grants transcendental knowledge to His devotees."

Anuccheda 84

Text 1

tad evam abhyasadiny api tasmin vispashöany eva purvodahrita-vakyeshu. tad etac chrimad-gita-gopala-tapany-adi-shashtra-gana-sahayasya nikhiletara-shashtra-shata-pranata-caranasya shri-bhagavatasyabhiprayena shri-krishnasya svayam-bhagavattam karatala iva darshitam. shri bhagavatasya sa eva parama-pratipadya iti puranantarenaiva svayam vyakhyatam. yatha brahmanda-purane shri-krishnashöottara-shata-namamrita-stotre shri-krishnasya nama-vishesha eva-"shukavag-amritabdhinduh iti.

tat-therefore; evam-in this way; abhyasa-adini- beginning with careful and repeated scrutiny; api-even; tasmin- in this matter; vispashöani-clear meaning; eva-certainly; purva-previous; udahrita-spoken; vakyeshu-in the statements; tat-therefore; shrimat-gita-Bhagavad-gita; gapala-tapani-Gopala-tapani Upanishad; adi-beginning with; shastra-gana-in Vedic literatures; sahayasya-with the assistant; nikhila-all; itara-other; shashtra-Vedic literatures; shata-hundreds; pranata-offering obeisances; caranasya-to His feet; shri-bhagavatasya-of Shrimad Bhagavatam; abhiprayena-by the actual meaning; shri-krishnasya-of Shri Krishna; svayam-bhagavattvam-the status as the Original Personality of Godhead; kara-tale-in the palm of the hand; iva-as it were; darshitam-is revealed; shri-bhagavatasya-of [shrimad-Bhagavatam; sah-He; eva-certainly; parama-supreme; pratipadyah-subject of discussion; iti-thus; purana-antarena-by other Puranas; svayam-directly; vyakhyatam-is described; yatha-just as; brahmanda-purane-in the Brahmanda Purana; [shri krishna-ashöottara-shata-nama-amrita-stotre-in "The Nectar of 108 Names of Shri Krishna" prayers; shri-krishnasya-of Shri Krishna; nama-visheshah-specific name; eva-certainly; shuka-ak-of the words of Shukadeva Gosvami; amrita-nectar; abdhi-from the ocean; induh-the moon; iti-thus.

By repeatedly studying these scriptural quotations, the actual truth (that Shri Krishna is the Original Personality of Godhead) will become clear to the reader. The actual purport of Shrimad-Bhagavatam. (which has Bhagavad-gita and Gopala-tapani Upanishad as it's assistants, and hundreds of other Vedic literatures as it's servants) will reveal to us the actual truth (that Shri Krishna is the Original Personality of Godhead). The Bhagavatam will very clearly place this conclusion within the palm of our hand.

That Shri Krishna is the Original Personality of Godhead is the central theme of Shrimad-Bhagavatam. This is also confirmed in other Puranas. For example, Brahmanda Purana explains in the Shri-Krishna-namashöottara-shata-namamrita Prayers:

shuka-vag-amrtabdhinduh

"Shri-Krishna is a moon risen from the nectar ocean of Shrimad-Bhagavatam, which was spoken by Shukadeva Gosvami."

Text 2

atha tasya maha-vasudevavte siddhe shri-baladevadinam api maha-sankarshanaditvam svata eva siddham. yad-rupah svayam-bhagavan tad-rupa eva te bhavitum arhantiti. atah shri-baladevasya yat kashcid avesharatvam manyate, tad asat. drishyate ca shri-krishna-ramayor yugalataya varnanena sama-

prakashatvam: tav anghri-yugman anukrishya sarispantau, yad vishveshvarayor yacnam, dadarsha krishnam ramam ca,
tau reجاتu ranga-gatau maha-bhujau ity adau.

atha-now; tasya-of Shri Krishna; maha-vasudevatve-the status of being the original Vasudeva; siddhe- has been proven; shri-baladeva-adinam-of Shri Baladeva and other forms of Godhead; api-also; maha-sankarsana-aditvam-the status of the Original Sankarshana and other forms of Godhead; svatah-automatically; eva-certainly; siddham-is proved; yat-rupah- whose form; svayam bhagavan-the Original Personality of Godhead; tat-rupah-His expansions; eva-certainly; te-the other forms of Godhead; bhavitum arhanti-are; iti-thus; atah- therefore; shri-baladevasya-of Shri Baladeva; yat-which; kashcit-someone; avesha-avataratvam-the status of an avesha-avatara (empowered living entity); manyate-may consider; tat-that; asat-is not true; drishyate-may be seen; ca-also; shri krishna-of Shri Krishna; ramayoh-and of shri Rama; yagalataya-by the description; sama-equal; prakasatvam- manifestation; tauanghri-yugman anukrishya sarishripantau-the verse (Shrimad-Bhagavatam10.8.22):

tav anghri-yugmam anukrishya satishripantau
ghosha-praghosha-ruciram vraja-kardameshu
tan-nada-hrishta-manasav anushritya lokam
mugdha-prabhitavad upeyatur anti matroh

yad vishveshvarayoh yacnam-the verse (Shrimad-Bhagavatam 10.23.38):

athanusmrtya te vipra
anvatapyan krtagasah
yad vishvesvarayor yacnam
ahanma nri-vidambayoh

dadarsha krshnam ramam ca-the verse (Shrimad-Bhagavatam 10.38.28):

dadarsha krishnam ramam ca
vraje go-dohanam gatau
pita-nilambara-dharau
sarad-amburuhekshanau

tau reجاتuh ranga-gatau maha-bhujau iti adau- the verse (Shrimad-Bhagavatam10.43.19):

tau reجاتu ranga-gatau maha-bhujau
vicitra-veshabharana-srag-ambarau
yatha naöav uttama-vesha-dharinau
manah kshipantau prabhaya nirikshatam.

Now that it is clearly proven that Shri Krishna is the Supreme Personality of Godhead, the origin of Lord Vasudeva, it should also be accepted that Lord Balarama is the origin of the Lord Sankarshana, and other associates of the Lord are the origins of Lord Pradyumna, Lord Aniruddha, and other incarnations. Shri Krishna is the Original Personality of Godhead, and His associates are, in some way or other, His expansions.

Although someone may think that Lord Balarama is an avesha-avatara (empowered living entity), this is

not true. Lord Balarama is repeatedly described as equal to Lord Krishna. This is explained in the following quotes:

"When Krishna and Balarama, with the strength of Their legs, crawled in the muddy places created in Vraja by cow dung and cow urine, Their crawling resembled the crawling of serpents, and the sound of Their ankle bells was very charming. Very much pleased by the sound of other people's ankle bells, They used to follow these people as if going to Their mothers, but when They saw that these were other people, They became afraid and returned to Their real mothers, Yashoda and Rohini."*

-Shrimad-Bhagavatam 10.8.22

"The brahmanas engaged in the performance of sacrifices began to regret their sinful activities in refusing food to the Supreme Personalities of Godhead. They said: We are now certainly undone, for we have offended Lord Krishna and Balarama, who are the Supreme Controllers of all the universes, although They appear to be only ordinary human children."*

-Shrimad-Bhagavatam 10.23.38

"When Akrura entered Vrindavana he saw Krishna and Balarama engaged in supervising the milking of the cows. Krishna was dressed in yellow garments and Balarama in bluish. Akrura also saw that Krishna's eyes were exactly like the beautifully grown lotus flower of the autumn season."*

-Shrimad-Bhagavatam 10.38.28

"Krishna entered the wrestling arena with Balarama. They both had long hands. They were beautifully dressed, and They were attractive to all the people assembled there. They were dressed as if They were going to act on the dramatic stage, and They drew the attention of all people."*

-Shrimad-Bhagavatam 10.43.19

Text 3

loke 'pi hi surya-candra-samav eva yugalataya varnyete, na tu surya-shukrau. ata eva hari-vamshe'pi vasudeva-mahatmye rama-krishnayor drishöantah: surya-candra-samav iva iti; tatha dhvaja-vajrankushambho cihnitair anghribhir vrajam, shobhayantau mahatmanau ity evam bhagaval-lakshanany api tatra shruyante. na tv evam prithv-adishu.

loke-in this world; api-also; surya-to the sun; candra- and moon; samau-equal; eva-certainly; yugalataya-as a pair; varnyete-are described; na-not; tu-but; surya-as the sun; shukrau-and venus; atah eva-therefore; hari-vamshe-in the Hari-Vamsha; api-also; vasudeva-mahömye-in the glorification of Lord Vasudeva; rama-krishnayoh-of Krishna and Balarama; drishöantah-an example; surya-the sun; candra-and moon; samau-equal; iva-as if; iti-thus; tatha-in the same way; dhvaja-vajra-ankusha-ambhojaih cihnitaih anghribhish vrajam shobhayantau mahatmanau iti-the verse (Shrimad-Bhagavatam 10.38.30):

dhvaja-vajrankushambhojaish
cihnitair anghribhish vrajam
shobhayantau mahatmanau
sanukrosha-smitekshanau;

evam-in this way; bhagavat-of the Supreme Personality of Godhead; lakshanani-marks; api-even; tatra-in this quotation; shruyate-are heard; na-not; tu-but; evam-in this way; prithu-adishu-Prithu Maharaja and other incarnations.

Krishna and Balarama are described as equals and compared to the sun and moon. We may note that They never are compared to unequal things, as for instance the sun and the planet Venus (which is much smaller than the sun, and less prominent in the sky). This comparison of Lord Krishna and Balarama to the sun and moon is given in the following quote from the Hari-vamsa:

surya-candra-samav iva

"Krishna and Balarama were like the sun and the moon."

That Krishna and Balarama were equals is also confirmed in the following verse of Shrimad-Bhagavatam (10.38.30):

"The two great personalities, Krishna and Balarama, had both made the land of Vraja extremely beautiful by decorating it with Their footprints, which had many auspicious markings, such as the flag, thunderbolt, rod for controlling elephants, and lotus flower. With great mercy, They cast Their smiling glance upon Akrura."*

We may note in this verse that both Krishna and Balarama are described as having the markings of the Supreme Personality of Godhead on the soles of Their feet. These auspicious markings are seen only on the feet of the Supreme Personality of Godhead Himself. They are never seen on the feet of shakty-avesha incarnations (empowered living entities) such as Prithu Maharaja and others.

Text 4

tasmad esha tan-mahimapi varnyate

naitac citram bhagavati
hy anante jagad-ishvare
otam protam idam yasmin
tantushv anga yatha paöah

etat hetuka-badhatmakam karma. shri-shukah.

tasmat-therefore; esha-this; tat-His; mahima-glory; api-also; varnyate-is described; na-not; etat-this; citram- wonderful; bhagavati-in the Supreme Personality of Godhead; hi- certainly; anante-in the unlimited; jagat-ishvare-the master of the universe; otam-lengthwise; protam-breadthwise; idam- this universe; yasmin-in whom; tantushu-in the threads; anga- O king; yatha-as much as; paöah-a cloth; etat-this; hetuka-badha-cause; atmakam-self; karma-action; shri-shukah-spoken by Shukadeva Gosvami.

Recounting the story of Balarama's killing of the demon Dhenuka, Shukadeva Gosvami specifically praised Lord Balarama, and clearly described Him as the Personality of Godhead in the following words (Shrimad-Bhagavatam 10.15.35):

"As the thread in a cloth spreads both lengthwise and breadthwise, so everything we see within this cosmic manifestation is directly and indirectly existing in Lord Balarama, the Supreme Personality of Godhead. This is not very wonderful for Him."*

kim ca

saptamo vaishnavam dhama
yam anantam pracakshate
garbho babhuva davakya
harsha-shoka-vivardhanah

garbhe babhuva na tu garbhe babhuveti saptamy-antanuktya sakshad devavataratvam sucitam. sa eva.

kim ca-furthermore; saptamah-the seventh; vaishnavam-of Lord Vishnu; dhama-a plenary expansion; yam-unto whom; anantam-by the name Ananta; pracakshate-is celebrated; garbhah-embryo; babhuva-there was; devakyah-of Devaki; harsha-shoka-vivardhanah-simultaneously arousing pleasure and lamentation; garbhe babhuva-appeared in the womb; na-not; tu-but; garbhe-in the womb; babhuva-appeared; iti-thus; saptami-seventh; anta-after; anuktya-not describing; sakshat-directly; deva=of the Supreme Personality of Godhead; avararatvam-appearance; sah-He; eva-certainly.

Lord Balarama, The seventh son of Devaki, is described as a vishnu-tattva plenary portion of Lord Krishna in the following quote from Shrimad-Bhagavatam (10.2.5) describing His appearance in Devaki's womb:

"Some of their relatives, however, began to follow Kamsa's principles and act in his service. After Kamsa, the son of Ugraasena, killed the six sons of Devaki, a plenary portion of Krishna entered her womb as her seventh child, arousing her pleasure and her lamentation. That plenary portion is celebrated by great sages as Ananta, who belongs to Krishna's second quadruple expansion."*

Text 1

athedam apy evam eva vyakhyeyam

vasudeva-kalanantah
sahasra-vadavah svaraö
agrato bhavita devo
hareh priya-cikirshaya

atha-now; idam-this; api-also; evam-in the same way; eva-certainly; vyakhyeyam-is described; vasudeva-kala anantah-the plenary expansion of Lord Krishna known as Anantadeva or Sankarshana Ananta, the all-pervasive incarnation of the Supreme Lord; sahasra-vadanah- having thousands of hoods; svaraö-fully independent; agratah-previously; bhavita-willappear; devah-the Lord; hareh-of Lord Krishna; priya-cikirshaya-with the desire to act for the pleasure.

That Lord Balarama is the origin of the vishnu-tattva expansion Sankarshana is described in the following

verse (Shrimad-Bhagavatam 10.1.24):

"The foremost manifestation of Krishna is Sankarshana, who is known as Ananta. He is the origin of all incarnations within this material world. Previous to the appearance of Lord Krishna, this original Sankarshana will appear as Baladeva, just to please the Supreme Lord Krishna in His transcendental pastimes."*

Text 2

shri-vasudeva-nandanasya vasudevasya kala prathamam 'mshah sankarshanah, tasya sankarshanatvam svayam eva, na tu sankarshanavataratveny aha svaraö senaiva rajata iti. ata eva mayaya tasta garbha-samaya akarshanam ca yukta. purnasya vastavarshanasambhavad iti kecit. etad-vidha-karye ca tad-akunöhecchatmaka-cic-chaktyavishöaiva sa maya prabhavet.

shri-vasudeva-nandanasya-of the son of Maharaja Vasudeva; vasudevasya-of Lord Vasudeva; kala-the word "kala" prathamah-first; amshah-plenary part; sankarshanah-Lord Sankarshana; tasya-His; sankarshanatvam-status as Lord Sankarshana; svayam- directly; eva-certainly; na-not; tu-but; sankarshana-avatatvena-as an expansion of Lord Sankarshana; aha- Shukadeva Gosvami describes; svarat-the word "svaraö"; svena-by His own potency; eva-certainly; rajate-appears; iti-thus; atah eva-therefore; anantah-Lord Ananta; kala-of time; desha-and place; pariccheda-of limitations; rahitah- free; atah eva-therefore; mayaya-by the potency; tasya-of Him; garbha-samaye-while in the womb; akarshanam-pulling; ca-also; yukta-engaged; purnasya-of the perfect and complete Personality of Godhead; vastava-actual; akarshana- pulling; asmbhavad-because of impossibility; iti-thus; kecit- some may say; etad-vidha-karye=in this kind of activity; ca-also; tat- therefore; akunöha-of the Supreme Personality of Godhead who is also known as Vaikunöha; iccha-by the desire; atmaka-His own; cit-shaktya-spiritual potency; avishöa-entered; eva-certainly; sa-that; maya-potency known as yogamaya; prabhavet-may be able.

In this verse Lord Balarama is described as "vasudeva-kala" (the first expansion of Lord Krishna, the son of Maharaja Vasudeva). Because Balarama is described as "kala" (the first expansion), it must be concluded that He is the origin of Lord Sankarshana, and not an expansion from Lord Sankarshana. This is confirmed by the use of the word "svaraö (fully independent)".

The word "ananta" (unlimited) is used in this verse to describe Lord Balarama because He is transcendental, beyond the limitations of time and space. In this portion of the Bhagavatam, where Lord Krishna's appearance is described (the First Chapter of the Tenth Canto), Shukadeva Gosvami explains that Lord Balarama, while in Devaki's womb, was transferred to the womb of Rohini. Someone may protest at this point and say that the perfect and complete Personality of Godhead cannot be pulled from one place to another, and therefore we should not consider that Lord Balarama is actually the Personality of Godhead. This is not a very sound argument. If the Personality of Godhead wishes, He can empower His yogamaya potency to carry Him from one place to another. There should be no objection on this point.

Text 3

ukta ca tadanim tadavishöatvam tasyah adishöa prabhunamshena karyarthe sambhavishyati iti.

ukta-described; ca-also; tadanim-at that time; tada-then; avishöatvam-the state of entering; tasyah-of the yogamaya potency; adishöa prabhuna amshena karyarthe sambhavishyati iti-Shrimad-Bhagavatam 10.1.25:

vishnor maya bhagavati
yaya sammohitam jagat
adishöa prabhunamshena
karyarthe sambhavishyati.

The incarnation of yogamaya within the material world during Lord Krishna's pastimes is described in the following verse (Shrimad-Bhagavatam 10.1.25):

"The potency of the Lord, known as vishnu-maya, who is as good as the Supreme Personality of Godhead, will also appear with Lord Krishna. This potency, acting in different capacities, captivates all the worlds, both material and spiritual. At the request of her master, she will appear with her different potencies in order to execute the work of the Lord."*

Text 4

amshena cic-chaktya sambhavishyati milishyatiti tatra hy arthah. ata eva ekamsheti tasya nama. eko 'msho yatreti niruktir iti kecit. ya eva sheshakhyah sahasra-vadano 'pi bhavati. yato davah, nanakarataya divyatiti.

amshena-by the word "amshena"; cit-shaktya-the spiritual potency is meant; sambhavishyati-the word "sambhavishyati"; milishtati iti-means "wo; ; meet"; tatra- there; hi-certainly; eka-amsha iti-"ekamsha (one expansion)"; yatra-where there is; iti-thus; nirukti- definition; iti-thus; kecit-some give; yah eva-that very same person; shea-akhyah-known as Ananta Shesha; sahasra-vadanah- with thousands of mouths; api-also; bhavati-becomes; yatah- therefore; devah-He is the Personality of Godhead; nana-akarataya-in various forms; divyati-performs pastimes; iti- thus.

In this verse the word "amshena" means "by His spiritual potency yogamaya", and the word "sambhavishyati" means "will assemble there". Yogamaya is described as "ekamsha" because she expands herself as mahamaya. We may also note in regard to Shrimad-Bhagavatam 10.1.24, quoted in Text 1 of this anuccheda) that Lord Balarama is described as the origin of Ananta Shesha, who has thousands of faces. For this reason it should be concluded that Lord Balarama is certainly vishnu-tattva, the Personality of Godhead, who enjoys transcendental pastimes in many different forms.

Text 5

tad uktam shri-yamuna-devya

rama rama maha-baho
na jane tava vikramam
yasyaikamshena vidhrita
jagati jagatah pate

rama-O Balarama; rama-O Balarama; maha-baho-mighty-armed; na-not; jane-I know; tava-Your; vikramam-prowess; yasyaj-of whom; eka-by one; amshena-portion; vidhrita- sustained; jagati-the universe; jagatah-of the universe; pate-o master.

That Lord Balarama is the Personality of Godhead, the origin of the Shesha incarnation is confirmed in the following statement by Yamuna-devi (Shrimad-Bhagavatam 10.65.28):

"My dear Balarama, You are the most powerful personality, and You are pleasing to everyone. Unfortunately, I forgot Your glorious exalted position, but now I have come to my senses and I remember that You hold all the planetary systems on Your head merely by Your partial expansion as Shesha. You are the sustainer of the whole universe."*

Text 6

ekamshena sheshakhyena iti öika ca. anyatha tad ekavayavaika-desha-ruparthatvenaikamsheneti yacchabdasya kartritva-nirdesha eva yuktah syat. tad-amshavatara-lakshanarthantara-pratiti-nirasavaya mahavidvad-vakyatvat sambandhi-nirdeshena tu öika-vyakhyaiva sphuöatara. ekamshe mukhyasyaiva kartritvasya nirvyaja-pratitir na svaupacarikasyeti. evam shri-lakshmanasyapy antima-dashanukarana-lilayam shruyate skande 'yodhya-mahatmye

eka-amshena-"by one expansion"; shesha-akhyena-named Shesha; iti-thus; öika-the commentary of Shridhara Svami; ca-also; anyatha-otherwise; tat-of Him; eka-one; avayava- part; eka-desha-rupa-in one place; arthatvena-by the interpretation; eka-amshena iti-by the word "ekamshena" yat-shabdasya-of which phrase; kartritva-as the agent of the action; nirdeshah-indication; eva-certainly; yuktah- appropriate; syat-may be; tat-of Him; amsha-of an expansion; avatara-incarnation; lakshana-artha-antara-a secondary meaning of the word; pratiti-confidence; nirasana-for dispelling; mahavidvat-of the greatly learned Shridhara Svami; vakyatvat-from the statement; sambandhi-of connection; nirdeshena-by indication; tu-but; öika-of the commentary; vyakhya-explanation; eva-certainly; sphuöatara- more clear; eka-amshe-of the word "ekamsha"; mukhyasya-of the primary meaning of the word; eva-certainly; kartritvasya-of the agent of the action; nirvyaja-non deceptive; pratitih- trust; na-not; sva-aupacarikasya-of the secondary meaning; iti-thus; evam-in the same way; shri-lakshmanasya-of Lakshmana; api-also; antima-dasha-death; anukarana- imitating; lilayam-in the pastime; shruyate-is heard; skande-in the Skanda Parana; ayodhya-mahatmye-in the Ayodhya-mahatmya.

In his commentary on this verse, Shridhara Svami says: "The word 'ekamshena' means 'by Ananta Shesha'".

Someone may say the word "ekamshena" means "with a single hand, Lord Balarama sustains the universe." This interpretation, based on accepting a secondary meaning of the word "amsha", is not as clear as Shridhara Svami's, which depends on the primary meaning of "amsha". Shridhara Svami's explanation of this word should therefore be accepted, and not the alternate interpretation based on accepting a secondary meaning of the word "amsha".

The word "ekamshena" in this verse, interpreted according to Shridhara Svami's explanation, means that Lord Balarama is the origin of Ananta Shesha. Lord Balarama first expands as Lakshmana, the brother of Lord Ramacandra. It is from Lakshmana that Ananta Shesha is expanded. This is confirmed in the following verses from the Ayodhya-mahatmya section of the Skanda Purana, where Maharaja Indra clearly describes Ananta Shesha as an expansion of Lakshmana:

Text 7

tatah sheshatmatam yatam
lakshmanam satya-sangaram
uvaca madhuraṁ śakruḥ
sarvasya ca sa paśyataḥ

tatah-then; shesha-of Sesa; atmatam-identity; yatam- attained; lakshmanam-Lakshmana; satya-sangaram-true to His word; uvaca-spoke; madhuraṁ-in sweet words; śakruḥ-Indra; sarvasya-while everyone; ca-also; sa-He; paśyataḥ-was looking on.

"As all the demigods watched, Lakshmana who is always true to His promise, assumed the form of Ananta Shesha. With sweet words king Indra offered the following prayers to the Lord.

Text 8

indra uvaca

lakshmanottishōḥa śighraṁ tvam
aroḥasva padam svakam
deva-kāryam kṛtam vira
tvaya rupu-nisudana

indrah-Indra; uvaca-said; lakshmana-O Lakshmana; uttiśhōḥa-please rise; śighraṁ-quickly; tvam-You; aroḥasva-please ascend; padam svakam-to Your own abode; deva- of the demigods; kāryam-the work; kṛtam-has been done; vira-I hero; tvaya-by You; rupu-nisudana-O destroyer of the enemy.

"Indra said: O Lakshmana, O hero, O destroyer of the enemies, You have fulfilled Your mission of assisting the demigods, Please return now to Your own transcendental abode.

Text 9

vaishnavam paramaṁ sthānam
prapnuhi svam sanātanaṁ
bhavaṁ-mūrtiḥ samayata
śheṣho 'pi vilasat-phanah

vaishnavam-of Lord Vishnu; paramaṁ-supreme; sthānam- position; prapnuhi-please attain; svam-Your; sanātanaṁ- eternal; bhavaṁ-Your; mūrtiḥ-form; samayata-has arrived; śheṣhaḥ-Shesha; api-also vilasat-with glittering; phanah- hoods.

O Lord, Your form of Ananta Shesha, who has innumerable glittering hoods, has now arrived. Please now return to Your own eternal abode in the spiritual world.

Text 10

tatash ca

ity uktva sura-rajendro
lakshmanam sura-sangatah
shesham prasthapyā patale
bhu-bhara-dharana-kshamam
lakshmanam yanam aropya
pratasthe divam adarat

tatah-then; ca-also; iti-thus; uktva-having spoken; sura-rajendra-the king of the demigods; lakshmanam-to Lakshmana; sura-sangatah-accompanied by all the demigods; shesham-Shesham-Shesha; prasthapyā-established; ishing; patale-in the Patala planets; bhu-of the world; bhara-the burden; dharana-holding; kshamam-able; lakshmanam-Lakshmana; yanam-vehicle; aropya-causing to ascend; pratasthe-departed; divam-for the heavenly planets; adarat-with great reverence.

"After speaking these words to Lakshmana, and respectfully placing Him on Lord Shesha who, standing on Patalaloka, easily carries the great weight of all the worlds, King Indra and all the demigods climbed into their airplanes and left for the heavenly planets."

Text 11

tato narayana-varmany api yajñash ca lokat avadat kritantat balo ganat krodha-vashat ahindrah iti shri-baladevasya sheshat anyatvam shakty-atishayas ca darshitah. janantat iti pāḥe jananam nashat iti sa evartah.

tatah-therefore; narayana-varmani-in the Narayana-varma; api-also; yajñah-the Suprem Lord known as Yajna; ca- also; lokat-from the world; avadat-may protect; kritantat- from death; balah-Lord Balarama; ganat-from the multitude; krodha-by anger; vashat-controlled; ahi-indrah-Lord Ananta, the king of serpents; iti-thus; shri-baladevasya-of Lord Balarama; sheshat-the Sesha; anyatvam-other; shakty-potency; atishayah-great; ca-also; darshitah-is revealed; jana-of living entities; antat-from the death; iti-thus; pāḥe-in the text; jananam-of the living entities; nashat-from the death; iti-thus; sah-that; eva-certainly; arthah-is the meaning.

That Ananta Shesha is expanded from Lord Balarama is also confirmed in the following statement of Narayana-varma:

"May Lord Yajna protect me from the dangers of material existence. May Lord Balarama protect me from death. May Lord Ananta Shesha, the king of serpents, protect me from the hands of the angry and envious."

In this prayer Lord Balarama is described as the protector from death and Lord Ananta is described as the protector from the hands of the angry and envious. Because death is a much more formidable opponent than the angry and envious, this prayer shows the superior strength of Lord Balarama. Because Lord Balarama and Lord Ananta are described as identical, because Lord Balarama's strength is superior, He must be the origin, and Lord Ananta must be expanded from Him.

Text 12

atah sheshakhyam dhama mamakam ity atrapi shishyate shesha-samjnah itivad avyabhicary-amsha evoyate. sheshakhya khyatir yasmad iti va.

atah-therefore; shesha-akhyam dhama mamakam iti atra-Shrimad-Bhagavatam 10.2.8:

devakya jaöhare garbham
sheshakhyam dhama mamakam
tat sannikrishta rohinya
udare sanniveshaya

api-also; shishyate shesha-samjnah-Shrimad-Bhagavatam 10.3.25:

nashöe loke dvi-parardhavasane
maha-bhuteshv adi-bhutam gaveshu
vyakte 'vyaktam kala-vegena yate
bhavan ekah shishyate 'shesha-samjnah

itivat-in this way; avyabhicari-amshah-eternal expansion; eva-certainly; ucyate-is described; shesha; akhya-name; khyatih-fame; yasmad-from which; iti-thus; va-or.

That Lord Ananta Shesha is an expansion of Lord Balarama and ultimately of Lord Krishna is described in the following verses, the first spoken by Lord Krishna to Yogamaya , and the second by Devaki-devi to Lord Krishna:

"Within the womb of Devaki is My partial plenary expansion known as Sankarshana or Shesha. Without difficulty, transfer Him into the womb of Rohini."*
- { } Shrimad-Bhagavatam 10.2.8

"After millions of years, at the time of cosmic annihilation, when everything, manifested and unmanifested, is annihilated by the force of time, the five gross elements enter into the subtle conception, and the manifested categories enter into the unmanifested substance. At that time, You alone remain, and You are known as Ananta Shesha-naga."*
- { } Shrimad-Bhagavatam 10.3.25

Text 13

shrimad-anakadundubhina ca krishna-samyenaiva nirdishöam: yuvam na nah sutau sakshat pradhana-purusheshvarau ity atra sakshad eveti tv adhikam upajivyam.

shrimad-anakadundubhina-by Maharaja Vasudeva; ca-also; krishna-with; krishna; samyena-with equality; eva-certainly; nirdishöam-is taught; yuvam na nah sutau sakshat pradhana-purusheshvarau iti-

Shrimad-Bhagavatam 10.85.18:

yuvam na nah sutau sakshat
pradhana-purusheshvarau
bhu-bhara-kshatra-kshapane
tv avatirnau tathatha ca

atra-here; sakshat-directly; eva-certainly; iti-thus; tu-but; adhikam-additional; upajivyam-evidence.

That Krishna and Balarama are equals is confirmed in the following verse spoken by Maharaja Vasudeva (Shrimad-Bhagavatam 10.85.18):

"My dear Krishna and Balarama, I know that neither of You are my sons; You are the original chief and progenitor, the Personalities of Godhead, known as Pradhana and Purusha. But You have appeared on the surface of this globe in order to minimize the burden of the world by killing the kshatriya kings who are unnecessarily increasing their military strength."*

Text 14

atha yadi prayo mayastu me bhartur nanya 'pi vimohini iti tad-vakyanusarenaveshavataratvam mantavyam, tada purva-grantha-balat shri-baladeva-svamshatvam eva.

atha-now; yadi-if; prayah maya astu me bhartuh na anya me api vimohini iti-Shrimad-Bhagavatam 10.13.37:

keyam va kuta ayata
daivi va nary utasuri
prayo mayastu me bhartur
nanya me 'pi vimohini

tat-vakya-this statement; anusarena-in confirmity with; avesha-avataratvam-that Lord Balarama is an empowered living entity (avesha-avatara); mantavyam-may be considered; taka- then; purva-previous; grantha-scriptural quotations; balat- on the strength of; shri-baladeva-of Lord Balarama; sva-amshatvam-directly the Personality of Godhead; eva-certainly is.

Someone may say: Actually Balarama cannot be vishnu-tattva, but He must be an empowered living entity (avesha-avatara). He is not the Personality of Godhead. This is confirmed in the following statement spoken by Balarama who, when He noticed that the cowherd boys and calves of Vraja were actually direct expansions of Krishna, described Krishna as His master (Shrimad-Bhagavatam 13.37):

"Who is this mystic power, and where has she come from? Is she a demigod or a demoness? She must be the illusory energy of My master, Lord Krishna, for who else can bewilder Me?"

To this objection I reply: By quoting many verses from Shrimad-Bhagavatam I have clearly proven that Lord Balarama is the Personality of Godhead (vishnu-tattva). If this quotation is properly understood it will not

be seen to contradict that conclusion.

Text 15

kintu sheshakhya-tad-avishöa-parshada-visheshasya tad-antah-patat tad-amshenaiva tad-vyavahara iti mantavyam. tad evam eka-rupatve 'pi: prayo mayastu me bhartur nanya me 'pi vimohini ity adau yat tasmims tasya bhaktih shruyate, tat tu lakshmya iva drishöavyam. shri-brahma devan.

kintu-but; shesha-akhya-named Shesha; tat-that; avishöa-entered; parshada-assembly; visheshasya-specific; tat-antah-patat-because of insertion; tat-amshena-as an expansion; eva-certainly; tat-vyavaharah-His pastimes; iti- thus; mantavyam-may be considered; tat-therefore; evam-in the way; eka-rupatve-in the status of havint a single form; api- even; prayah maya astu me bhartuh na anya me api vimohini iti adau-Shrimad-Bhagavatam 10.13.37, quoted in full in the previous text; yat-which; tasmin-in which; tasya-His; bhaktih-devotion; shruyate-is heard; tat-that; tu-by; lakshmya-with opulence; iva-justas; drishöavyam-may be seen; shri-brahma-Lord Brahma; devan-to the Lord.

Lord Balarama appears in this world and enjoys pastimes as an associate of Lord Krishna. This statement of Lord Balarama may be seen as a display of His great devotion for His friend Krishna. This devotion of Lord Balarama is a display of His spiritual opulence. It does not mean that Lord Balarama is not directly a vishnu-tattva expansion of Lord Krishna.

Anuccheda 87

Text 1

atha shri-pradyumnasyapi shiva-netra-dagdah smaro jato 'yam iti yac chruyate, tad apy eka-desha-prastava-matram. tasya shri-gopala-tapani-shruty-adau

atha-now; shri-pradyumnasya-of Shri Pradyumna; api- also; shiva-of Lord Shiva; netra-by the eye; dagdah-burned; smarah-cupid; jatah-born; ayam-this; iti-thus; yat-which; shruyate-is heard; tat-that; api-al; so; eka-desha-in one place; prastava-reference; matram-only; tasya-of that; shri-gopala-tapani-shruti-adau-beginning with the Gopala-tapani Upanishad.

Now we shall describe Pradyumna, who in His previous life as Cupid was burned to ashes by the anger of Lord Shiva. This Pradyumna is described in the following verse from the Gopala-tapani Upanishad (2.40):

Text 2

yatrasau samsthitah krishnas
tribhih shaktya samahitah
ramaniruddha-pradyumn
rukminya sahito vibhuh

yatra-where; asau-He; samsthitah-situated; krishna- Krishna; tribhih-by the three; shaktya-with His potency; samahitah-accompanied; rama-by Lord Balarama; aniruddha- Aniruddha; pradyumnaih-and Pradyumna; rukminya-and by Shrimati Rukmini-devi; sahitah-accompanied; vibhuh-the all powerful Supreme Personality of Godhead.

"Lord Krishna, accompanied by His three potencies, and by Balarama, Pradyumna, Aniruddha, and Rukmini, stays in delightful Mathura-puri."

Text 3

ity adina nitya-shri-krishna-catur-vyuhantah-patitaya prasiddhes tatha sambhavabhnat. tasya smarasyapi sadharana-devata-vishesha-matratvena prasiddhatve catur-vyuhantah-patitayam ayogyatamatvat. tasmad vakshyamanabhiprayenaivaitad aha

iti adna-by the passage beginning with these words; nitya-eternal; shri-krishna-catuh-vyuha-of the fourfold expansion of Vasudeva. Sankarshana, Pradyumna and Aniruddha; antah-patitaya-counted as a part; prasiddhehhj-fame; tatha-in that way; sambhava-of birth; abhavad-because of non-existence; prasiddhatve-in fame; catuh-vyuha-patitayam-in the matter of being part of the four primary expansions of Lord Krishna; ayogyatvat-because of inappropriateness; tasmad- therefore; vakshyamaana-about to be spoken; abhiprayena-with the actual meaning; eva-certainly; etat-this; aha-he says.

This Pradyumna, however, cannot be considered to be the same Pradyumna who is one of the four original expansions of Lord Krishna (Vasudeva, Sankarshana, Pradyumna, and Aniruddha). This Pradyumna is simply the demigod Cupid, who is an ordinary living entity, and not the Personality of Godhead. This is described in Shrimad-Bhagavatam (10.55.1):

Text 4

kamas tu vasudevamsho
dagdhah prag rudra-manyuna
dehopapattaye bhuyas
tam eva pratyapadyata

kamah-cupid; tu-also; vasudeva-of Vasudeva; amshah-directly part and parcel; daghah-burned to ashes; prak- formerly; redra-of Lord Shiva; manyuna-by the anger; deha-upapattayte-for attaining a body; bhuyah-again; tam-that; eva-certainly; pratyapadyata-attained.

"It is said that Cupid, who is directly part and parcel of Lord Vasudeva, was formerly burned to ashes by the anger of Lord Shiva. In order to get his body again, he took birth as the son of Krishna."*

Text 5

avedajnasyapi brahmanye saty eva brahmanas tu vedajna itivat. tu-sabdo 'tra mudhyatam sucayati. tatah kamas tu vasudevamshah ity asya asudevamsho yah kamah sa eva mukhya ity arthah. tu-sabdo 'yam bhinnopakrame va. tatah vasudevamshas tu kamah ity anvayo 'pi purvavad evarthah. tad evam sati yah prag rudra-manyuna dagdhah devata-vishesha indra-bhritya ity ekadasha-prasiddhah damah sa dehopapattaye tat-kopa-dagdhataya nityam evanangatam praptasya tasya svato dehopapatty-abhavad deha-prapty-artham. tam eva vasudevamsham pradyumnyakhyam mukhyam kamam eva pratyapadyata pravishöavan. bhuyah-shabdena pradyumnad eva purvam apy udbhuto 'sav iti bodhyate. yad va yas tu kamah prag rudra-manyuna adugdho na dugdhah; sa bhuyah prakaöapilayam dehopapattaye sva-murti-prakasanartham tam shri-vasudevam eva pravishöavan. adagdhathve hetuh vasudevamshah iti.

aveda-jnasya-of one ignorant of the Vedas; api-even; brahmanye-brahminical status; sati-may be; eva-certainly; brahmanah-a brahmana; tu-but; vedajnah-one learned in the Vedas; itivat-just as; tu-shabdahj-the word "tu(but)"; atra-in this context; mukhyatam-preminence; sucayati- indicates; tatah-therefore; kamah tu vasudeva-amshah-the phrase "kamas tu vasudevamshah (cupid is directly part and parcel of Lord Vasudeva)" iti-thus; asya-of him; vasudeva-of Lord Vasudeva; amshah-as part and parcel; yah-which; kamah-cupid; sah-he; eva-certainly; mukhyah-prominent; iti-thus; arthah-the meaning; tu-shabdah-the word "tu (but)"; ayam-this; bhinna-of distinction; upakrame-in the beginning; va-or; tatah-for this reason; vasudevamshah tu kamah iti anvayah-the words are given in the order "vasudevamshah tu kamah"; api-even; purvavat-as before; eva-certainly; arthah-the meaning; tat-theefore; evam-in this way; sati-being so; yah-who; prak rudra-manyuna daghah-the phrase "prag rudra-manyuna daghah"; devata- demigod; visheshah-as a specific; indra-of Indra; bhrityah- the servant; iti-thus; ekadasa-among the eleven Rudras; prasiddhah-famous; kamah-cupid; sah-he; deha-upapattaye- for attaining a body; tat-of Shiva; kopa-by the anger; daghataya-because of being burned; nityam-continual; eva- certainly; anangatam-state of being disembodied; praptasya- attained; tasya-of him; svatah-of His own; deha-upapatti- attainment of a body; abhavad-because of the lack; deha-of a body; prapti-of attainment; artham-for the purpose; tam-him; eva-certainly; vasudeva-of Lord Vasudeva; amsham-expansion; pradyumna-Pradyumna; akhyam-named; mukhyam-original; kamam- cupid; eva-certainly; pratyapadyata-the word "pratyapadyate"; pravishöavan-means "entered"; bhuyah-shabdena-by the word "bhuyah (again)"; pradyumnat-from Lord Pradyumna; eva-certainly; purvam-formerly; api-even; udbhutah-born; asau- he; iti-thus; bodhyate-may be known; yat-va-or else; yah tu kamah prak rudra-manyuna-by the phrase "yas tu kama prag rudra-manyuna"; adagdhah-not burned; na-not; dagdhah- burned; sah-he; bhuyah-again; prakaöa-manifested; lilayam-in pastimes; deha-upapattaye-for attaining a body; sva-His own; murti-form; prakashana-manifesting; artham-for the purpose; tam-Him; shri-vasudeva; eva-certainly; pravishöavan-entered; adagdhathva-in the status of not being burned by Lord Shiva's anger; hetuh-the casue; vasudeva- amshah iti-the statement that cupid is the direct part and parcel of Lord Vasudeva.

The word "tu" (but) is very significant in this verse. This word is used to specifically distinguish a certain person or thing from another or others. For example, if we say "but he is a brahmana", a certain person is distinguished from others, as for example if we say "there may be many who although born in a brahmana family remain ignorant and uneducated, but he is a brahmana", the word "but" distinguishes the learned brahmana from others who are less qualified.

In this verse the phrase "kamas tu vasudevamshah" (but that Cupid who is directly part and parcel of Lord Vasudeva) indicates that there are two Cupids, and one of them is directly part and parcel of Lord Vasudeva. If it were otherwise, and the intention of the author had been to say "but Cupid is directly part and parcel of Lord Vasudeva", the order of the words (in Sanskrit) would have been "vasudevamshas tu kamah".

The other Cupid (who is not directly part and parcel of Lord Vasudeva) is described in the second part of this verse. He is the material Cupid, an ordinary demigod, one of the eleven Rudras, and a servant of Maharaja Indra. Burned by Lord Shiva's anger, this material Cupid lost his body and became disembodied. In order to get his body again he entered the body of Lord Pradyumna, the original Cupid, who is directly part

and parcel of Lord Vasudeva. The material Cupid was then born again from the body of Lord Pradyumna.

Interpreted in this way, this verse from Shrimad-Bhagavatam may be translated in the following words:

"It is said that Cupid was formerly burned to ashes by the anger of Lord Shiva. In order to get his body again he entered the body of Lord Pradyumna, the original Cupid, who is a direct expansion of Lord Vasudeva."

Another explanation of this verse may be given by dividing the first two lines in the following way:

kamas tu vasudevamsho
'dagdhah prag rudra-manyuna

By accepting the word "adagdhah" to replace "dagdhah", we may translate this verse in this way:

"The original Cupid, who is directly part and parcel of Lord Vasudeva (and different from the material Cupid), was not burned to ashes by the anger of Lord Shiva. This original Cupid entered the body of Lord Vasudeva to appear with Him as He manifested His transcendental pastimes within the material world."

In this way we have described the original Cupid, Lord Pradyumna, who, because He is directly the expansion of Lord Vasudeva, must be different from the material Cupid, who was burned to ashes by the anger of Lord Shiva.

Anuccheda 88

Text 1

purvoktam eva vyanakti

sa eva jato vaidarbhyam
krishna-virya-samudbhavah
pradyumna iti vikhyatah
sarvato 'navamah pituh

purva-former; uktam-statement; eva-certainly; vyanakti- manifests; sah-he; eva-certainly; jatah-born; vaidarbhyam-in the womb of Rukmini-devi; krishna-samudbhavah-as the son of Lord Krishna; pradyumhah iti-by the name Pradyumna; vikhyatah-famous; sarvatah-in all respects; anavamah-just like; pituh-his father.

This distinction between the material and spiritual Cupids is confirmed by the following verse (Shrimad-Bhagavatam 10.55.2) which describes the appearance of the material Cupid:

"Cupid was born as the son of Lord Krishna in the womb of Rukmini and he became celebrated by the name Pradyumna. Because he was begotten by Lord Krishna directly, his qualities were most similar to those of Krishna."*

Text 2

yah krishna-virya-samudbhavah yash ca pradyumna iti vikhyatah sa eva prakaöa-lilavasare 'pi vaidarbhyam jatah avirbhutah, na tv anyah prakrita-kama eva. tatra hetuh: sarvatah guna-rupadishv ashesesv eva dharmeshu pituh shri-krishnat anavamah tulya eveti. anyatha tadrishanavamatvam na kalpata iti bhavah, tasmad yatha mahabharate sarvatra shrimad-arjunasya naratva-prasiddhav api pancendropakhyana indratva-prasiddhir indrasyapi tatra pravesha-vivakshaya ghaöate, tadvad atrapi. atah shri naradena ratyai tathopadeshas taya tat-praptis ca na doshaya. purva-padyasyottarasminn arthe 'pi shri-naradopadesha-balenaiva dagdha-kamasya praveshas tatra gamyah. tatah sakshat pradyumna-sangamayogyata tasyah sparsa-manivat-tat-samipyga-gunad eva mantavya, shri-pradyumnasya nija-shaktis tu shrimad-aniruddha-mataiveti jneyam. atas tapani shruti-labdho 'rtah samanjasah. shri-shukah.

yah-who; krishna-samudbhavah-as the son of Lord Krishna; yah-who; ca-also; pradyumnah iti-by the name Pradyumna; vikhyatah-famous; sah-he; eva-certainly; prakaöa-manifest; lila-pastimes; avasare-at the time; api-even; vaidarbhyam-in the womb of Rukmini-devi; jatah- born; avirbhutah-appeared; na-not; tu-but; anyah-someone else; prakritam

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.hee #                      Shri Krishna-sandarbha
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{ } the Gopala-tapani Upanisad; arthah-meaning; samanjasah-correct; shri-sukah-spoken by Shri Sukadeva
Gosvami.

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This verse describes the vishnu-tattva Lord Pradyumna, the direct expansion of Lord Krishna, who took birth in the womb of Rukmini. That this verse describes the vishnu-tattva Pradyumna, and not the material demigod Cupid may be inferred by the phrase "sarvato 'navamah pituh" (His qualities were most similar to

those of His father Krishna).

The material Cupid, who appeared in Lord Krishna's pastimes, is an empowered incarnation of Lord Pradyumna. Cupid was granted the powers of Lord Pradyumna, just as Arjuna was granted the powers of Indra by his father, who was Indra himself (this story is related in the Mahabharata).

Because this person was actually the material demigod Cupid, who was granted extraordinary powers by Lord Pradyumna, Narada informed Rati-devi (Cupid's wife) that her husband had appeared in Lord Krishna's pastimes. For this reason, when Rati-devi was reunited with Pradyumna, there was no fault on her part, for she simply regained the association of her husband.

Someone may raise the question how it was possible for Rati-devi, a material demigoddess, to associate with an empowered incarnation of Lord Pradyumna. The answer to this question is that by contact with the empowered incarnation of Pradyumna she became purified and qualified to associate with him, just as ordinary metals become turned to gold by contact with a touchstone.

The actual vishnu-tattva Lord Pradyumna, however, is not associated with Rati-devi, who is the potency of the material Cupid. Lord Pradyumna's potency is Lord Aniruddha. This is confirmed in the verse from Gopala-tapani Upanishad quoted in Anuccheda 87, Text 2.

Anuccheda 89

Text 1

evam aniruddhasyapi sakshac caturvyuhatve lingam aha

apisvid aste bhagavan sukham vo
yah satvatam kama-dugno 'niruddhah
yam amananti sma shabda-yonim
mano-mayam sattva-turiya-tattvam

evam-in the same way; aniruddhasya-of Aniruddha; api- also; sakshat-directly; caturvyuhatve-in the state of being a part of the caturvyuha expansions of Godhead; lingam- characteristic; aha-describes; api-as also; svit-whether; aste-does He; bhagavan-the Personality of Godhead; sukham- all happiness; vah-of you; yah-one who; satvatam-of the devotees; kama-dughah-source of all desires; aniruddhah-the plenary expansion of Aniruddha; yam-whom; amananti-they accept; sma-from yore; hi-certainly; shabda-yonim-the cause of the /Rg Veda; manah-mayam-creator of the mind; sattva- transcendental; turiya-the fourth expansion; tattvam- principle.

That Lord Aniruddha is one of the caturvyuha expansions of Godhead is described in the following verse (Shrimad-Bhagavatam 3.1.34):

"May I inquire whether Aniruddha is doing well? He is the fulfiller of all the desires of the pure devotees and has been considered from yore to be the cause of the Rig Veda, the creator of the mind and the fourth plenary expansion of Vishnu."*

Text 2

shabda-yonim nishvasa-vyanjita-veda-vrindam evam va are 'sya mahato bhutasya nishvasitam etad yad

rig-vedah ity adi shruteh. mano-mayam citte vasudevavan manasy upasyam. sattvam shuddha-sattvatmakah shri-vasudevavadi-rupo bhagavan yatra turiyan rupam. ato bana-yuddhadau bandhananukaranadikam atmeccha-mayi lilaiva, shri-ramacandraivat.

sabda-yonim-the word "sabda-yonim"; nisvasa-from the breathing; vyanjita-manifested; veda-vrindam-the Vedas; evam-in this way; vai-certainly; are-O Maitreyi; asya-of Him; mahatah bhutasya-of the Supreme Lord; nisvasitam-the breathing; etat- this; yat-which; rk-vedah-the Rg Veda; iti-thus; adi-in the passage beginning with; sruteh-from the Brhad-aranyaka Upanisad; manah-mayam-the creator of the mind; citte-in the mind; vasudevavat-like Vasudeva; manasi-in the mind; upasyam- worshipping; sattvam-the word "sattvam"; suddha-tattva-atmakah-means "situated in the transcendental stage of pure godness"; shri-vasudeva-adi-beginning with Vasudeva; rupah-forms of the caturvyuha expansions; bhagavan-the Supreme Personality of Godhead; yatra-where; turiyam-the fourth expansion; rupam-in the form; atah-therefore; bana-with Banasura; yuddha-in the fight; adau-in these and other pastimes; bandhana-bondage; anukarana-imitation; adikam-beginning with; atma-iccha-mayi- according to His own desire; lila-pastime; eva-certainly; shri-ramacandra-adi-vat-as Lord Ramacandra and other incarnations of the Personality of Godhead.

The statement "shabda-yonim" (Lord Aniruddha is the cause of the Rig Veda) in this verse is confirmed in the following statement of Brihad-aranyaka Upanishad (2.4.10):

"O Maitreyi, the Rig Veda is manifested from the breathing of the Supreme Personality of Godhead."

The word "mano-mayam" means "the creator of the mind". Each member of the catur-vyuha expansions is the predominating Deity of one of the subtle elements. Lord Vasudeva is the Deity of the heart, Lord Sankarshana is the Deity of the false-ego, Lord Pradyumna is the deity of the intelligence, and Lord Aniruddha is the deity of the mind. Lord Aniruddha is worshiped within the mind, just as Lord Vasudeva is worshiped within the heart.

The word "sattvam" means "He who is situated in the transcendental stage of pure godness."

The word "turiyam" (fourth) means that of the catur-vyuha expansions of the Lord, Lord Vasudeva is the first expansion, Lord Sankarshana the second, Lord Pradyumna the third, and Lord Aniruddha the fourth expansion.

Someone may raise the following objection: If Aniruddha is actually the Personality of Godhead, then why was He defeated in fighting with Banasura?

This objection may be answered by saying: By His own wish the Supreme Lord sometimes pretends to be a limited human being in His pastimes. There are many examples of His acting in this way in His appearance as Lord Ramacandra and in other incarnations also.

Text 3

asya padma-brihat-sahasra-namni-mahatmya-namani caitani

aniruddho brihad brahma
pradyumnir vishva-mohanah
catur-atma catur-varnash
catur-yuga-vidhayakah

catur-bhedaika-vishvatma
sarvotkrshöamsha-koöishuh

ashrayatma iti.

asya-of Lord Aniruddha; padma-from the Padma Purana; brhat-sahasra-namni-in the 1000 names; mahatmya-namani- glorification of His holy names; ca-also; etani-these; aniruddhah-Lord Aniruddha; brhat-the great; brahma-Brahman; pradyumnih-the son of Pradyumna; visva-the universe; mohanah-enchancing; catuh-atma-of the quadruple expansions of Lord Vaudeva, Sankarsana, Pradyumna, and Aniruddha; catur-varnah-who appears in four colors; catuh-yuga-the four yugas; vidhayakah- who establishes; catuh-bheda-of the four kinds of living entities; eka-visva-atma-the Supersoul; sarva-utkrsta-superecellent; amsa-expansions; koti-of millions; suh-parent; asraya-atma-the supreme shelter.

Lord Aniruddha is glorified in the following verses from the Brihat-sahasra-nama prayers of the Padma Purana:

"Lord Aniruddha, the son of Pradyumna, is the Supreme Brahman. He enchants the entire universe. He is the fourth member of the four catur-vyuha expansions of Godhead. He appears in four colors (white, red, yellow, and black) in the four yugas (Satya, Treta, Dvapara, and Kali) to establish the principles of religion. He is the all-pervading Supersoul who remains in the hearts of the four kinds (those born from the womb, from eggs, seeds, or perspiration) of conditioned souls. From Him millions of living entities are manifest, and He is the shelter within whom everything rests."

Text 4

atah shri-krishna-vyuhatvena mahaniruddhatvad asyaivavirbhava-visheshah pralayarnavadi-dhama purusha iti jneyam. ata evabhedena jagrihe paurusham rupam bhagavan ity ady-uktam. mula-sankarshanady-amshair eva. hitara-sankarshanady-avastha-trayam purusham prakashayatiti.

atah-therefore; shri-krishna-vyuhatvena-as one of the catur-vyuha expansions; maha-aniruddhatvat-as Maha Aniruddha; asya-of Him; avirbhava-incarnation; visesah-specific; pralaya-of devastation; arnava-on the ocean; adi-beginning with; dhama- whose abode; purushah-Purusha incarnation; iti-thus; jneyam-should be understood; atah eva-therefore; abhedena-as not-different; jagrhe paurusham rupam bhagavan iti adi uktam-Shrimad-Bhagavatam 1.3.1; mula- original; sankarsana-of Lord Sankarsana; amsaih-by the expansions; eva-certainly; hi-certainly; itara-othe; sankarsana-adi-beginning with Lord Sankarsana; avastha-trayam- three expansions; purusham-the purusha-incarnation; prakasayati- manifests; iti-thus.

Aniruddha (who appeared as the son of Pradyumna) is therefore the original Maha-Aniruddha who remains in the spiritual sky. It is this Lord Aniruddha who stays on the waters of devastation at the time when the material universe is destroyed. The Lord's expansion as the catur-vyuha purusha-incarnations within the material world is described in Shrimad-Bhagavatam (1.3.1):

"In the beginning of the creation, the Lord first expanded Himself as the universal form of the purusha-incarnation, and manifested all the ingredients for the material creation."*

Four catur-vyuha expansions (Vasudeva, Sankarshana, Pradyumna, and Aniruddha) are manifested in the spiritual world, and from these another series of catur-vyuha expansions is manifested within the material world.

Text 5

tathaivabhedena vishnu-dharmottare 'pidam. tatra vajra-prashnah

kas tv asau bala-rupena
kalpanteshu punah punah
drishöo yo na tvaya jnatas
tatra kautuhalam mama

tatha-also; eva-certainly; abhedena-as not different; visnu-dharma-uttare-in the Vishnu-dharmottara Purana; api-also; idam-this; tatra-there; vajra-of Vraja; prashnah-the question; kah-who?; tu-indeed; asau-is he; bala-rupena-in the form of a child; kalpa-of the kalpa; antesu-at the conclusions; punah punah-again and again; drstah-is seen; yah-who; tvaya-by you; jnatah-known; tatra-in this matter; kautuhalam-curiosity; mama-my.

That the Maha-Aniruddha who remains in the spiritual world appears within the material worlds in Lord Krishna's family is confirmed in the following passage from Vishnu-dharma Purana, Uttara-khanda, in the question of Vrajanabha and the answer of Markandeya Muni. Vrajanabha asked:

"At the end of each kalpa a small child always appears. Although I repeatedly see this child I do not know His identity. Please tell me who this child is, I am very eager to know the answer to this question."

Text 6

shri-markandeyottaram ca

bhuyo bhuyas tv asau drishöo
maya devo jagat-patih
kalpa-kshayena vinatah
sa maya-mohitena vai

kalpa-kshaye vyatite tu
tam devam prapitamahat
aniruddham vijanami
pitaram te jagat-patim. iti.

shri-markandeya-of Markandeya Muni; ottaram-the reply; ca- also; bhuyah-again; bhuyah-and again; tu-indeed; asau-He; drstah-is seen; maya-by me; devah-the Supreme Lord; jagat-of the universe; patih-the master; kalpa-of the kalpa; kshayena- with the termination; vijnatah-understood; sah-He; maya-by the illusory potency; mohitena-bewildered; vai-certainly; kalpa-ksaye-at the end of the kalpa; vyatite-elapsed; tu-indeed; tam-Him; devam-the Supreme Lord; prapitamahat-from your grandfather, Lord Krishna; aniruddham-Aniruddha; vijanami-I know; pitaram-father; te-your; jagat-of the universe; patim-the master; iti-thus.

Markandeya Muni replied:

"Although I myself am not free from the influence of the Lord's illusory potency (maya), I have repeatedly seen the Personality of Godhead appear as a small child at the time of partial cosmic annihilation (kalpa-kshaya). That same form of the Personality of Godhead appears in Lord Krishna's family as your father, Aniruddha. That your father Aniruddha is the Personality of Godhead is known to me without any doubt."

Text 7

bhishma-parvani duryodhanam prati bhishma-shikshayam shri-krishnasyavatararambhe gandha-madanam agatasya brahmanas tad-avirbhavam manasi pashyatas tu balasya tad idam vacanam.

bhishma-parvani-in the Bhishma-parva of the Mahabharata; duryodhanam prati-to Duryodhana; bhishma-of Bhishma; siksayam-in the instructions; shri-krishnasya-of Shri Krishna; avatara-of the incarnation; arambhe-in the beginning; gandha-madanam-to the Gandha-madana mountain; agatasya-gone; brahmanah-of Lord Brahma; tat-of the Lord; avirbhavam-incarnation; manasi-in the mind; pasyatah-seeing; tu-indeed; balasya-of the child; tat- therefore; idam-these; vacanam-words.

In the Mahabharata, Bhishma-parva, in the instructions of Bhishma to Duryodhana, Lord Brahma's arrival at Gandhamadana mountain at the beginning of Lord Krishna's appearance in this material world is described. While Brahma was at Gandhamadana mountain he saw the Supreme Personality of Godhead appear in his heart in the form of a small child. Brahma spoke the following words to the Supreme Lord who had thus appeared before him:

Text 8

shrishöva sankarshanam devam
svayam atmanam atmana

krishnatvam atmanasrakshih
pradyumnam hy atma-sambhavam
pradyumnac aniruddham tu
yam vidur vishnum avyayam

aniruddho 'shrijan mam vai
brahmanam loka-dharinam
vasudeva-mayah so 'ham
tvayaivasmin vinirmitah. iti.

srstva-having created; sankarsanam-Lord Sankarsana; devam-the Personality of Godhead; svayam-personally; atmanam-Your own self; atmana-by Your self; krishnatvam-the state of being Krishna; atmana-by Your self; asraksih-you created; pradyumnam- Lord Pradyumna; hi-certainly; atma-from Your own self; sambhavam-generated; pradyumnat-from Lord Pradyumna; ca-also; aniruddham-Lord Aniruddha; tu-indeed; yam-whom; viduh-they know; visnum-to be Lord Vishnu; avyayam-the imperishable; aniruddhah-Lord Aniruddha; asrjat-created; mam-me; vai- certainly; brahmanam-Brahma; loka-of the planets; dharinam-the maintainer; vasudeva-mayah-descended from Lord Vasudeva; sah- that person; aham-I; tvaya-by You; eva-certainly; asmin-in this universe; vinirmitah-created; iti-thus.

"O Lord Vasudeva, You expanded Yourself as Lord Sankarshana and He then expanded Himself as Lord Pradyumna. Lord Pradyumna expanded Himself as Lord Aniruddha, whom the sages know to be the eternal Personality of Godhead, Lord Vishnu, and Lord Aniruddha created me, Brahma, the maintainer of the universe. O Lord, because I am thus created by You, I am certainly Your part and parcel."

Text 9

ata eva ca purvam api jagrihe ity atra shri-krishnasyaniruddhavatarantah-patitvam na vyahyattam. shri-vidurah shrimad-uddhavam.

atah eva-therefore; ca-also; purvam-previously; api- also; jagrhe iti atra-in the Shrimad-Bhagavatam 1.3.1; shri-krishnasya-of Shri Krishna; aniruddha-of Lord Aniruddha; avatara-incarnation; antah-patitvam-inclusion within; na-not; vyakhyatam-is explained; shri-vidurah-spoken by Vidura; shrimat-uddhavam-to Uddhava.

We may note that in this quotation, and also in the previously quoted verse from Shrimad-Bhagavatam (1.3.1) "jagrihe paurusham rupam" (in the beginning of creation the Lord first expanded Himself as the universal form of the purusha-incarnations) it has been clearly described that Lord Aniruddha is an expansion of Lord Krishna. Lord Krishna is not described in these verses as an incarnation of Lord Aniruddha.

Anuccheda 90

Text 1

tad etat tasya catur-vyuhatmakasyaiva purnatvam vyakhyatam. shri-gopalottara-tapanyam api tathaivayam pranavarhatvena darshitah

tat-therefore; etat-this; tasya-of Him; catuh-vyuha-atmakasya-the origin of the catur-vyuha expansions of Godhead; purnatvam-completeness; vyakhyatam-is described; shri-gopala-uttara-tapanyam-in the Second Chapter of the Gopala-tapani Upanisad; api-also; tatha-in the same way; eva-certainly; ayam-this; pranava-of the syllable om; arthatvena-in definition; darsitah-is revealed.

That Shri Krishna is the original Personality of Godhead, the origin from who the catur-vyuha expansions of Godhead have emanated, is confirmed in the Gopala-tapani Upanishad's (2.68-69) definition of the sacred syllable om:

Text 2

rohini-tanayo rama
akarakshara-sambhavah

taijasatmakah pradyumna
ukarakshara-sambhavah

rohini-of Rohini-devi; tanayah-the son; ramah-Balarama; akra-aksara-from the syllable "a"; sambhavah-manifest; taijasa-atamakah-the origin of sleep; pradyumna-Pradyumna; ukara-aksara-from the syllable "u"; sambhavah-manifest.

"The sacred syllable om consists of three letters: a,u, and m. Balarama, the son of Rohini, is the letter a. Splendid Pradyumna is the letter u.

Text 3

prajnatmakō 'niruddho vai
makarakshara-sambhavah
ardha-matratmakah kṛṣṇo
yasmin viśvam pratishōhitam. iti.

prajna-atmakah-the deity of deep sleep; aniruddhah- Aniruddha; vai-certainly; makara-aksara-from the syllable "ma"; sambhavah-manifest; ardha-matra-atmakah-kṛṣṇah- Krishna; yasmin-in whom; viśvam-the universe; pratishhitam- rests; iti-thus.

"Intelligent Aniruddha is the letter m. Lord Krishna, in whom the entire universe rests, is the ardha-matra letter (m), which complete the syllable om."

Text 4

atha śrī-kṛṣṇe 'vatarati tat-tad-amśhavataranam api praveśa iti yad uddiśhōam tad yatha tatra kṛṣṇas tu bhagavan svayam ity adikam siddham eva, tatha tasya tad-rupenaiva śrī-vrindavanadau sarvavasthayitvam pratipadayiśyamah.

atha-now; śrī-kṛṣṇe-when Lord Krishna; avatarati-appears in the material world; tat-tad-amśhavataranam-of His various expansions; api-also; praveśah-entrance; iti-thus; yat- because; uddiśtam-described; tat-that; yatha-just as; tatra- in this matter; kṛṣṇah tu bhagavam svayam iti adikam-the passage "Shri Krishna is the Original Personality of Godhead" (Bhag. 1.3.28); siddham-corroborated; eva-certainly; tatha-in the same way; tasya-of that; tat-rupena-in that form; eva- certainly; śrī-vrindavana-adau-in Vrindavana and other sacred places; sarva-avasthayitvam-eternal residence; pratipadayiśyamah-I shall demonstrate.

By quoting the verse "kṛṣṇas tu bhagavan svayam" (Shri Krishna is the Supreme Personality of Godhead) (Shrimad-Bhagavatam 1.3.28) and many other verses also, it has been clearly demonstrated that Shri Krishna is the Original Personality of Godhead, and when He appears in the material world, all other forms of Godhead appear within His form.

Just as this fact has been clearly demonstrated, I shall now establish the fact that Shri Krishna eternally resides in the holy abode of Vrindavana, and the other places where He enjoyed pastimes. It is not that He

temporarily appears, and then after His appearance in this world He is no longer manifest. He eternally remains in these spiritual abodes.

Text 5

atha ca shri-hari-vamsha-mate upendra evavatatareti. jaya-vijaya-shapa-prastave ca

yasyami bhavanam brahman
etat ante tavanagha" ity atra ca.

pahi vaikunöha-kinkaran ity atra ca.

svami-vyakhyanusarena vikunöhasuta eveti, kvacit kshirodakashayy eveti. kvacit purusha eveti. kvacin narayanarshir eveti, brihat-sahasra-namni lakshmanasyaiva balariamatva-kathanena shri-raghava eveti, kvacin narayana-kesha evety adikam nanavidhatvam shruyate. evam caikam sandhitsato 'nyat pracyavate, atra satyam ca sarva-vakyam. tasmad vidvadbhir eva vicaryatam: svayam-bhagavati tasmin pravesham vina katham tat sambhaved iti. drishyate-ca tasmad kesha/cid amshanam avirbhavah. yatha pradyumnadinam.

atha-now; shri-hari-vamsa-of the Hari-vamsa; mate-in the opinion; upendrah-Vamanadeva; eva-certainly; avatata- descended; iti-thus; jaya-vijaya-of Jaya and Vijaya; sapa-of the curse; prastave-in the explanation; ca-also; yasyami-I shall go; bhavanam-to the abode; brahman-O Brahma; etat-of this; ante-at the end; tava-your; anagha-O sinless one; iti- thus; atra-in this verse (Bhag. 1.6.27):

idanim nasha aradbha
kulasya dvija-shapajah
yasyami bhavanam brahman
etat ante tavanagha

pahi vaikuntha-kinkaran iti atra ca-and also in the verse (Bhag. 11.6.27):

tatah sva-dhama paramam
vishasva yadi manyase
sa-lokan loka-palan nah
pahi vaikunöha-kinkaran

svami-of Shridhara Svami; vyakhya-the commentary; anusarena-in conformity to; vikuntha-of Vikuntha-devi; sutah-the son; eva-certainly; iti-thus; kvacit-in another place; kshirodakasayi-Kshirodakasayi Vishnu; eva-certainly; iti-thus; kvacit-in another place; purushah-the purusha incarnation; eva-certainly; iti-thus; kvacit-in another place; narayana-rsi-Narayana Rsi; eva-certainly; iti-thus; brhat-sahasra-namni-in the "Brhat-sahasra-nama" prayers; laksmanasya-of Lakshmana; eva-certainly; balaramatva-the position of Balarama; kathanena-with the description; shri-raghavah-Lord Ramacandra; eva-certainly; iti-thus; kvacit-in another place; narayana-of Lord Narayana; kesha-a hair; eva-certainly; iti-thus; adikam-beginning; nana-vidhatvam-various expansions; srutyate-are heard; evam-in this way; ca-also; ekam-one; sandhitsatah-anyat-another; pracyavate-falls away; atra-here; satyam-true; ca-also; sarva-all; vakyam-statements; yatha-just as; sva-mati-of the mind; anubhava-of the experience; anurupat-according to; nana-various; vakya-statements; eka-one; vakyata-statement; ca-also; tasmad-therefore; vidvadbhih-by the learned; eva-certainly; vicaryatam-it may be concluded; svayam-bhagavati-in the Original Personality

of Godhead; tasmin-in Him; pravesam-entrance; vina-without; katham-how is it possible?; tat-that; smabhavet-may be; iti-thus; drsyate-is observed; ca-also; tasmāt-from that; kesancit-of some; amsanam-of His plenary expansions; punah-again; avirbhavah-incarnation; yatha-just as; pradyumna-adinam-of Pradyumna and others.

At this point someone may object, saying that the Hari-vamsha describes Lord Krishna as an incarnation of Lord Upendra (Vamana). This false conception is refuted by the following words spoken by Lord Krishna in the Shrimad-Bhagavatam, which describe Lord Krishna's return to His own eternal abode in the spiritual world (11.6.31), and which are spoken in connection with the story of the Kumara's cursing of Jaya and Vijaya. Lord Krishna said (to Brahma and the other demigods as He was about to leave the earth planet to return to the spiritual world):

"O Brahma, now that the Yadu dynasty has been destroyed by the curse of the brahmanas, I shall visit your planet, known as Brahmaloka, and from there I shall return to My own abode in the spiritual world."

"Shridhara Svami explains this verse in his commentary:

vaikunöham yasyan tava bhavanam yasyami

"O Brahma, I shall visit your abode and then return to the spiritual world of Vaikunöha."

That Lord Krishna, after leaving the earth planet, returned to His own abode in the spiritual world is also confirmed in the following statement of Brahma (Shrimad-Bhagavatam 11.6.27):

"O Lord, Your mission in this world is now completed. Please return, if You will, to Your own abode in the spiritual world. O Lord, please also protect us, the controllers of the planets, along with all our subjects, for we are all Your sincere servants."

In some places in the scriptures it may say that Lord Vaikunöha, the son of Vikunöha-devi, appeared as Lord Krishna; in other places it may say that Kshirodakashayi Vishnu appeared as Lord Krishna; in other places in the scriptures it may say that the purusha-incarnations appeared as Lord Krishna; in other places in the scriptures it may say that Narayana Rishi appeared as Lord Krishna; in the Brihat-sahasra-nama Prayers in the description of the identity of Lord Balarama and Lord Lakshmana, it may say that Lord Ramacandra appeared as Lord Krishna; in other places in the scriptures it may say that a hair of Lord Narayana appeared as Lord Krishna; and in other places in the scriptures there may also be other descriptions of how other forms of Godhead have incarnated as Lord Krishna. How are these contradictory statements to be resolved? Actually all these statements are true, for all forms of the Personality of Godhead are simultaneously present in the form of the Personality of Godhead, Shri Krishna, and when Shri Krishna descends to this material world, all other forms of Godhead also descend with Him.

Text 6

ata eva vikunöha-sutasya pravesabhiprayenaiva shishupala-dantavakrayoh shri-krishna-sayujyam eva tadanim jatam. punar avatara-lila-samaptau shri-vikunöha-sute sva-dhama-gate prasadatva-praptih. yathoktam shri-naradena

atah eva-therefore; vikuntha-sutasya-of Lord Krishna; pravesa-entrance; abhiprayena-by the intention; eva-certainly; sisupala-of Sisupala; dantavakrayoh-and Dantavakra; shri-krishna-sayujyam-merging into

Krishna; eva-certainly; tadanim-then; jatam-came into being; punah-again; avatara-descend; lila-pastimes; samaptau-concluded; shri-vikuntha-sute-when Lord Krishna; sva-dhama-to His own abode; gate-went; parsadatva-the status of associates; praptih-attainment; yatha-just as; uktam-it is described; shri-naradena-by Narada Muni (in the following verse from Shrimad-Bhagavatam).

When Shishupala and Dantavakra were killed by Lord Krishna, they attained sayujya-mukti, merging into the body of the Lord. However, when the Lord's earthly pastimes were concluded, and the Lord had returned to His own abode in the spiritual world, Shishupala and Dantavakra also returned with Him, and resumed their original posts as personal associates of the Lord. This is described by Narada Muni in the following words (Shrimad-Bhagavatam 7.1.46):

Text 7

vairanubandha-tirena
dhyanenacyuta-satmatam
nitau punar hareh parshvam
jagmatur vishnu-parshadau. iti.

vaira-anubandha-bond of hatred; tivrena-consisting of acute; dhyanena-by meditation; acyuta-satmatam-to the effulgence of the infallible Lord; nitau-attained; punah- again; hareh-of Hari; parshvam-the proximity; jagmatuh-they reached; vishnu-parshadau-the gatekeeper associates of Vishnu; iti-thus.

"These two associates of Lord Vishnu-{ }Jaya and Vijaya-{ }maintained a feeling of enmity for a very long time. Because of always thinking of Krishna in this way, they regained the shelter of the Lord, having returned home, back to Godhead."*

Text 8

tatha hari vamshe ca kshirodashayino mukuöe daityapahrite daitya-maranaya garudo yavat krita-vilambas
tavat shri-krishno tvatatara. tatash casau mukuöam ahritya tatra cordhva-loke ca kutrapi bhagavantam
adrshöva gomanta-shirasi shri-krishnayaiva samarpitavan iti prasiddhih.

tatha-in the same way; hari-vamse-in the Hari-Vamsa; ca- also; kshirodashayinah-of Kshirodashaya Vishnu; mukute-when the crown; daitya-by the demons; apahrte-was stolen; daitya-of the demons; maranaya-for killing; garudah-Garuda; yavat-while; krita-vilambah-spending his time; tavat-then; shri-krishnah-Shri Krishna; avatara-incarnated; tatra-then; ca-also; asau-He; mukutam-crown; ahritya-taking; tatra-there; ca-also; urdhva-loke-in the spiritual world; ca-and; kutra api-anywhere; bhagavam-the Personality of Godhead; adrshöva-not seeing; gomanta-shirasi-on the peak of Gomanta Mountain; shri-krishnaya-to Shri Krishna; samarpitavan-offered; iti-thus; prasiddhih-the famous quotation.

That Lord Kshirodashaya Vishnu entered the body of Lord Krishna when He incarnated on this earth just as Jaya and Vijaya did when they were killed by the Lord is confirmed in the following celebrated passage from the Hari-vamsha (Vishnu-parva, Chapter 41):

"Observing that Lord Kshirodakashayi Vishnu's crown had been stolen by the demons, Garuda attacked the thieves, killed them, and recovered the Lord's crown. As all this was happening, Lord Kshirodakashayi Vishnu descended to the earth where Lord Krishna was performing His pastimes, and entered Lord Krishna's body. In this way Lord Kshirodakashayi Vishnu appeared during Lord Krishna's incarnation. Garuda, trying to return the crown, was unable to find his master in the spiritual world. He finally found Kshirodakashayi Vishnu manifested within the form of Lord Krishna (who was then enjoying pastimes on the peak of Gomanta Mountain). Garuda then returned his master's crown."

Text 9

ato yatha krama-mukti-marge 'rcir-adi-krama evangi nadi-rashmy-adi-vividha-kramas tu tad-angatvenaiva prastuyate tadvad ihapiti. arcir-adina tat-pratitkeh ity esha nyayo 'tra drishöantayitavyah.

atah-therefore; yatha-just as; krama-mukti-marge-on the path of liberation; arcir-the sun's rays; adi-beginning with; kramah-path; eva-certainly; angir-the living entity; nadi- subtle passages; rasmi-beams of light; adi-beginning with; vividha-various; kramah-paths; tu-also; tat-angatvena-having these paths; prastuyate-is glorified; tadvad-in this way; iha- here; api-also; iti-thus; arcir-beams of sunlight; adina-beginning with; tat-pratitkeh-the manifestation; iti-thus; esah-this; nyayah-the Vedanta-sutra; atra-in this matter; drstantayitavyah-may be given as an example.

How the different forms of Godhead appear in the transcendental body of Lord Krishna may be understood from the following statement of Vedanta-sutra (4.3.1):

arcir-adina tat-pratitkeh

"At the time of death, the perfect yogis can travel to any planet using the sun's rays, the subtle nadi passages extending throughout the universe, the passages of air, or celestial airplanes, as their means of transport."

Just as the yogis may travel in this way to attain liberation or residence in a higher planet, in the same way the various forms of the Personality of Godhead may easily enter the body of Lord Krishna, and appear with Him as He displays His pastimes on earth.

Text 10

tad etad evaha

tvam brahma paramam vyoma
purushah prakriteh parah
avatirno 'si bhagavan
svecchopatta-prithag-vapuh

tat-therefore; etad-this; eva-certainly; aha-he says; tvam-You; brahma-spirit; paramam-supreme; vyoma-the master of the spiritual world; purushah-the Supreme Person; prakriteh-to touch of material nature; parah-above; avatirnah asi-You have descended; bhagavan-O Original Personality of Godhead; sva-iccha-of Your devotees to fulfill the desires; apatta- accepting; prthak-various; vapuh-forms.

That all forms Godhead are manifested from the body of Lord Krishna is confirmed by the following statement of Uddhava (Shrimad-Bhagavatam 11.11.28):

"O Lord Krishna, You are the Original Personality of Godhead, the master of the spiritual world of Vaikunöha. You appear in this material world, assuming the forms of Your many incarnations just to fulfill the desires of Your devotees."

Text 11

sakshad bhagavan eva tvam avatirno 'si. bhagavata eva vaibhavam aha brahma tvam paramavyomakhyo vaikunöhas tvam prakriteh parah purushah api tvam iti. bhagavan api katham-bhutam sann avatirnah svecchamayasya ity anusarena svesham sarvesham eva bhaktanam ya iccha purayitum upattani tatas tatah svata akrishöani pthag-vapumsi nija-tat-tad-avirbhava yena tatha-bhutam sann iti.

saksat-directly; bhagavan-the Original Personality of Godhead; eva-certainly; tvam avatirnah asi-is meant by the phrase "tvam avatirno 'si"; bhagavatah-of the Personality of Godhead; vaibhavam-the opulence; aha-he describes; brahma tvam-"You are the Supreme spirit; paramavyoma-akhyah-who is known as the master of the spiritual sky; vaikunthah-the master of Vaikunthaloka; tvam-You are; prakrteh parah-beyond the touch of material nature; purushah-the Supreme Person; api-also; tvam- You are; iti-thus; bhagavan-the Supreme Personality of Godhead; api-although; katham-bhutam-in what manner?; san-being so; avatirnah-descended to the material world; sva-iccha-mayasya- according to His own desire; iti-thus; anusarena-in accordance; svesam-of His own; sarvesam-of all; eva-certainly; bhaktanam- His devotees; ya-which; iccha-desire; tam-that; purayitum-to fulfill; upattani-accepted; tatah tatah-in various places; svatah-from Himself; akrstani-manifested; pthak-various; vapumsi-forms; nija-His own; tat-tat-various; avirbhavah- appearance; yena-by that; tatha-bhutam-in that way; san-being; iti-thus.

In this verse the phrase "tvam avatirno 'si" means "O Supreme Personality of Godhead, You have now descended to this material world." The Supreme Lord's glories and opulences are described in the following words: "brahma tvam (You are the Supreme Spirit), "vyoma" (You are the master of the spiritual world of Vaikunöha), and "prakriteh parah purushah" (You are the Supreme Person, beyond the touch of material energy).

Someone may ask: Why does the Supreme Personality of Godhead descend to this material world?

The answer is given in the word "svecchopatta-prithag-vapuh" (You appear in many forms in order to fulfill the desires of Your devotees).

By describing Lord Krishna in this way, Uddhava affirms that Krishna is the Original Personality of Godhead, who assumes many forms to please His devotees.

Anuccheda 91

Text 1

tatha

sva-shanta-rupeshv itaraih sva-rupair
abhyardyanamashv anukampitatma
paravaresho mahad-amsha-yukto
hy ajo 'pi jato bhagavan yathagnih

tatha-in the same way; sva-shanta-rupeshu-onto the peaceful devotees of the Lord; itaraih-others, nondevotees; sva-rupaih-according to their own modes of nature; abhyardyanamashu-being harassed by; anukampita-atma-the all-compassionate Lord; para-avara-spiritual and material; ishah- controller; mahat-amsha-yuktah-accompanied by the plenary portion of mahat-tattva; hi-certainly; ajah-the unborn; api-although; jatah-is born; bhagavan-the Personality of Godhead; yatha-as if; agnih-the fire.

That Shri Krishna is the Original Personality of Godhead from whom all other forms of Godhead emanate is confirmed in the following statement of Shrimad-Bhagavatam (3.2.15):

"Lord Krishna, the Original Personality of Godhead, the all-compassionate controller of both the spiritual and material creations, is unborn, but when there is friction between His peaceful devotees and persons who are in the material modes of nature, He takes birth just like fire, accompanied by His plenary expansions."*

Text 2

tac ca janma nija-tat-tad-amshany adayaivety aha mahad-amsha-yuktah mahatah svasyaivamshair yuktah. mahantam vibhum atmanam ity adi shruteh: mahadvac ca iti nyaya-prasiddhesh ca, mahanto ye purushadayo 'mshas tair yuktah iti va. loka-natham mahad bhutam itivad atmatvavyabhicarah. mahadbhir amshibhir amshaish ca yukta iti va. viduram shrimad-uddhavah.

tat-therefore; ca-also; janma-birth; nija-own; tata-tat-various; amsani-expansions; adaya-accepting; aha-he says; mahat-amsha-yuktah-the word "mahad-amsha-yuktah"; mahatah- from the supremely great Personality of Godhead; svasya-from Yourself; eva-certainly; amsaih-by the expansions; yuktah-accompanied; mahantan-the supremely great; vibhum-all-powerful; atmanan-Personality of Godhead; iti-thus; adi-in the passage beginning with; sruteh-from the sruti-sastra (Kaöha Upanishad 2.22); mahadvat-supremely great; ca-also; iti-thus; nyaya-in the Vedanta-sutra (1.4.8); prasiddheh-in the celebrated quotation; ca-also; mahantah-great; purusha-adayah-the purusha-avatars and other forms of Godhead; amsah-expansions; tair-by them; yuktah-accompanied; iti-thus; va-or; loka-of all planetary systems; natham-the master; mahat-bhutam-the supreme living entity; itivat-in this way; atmatva-form; avyabhicarah- eternal and unchanging nature; mahadbhih-by great; amsibhih- original expansions; amsaih-secondary expansions; ca-also; yuktah-accompanied; iti-thus; va-or; viduram-to Vidura; shrimat-uddhavah-spoken by Uddhava.

This verse describes how Lord Krishna, accompanied by His expansions, takes birth in the material world. The word "mahat" in this verse means "the supremely opulent Personality of Godhead", and the phrase "mahad-amsha-yuktah" means "accompanied by the expansions of the supremely opulent Personality of Godhead". This use of the word "mahat" may be seen in the following quotations from Vedic literature:

mahantam vibhum atmanam

"The Personality of Godhead is full of all powers and opulences."

-{ }Kaöha Upanishad 1.2.22

mahad-vac ca

"The Absolute Truth is the reservoir of all transcendental opulences."

-{ }Vedanta-sutra 1.4.8

loka-natham mahad bhutam

"The Personality of Godhead is the master of all planetary systems. He is the supreme living being, full of all powers and opulences."

-{ }Vishnu-sahasra-nama-stotra

Understood in this way, the word "mahat" may refer to the purusha-incarnations of the Lord, or the Lord's primary or secondary expansions.

Anuccheda 92

Text 1

athaivam athaham amsha-bhagena ity adav apy evam vyakhyeyam. amshanam bhago bhajanam pravesho yatra tena paripurna-rupena bhajanena lakshito va. prapsyami iti prakaöa-lilabhiprayena bhavishyan nirdeshah. ata eva tad-avatara-samaye yugavatarash ca sa evety abhipretyaha

atha-now; evam-in this way; atha aham amsha-bhagena-iti-adau-Shrimad-Bhagavatam 10.2.9; api-also; evam-in this way; vyakhyenam-should be understood; amsanam-of the expansions; bhagah-the word "bhagah"; bhajanam-means "part"; pravesah- entrance; yatra-where; tena-with that; paripurna-perfect and complete; rupena-form; amsanam-of the expansions; bhajanena- with a part; laksitah-characterized; va-or; prapsyami iti-the word "prapsyami"; prakata-manifests; lila-pastimes; abhiprayena-with the meaning; bhavisyat-future; nirdeshah- instruction; atah eva-therefore; tat-of the Lord; avatara-of incarnation; samaye-at the time; yuga-avatahar-incarnations of the various ages; ca-also; sah-He; eva-certainly; iti-thus; abhipretya-intending; aha-said.

That the various incarnations of Godhead appear within the body of Lord Krishna gives us the key to properly understand the following verse spoken by Lord Krishna to Yogamaya (Shrimad-Bhagavatam 10.2.9):

athaham amsha-bhagena
devakyah putratam shubhe
prapsyami tvam yashodayam
nanda-patnyam bhavishyasi

"O all-auspicious Yogamaya, accompanied by My plenary expansions, I shall then appear as the son of Devaki, and you will appear as the daughter of mother Yashoda, the queen of Maharaja Nanda."

In this verse the word "amsha-bhagena" means "with some of My plenary expansions". The word "prapsyami" (I shall become the son of Devaki) shows us the Lord's plan for performing pastimes in the material world.

When Lord Krishna appears in the material world, all the yuga-avatars also appear within His body. This is

confirmed in the following statement of Gargacarya in Shrimad-Bhagavatam (10.8.13):

Text 2

asan varnas trayo hy asya
grihnato 'nuyugam tanuh
shuklo raktas tatha pita
idanim krishnatam gatah

asan-were assumed; varnah trayah-three colors; hi- indeed; asya-of your son Krishna; grihnatah-accepting; anuyugam tanuh-transcendental bodies according to the different yugas; shuklah-sometimes white; raktah-sometimes red; tatha-as well as; pitah-sometimes yellow; idanim krishnatam gatah-at the present moment He has assumed a blackish color.

"Your son Krishna appears as an incarnation in every millennium. In the past, He assumed three different colors-{ }white, red and yellow-{ }and now He has appeared in a blackish color. [In another Dvapara-yuga, He appeared (as Lord Ramacandra) in color of shuka, a parrot. All such incarnations have now assembled in Krishna]."*

Text 3

asya tava putrasya pratiyugam tanuh prakaöayato yadyapi shukla-adayah trayah apy anye varna asan tathapi idanim asya pradurbhavavaty asmin dvapare tu sa shuklah yugavataras tatha raktah pitah apy etad apy upalakshanam anya-dvapara-yugavatarah shuka-paksha-varno 'pi krishnatam eva gatah etasmin antarbhuta ity arthah. tasmāt krishni-kartritvat svayam-krishnatvat sarvakarshakatvac ca krishna ity ekam asya nameti prakaraniko 'py arthah shreyaṁ tatha ca śrī-karabhajanena yugavataropasanayam uktam

asya-the word "asya"; tava-of you; putrasya-of the son; pratiyugam-in each yuga; pratayatah-appearing; yadyapi- although; sukla-adayah-beginning with a white form; trayah- three; api-also; varnah-colors; asan-were assumed; tathapi- nevertheless; idanim-at the present moment; asya-of Him; pradurbhavavati-manifested; asmin-during this; dvapare- Dvapara-yuga; tu-but; sah-He; suklah-white; yuga-avatah- incarnation of the age; tatha-in the same way; raktah-red; pitah-yellow; api-also; etad-this; api-also; upalakshanam- characteristic; anya-other; dvapara-yuga-during Dvapara-yuga; avatah-incarnation; suka-paksha-varnah-the color of a parrot's feather; api-although; krishnatam-a blackish color; eva- certainly; gatah-assumed; etasmin-in this; antarbhute- separately considered; iti-thus; arthah-the meaning; tasmāt- therefore; krishni-kartritvat-because of appearing with a blackish complexion; svayam-krishnatvat-because He is originally known as "Krishna"; sarva-akarsakatvat-because He is all-attractive; ca-also; krishnah iti-"Krishna"; ekam-sole; asya-of Him; nama-name; iti-thus; prakaranikah-in this matter; api-also; artha- meaning; sreyam-best; tatha-in the same way; ca-also; śrī-karabhajanena-by Karabhajana Muni; yuga-avatah-of the yuga-avatars; upasanayam-in the matter of worshipping; uktam-spoken (Bhag. 11.5.27-29).

This verse may be paraphrased in the following way: "Your son Krishna appears as an incarnation in every millenium. In the past He assumed three different colors-{ }white, red, and yellow -{ }and now He has appeared in a blackish color. In another Dvapara-yuga He appeared (as Lord Ramacandra) in the color of

shuka, a parrot. All such incarnations have now assembled in Krishna."*

Because the Original Personality of Godhead has a blackish complexion (krishna), and because He is all-attractive (krishna), He is therefore known as "Krishna".

In the course of describing the worship of the yuga-avatars, Karabhajana Muni gives the following description of Lord Krishna (Shrimad-Bhagavatam 11.5.27-29):

Text 4

dvapare bhagavan shyamah
pita-vasa nijayudhah
shri-vatsadibhir ankaish ca
lakshanair upalakshitah

dvapare-in Dvapara-yuga; bhagavan-the Supreme Personality of Godhead; shyamah-blackish; pita-vasah- having yellow clothes; nija-own; ayudhah-having weapons; shri-adibhih-such as Shrivatsa; ankaih-by bodily markings; ca-and; lakshanaih-by external characteristics such as the Kaustubha jewel; upalakshtitah-characterized.

"In the Dvapara-yuga the Personality of Godhead appears in a blackish hue. He is dressed in yellow, He holds His own weapons, and He is decorated with the Kaustubha jewel and marks of Shrivatsa. This is how His symptoms are described.*

Text 5

tam tada purusham martya
maha-rajopalakshanam
yajanti veda-tantrabhyam
param jijnasavo nripa

tam-Him; tada-in that age; purusham-the supreme enjoyer; martyah-mortal men; maha-rajaa-a great king; upalalshanam- playing the role of; yajanti-they worship; veda-tantryabhyam- according to both the original Vedas and ritual tantras; param- the Supreme; jijnasavah-those who want to gain knowledge; nripa-O king.

"O king, following the Vedas and Tantras, seekers of the truth worship the Supreme Personality of Godhead, who then appears as a great king.

Text 6

namas te vasudevaya
namah sankarshanaya ca
pradyumnayaniruddhaya

tubhyam bhagavate namah

namah-let me offer my respectful obeisances; te-unto You; vasudevaya-Lord Vasudeva; namah-respectful obeisances; sankarshanaya ca-also to Lord Sankarshana; pradyumnaya-to Lord Pradyumna; aniruddhaya-unto Aniruddha; tubhyam-unto You; bhagavate-unto the Supreme Personality of Godhead; namah-my respectful obeisances.

"I offer my respectful obeisances unto the Supreme Personality of Godhead, expanded as

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Text 7

atra-here; shri-krishnatve-in the position of Lord Krishna; lingam-the characteristic; maha-raja-upalakshanam iti-the passage beginning "maharajopalalakshanam"; vasudeva iti adi-the passage beginning "vasudeva"; ca-also; shri-hari-vamsha-in the Hari-vamsha; ukta-described; raja-of Lord Krishna; raja-abhishekat-because of the coronation; dvarakayam-in Dvarka; catur-vyuhatva-as the four catur-vyuha

expansions; prasiddheh-because of fame; gargah-spoken by Gargacarya; shri-nandam-to Nanda Maharaja.

In the verses Karabhaana Muni describes (maharajopalakshanam) the appearance in the Dvaara-yuga of Lord Krishna, who was crowned king of Dvaraka (Hari-vamsha, Vishnu-parva, Chapter 50), and who remained in Dvaraka with His catur-vyuha expansions. The verse under discussion (Shrimad-Bhagavatam 10.8.13, quoted in Text 2) was spoken by Gargacarya to Nanda Maharaja.

Anuccheda 93

Text 1

tad evam shri-krishnasya svayam-bhagavatte sushöhu nirdharite nityam eva tad-rupatvenasthitir api svayam eva siddha. tathapi tavat-aradhanavakyenaiva sa sidhyati. aradhyasyabhava aradhananodanaya vipralipsa-janyatvatteh. tac ca paramapte shashtre na sambhavati. sambhave ca purusharthabhavat shastranarthakyam.

tat-therefore; evam-in this way; shri-krishnasya-of Shri Krishna; svayam-bhagavatte-in the position of the Supreme Personality of Godhead; sushöhu-properly; nidharite-determined; nityam-eternally; eva-certainly; tat-His; rupatvena-manifestation as form; avasthitih situation; api-also; svayam-automatically ; eva-certainly; siddha-is established; tathapi-still; manda-dhiyam-of those who are unintelligent; bhranti-mistake; hana- refutation; artham-for the purpose; idam-thus; vivriyate-is explained; tatra-in this connection; tavat-to that extent; aradhana of worship; vakyena-by the description; sa-that; sidhyati is proven; aradhyasya-of the worshipable; abhave-in the non-existence; aradhana-worship; nodanayah-because of encouraging; vipralipsa-cheating; janyatva-because of being produced from; apatteh-because of the calamity; tat-that; ca- also; parama-apte-which contains the description of the ultimate goal of life; shashtre-in the scripture; na-not; sambhavati-is possible; sambhave-in the arisal; purusha-artha-of the ultimate goal of life; abhavat-because of non-existence; shastra-of the book; anarthakyam-uselessness.

Although we have clearly proven that Shri Krishna is the Supreme Personality of Godhead and His form is eternal, doubt may linger in the minds of the less intelligent, to eradicate these doubts we shall continue this description of Shri Krishna. That the form of Krishna is eternal is proven by the Vedic literatures' repeated order that Krishna be worshiped. If the form of Krishna were only a temporary manifestation, then what is the use of worshiping Him? If the scriptures advise us to worship that which is temporary, then the scriptures are defective and are cheating us. In truth the Vedic literatures teach us the supreme goal of life, and they are free from all defect. If they instruct us to worship Shri Krishna, then the form of Shri Krishna is certainly eternal and spiritual. Krishna is not a temporary manifestation of material energy.

Sarva-samvadini Comment

Text 1

atha dvi-navatitama-vakyanantaram nityatva-prakarane "shastranarthakyam ity asyanantaram idam vivecaniyam "nanu balaturady-upacchanda-vakyavat taj-jnana-matrenapipurushartha-siddhir drishyate; tato

narthantara-sambhave tat smaraka-vakyam karanam ; kintu prathamatas tad-abhirucite tadanim asaty api vastu-visheshe tadiya-hita-vastv-antara-cittavatataraya baladin iva matradi-vakyam sagua-visheshsadhakam pravartayati shastram; pashcad yatha svahite kramenasvayam eva pravartante baladayas tatha balavac chastrataramdrishtva nirgune va nitya-prakaöya-vaikunöhanatha-lakshanasagune va pravartsyante iti.

atha-now; dvi-navatitama-vakya-the 92nd Anuccheda; anantaram-after; nityatva-of the eternity; prakarane-in the explanation; shastra-anarthakyam iti-the passage ending with the word "shastranarthakyam" (Text 1); asya-that; anantaram-after; idam-this; vivecaniyam-may be considered; nanu-is it not so?; bala-child; atura-sick; adi-beginning with; upacchandana-coaxing; vakya-the statement; vat-like; tat-that; jnanamatrena-by that knowledge; api-also; purusha-artha-of the benefit of human life; siddhih-the perfection; drsyate-is seen; tatah-from that; na-not; artha-meaning; antara-another; sambhave-in the manifestation; tat-that; smaraka-vakyam-as a remainder; karanam- cause; kintu- however; prathamatah-at first; tat-abhirucite-pleasing; tadanim- then; asati-unreal; api-although; vastu-substance; visese- specific; tadiya-in relation to him; hita-welfare; vastu- substance; antara-another; citta-consciousness; avataraya-for bringing; bala-adin-to children and others; iva-just like; matra-adi-vakyam-statement; sa-guna-with qualities; visese- specific; sadhakam-spiritual aspirants; pravartayati-teaches; shastram-the knowledge of the Vedic scriptures; pascad- afterwards; yatha-just as; sva-hite-in that which is beneficial; kramana-gradually; svayam-directly; eva-certainly; pravartante- are manifest; bala-adayah-strength of the arguments; tatha-in the same way; balavat-as strong; shastra-the Vedic scriptures; antaram-other; drishötva-having seen; nirgune-in the qualityless Absolute; va-or; nitya-eternal; prakatya- manifestation; vaikuntha-natha-of Lord Narayana, the master of Vaikuntha; lakshana-characteristics; sa-gune-with qualities; va-or; pravartsyante-will be manifest; iti-thus.

After reading the argument of Anuccheda 93, Text 1, someone may raise the following objection: When a child is stricken with a disease, one may speak many untrue words to coax him to take a medicine which will cure him. In the same way, the Vedas instruct the conditioned souls to worship the Personality of Godhead. This is certainly beneficial for the conditioned souls who become purified by that worship and enabled to understand the actual nature of the Absolute, which is formless and without qualities.

Text 2

tan na ananta-guna-rupadi-vaibhava-nityaspadatvattad-rupenavasthithir nasambhaviteti yad bhutam bhavac ca bhavishyac ca iti shruteh, sambhavitayam tu tasyam avatara-vakyam cavatarasya prapanca-gata-tadiya-prakasha-matra-lakshanatvat. narayanadinam ca tatraivavatara pravesha-matra-vivakshato na virudhyate.

tat-that; na-is not so; ananta-unlimited guna-qualities; rupa-and forms; adi-beginning with; vaibhava-opulence and power; nitya-eternal; aspadatvat-because of being the abode; tat-rupena-with his form; avasthithi-situation; na-not; asambhavita- unworthy of being accepted; iti-thus; yat-what; bhutam- was; bhavat-is; ca-also; bhavishyat-will be; ca-also; iti-thus; shruteh-from the Brhad-aranyaka Upanishad 3.8.3; sambhavitayam- accepted; tu-also; tasyam-when this; avatara-about the incarnations of the Lord; vakyam-the statement; ca-also; avatarasya-of the Lord's incarnation; prapanca-to the material universe; gata-travelled; tadiya-His; prakasha-manifestation; matra-only; lakshanatvat-because of the characteristic; narayana-adinam-of Lord Narayana and the other forms of the Supreme Personality of Godhead; ca-also; tatra-there; eva-certainly; avatare-in the incarnation; pravesha-entrance; matra-only; vivakshatah-because of the intention to describe; na-not; virudhyate-is contradicted.

To this objection I reply: The Supreme Personality of Godhead is an eternal reservoir of unlimited

transcendental qualities, opulences and forms. The Supreme Personality of Godhead and His various incarnations such as Lord Narayana and others, are eternally present in the spiritual world, although they enter this material world as incarnations for a certain limited period of time. Because they are present in the spiritual world, the Brihad-aranyaka Upanishad explains (3.8.3):

{,sy 168}The Absolute Truth exists eternally. He was in the past. He is in the present. He will be in the future."

This describes the eternal form of the Lord.

Text 3

kim cottara-mimamsayam tat-tad-upasana-shastrokta ya ya murtis tadvatya eva devatah iti siddhanta-grahah.

kim ca-furthermore; utara-mimamsayam-in the Uttara-mimamsa; tat-tat-of various; upasana-methods of worship; shastra- literature; uktah-statements; ya ya-whatever; murtih-form; tadvatyah-in that way; eva-certainly; devatah-dieties; iti-thus; siddhanta-graha-acceptance of the conclusion.

The eternality of the form of the Supreme Personality of Godhead is also described in the following statement of the Uttara-mimamsa: "The Supreme is manifest in many forms".

Text 4

tatash ca

tam piöhagam ye tu yajanti dhiras
tesham sukham shashvatam netaresham

ity adika gopala-tapany-upanishad api yenanyatha manyate tasya tu mahad eva sahasam.

tatah-then; ca-also; tam-Him; pitha-gam-in His abode; ye-those who; tu-certainly; yajanti-worship; dhirah-advanced saintly persons; tesam-of them; sukham-happiness; sasvatam-eternal; na - not; itaresam-of others; iti-thus; adika-in the passage beginning; shri-gopala-tapani-upanishat-Gopala-tapani Upanishad (1.23); api-also; yena-by which; ayatha-artha-to think otherwise; manyate-is considered; tasya-of that; tu-but; mahat-great; eva-certainly; sahasam-crime.

The eternality of the form of the Personality of Godhead is also described in the following statement of the Gopala-tapani Upanishad (1.20)

"They who are intelligent worship Lord Krishna. They, and not others, attain eternal transcendental bliss."

This verse clearly describes the Lord's form as eternal. They who would interpret it in another way are committing a great violence to the meaning of the scriptures.

Text 5

atra ca shashvata-sukha-phala-prapti-shravanat tat-piöhasya yajanam vinajnanam sahasamayam janan mokshah iti smriteh. atraiva dhira iti visheshanad balaturavad bhavas tesham dura evotsaritah. netaresham iti nirdharanena tad-yajanasya parampara-hetutvam api nishidhyate.

atra-here; ca-also; sasvata-eternal; sukha-of happiness; phala-of the result; prapti-the attainment; sravanat-because of hearing; tat-pithasya-of that place; yajanam-worship; vina- without; ajnanam-ignorance; sahasa-mayam-violence; jnanat-from knowledge; mokshah-there is liberation; iti-thus; smrteh-from the Smrti shastra; atra-here; eva-certainly; dhirah-saintly persons; iti-thus; visesanam-description; bala-child; atura-afflicted with disease; vat-like; bhavah-nature; tesam-of them; dure-far away; eva-certainly; utsaritah-cast away; na-not; itarsam-of others iti-thus; nirdharanena-by ascertainment; tat-yajanasya-of the worshiper; parampara-of sequence; hetutvam-origin; api-also; nishidhyate-is refused.

In this verse the worshipers of Lord Krishna are described as the possessors of eternal happiness. This means they are liberated from material entanglement, for as long as one remains in the clutches of matter his position is continuously changing, and he cannot attain eternal happiness. Because the devotees of Lord Krishna are thus liberated, one cannot say that they are ignorant of the actual nature of things, for knowledge is a prerequisite for liberation. This is confirmed by the Smriti-shastra, which says:

"When one attains transcendental knowledge he becomes liberated."

Our opponent says the devotees of the Lord are in a lesser position, and he pushes forward the example of cajoling the sick child to convince him to take the medicine. This example is not very appropriate, for the devotees of the Lord are described as "dhira", advanced saintly persons. They are not at all like ignorant children. Our opponent would have it that there are different stage of spiritual advancement, and the devotees are in the lower stage, while the impersonalists are on the higher stage. This view is rejected by this statement of Gopala-tapani Upanishad, which considers the devotees of the Lord the best of transcendentalists ("Only such devotees of the Lord, and not others, are able to attain eternal transcendental bliss").

Text 6

ata eva nama brahmety upasita itivad atraropo 'pi na mantavyah. tasmad aradhana-vakyena tasya nityatvam sidhyaty eva. svadhyayad ishöa-devata-samprayogah iti smaranam catropastambhakam iti.

atah eva-therefore; nama-certainly; brahma-Brahman; iti- thus; upasita-worship; itivat-in this way; aropah-imposition of the qualities of one thing upon another; api-also; na-not; mantavyah-should be considered; tasmad-therefore; aradhana-of worship; vakyena-by the statement; tasya-of the Supreme Personality of Godhead; nityatvam-the eternality; sidhyati-is established; eva-certainly; svadhyayaat-by study; ista-devata- the Supreme Personality of Godhead; samprayogah-connection; iti- thus; smaraman-from the Patanjali Yoga-sutra, Sadhana-parva, sutra 44; ca-also; atra-here; upastambhakam-evidence; iti- thus.

The Chandogya Upanishad (7.1.5) explains

"One should worship the Supreme Brahman".

From this we may understand that the Supreme Brahman is a person, and He is eternal, for if this

conclusion is rejected, and the theory of the impersonalists is accepted, there is no need to worship Brahman. That the Chandogya Upanishad mentions worship of Brahman supports the actual conclusion, that the Supreme Brahman is a person and His form is eternal. This conclusion is also supported by the Patanjali Yoga-sutra, which explains (Sadhana-parva, Sutra 44):

"By study of Vedic literature one understands the Supreme Person."

Text 2

arohanash ca paricchinna-guna-rupa eva vastuni kalpyate nananta-guna-rupe. shri-svami-caranair apidam eva pushōam ekadasha-samaptau dharana dhyana-mangalam ity atra dharanaya dhyanasya ca mangalam shobhanam vishayam itaratha tayor nirvishayatvam. drishyate cadyapy upasakanam sakshat-karas tat-phala-praptish ceti bhavah.

arohanah-imposition of the qualities of one thing upon another; ca-also; paricchinna-limited; guna-qualities; rupe- form; eva-certainly; vastuni-in the substance; kalpyate-is considered; na-not; ananta-unlimited; guna-qualities; rupe- and form; shri-svami-carana-h-by the followers of Shridhara Svami; api-also; idam-this; eva-certainly; pustam-is elaborately explained; ekadasha-of the Eleventh Canto of Shrimad-Bhagavatam; samaptau-at the conclusion; dharana-dhyana-mangalam-iti-in Shrimad-Bhagavatam 11.31.6:

lokabhiramam sva-tanum
dharana-dhyana-mangalam
yoga-dharanayagneya-
dagdha-dhama visat svakam";

atra-in this verse; dharanayah-dhyanasya-of devotional meditation; ca-also; mangalam-the word "mangalam"; shobhanam- means "beautiful"; visayam-field of experience; itaratha-on the other hand; tayoh-of the two; nirvisayatvam-imperceivableness; drishyate-is observed; ca-also; adya-now; api-even; upasakanam-of the worshipers; sakshat-karah-direct manifestation; tat- that; phala-result; praptih-attainment; ca-also; iti-thus; bhavah-the meaning.

At this point the mayavadis may object: The ultimate truth is the formless impersonal Brahman. In order to make itself perceived by the unintelligent, Brahman may sometimes assume a temporary form, such as the form of Krishna, but the ultimate truth cannot actually have forms or qualities, for the ultimate is unlimited, and a form is always limited within a certain space, and qualities are also limitations. Therefore, because it is unlimited, the Absolute Truth cannot have a form or qualities.

To this objection the followers of Shridhara Svami reply by quoting the following verse of Shrimad Bhagavatam (11.31.6):

"By performing agneyi-yoga, mystics burn the material body in the fire of mystic yoga, and by giving up the body in this way, attain the upper planets or the spiritual world. When Shri Krishna left the material world, however, He did not burn His beautiful body which is so pleasing to the devotees who continually meditate upon it, but without changing His body directly returned to His own abode in the spiritual world."***

If the body of Lord Krishna is only a temporary manifestation, then the devotees' meditation described in this verse is empty and useless. Actually such meditation is not at all useless, for by continually meditating on the form of the Lord Krishna, one may eventually see Him face-to-face.

Text 3

shrutyate caivam pancame navasu varsheshu tat-tad-avataropasanadi yathoktam navasu api varsheshu bhagavan narayano maha-purushah purushanam tad-anugrahayatma-tattva-vyuhena-atmanadyapi sannidhiyate.

shrutyate-is heard; ca-also; evam-in the same way; pancame-in the Fifth Canto of Shrimad-Bhagavatam; navasu-in the nine; varsesu-tracts of land known as varsas; tat-tat-of the various; avatara-incarnations; upasana-adi-forms of worship; yatha-just as; uktam-it is said; navasu-in the nine; api- certainly; varsheshu-tracts of land known as varsas; bhagavan- the Supreme Personality of Godhead; narayanah-Lord Vishnu; maha-purushah-the Supreme Person; purushanam-unto His various devotees; tat-anugraha-to show His mercy; atma-tattva-vyuhena-by expansions of Himself in the quadruple forms Vasudeva, Sankarshana, Pradyumna and Aniruddha; atmana- personally; adya api-until now; sannidhiyate-is near the devotees for accepting their services.

The direct appearance of the Lord and the worship of Him by the devotees residing in the nine varshas is described in Shrimad-Bhagavatam (5.17.14):

"To show mercy to His devotees in each of these nine tracts of land, the Supreme Personality of Godhead known as Narayana expands Himself in His quadruple principles of Vasudeva, Sankarshana, Pradyumna and Aniruddha. In this way He remains near His devotees to accept their service."*

Text4

sannidhanam cedam sakshad-rupena shri-prasyumnadau gati-vilasader varnitatvat. tatra catmana svayam evety uktam. tatha nityatva eva shalagrama-shiladishu narasimhatvadibhedah ca sangacchate. tat-tad-avatarana-sannidhyat eva hi tat-tad-bhedah.

sannidhanam-nearness; ca-also; idam-this; sakshat-rupena- by direct appearance; shri-pradyumna-adau-in the form of Lord Pradyumna and other vishnu-tattva-expansions; gati-vilasa-adeh-of pastimes; varnitatvat-because of description; tatra-there; ca- also; atmana-by using the word "atma (Himself)"; svayam- Himself; eva-certainly; iti-thus; uktam-is described; tatha- in the same way; nityatve-in eternity; eva-certainly; shalagrama-sila-adisu-in Salagrama-sila and others forms of the Lord; narasimhatva-adi-in Lord Nrsimhadeva and others forms of the Lord; bhedah-distinction; ca-also; sangacchate-meet; tat-tat-various; avatara-incarnations; sannidhyat-may join; eva- certainly; hi-indeed; tat-tat-various; bhedah-distinctions.

This passage describes how, in the presence of His devotees, the Lord personally appears in the form of Pradyumna and other vishnu-tattva expansions. This passage describes the direct appearance (atmana) of the Lord. The Lord also appears eternally in the form of the Deity, such as the form of Lord Nrsimha and other forms manifested among the Shalagrama-shilas. In this way the Lord incarnates in many forms.

Text 5

tatha shri-krishnam adhikrityapi gitam shri-krishna-sahasra-nama-prarambhe shri-vishnu-dharmottare

tasya hrishöashayah stutya
vishnur gopanganavritah
tapincha-shyamalam rupam
pinchottamsam adarshayat iti.

tatha-in the same way; shri-krishna-Shri Krishna; adhikritya-in regard to; api-also; gitam-glorified; shri-krishna-sahasra-nama- the thousand names of Lord Krishna; prarambhe-in the beginning; shri-vishnu-dharmottare-in the Vishnu-dharmomttara Purana; tasya- his; hrishöa-delighted; asayah-at heart; stutya-by this prayers; vishnuh-Lord Vishnu; gopa-angana-by the gopis; avrtah- accompanied; tapincha-like a tamala tree; syamalam-dark; rupam-form; pincha-with a peacock feather; uttamsam-in His hair; adarsayat-revealed; iti-thus.

The direct revelation of Lord Krishna to His devotee is described in the Krishna-sahasra-nama prayers of the Vishnu-dharma Purana, Uttara-khanda:

"Pleased at heart by these sincere prayers, Lord Vishnu revealed the form of Shri Krishna. whose dark form was the color of a tamala tree, whose hair was decorated with a peacock feather, and who was accompanied by the gopis.

Text 6

agre ca tad-vakyam

mam avehi maha-bhaga
krishnam kritya-vidamvara
purah-krito 'smi tvad-bhaktya
purnah santu manorathah iti.

agre-in the beginning; tat-His; vakyam-statement; mam-me; avehi-please know; maha-bhaga-o fortunate one; krishnam-Krishna; kritya-vidam-of the learned; vara-O best; purah-kritah-directly appearing before you; asmi-I am; tvad-bhaktya-because of your devotional service; purnah-fulfilled; santu-may be; manorathah-your desires; iti-thus.

"Lord Krishna addressed that devotee in the following words: O fortunate one, O best of the wise, know that I am Shri Krishna, the Supreme Personality of Godhead, and I have now appeared before you because of your great devotion. I grant you the benediction that all your spiritual desires will become perfectly fulfilled."

Text 7

tatha padme nirmana-khande

pashya tvam darshayishyami
svarupam veda-gopitam iti.

tatha-in the same way; padme-in the Padma Purana; nirmana-khande-in the Nirmana-khanda; pasya-just see; tvam-you; darsayisyami-I shall now reveal; svarupam-My original form; veda-for the Vedas; gopitam-very confidential; iti-thus.

The revelation of the eternal form of Shri Krishna is also described in the Padma Purana, Nirmana-khanda, where Lord Krishna says to Brahma :

"O Brahma, see My original form as Lord Krishna, which I now reveal to you. This form is very confidential and difficult to see. It cannot be known simply by studying the verses of the Vedas."

Text 8

shri-bhagavad-vakyanantaram brahma-vakyam

tato 'pashyam aham bhupa
balam kalambuda-prabham
gopa-kanyavritam gopam
hasantam gopa-balakaih.

kadamba-mula asinam
pita-vasasam adbhutam
vanam vrindavanam nama
nava-pallava-manditam. iti adi.

shri-bhagavat-of the Supreme Personality of Godhead; vakya- the statement; anantaram-after; brahma-of Lord Brahma; vakyam- the statement; tatah-them; apasyam-saw; aham-I; bhupa-O king; balam-the boy; kala-dark; ambuda-cloud; prabham-with the splendor; gopa-kanya-by the gopis; avrtam-accompanied; gopam-cowherd boy; hasantam-laughing; gopa-balakaih-with the cowherd boys; kadamba-of a kadamba tree; mula-at the base; asinam-seated; pita-with yellow; vasanam-garments; adbhutam-wonderful to see; vanam-the forest; vrindavanam-Vrindavana; nama-named; nava-with fresh; pallava-sprouts; manditam-decorated; iti-thus; adi-in the passage of the beginning.

After speaking this words, the Lord revealed His original form to Brahma, who described this revelation in the following words:

"O king, I then saw the form of Lord Krishna, who was a cowherd boy with a complexion like a dark rain-cloud. He was accompanied by many gopis, and was laughing and joking with His cowherd friends. He was arrayed in yellow garments and was very handsome and wonderful to see. He was seated at the base of a kadamba tree in the forest of Vrindavana, which was decorated with many blossoming plants and trees."

Text 9

tarilokya-sammohana-tantre shrimad-ashöadashakshara-japa-prashange

ahar-nisham japet yas tu
mantri niyata-manasah
sa pashyati na sandeho
gopa-vesha-dharam harim iti.

trailokya-sammohana-tantre-in the Trailokya-sammohana Tantra; shrimat-astadasa-akshara-japa-of the chanting of the eighteen syllable Krishna mantra; prasange-in connection with; ahah-day; nisam-and night; japet-may chant; yah-who; tu- indeed; mantri-properly initiated in the chanting of the mantra; niyata-with a controlled; manasah-mind; sah-he; pasyati- will see; na-without; gande-hah-doubt; gopa-vesa-dharam-in the form of cowherd boy; harim-Lord Hari; iti-thus.

That the form of Shri Krishna is eternally manifested and may be seen at any time by the sincere devotee is confirmed in the following verse from the Trailokya-sammohana Tantra:

"A properly initiated devotee who continually chants this eighteen-syllable Krishna mantra with a controlled mind will certainly see this form of Lord Hari as a cowherd boy. Of this there is no doubt."

Text 10

gautamiye ca sad-acara-prasange

ahar-nisham japen mantram
mantri niyata-manasah
sa pashyati n sandeho
gopa-vesha-dharam harim iti.

gautamiye-in the Gautamiya Tantra; ca-also; sat-saintly; acara-conduct; prasange-in connection with; ahah-day; nisam- and night; japet-may chant; mantram-the Krishna Mantra; mantri- properly initiated in chanting the mantra; niyata-with a controlled; manasah-mind; sah-he; pasyati-will see; na- without; sandehah-doubt; gopa-vesa-dharam-in the form of a cowherd boy; harim-Lord Hari; iti-thus.

This eternal form of Lord Krishna is described in the same words in the following passage from Gautamiya Tantra in a passage describing the proper conduct of saintly persons:

"A properly initiated devotee who continually chants this Krishna-mantra with a controlled mind will certainly see this form of Lord Hari as a cowherd boy. Of this there is no doubt."

Text 11

shri-gopala-tapani-shrutis caivam tad u hovaca brahmanah 'asav anavaratam' me dhyatah stutah
parardhante so 'budhyata. gopa-vesho me purastad avirbabhuva.

shri-gopala-tapani-shrutih-in the Gopala Tapani Upanishas; ca-also; evam-in the same way; tat-then; u- certainly; ha- indeed; uvaca-replied; brahmanah-Brahma; asau-He; anavaratam- continually; me-by me;

dhyatah-remembered; stutah-glorified; parardhante-at the conclusion of the parardha; sah-He; abudhyata-became perceived; gopa-vesah-in the form of a cowherd boy; me-me; purastat-in the presence; avirbabhuva-became manifested.

The revelation of the eternal form of Shri Krishna is also described in the following statement of the Gopala-tapani Upanishad (1.29)"

"Brahma replied: I continually glorified the Lord and meditated upon Him for millions of years, and at last I was able to understand the transcendental form of the Lord as Shri Krishna, in the dress of a cowherd boy."*

Text 12

siddha-nirdesho 'pi shruyate yatha

vande vrindavanasinam
indirananda-mandiram

iti brihan-haradiyarambhe mangalakaranam.

siddha-perfect; nirdesah-instruction; api-also; shruyaate-is heard; yatha-just as; vande-I offer my respectful obeisances; vrindavana-in Vrindavana; asinam-remaining; indira- of the goddess of fortune; ananda-bliss; mandiram-palace; iti- thus; brhat-naradiya-of the Brhan-naradiya Purana; arambhe-in the beginning mangala-acaranam-the invocation of auspiciousness.

That the form of Krishna is eternal and eternally remains in the spiritual abode of Vrindavana is confirmed in the following verse from the introduction (mangalakaranam) of the Brihan-naradiya Purana:

"I offer my respectful obeisances to Lord Krishna, who is like a transcendental palace that delights the goddess of fortune, Shrimati Radharani. Lord Krishna eternally remains in the spiritual abode known as Vrindavana."

Text 13

dyarakayah samudbhutam
snnidhyam keshavasya ca
rukmini-sahitah krishno
nityam nivasate grihe

iti skande dvaraka-mahatmye balim prati shri-prahlada-vakyam.

dvarkayah-of Dvarka; samudbhutam-manifested; sannidhyam- presence; kedavasya-of Lord Kesava; ca-also; rukmini-by Rukmini-devi; sahita-accompanied; krishnah-Krishna; nityam- eternally; nivasate-resides; grhe-in the palace; iti-thus; skande-in the Skanda Purana; dvaraka-mahatmye-in the glorification of Dvarka; balim-prati-to Bali Maharaja; shri-prahlada-of Prahlada Maharaja; vakyam-statement.

That the form of Shri Krishna is eternally manifested is also confirmed in the following verse from the Dvaraka-mahatmya section of the Skanda Purana, where Prahlada Maharaja tells Bali Maharaja:

"Accompanied by Queen Rukmini, Lord Krishna eternally remains in the palaces of Dvaraka."

Text 14

vratinah karttike masi
snatasya vidhivan mama
grihanarghyam maya dattam
radhaya sahito hare

iti padme-karttika-mahatmye tat pratah-snanarghya-mantrah.

vratinah-following the vow; karttike masi-in the month of Karttika; snatasya-bathing; vidhivat-according to the regulations; mama-of me; grhana-please accept; arghyam-arghya; maya-by me; dattam-offered; radhaya-by Shrimati Radharani; sahitah-accompanied; hare-O Lord hari; iti-thus; padma-of the Padma Purana; karttika-mahatmye-in the section glorifying the month of Karttika; tat-therefore; pratah-in the early morning; snana-bath; arghya-offering of arghya; mantrah-mantra.

That the form of Shri Krishna is eternal is also confirmed in the following verse in the Karttika-mahatmya of the Padma Purana:

"O Lord Hari, who eternally stays with Shri Radha, I have carefully followed the rules and regulations of Karttika-vrata, and I have carefully taken my early bath. In this purified condition I am offering this gift of arghya. Please accept it."

Text 15

evam ca shrimad-ashöadashaksharadayo mantras tat-tat-parikaradi-vishishöatayaivaradhyatvena siddha-nirdesham eva kurvanti. tadavarana-puja-mantrash ca. kim bahuna karma-vipaka-prayascitta-shastre 'pi tatha shruyate. yad ahaumhomas tu purvavat karyo govinda-pritaye tatah ity ady anantaram.

govinda gopijana-vallabhesha
kamsasuraghna tridashendra-vandya
go-dana-triptah kuru me dayalo
arsho-vinasham kshapitari-varga iti.

evam-in this way; ca-also; shrimat-astadasa-akshara-adayah-beginning with the 18 syllable Krishna-mantra; mantrah-mantras; tat-tat-various; parikara-corrolaries; adi-beginning with; visistataya-with specific description; eva-certainly; aradhyatvena-by the worshipableness; siddha-perfect; nirdesa- instruction; eva-certainly; kurvanti-they do; tat-therefore; avarana-concealing; adi-beginning with; puja-for worship; mantrah-mantras; ca-also; kim bahuna-what more need to be said; karma-vipaka-the reactions of work; prayascitta- atonement; shastre-in the scriptures; api-also; tatha-in the same way; shruyate-is heard; yat-

which; aha-he says; homah-the homa sacrifice; tu-also; purvavat-as before; karyah-should be performed; govinda-of Lord Govinda; pritaye-for the satisfaction; tatah-therefore; iti-thus; adi-beginning; anantaram-after; govinda-O Govinda; gopijana-to the gopis; vallabha-dear; isa-O Supreme Controller; kamsa-asura-the demon Kamsa; ghna-killing; tridasa-of the demigods; indra-by the king; vandyathe proper person to be worshiped; go-dana-by the cows; trptah-pleased; kuru-please create; me-my; dayalo-o merciful one; arsa-of piles; vinasam-cure; kshapita-by whom are destroyed; ari-of enemies; varga-the host; iti-thus.

In this mantra, the eighteen-syllable Krishna-mantra, and other mantras, the supreme worshipableness of Lord Krishna is described. These mantras present the actual conclusion of the Vedas, and not whatever verses may be found to encourage the worship of the limited demigods who control the lighting and heating of the material universe. What need is there to speak more elaborately on this point? Lord Govinda is glorified in all the Vedas. Even the scriptures prescribing various atonements for various sins describe the supremacy of Lord Krishna. For example, in the Bodhayana-shastra it is said:

"The homa-sacrifice should be performed for the satisfaction of Lord Govinda."

We also find this quote in the Bodhayana-shastra:

"O Lord Govinda, O beloved of the gopis, O Supreme Controller, O killer of Kamsa, O Lord worshiped by the demigods, O merciful Lord pleased by the cows and calves of Gokula, O Supreme Lord who kills the demons, please cure me of arsha (piles)".

Text 16

anyatra ca yatha

govinda gopijana-vallabheshah
vidhvasta-kamsa tridashendra-vandya
govardhanadri-pravaraika-hastah
samrakshitasheshah-gava-pravina
go-netra-venu-kshapana prabhutam
andhyam tathograh timiram kshipasu iti.

anyatra-in another verse from the Bodhayana-shastra; ca- also; yatha-just as; govinda-O Lord Govinda; gopi-jana-of the gopis; vallabha-dear; isa-O Supreme Controller; vidhvasta- by the king; vandyaworshiped; govardhana-Govardhana; adri-of mountains; pravara-best; eka-with one; hasta-hand; samrakshita-protected; asesa-all; gava-cows; pravina-expert; go-netra-O protector of the cows; venu-stick; kshapana-tossing; prabhutam- produced; andhyam-blindness; tatha-in that way; timiran- darkness; kshipa-please cure; asu-quickly; iti-thus.

Lord Krishna is also described in the following verse of the Bodhayana-shastra

"O Lord Govinda, O beloved of the gopis, O Supreme Controller, O killer of Kamsa, O supreme object of worship for the demigods, O Lord who expertly lifted the great Govardhana Hill with one hand and protected all the cows, calves, and cowherds of Vraja, O best of the gopas, please cure the blindness in my eyes."

Text 17

spashöam ca tathatvam shri-gopala-tapanyam

tam ekam govindam sac-cid-ananda-vigraham panca-padam vridavana-sura-bhuruha-talasinam satatam samarud-gano 'ham paramaya stutya toshayami.

tam-Him; ekam-alone; govindam-Lord Govinda; sat-eternal; cit-full of knowledge; ananda-and bliss; vigraham-whose form; panca-padam-this mantra consisting of five words; vrindavana-in Vrindavana; sura-bhuruha-tala-under a desire tree; asinam- continually; sa-accompanied by; marut-ganah-the demigods; aham-I; paramaya-with eloquent; stutya-prayers; toshayami-I please.

That Shri Krishna is the eternal Supreme Personality of Godhead is also clearly described in the Gopala-tapani Upanishad (1.38):

"With eloquent prayers I and the Maruts please Lord Govinda, whose form is eternal and full of knowledge and bliss, who stays in Vrindavana, and who is the five-word mantra."

Text 18

ata eva puras-krito 'smi tvad-bhaktya ity evoktam iti.

atah evah-therefore; purah-kritah-manifested; asmi-I am; tvat-bhaktya-because of your devotional service; iti-thus; eva-certainly; uktam-spoken; iti-thus.

That Lord Krishna is pleased by devotional activities, and that He appears before the devotees to reciprocate the devotees' love is described in the Vishnu-dharma Purana (already quoted in Text 6):

"O fortunate one, I have now appeared before you because of your great devotion."

Sarva-samvadini Comment

Text 1

trailokya-sammohana-tantra-vacananantaram caivam vyakhyeyam yadi va shri-krishnadinam svayam-bhagavattadikam ananusandhayaiva pralapibhir upasananusarenanyad api kashcin mula-bhuta eva bhagavan tat-tad-rupenopasakebhyo darshanam dadatiti mantavyam, tathapi shruty-adi-prasiddhanam tat-tad-upasana-pravahanam

trailokya-sammohana-tantra-of the Trailokya-sammohana Tantra; vacana-the statement; antaram-after; ca-also; evam- in this way; vyakhyeyam-may be explained; yadi-if; va-or; shri-krishna-adinam-forms of the Supreme Lord, beginning with the original form of Shri Krishna; svayam-bhagavata-the status of the Original Personality of Godhead; adikam-beginning with; ananusandhaya-not having considered; eva-certainly; pralapibhih-by those who are talking; upasana-worship; anusarena-by following; anyat-another; api-even; kascit- someone; mula-bhuta-source of everything; eva-certainly; bhagavan-O Supreme Personality of

Godhead; tat-tat-rupena-with various forms; upasakesbhyah-to the worshipers; darsanam- audience; dadati-gives; iti-thus; mantavyam-may be considered; tatha api-nevertheless; shruti-in the Sruti-shastra; adi-and other Vedic literatures; prasiddhanam-of those who are famous; tat-tat-various; upasana-worship; pravahanam-of the series.

After reading this quotation from the Trailokya-sammohana Tantra (Text 9), and the other quotations which follow it, some garrulous critics may protest that Shri Krishna is not the Original Personality of Godhead, but some other, lesser deity is the Original Supreme Lord. This conclusion is not held by the Shruti-shastra or the other Vedic literatures, where the supremacy of Shri Krishna is strenuously asserted.

For example, the assembled demigods affirm the supremacy of Lord Krishna in the following words (Shrimad-Bhagavatam 10.2.31):

Text 2

svayam samuttirya sudustaram dyuman
bhavarnavam bhimam adabhra-sauhridah
bhavat-padambhoruha-navam atra te
nidhaya yatah sad-anugraho bhavan

svayam-personally; samuttirya-perfectly crossing; su-dustaram-which is very difficult to cross; dyuman-O Lord, who appear exactly like the sun, illuminating the darkness of this world of ignorance; bhava-arnavam-the ocean of nescience; bhiman-which is extremely fierce; adabhra-sauhridah-devotees who are incessantly friendly to the fallen souls; bhavat-pada-ambhoruha-Your lotus feet; navam-the boat for crossing; atra- in this world; te-they (the Vaishnavas); nidhaya-leaving behind; yatah-on to the ultimate destination, Vaikunöha; sat-anugraha-who are always kind and merciful to the devotees; bhavan-You.

"O Lord, who resemble the shining sun, You are always ready to fulfill the desire of Your devotee, and therefore You are known as a desire tree [vancha-kalpataru]. When acaryas completely take shelter under Your lotus feet in order to cross the fierce ocean of nescience, they leave behind on earth the method by which they cross, and because You are very merciful to Your other devotees, You accept this method to help them."

Text 3

ity anusarenavicchinna-sampradayatvenanadi-siddhatvat anantatvat keshancit tac-caranaravindaika-seva-matra-purusharthanam ye yatha mam prapadyante iti nyayena nitya-tad-ekopalabdhatvac chri-bhagavatah sarvadaiva tat-tad-rupenavasthitir gamya ta eva. ata eva bhavat-padambhoruha-navam atra te nidhaya ity uktam.

iti-thus; anusarena-in accordance with this; avicchinna- unbroken; sampradayatvena-by the principle of the disciplic succession; anadi-from time immemorial; siddhatvat-because of being established; anantatvat-because of being unlimited; kesancit-of some persons; tat-His; carana-feet; aravinda- lotus; eka-exclusive; seva-by service; matra-only; purusha-arthanam-taking as the ultimate goal of life; ye yatha mam prapadyante iti-Bhagavad-gita 4.11; nyanena-by the example; nitya-eternal; tat-Him; eka-only; upalabdhatvat-because of being understood; shri-bhagavatah-of the Supreme Personality of Godhead;

sarvada-always; eva- certainly; tat-tat-rupena-in various forms; avasthiti- situation; gamyate-is manifest; eva-certainly; atah eva- therefore; bhavat-padambhoruha-navam atra te nidhaya iti uktam- as explained in this verse (10.2.31).

Understanding the definitive conclusion of the unbroken disciplic succession of bona-fide spiritual masters, that Shri Krishna is the unlimited, eternal Personality of Godhead, some fortunate persons make the service of Lord Krishna's lotus feet the only goal of their lives. Shri Krishna appears in this world in many different forms for the benefit of these pure devotees (Bhagavad-gita 4.11). This action of the Lord is described in this verse (Shrimad-Bhagavatam 10.2.31 quoted above).

(Here the Sarva-samvadini Commentary ends and the main text of the Sandarbha continues.)

Text 19

alam caivam-vidha-pramana-sangraha-prapancena. yatash cic-chakty-eka-vyanjitaḥ tat-paricchadadinam api tatha nityavasthititvenavirbhava-tirobhavav eva dvitiya-sandarbhā sadhitau stah. sarvathotpatti-nashau tu nisiddhau. tatas tad-avataram, kim uta svayam-bhagavato va tasya kim utataram iti.

alam-what is the need?; ca-also; evam-vidha-of this nature; pramana-of evidence; sangraha-of the collection; prapancena-with the manifestation; yatah-because; cit-shakti-eka-vyanjitanam-manifested by the spiritual potency; tat-His; praicchada-adinam-associates and paraphernalia; api-also; tatha-in the same way; nitya-avasthititvena-with the eternal manifestation; avirbhava-appearance; tirobhavau-and disappearance; eva-certainly; dvitiya-sandarbhā-in the second (Bhagavat-) sandarbha; sadhitau-proven; stah-is; sarvatha- in all respects; utpatti-coming into existence; nashau-ceasing to exist; tu-indeed; nisiddhau-prohibited; tatas-therefore; tat-of the Lord; avataram-of the incarnations; kim uta-what to speak of; svayam-bhagavatah-of the Original Personality of Godhead; va-or; tasya-of Him; kim utataram-what to speak of; iti-thus.

What need is there to present more evidence to prove that Shri Krishna is the eternal Supreme Personality of Godhead? That the eternal Supreme Lord, accompanied by His associates and paraphernalia (who are all manifested from His cit-shakti, spiritual potency) is eternally manifested and that He simply appears and disappears from the sight of the conditioned souls in the material world, has already been clearly proven in the second (Bhagavat-) sandarbha. The Lord's associates are all eternal, and certainly the Original Personality of Godhead, Shri Krishna, is eternal.

Text 20

yatha ca vyakhyatam jagrihe pauruṣam rūpam ity atra tattvavada-gurubhiḥ vyakty-apekṣaya jagrhe. tatha hi tantra-bhagavate

aheyam anupadeyam
yad-rūpam nityam avyayam
sa evapekṣya-rūpanam
vyaktim eva janardanam

agrihad vyashrijac ceti
rama-krishnadikam tanum

paöhyate bhagavan isho
mudha-buddhi-vyapekshaya
tamasa hy apagudhasya
yat-tamah-panam ishituh

etat purusha-rupasya
grahaham samudiryate
krishna-ram-adi-rupanam
loke vyakti-vyapekshaya. iti.

yatha-just as; ca-also; vyakhyatam-is explained; jagrhe paurusham rupam iti atra; in Shrimad-Bhagavatam 1.3.1; tattvavada-gurubhih-by Shripada Madhvacarya; vyakti-apekshaya-in relation to manifestation; jaghre-the word "jagrhe" is used; tatha-in the same way; hi-certainly; tantra-bhagavate-in the Tantra-bhagavata; aheyam-never given up; anupadeyam-accepted; yat- whose; rupam-form; nityam-eternal; avyayam-unchanging; sah evah-that same person; apeksya-rupanam-of these forms; vyaktim-manifestation; eva-certainly; janardana-Lord Janardana; agrhat-accepted; vyasrjat-abandoned; ca-also; iti-thus; rama-of Rama; krishna-of Krishna; adikam-beginning with; tanumy-form; pathyate-is read; bhagavan-the Supreme Personality of Godhead; isah-the Supreme Controller; mudha-budhi-vyapekshaya-by the foolish; tamasa-by ignorance; hi- certainly; apagudhasya-hidden; yat-tamah-panam-to remove that ignorance; isituh-able; etat-this; purusha-rupasya-of the form of the purusha-avatara; grahanam-acceptance; samudirayate-is described; krishna-of Krishna; rama-Rama; adi-beginning with; rupanam-of the forms; loke-in the material world; vyakti-vupaekshaya-in relation to manifestation; iti-thus.

That the forms of Lord Krishna and His plenary expansions are eternal, and not limited to the time of their temporary appearance in the material world, is confirmed in the following verses from Tantra-bhagavata quoted in Shripada Madhvacarya's commentary on Shrimad-Bhagavatam 1.3.1:

"It appears that the forms of Lord Krishna, Rama, and the purusha-avatars appear at a certain time, and then again, after a certain time they cease to exist. Actually these forms of the Lord are all eternal and unchanging, and they are the controllers of the ignorance that covers their actual nature and convinces the conditioned souls that the Supreme Lord is born at a certain time, and then again dies at a certain time. The appearance and disappearance of the Lord is only with reference to the material world, for the Lord is eternally manifest in the spiritual world."

Text 21

evam eva prathame dvadashadhyaye vidhuya ity adi padye svamibir api vyakhyatam yatra drishöas tatraivantarhitah na tv anyatra gatah yato vibhuh sarvagatah iti

evam-in the same way; prathame-in the First Canto of Shriimad-Bhagavatam; dvadasa-adhyaye-in the Eleventh Chapter; vidhuyah iti adi padye-in the verse beginning "vidhuya"; svamibhih-by Shridhara Svami; api-also; vyakhyatam-is explained; yatra-where; drishöah-seen; tatra-there; antarhitah-dissappeared; na-not; tu-but; anyatra-in another place; gatah-gone; yatah-because; vibhuh-the word "vibhuh"; sarvagatah-means "all-pervading"; iti-thus.

That the Supreme Personality of Godhead is both eternal and all-pervading is described by Shridhara Svami in his commentary on Shrimad-Bhagavatam 1.12.11):

"This verse describes how Lord Krishna was manifest before Parikshit, and then again, disappeared from his sight. It is not however, that Lord Krishna was present before King Parikshit, and then He travelled to another place. The Lord is simultaneously present everywhere. Sometimes He is visible, and sometimes not. This is the actual meaning of the word `vibhuh' (all powerful) used in this verse."

Text 22

tatha madhyva-bhashya-pramanita shrutish ca vasudevah sankarshanah pradyumno 'niruddho 'ham matsyah kurmo varaho narasimho vamano ramo ramo ramah buddhah kalkir aham shatadhaham sahasradhaham amito 'ham ananto 'ham naivaite jayante, naite mriyate naisam ajnana-baddho na mukti, sarva hy ete purna ajara amrita paramah paramahandah iti catur-veda-shikshayam.

tatha-in the same way; madhya-bhashya-by the commentary of Shripada Madhvacarya; pramanita-quoted; shrutih-Sruti-mantra; ca-also; vasudevah-Vasudeva; sankarsanah-Sankarsana; pradyumnah-Pradyumna; aniruddhah-Aniruddha; aham-I am; matsyah-Matsya; kurmah-Kurma; varahah-Varaha; narasimhah-Narasimha; vamanah-Vamana; ramah-Parasurama; ramah-Ramacandra; ramah-Balarama; krishnah-Krishna; buddha-Buddha; kalkih-Kalki; aham-I am; satadha-hundred of times; aham- I am sahasradha-thousands of times; aham-I am amitah- without measure; anantah-unending; na-not; eva-certainly; ete-these forms; jayante-are born; na-not; ete-these forms; mriyante-die; na-not; esam-of them; ajnana-of ignorance; bandhah-bondage; na-not; mukti-liberation; sarve-all; eva-certainly; hi-indeed; ete-these forms purnah-perfect and complete; ajarah-free from old-age; amrtah-without death; paramah-transcendental; parama-anandah-full of transcendental bliss; iti-thus; catur-veda-sikshayam-in the Catur-veda-siksha.

That all the forms of the Personality of Godhead are eternal is confirmed by the following passage from the Catur-veda-shiksha, quoted in the commentary of Shripada Madhvacarya:

"The Personality of Godhead said: I appear as Vasudeva, Sankarshana, Pradyumna, Aniruddha, Matsya, Kurma, Varaha, Nrisimha, Vamana, Parashurama, Ramacandra, Balarama, Krishna, Buddha, and Kalki. I appear in hundreds and thousands of forms. All these forms of Mine are unlimited and immeasurable. They are never born, and neither do they ever die. Because they are never bound by the ignorance of material existence, they are always liberated, and therefore the prospect of their becoming liberated at a future time is meaningless. They are perfect, complete, full of transcendental bliss, and always free of old-age and death."

Text 23

tatha ca nrisimha-purane yuge yuge vishnur anadi-murtim asthaya vishvam paripati dushöaha iti. tatha ca nrisimha-tapanyam tad-bhashya-kridbhir vyahyatam etan nrisimha-vigraham nityam iti. shrutish ca seyam ritam satyam param brahma purusham nri-keshara-vigraham iti.

tatha-in the same way; ca-also; nrsimha-purane-in the Nrsimha Purana; yuge yuge-millennium after

millenium; vishnuh-Vishnu; anadi-without beginning; murtim-form; asthaya-manifesting; visvam-the material world; paripati-protects; dustaha-the killer of the demons; iti-thus; tatha-in the same way; ca-also; nrsimha-tapanyam-in the Nrsimha-tapani Upanishad; tat-bhasya-krdhbhih-by the commentator; vyakhyatam-explained; etat-this; nrsimha-of Nrsimha; vigraham-form; nityam-is eternal; iti- thus; shrutih-the Sruti-shastra; ca-also; sa iyam-this explanation; rtam-real; satyam-eternal; param-transcendental; brahma-spiritual; purusham-Supreme Person; nr-kesara-half-man half-lion; vigraham-form; iti-thus.

The eternality of the Lord's form is also confirmed in the following quotations from Vedic literature:

"Millenium after millenium Lord Vishnu manifests His eternal form within this material world, killing the demons and protecting the devotees."

-{ }Nrisimha Purana

"The form of the Lord Nrisimha is eternal"

-{ } Commentary on the Nrisimha tapani Upanishad

"The Supreme Personality of Godhead appears in the eternal, transcendental form of Lord Nrisimha."

-{ }Shruti-shastra

Text 24

evam ca brahma-padmottara-khandav api shri-matsyadevadinam prithak-prithag-vaikunöhalokah shruyante. evam eva jaleshu mam rakshatu matsya-murtih iti narayana-varmady-uktam api sangacchate.

evam-in the same way; brahma-the Brahma Purana; padma-uttara-khandau-and in the Uttara-khanda of the Padma Purana; api-also; shri-matsyadeva-adinam-of Lord Matsya and other incarnations of the Lord; prtak prtak-variously; vaikunthalokah-of the spiritual planets; shruyante-the descriptions are heard; evam-in this way; eva-certainly; jalesu-in water; mam- me; rakshatu-may protect; matsya-murtih-Lord Matsya; iti-thus; narayana-varma-adi-beginning with the statemetn of the Narayana-varma prayers; uktam-statement; api-also; sangacchate- confirms.

In the Brahma Purana, the Uttara-khanda of the Padma Purana, and many other Vedic literatures, many verses explain that Lord Matsya and the other transcendental forms of Personality of Godhead are eternally manifested in the spiritual world of Vaikunöha.

For example, it is said in the Narayana-varma prayers:

"May the eternal form of the Lord Matsya protect me when I am in the water."

Text 26

tasmat svayam-bhagavati krishne 'py anyatha-sambhavanam anadi-papa-vikshepa eva hetuh. tad evam abhipretya tan durbuddhih api bodhayitum tasya svopasyatvam pratipadayann aha

tasmat-therefore; svayam-bhagavati-in the Original Personality of Godhead; krishne-Lord Krishna; api-also; anyatha- another; sambhavanam-conception; anadi-beginningless; papa- sins; viksepah-purification;

eva-certainly; hetuh-the cause; tat-that; evam-in this way; abhipretya-intending; tan-them; durbuddhih-the unintelligent; api-even; bodhayitum-to enlighten; tasya-of Him; sva-upasyatvam-worshipableness; pratipadayam-establishing; aha-said.

From all this evidence we may conclude that the form of Lord Krishna, the Original Personality of Godhead, is eternal. To consider the Lord's form a temporary material manifestation is a grievous sin for the living entities, and to dispel the illusion that is the cause of this sin, and thus enlighten the living entities about the truth that Lord Krishna is the supreme object of worship, Shukadeva Gosvami glorified the Lord in the following words (Shrimad-Bhagavatam 2.4.20):

Text 27

patir gatish candhaka-vrishni-satvatam
prasidatam me bhagavan satam patih

iti. spashöam. shri-shukah.

patih gatish candhaka-vrishni-satvatam prasidatam me bhagavan satam patih iti Shrimad-Bhagavatam (2.4.20)

shriyah patir yajna-patih praja-patir
dhiyam patir loka-patir dhara-patih
patir gatish candhaka-vrishni-satvatam
prasidatam me bhagavan satam patih

spashöam-the meaning is clear; shri-sukah-spoken by Sukadeva Gosavami.

"May Lord Shri Krishna, who is the worshipable Lord of all the devotees, the protector and glory of all kings like Andhaka and Vrishni of the Yadu dynasty, the husband of all goddesses of fortune, the director of all sacrifices and therefore the leader of all living entities, the controller of all intelligence, the proprietor of all planets, spiritual and material, and the supreme incarnation on the earth (the supeme all in all), be merciful upon me."*

The meaning of this verse is clear.

Anuccheda 94

tatha deve varshati yajna-viplava-rusha ity-adau prinayann indro-gavam iti spashöam. shri-shukah.

tatha-in the same way; deve varsati yajna-viplava-rusa iti adau prinayan indro gavam iti-Shrimad-Bhagavatam 10.26.25:

deve varshati yajna-viplava-rusha vajrashma-varshanalaih

sidat-pale-pashu-striyatma-sharanam drishövanukampy utsmayan
utpatyaika-karena shailam abalo lilocchilindhram yatha
bibhrad goshöham apan mahendra-mada-bhit priyan na indro gavam";

spashöam-the meaning is clear; shri-sukah-spoken by Shukadeva Gosvami.

That Shri Krishna is the eternal Personality of Godhead is also confirmed in the following statement of the cowherd residents of Vrindavana (Shrimad-Bhagavatam 10.26.25):

"Let Krishna, who is so kind, beautiful and merciful, protect us. When angry Indra sent torrents of rain, accompanied by showers of ice blocks and high wind, He immediately took compassion upon us and saved us and our families, cows and valuable possessions by picking up the Govardhana Hill, just as a child picks up a mushroom. He saved us so wonderfully. May He continue to mercifully glance over us and our cows. May we live peacefully under the protection of wonderful Krishna."*

This verse is spoken by Shukadeva Gosvami.

Anuccheda 95

tatha

shri-krishna krishna-sakha vrishny-rshabhavani-dhrug
rajanya-vamsha-dahanapavarga-virya
govinda gopa-vanita-vraja-bhritya-gita-
tirtha-shravah shravana-mangala pahi bhrityan

spashöam.shri-sutah.

tatha-in the same way; shri-krishna-O Shri Krishna; krishna-sakha-O friend of Arjuna; vrishni-of descendants of Vrishni; rsabha-O chief; avani-the earth; dhruk-rebellious; rajanya-vamsa- dynasties of the kings; dahana-O annihilator; anapavarga- without deterioration of; virya-prowess; govinda-O proprietor of Goloka-dhama; gopa-vanita-by the gopis; vraja-of Vrajabhumi; bhritya-by Your servants; gita-sung; tritha-sravah- Your glories; sravana-mangala-whose glories are auspicious to hear; pahi-please protect; bhrityan-Your servants.

That Shri Krishna is eternal is also confirmed by the following verse spoken by Suta Gosvami (Shrimad-Bhagavatam 12.11.25):

"O Krishna, O friend of Arjuna, O chief among the descendants of Vrishni, You are the destroyer of those political parties which are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental abode. The gopis and Your other servants in Vrajabhumi continually chant Your transcendental glories, which are auspicious to hear. O Lord please protect us, who are Your servants."*

Anuccheda 96

Text 1

api ca svayam eva sva-vigraham eva lakshyi-krityaha

tada vam paritushoo 'ham
amuna vapushanaghe
tapasa shraddhaya nityam
bhaktya ca hridi bhavitah

pradurasam varada-rad
yuvayoh kama-ditsaya
vriyatam vara ity ukte
madrisho vam vritah sutah

api ca-furthermore; svayam-personally; sva-His own; vigraham-form; eva-certainly; lakshyi-krita-revealing; aha- said; tada-then (after the expiry of twelve thousand celestial years); vam-with both of you; paritushah aham-I was very much satisfied; amuna-by this; vapusa-in this form as Krishna; anaghe-O My dear sinless mother; tapasa-by austerity; shraddhaya-by faith; nityam-constantly (engaged); bhaktya-by devotional service; ca-as well as; hridi-within the core of the heart; bhavitah-fixed (in determination); pradurasam-appeared before you (in the same way); vara-da-rat-the best of all who can bestow benedictions; yuvayoh-of both of you; kama-ditsaya-wishing to fulfill the desire; vriyatam-asked you to open your minds; varah-for a benediction; iti ukte-when you were requested in this way; madrishah-exactly like Me; vam-of both of you; vritah-was asked; sutah-as Your son (you wanted a son exactly like Me).

This also confirmed in the following words (Shrimad-Bhagavatam 10.3.37-38) spoken by Lord Krishna when He revealed His Original form to Vasudeva and Devaki within Kamsa's prison:

"O sinless mother Devaki, after the expiry of twelve thousand celestial years, in which you constantly contemplated Me within the core of your heart with great faith, devotion and austerity, I was very much satisfied with you. Since I am the best of all bestowers of benediction, I appeared in this same form as Krishna to ask you to take from Me the benediction you desired. You then expressed your desire to have a son exactly like Me."*

Text 2

ity upakramya

adrishtvanyatamam loke
shilaudarya-gunaih samam
aham suto vam abhavam
prishnigarbha iti shrutah

iti-thus; upakramya-adrishtva-not finding; anyatamam- anyone else; loke-in this world; shila-audarya-gunaih-with the transcendental qualities of good character and magnanimity; samam-equal to you; aham-I; sutah-the son; vam-of both of you; abhavam-became; prishni-garbha-celebrated born as Prishni; iti-thus; shrutah-I am known.

The Lord further explained (Shrimad-Bhagavatam 10.3.41-43):

"Since I found no one else as highly elevated as you in simplicity and other qualities of good character, I appeared in this world as Prishnigarbha, or one who is celebrated as having taken birth from Prishni."*

Text 3

tayor vam punar evaham
adityam asa kashyapat
upendra iti vikhyato
vamanatvac ca vamanah

tayoh-of you two, husband and wife; vam-in both of you; punah eva-even again; aham-I Myself; adityam-in the womb of Aditi; asa-appeared; kashyapat-by the semen of Kashyapa Muni; upendrah-by the name Upendra; iti-thus; vikhyatah- celebrated; vamanatvat ca-and because of being dwarf; vamanah-I was known as Vamana.

"In the next millennium, I again appeared from the two of you, who appeared as My mother, Aditi, and My father, Kashyapa. I was known as Upendra, and because of being a dwarf, I was also known as Vamana."*

Text 4

tritiye 'smin bhava 'ham vai
tenaiva vapushatha evam
jato bhuyas tayor eva
satyam me vyahritam sati iti.

tritiye-for the third time; asmin bhava-in this appearance (as Krishna); aham-I Myself; vai-indeed; tena-with the same personality ; eva-in this way; vapusha-by the form; atha-as; vam-of both of you; jatah-born; bhuyah- again; tayoh-of both of you; eva-indeed; satyam-take as truth; me-My; vyahritam-words; sati-O supremely chaste; iti- thus.

"O supremely chaste mother, I, the same personality, have now appeared of you both as your son for the third time. Take My words as the truth."*

Text 5

amuna shri-krishnasya mama pradurbhava-samaye 'tra prakashamahenaitena shri-krishnakhyenaiva. tritiye iti tenaiva purvam varartham pradurbhavitenaiva.

amuna-by this form; shri-krishnasya-of Shri Krishna; mama-My; pradurbhava-of appearance; samaye-at the time; atra-here; prakashamanena-appearing; etena-with this; shri-krishna-akhyena- named Shri-Krishna; tritiye-in the third appearance; iti-thus; tena-with the same personality; eva-in the same way;

purvam- formerly; vara-benediction; artham-for the purpose of fulfilling; pradurbhavitena-manifested; eva-certainly.

In this last verse the Supreme Personality of Godhead explains that He has now appeared in His original form as Lord Krishna before Vasudeva and Devaki in order to fulfill the benediction formerly granted to them. This is the third time He had appeared as their son.

Text 6

ata eva prishnigarbhaditvenaiva vapusha ity uktatvat, na tu tadanim adhunaiva svayam eva babhuva, kintv amshenaiveti gamyate.

atah eva-therefore; prishnigarbha-aditvena-as the origin of Lord Prishnigarbha and other expansions of Godhead; eva-certainly; vapusa-by using the word "vapusa"; iti-thus; nukatatvat-because of speaking; na-not; tu-but; tadanim-then; adhuna-now; eva- certainly; svayam-personally; eva-certainly; babhuva-has appeared; kintu-but; amsena-as an expansion; eva-certainly; iti-thus; gamyate-is intended.

In these verses the word "vapusha" (personally) is used by the Lord to describe His appearance as Krishna, and it is not used to describe His appearance as Lord Vamana or Lord Prishnigarbha. From this we may conclude that Lord Vamana and Lord Prishnigarbha are immediate expansions of the Original Godhead, and Lord Krishna is the Original Form of the Personality of Godhead, the origin of Lord Prishnigarbha, Vamana, and all other incarnations of Godhead.

Text 7

prishnigarbhas tu te buddhim atmmanam bhagavan parah ity atrapy etad eva gir-devya sucitam asti.

prishnigarbhah-Lord Prishnigarbha; tu-indeed; te-your; buddhim-intelligence; atmanam-your soul; bhagavan-the Supreme Personality of Godhead; parah-transcendental; iti-thus; atra- in these words; api-also; etat-this; eva-certainly; gih-devya-by Sarasvati, the goddess of learning; sucitam-indicated; asti-is.

That Lord Prishnigarbha is an expansion of Godhead, and not the Original Form of the Godhead is described in the following eloquent prayer, which clearly distinguishes Lord Prishnigarbha from the original Personality of Godhead (Shrimad-Bhagavatam 10.6.25):

"May Lord Prishnigarbha protect your intelligence, and may the Supreme Personality of Godhead protect your soul."*

Text 8

ata eva tritiye eva bhava tat-sadrisha-prapti lakshana-varasya parama-purnatvapekshaya 'tatraiva satyam me vyahritam ity uktam catur-bhujatvam cedam rupam shri-krishna eva krishnavatarotsava-ity-adibhis

tasyatyanta-prasiddheh. shri-bhagavan shri-devaki-devim.

atah eva-therefore; trtiye-for the third time; eva- certainly; bhava-in the appearance; tat-sadrsa-like Himself; suta-son; prapti-attainment; lakshana-characterized; varasya- of the benediction; parama-purnatva-supreme perfection and completeness; apeksaya-in relation to; tatra-there; eva- certainly; satyam-take as truth; me-My; vyahrtam-words; iti- thus; uktam-spoken; catuh-bhujatvam-status as the four-handed Lord Vishnu; ca-also; idam-this; rupam-form; shri-krishnah-Shri Krishna; eva-certainly; krishna-avatara-utsava-iti-adibhih-by Shrimad-Bhagavatam 10.3.11

sa vismayotphulla-vilocano harim
sutam vilokyanakadundubhis tada
krishnavatarotsava-sambhramo 'sprishan
muda dvijebhyo 'yutam apluto gavam

tasya-of Him; atyanta-great; prasiddheh-because of fame; shri-bhagavan-spoken by the Supreme Personality of Godhead; shri-devaki-devim-to Devaki-devi.

When the Supreme Lord appeared for the third time as the son of Vasudeva and Devaki, He appeared in His complete original form, and thus fulfilled His promise that He would appear as the son of Devaki and Vasudeva. Because the Lord's promise was thus fulfilled, He said "satyam me vyahrtam" (take My words as truth).

At this point someone may doubt that the two-handed form of Krishna is the Original Personality of Godhead. After all, in these verses Krishna is speaking to Vasudeva and Devaki in His four-armed Vishnu-form. The Lord first appeared to Vasudeva and Devaki in this four-armed form. Is not the four-armed form of Vishnu the original Godhead, and Shri Krishna only a later and temporary expansion?

Actually the four-armed form of the Personality of Godhead who appeared as the son of Vasudeva and Devaki was not Lord Vishnu, but a four-handed manifestation of Lord Krishna. This is specifically described in the following verses from Shrimad-Bhagavatam (10.3.11):

"When Vasudeva saw his extraordinary son, four-handed Lord Krishna (krishnavatara), his eyes were struck with wonder. In transcendental jubilation, he mentally collected ten thousand cows and distributed them among the brahmanas as a transcendental festival."*

Anuccheda 97

evam ca devakyam deva-rupinyam ity adi. spashöam. shri-shukah.

evam-in the same way; ca-also; devakyam deva-rupinam iti adi-Shrimad-Bhagavatam 10.3.8:

nishithe tama-udbhute
jayamane janardane
devakyam deva-rupinyam
vishnu sarva-guha-shayah
avirasid yatha pracyam
dishindur iva pushkalah";

spashöam-the meaning is clear; shri-sukah-spoken by Sukadeva Gosvami.

The same son of Devaki described as Krishna (krishnavatara) in this verse (Shrimad-Bhagavatam 10.3.11) is described as Vishnu in the following verse (Shrimad-Bhagavatam 10.3.8):

"Then the Supreme Personality of Godhead, Vishnu, who is situated in the core of everyone's heart, appeared from the heart of Devaki in the dense darkness of night, like the full moon rising on the eastern horizon, because Devaki was of the same category as Shri Krishna."*

Anuccheda 98

Text 1

nanu satyam tasya catur-bhujakara-rupasya tadrishatvam, kintu

rupam cedam paurusham dhyana-dhishnyam
ma pratyaksham mamsa-drisham krishishöhah

nanu-is it not; satyam-truth; tasya-His; catuh-bhuja-akara-rupasya-of the four handed-form; tadsatvam-in this way; kintu-but; rupam-in Your Vishnu form; ca-also; idam-this; paurusham-as the Supreme Personality of Godhead; dhyana-dhishnyam-who is appreciated by meditation; ma-not; pratyaksham-directly visible; mamsa-drisham-to those who see with their material eyes; krishishöhah-please be.

Someone may raise the following objection:

Is not this four-handed form of Vishnu the original, eternal form of the Personality of Godhead, and the two-handed form of Shri Krishna only a temporary expansion from that four-handed form? This is certainly confirmed by these words spoken by Devaki after the Lord appeared as her son in His four-armed Vishnu-form (Shrimad-Bhagavatam 10.3.28):

"My Lord, because You dispel all the fear of Your devotees, I request You to save us and give us protection from the terrible fear of Kamsa. Your form as Vishnu, the Supreme Personality of Godhead, is appreciated by yogis in meditation. Please make this form invisible to those who see with material eyes."*

Text 2

matr-vijnapananusharena

etat vam darshitam rupam
prag-janma-smaranaya me
nanyatha mad-bhavam jnanam
martya-lingena jayate

etat-this form of Vishnu; vam-unto both of you; darshitam-has been shown; rupam-My form as the

Supreme Personality of Godhead with four hands; prak-janma-of My previous appearances; smaranaya-just to remind You; me-My; na-not; anyatha-otherwise; mat-bhavam-Vishnu's appearance; jnanam-this transcendental knowledge; martya-lingena-by taking birth like a human child; jayate-does arise; matri-mother; vijnapana-anusarena-by the instruction.

That Lord Vishnu is the original Personality of Godhead is also confirmed in the following words spoken by the Lord to mother Devaki (Shrimad-Bhagavatam 10.3.44):

"I have shown you this form of Vishnu just to remind you of My previous births. Otherwise, if I appeared like an ordinary human child, you would not believe that the Personality of Godhead, Vishnu, has indeed appeared."*

Text 3

iti pratyuttaryya

ity uktvashid dharis tushnim
bhagavan atma-mayaya
pitroh sampashyatoḥ sadyo
babhuva prakritāḥ shishuḥ. ity ukta-disha.

iti-thus; pratyuttaryya-responding; iti-uktva-after instructing in this way; asit-remained; harih-the Supreme Personality of Godhead; tushnim-silent; bhagavan-Lord Vishnu, the Supreme Personality of Godhead; atma-mayaya-by acting in His own spiritual energy; pitroh sampashyatoḥ-while His father and mother were factually seeing Him; sadyah- immediately; babhuva-He became; prakritāḥ-like an ordinary human being; shishuḥ-a child; iti-thus; ukta-spoken; disha- by the direction.

By the following verse (Shrimad-Bhagavatam 10.3.46) we may also see that Lord Vishnu is the original Personality of Godhead, and Lord Krishna is expanded from Him:

"After thus instructing His father and mother, the Supreme Personality of Godhead remained silent. In their presence, by His internal energy, He then transformed Himself into a small human child."*

Text 4

yan-manushakara-rupam svi-kritavan,tatra sandigdham iva bhati. atra ca bhavatu va harir api tatyaja akritim tryadhishah iti, tyakshyan deham iti ca tantra-bhagavatanusarentardhapanarthatvad asahayam.

yat-which; manusa-human; akara-rupam-form; svi-kritavan- accepted; tatra-there; sandigdham-materially influenced; iva- appearing as if; bhati-manifested; atra-in this matter; ca- also; bhavatu-may be; va-or; harih-the Personality of Godhead; api-also; tatyaje-abandoned; akritim-the form of Krishna; tryadhisah-the Lord of the three worlds; iti-thus; tyakshyan- giving up; deham-His form; iti-thus; ca-also; tantra-bhagavata-of the passage from Tantra-bhagavata; anusarena-in accordance; antardhapanadissappearance; arthatvat-because of the significance; asahayam-alone.

From these verse of Shrimad-Bhagavatam it appears that transcendental Lord Vishnu accepted the form of Krishna, a temporary and material (prakritah shishuh) form. The argument that the form of Krishna is temporary and material is supported by the following statements from Shrimad-Bhagavatam:

harir api tatyaja akritim tryadhishah

"After His pastimes on earth were completed, the Lord gave up the form of Krishna and assumed His original form."

-{ }3.4.28

tyakshyan deham

"The Supreme Lord then gave up the form of Krishna."

-{ }3.4.29

Text 5

yayaharad bhuvo bharam
tam tanum vijahav ajah
kanöakam kanöakeneva
dvayam capishituh saman

yaya-that by which; aharat-took away; bhuvah-of the world; bharam-burden; tam-that; tanum-body; vijahau- relinquished; ajah-the unborn; kanöakam-thorn; kanöakena- by the thorn; iva-like that; dvayam-both; ca-also; api- although; ishituh-controlling; samam-equal.

That the Original Personality of Godhead is Lord Vishnu, who assumess the temporary material form of Krishna, is substantiated in the following verses of Shrimad Bhagavatam (1.15.34-35)

"The supreme unborn Lord caused the members of the Yadu dynasty to relinquish their bodies, and thus He relieved the burden of the world. This action was like picking out a thorn with a thorn, though both are the same to the controller.*

Text 6

yatha matsyadi-rupani
dhatte jahyad naöah
bhu-bharah kshapito yena
jahau tac ca kalevaram"

iti tu pariposhakam.

yatha-as much as; matsya-adi-incarnation as a fish, etc.; rupani-forms; dhatte-eternally accepts; jahyat-apparently relinquishes; yatha-exactly like; naöah-magician; bhu-bharah-burden of the world; kshapitah-relieved; yena- by which; jahau-let go; tat-that; ca-also; kalevaram-body; iti-thus; tu-indeed;

pariposhakam-substantiating.

"The Supreme Lord relinquished the body which He manifested to diminish the burden of the earth. Just like a magician, He relinquishes one body to accept different ones, like the fish incarnation and others."*

Text 7

etat eva shri-vasudeva-vacane 'pi labhyate

suti-grihe nanu jagada bhavan ajo nau
sanjajna ity anuyugam nija-dharma-guptyai
nana-tanur gagana-vad vidadhaj jahasi
ko veda bhumna urugaya vibhuti-mayam ity atra

etat-this; eva-certainly; shri-vasudeva-of Maharaja Vasudeva; vacane-in the statement; labhyate-is attained; suti-grhe-in the maternity room; nanu-is it not?; jagada-spoke; bhavan-Your Lordship; ajah-unborn; nau-to us; sanjajne-take birth; iti-thus; anuyugam-in every yuga; nija-Your own; dharma-principles of religion; guptyai-in order to protect; nana-various; tanuh-with forms; gaganavat-like the sky; vidadhat-accepting; jahasi-you give up; kah-who? veda-knows; bhumna-Lord; urugaya-glorified by devotees; vibhuti-mayam- glories and opulence; iti-thus; atra-here.

That the Supreme Personality of Godhead accepts the temporary and material form of Krishna may also be substantiated by quoting the following prayer spoken to Krishna by Maharaja Vasudeva (Shrimad-Bhagavatam 10.85.20):

"My dear Lord, at the very moment when You first appeared in Kamsa's prison house, I was informed that You were the Supreme Personality of Godhead and that You descended for the protection of the principles of religion as well as the destruction of the unfaithful. Although unborn, You descend in every millenium to execute Your mission. My dear Lord, as in the sky there are many forms appearing and disappearing, so You also appear and disappear in many forms. Who, therefore, can understand Your pastimes or the mystery of Your appearance and disappearance? Our only business should be to glorify Your supreme greatness."*

Text 8

atrocyate tat-tad-vacanam anyarthatvena drishyam iti. ekasminn eva tasmin shri-vigrahe kadacic catur-bhujatvasya kad acid dvi-bhujatvasya ca prakasha-shravanenavisheshapatad bhu-bhara-kshapane dvayor api samanyat. suti-grihe ity-adi-vakasyasya catur-bhujavishayatvac ca. kim ca yair vidvad-anubhava-sevita-shabdasiddhair nityatvadibhir dharmaih shri-vigrahasya parama-tattvakaratvam sadhitam. te prayasho narakaram adhikrityaiva hy udahriyante sma dvitiya-sandarbhe. tathatraiva copasakeshu sakshat-karadi lingena siddha-nirdeshena ca tad-akarasypa nitya-siddhatvam dridhi-kritam. udaharishyate ca nityam eva mam keshavo gadaya pratar avyad govinda asangatvam atta-venuh iti. sampraty anyad api tatrodahriyate.

atra-in this matter; ucyate-it is said; tat-tat-various; vacanam-statements; anyarthatvena-with a different interpretation; drishyam-may be seen; iti-thus; ekasmin-ekasmin- in one; eva-certainly; tasmin-in this; shri-vigrahe-in the form of the Lord; kadacit-sometimes; catur-bhujatvasya-of the nature of being four-

handed; kadacit-sometimes; dvi-bhujatvasya-of the nature of being two-handed; ca-also; prakasha-manifestation; sravanena-by hearing; avisesapatat-because of non-difference; bhu-of the earth; bhara-the burden; kshapane-in the matter of removing; dvayoh-of the two; api-also; samanyat- because of equality; suti-grhe-iti-adi-vakyasya-of this verse (Shrimad-Bhagavatam 10.85.20) beginning with the words "suti-grhe"; catur-bhuj-the four-armed form; visyativat-because of being in relation; ca-also; kim ca-furthermore; yai-by which; vidvat- of the learned devotees; anubhava-sevita-directly experienced; sabda-by sound; siddhaih-conclusively proven; nityatva-adibhih-beginning with eternity; dharmaih-with attributes; shri-vigrahasya-of the form of the Personality of Godhead; parama-tattva-supreme truth; akaratvam-the state of having form; sadhitam-is demonstrated; te-they; prayasah-generally; nara-akaram-the human-like form; adhikritya-with reference to; eva- certainly; hi-indeed; udahriyante-sma-were described; dvitiya-sandarbh-in the Second (bhagavat-) sandarbha; tatha-in the same way; atra-here; eva-certainly; ca-also; upasakesu-among the worshipers; sakshat-kara-adi-beginning with direct manifestation; lingena-characterized by; siddha-nirdesena-by perfect instruction; ca-also; tat-His; akarasya-of the form; api-also; nitya-siddhatvam-eternal manifestation; drdhi-kritam- established; udaharisyate-is described; ca-also; nityam- eternal; eva-certainly; mam-me; kesava-Lord Kesava; gadaya- by His club; pratah-in the morning hours avyat-may He protect; govindah-Lord Govinda; asangatvam-during the second part of the day; atta-venuh-holding His flute; iti-thus; samprati-at present; anyat-otherwise; api-even; tatra-there; udahriyate- is described.

Although these verses seem to support the view that the Supreme Godhead assumes various forms, and all these forms (including the form of Krishna) are temporary, when properly understood these verses do not at all support such a view. The actual fact is that the Supreme Personality of Godhead has a form which may sometimes manifest four-hands, and then again appear as two-handed. When the Lord appear on this earth, both of these four-handed and two-handed features appeared equally powerful in the matter of killing the demons and removing the burden of the earth. If one accepts this verse (Shrimad-Bhagavatam 10.85.20, quoted in the previous text) to mean that the form of Krishna is a temporary manifestation, then one must accept that the four-handed form of Lord Vishnu is also a temporary manifestation, for both two-handed and four-handed forms are clearly described to be equally powerful. This is not an acceptable conclusion, for the four-handed form of Lord Vishnu is described as eternal throughout all the Vedic literatures.

The revelation of the Vedic literatures is the most reliable source of knowledge, and throughout the Vedic literatures the forms of the Lord, and especially the form of Shri Krishna, are described as eternal. This scriptural evidence has been elaborately presented in the second (Bhagavat) sandarbha, and therefore we will not repeat the evidence previously presented, evidence that described the direct appearance of Lord Krishna before His devotees and proved the eternity of the form of Shri Krishna.

For example, the following verse, spoken by Vishvarupa to Maharaja Indra long before Lord Krishna appeared in the material world, and clearly describing the form of Lord Krishna, may be taken as conclusive scriptural evidence for the eternity of the form of Krishna:

"May Lord Keshava protect me with His club in the first portion of the day, and may Lord Govinda, who is always engaged in playing His flute, protect me in the second portion of the day."*

Text 9

kamso batadyakrita me' ty-anugraham
 drakshye 'nghri-padmam prahito 'muna hareh
 kritavatarasya duratyayam tamah
 purve 'taran yan-nakha-mandala-tvisha

kamsah-Kamsa; bata-certainly; akrita-has performed; me-to me; ati-a great; anugraham-mercy;

draksye-I shall see; anghri-padmam-the lotus feet; prahitah-sent; amuna-by him; hareh-of Lord Hari; krita-avatarasya-incarnated; duratyayam-difficult to overcome; tamah-darkness of material existence; purve-formerly; ataran-transcendental; yat-of whom; nakha-mandala-of the nails; tvisha-by the effulgence.

The following verses (Shrimad-Bhagavatam 10.38.7-8), which describe the worship of Lord Krishna in ancient times, are further evidence for the eternity of the form of Shri Krishna:

"Akrura reflected: I am very much favored by Kamsa, who is sending me to bring Krishna and Balarama, and thus enabling me to see the Lord. Formerly great sages and saintly persons became liberated from the material world simply by seeing the shining nails of the lotus feet of Krishna.*

Text 10

yad arcitam brahma-bhavadibhih suraih
shriya ca devya munibhih sa-satvataih
go-caranayanucaraish carad vane
yad gopikanam kuca-kunkumankitam

yat-which; arcitam-are worshiped; brahma-by Brahma; bhava-Siva; adibhih-beginning with; suraih-by the demogods; shriya-by Laksmi; ca-and; devya-the goddess; munibhih-by the sages; sa-satvataih-with the devotees; go-the cows; caranaya- for herding; anucaraih-with His associates; carat-wandering; vane-in the forest; yat-which; gopikanam-of the gopis; kuca- of the breasts; kunkuma-by the kunkuma powder; ankitam-marked.

"I shall soon see Lord Krishna's lotus feet, which are worshiped by great demigods like Brahma, Narada, and Lord Shiva, which traverse the ground of Vrindavana while herding the cows with the gopas, and which touch the breasts of the gopis, covered with tinges of kunkuma."*

Text 12

atra purve-ity-adi-dyotitam go-caranaya-ity-adi labdhasya sphuöam shri-narakasyaiva nityavasthayitvam labhayate, shrinad-akrurah.

atra-in these verses; purve-iti-adi-dyotitam-demonstrated by the word "purve(formerly)"; go-caranaya-iti-adi-labdhasya- described as "go-caranaya(herding the cows); sphutam-clearly; shri-nara-akarasya-with a human-like form; eva-certainly; nitya-avasthayitvam-eternally; labhayate-is demonstrated; shrinad-akrurah-spoken by Akura.

In these verses the words "purve" (formerly great sages and saintly persons became liberated from the material world simply by seeing the shining nails of the lotus feet of Krishna), and "go-caranaya" (I shall soon see Lord Krishna's lotus feet, which are worshiped by great demigods like Brahma, Narada, and Lord Shiva, and which traverse the ground of Vrindavana while herding the cows with the gopas) clearly indicate the eternity of the form of Lord Krishna.

Text 1

yatha

ya vai shriyarcitam ajadibhir apta-kamair
yogeshvarair api sadatmani rasa-goshöhyam
krishnasya tad bhagavatash caranaravindam
nyastam staneshu vijahuh parirabhya tapam

yatha-just as; yah-who; vai-certainly; shriya-by the goddess of fortune; arcitam-worshiped; aja-by Brahma; adibhih-and others; apta-kamaih-whose desires are fulfilled; yoga-isvaraih-by the masters of yoga; api-also; sada-continuously; atmani-in the heart; rasa-gosthyam-in the arena of the rasa dance; krishnasya-of Lord Krishna; tat-that; bhagavatah-of the Supreme Personality of Godhead; carana-feet; aravindam-lotus; nyastam-placed; stanesu-on the breasts; vijahuh-gave up; parirabhya-embracing; tapam-distress.

The eternality of the form of Shri Krishna is described in the same way in the following verse (Shrimad-Bhagavatam 10.47,62):

"The gopis relieved themselves of all kinds of material contamination by placing on their high, beautiful breasts the lotus feet of Krishna, which are not only eternally worshiped by the goddess of fortune, but by such exalted demigods as Brahma and Lord Shiva, and which are eternally meditated upon by great yogis within their hearts."*

Text 2

sada bhuta-vartamana-bhavishyat-kaleshu shry-adinam sarvadavasthayitvena prasiddheh, sada-ity-asya
tathaiva hy artha-pratitih, sankoca-vrittau kashöatapatteh, shri-bhagavati tadrshatva-bhavabhavac ca.

sada-the word "sada(continuously)"; bhuta-past; vartamana-present; bhavishyat-kalesu-and in the future; shry-adinam-of Lakshmi-devi and the other demigods; sarvada-eternal; avasthayitvena-by existence; prasiddheh-because of fame; sada-ity-asya-of the word "sada"; tatha-in that way; hi-certainly; artha-pratitih-the meaning; sankoca-vrittau-in a more limited interpretation; kastata-apatteh-because of accepting an indefensible interpretation; shri-bhagavati-in the Supreme Personality of Godhead; tvadrsatva-in the state of being in this way; bhava-existence; abhavat-because of the non-existence; ca-also.

In this verse the word "sada" (continuously) means that Lakshmi and others worship Krishna eternally in all phases of time: past, present, and future. In other words: because the demigods eternally worship Lord Krishna, therefore Lord Krishna must be eternal.

Someone may say that the form of Krishna is temporarily manifested, and during the time of His manifestation the demigods continuously worship Him. This argument is simply jugglery of words to create a different meaning out of the clear statement of this verse. We do not take it very seriously, for it contradicts the Vedic description of the eternal nature of the Personality of Godhead.

Text 3

tatha ca shrutau tam ekam govindam sac-cid-ananda-vigraham panca-padam vrindavana-sura-bhuruha-talasinam satatam samarud-gane 'ham paramaya stutya toshayami. shrimat-uddhavah.

tatha-in the same way; ca-also; shrutau-in the Gopala tapani Upanishad (1.37); tam-Him; ekam-alone; govindam-Lord Govinda; sat-eternal; cit-full of knowledge; ananda-and bliss; vigraham-whose form; panca-padam-this mantra consisting of five words; vrindavana-in Vrindavana; sura-bhuruha-tala-under a desire tree; asinam-seated; satatam-continually; sa-accompanied by; marut-ganah-the demigods; aham-I; paramasya-with eloquent; stutya-prayers; tosayami-I please; shrimat-uddhavah-spoken by Uddhava.

The eternality of the form of Shri Krishna is described in many Vedic literatures. For example, in the Gopala-tapani Upanishad Lord Brahma (1.38) explains:

"With eloquent prayers I and the Maruts please Lord Govinda, whose form is eternal and full of knowledge and bliss, who stays in Vrindavana, and who is this five-word mantra."

Anuccheda 100

evam ca

yat-pada-pamsur bahu-janma-kricchato
dhritatmabhir yogibhir apy alabhyah
sa eva yad-drig-vishayah svayam sthitah
kim varnyate dishöam ato vrajaukasam.

atra svayam ity anena badham evanyatha-pratitir durdhiyam nirasta. shri-shukah.

evam-in the same way; ca-also; yat-whose; pada-pamsuh-dust of the lotus feet; bahu-janma-in many births kricchratah-from undergoing severe austerities and penances as a way of practicing yoga, meditation, etc.; dhrita-atmabhih-by persons able to control the mind; yogibhih-by such yogis (jnana-yogis, raja-yogis, dhyana-yogis, etc.); api- indeed; alabhyah-cannot be achieved; sah-the Supreme Personality of Godhead; eva-indeed; yat-drik-vishayah-has become the object of direct vision, face to face; svayam- personally; sthitah-present in front of them; kim-what; varnyate-can be described; dishöam-about the fortune; atah-therefore; vraja-okasam-of the inhabitants of Vrajabhumi, Vrindavana; atra-in this verse; svayam iti-anena-by the word "svayam (personally)"; badham-affirmed; eva-certainly; anyatha-the other; pratitih-explanation; durdhiyam-of the faulty logicians; nirasta-is rejected; shri-sukah-spoken by Sukadeva Gosvami.

The eternality of the form of Shri Krishna is also confirmed by Shukadeva Gosvami in the following verse from Shrimad-Bhagavatam (10.12.12):

"Yogis may undergo severe austerities and penances for many births by practicing yama, niyama, asana and pranayama, none of which are easily performed. Yet in due course of time, when these yogis attain the perfection of controlling the mind, they will still be unable to taste even a particle of dust from the lotus feet of

the Supreme Personality of Godhead. What then can we describe about the great fortune of the inhabitants of Vrajabhumi, Vrindavana, with whom the Supreme Personality of Godhead personally lived and who saw the Lord face to face?"*

In this verse the word "svayam" (personally) indicates that Shri Krishna is the Original Personality of Godhead. For this reason it should be accepted that His form is eternal, and not simply manifested for a short time to serve a particular purpose.

Anuccheda 101

TYext 1

ata eva svabhava-siddhatvam purnaishvaryady-ashrayatvam ca

gopyas tapah kim acaram yad amushya rupam
lavanya-saram asamordhvam ananya-siddham
drigbhih pibanty anusavabhinavam durapam
ekanta-dhama yashasah shriya aishvarasya

ananya-siddham anyena tat siddham iti na, kintu svabhavikam evety-arthah. anyatrasiddham iti tu vyakhya. pishöa-peshanam. asamordhvam iti by uktam eva. mathura-pura-striyah parasparam.

atah eva-therefore; svabhava-by nature; siddhatvam- perfection; purna-of complete; aisvarya-power and opulence; adi-beginning with; asrayatvam-as the abode; ca-also; gopyah-the gopis; tapah-austerities; kim-what; acaram-performed; yat-from which; amushya-of such a one (Lord Krishna); r-upam- the form; lavanya-saram-the essence of loveliness; asama-urdhvam-not paralleled or surpassed; ananya-siddham-not perfected by any other ornament (self-perfect); drigbhih-by the eyes; pibanti-they drink; anusava-abhinavam-constantly new; durapam-difficult to obtain; ekanta-dhama-the only abode; yashasah-of fame; shriyah-of beauty; aishvarasya-opulence; ananya-siddham-the word "ananya-siddham (self-perfect)"; anyena-by another; tat-therefore; siddham-perfected; iti-thus; na- not; kintu-but; svabhavikam-naturally; eva-certainly; iti- thus; arthah-the meaning; anyatra-asiddham-with imperfections; iti-thus; tu-but; vyakhya-interpretation; pista-pesanam-a waste of words; asama-urdhvam-by the word "asamordhvam (not paralleled or surpassed)"; iti-thus; hi-certainly; uktam-spoken; eva- certainly; mathura-pura-striyah-spoken by the women of Mathura; parasparam-among themselves.

That Shri Krishna is the Original Personality of Godhead, self-perfect, and full of all opulences is confirmed in the following words spoken by the women of Mathura among themselves (Shrimad-Bhagavatam 10.44,14):

"What austerities must the gopis have performed? With their eyes they always drink the nectar of the face of Lord Krishna, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and extremely rare."*

The word "ananya-siddham" (self-perfect) in this verse indicates the Shri Krishna is perfect by nature. He does not require anyone else to award Him perfection. If someone wants to divide this word "an-anyasiddham" (without other perfections), his interpretation is useless, for it is contradicted in this very verse by the word "asamordhvam" (not equalled or surpassed).

Text 1

atha vibhutvam na cantar na bahir yasya-ity adau. prakrita-vastv-atiriktatvam tvak-smashru-kesha-nakha-roma-pinaddham-ity-adau spashöam.

atha-now; vibhutvam-all-pervasiveness; na ca antah na bahih yasya iti adau-in Shrimad-Bhagavatam 10.9.13:

na cantar na bahir yasya
na purvam napi caparam
purvaparam bahish cantar
jagato yo jagac yah

tam matvatmajam avyaktam
martya-lingam adhokshajam
gopikolukhale damna
babandha prakritam yatha

prakrita-vastu-matter; atiriktatvam-superiority; tvak-smashru-kesa-nakha-roma-pinaddham iti-adau-in Shrimad-Bhagavatam 10.60.45):

tvak-smashru-roma-nakha-kesha-pinnadham antar
mamsasthi-rakta-krimi-viö-kapha-vitta-vatam
jivac-chavam bhajati kanta-matir vimudha
ya te padabja-makarandam ajighrati shri

spashöam-the meaning is clear.

That Shri Krishna is all-pervading is confirmed in Shrimad-Bhagavatam (10.9.13):

"Lord Krishna, the Supreme Personality of Godhead, has no beginning and no end, no exterior and no interior, no front and no rear. In other words, He is all-pervading. Because He is not under the influence of the element of time, for Him there is no difference between past, present and future; He exists in His own transcendental form at all times. Being absolute, beyond relativity, He is free from distinctions between cause and effect, although He is the cause and effect of everything. That unmanifested person, who is beyond the perception of the senses, had now appeared as a human child, and mother Yashoda, considering Him her own ordinary child, bound Him to the wooden mortar with a rope."*

That the form of Shri Krishna is not material is confirmed in the following words spoken by Rukmini-devi to Lord Krishna (Shrimad-Bhagavatam 10.60.45):

"A man within this material is just a dead body. In fact, superficially, the living entity is covered by this body, which is nothing but a bag of skin decorated with beards and moustaches, hairs on the body, nails on

the fingers and hairs on the head. Within this decorated bag there are bunches of muscles, bundles of bones, and pools of blood, always mixed up with stool, urine, mucus, bile, and polluted air, and enjoyed by different kinds of insects and germs. A foolish woman accepts such a dead body as her husband and, in sheer misunderstanding, loves him as her dear companion. This only possible because such a woman has never tasted the ever-blissful flavor of Your lotus feet."*

The meaning of this verse is clear.

Text 2

sva-prakasha-lakshanatvam

asyapi deva vapusho mad-anugrahasya
svecchamayasya na tu bhutamayasya ko 'pi
neshe mahi tv avasitum manasantarena
sakshat tavaiva kim utatma-sukhanubhuteh

sva-prakasha-form; lakshanatvam-the characteristic; asya-of this; api-indeed; deva-O my Lord; vapushah-this form which appears just like a small child; mat-anugrahasya-merciful to me; sva-icchamayasya-which appears to fulfill the desires of the devotees; na-not; tu-but; bhutamayasya-composed of material elements; kah-Brahma; api-although I am; na-not; ishe-I am able; mahi-the transcendental potencies; tu-indeed; avasitum- to ascertain; manasa-by my mind; antarena-within; sakshat- directly; tava-Your; eva-certainly; kim uta-and what to speak of; atma-sukha-anubhuteh-the happiness You experience in Your transcendental pastimes.

That Krishna's form is spiritual and not composed of material elements is confirmed in the following prayer spoken by Lord Brahma (Shrimad-Bhagavatam 10.14.2):

"My dear Lord Krishna, people may say that I am the master of all Vedic knowledge, and I am supposed to be the creator of this universe, but it has been proved now that I cannot understand Your personality, even though You are present before me just like a child. You are playing with Your boyfriends, calves and cows, which might imply that You do not even have sufficient education. You are appearing just like a village boy, carrying Your food in Your hand and searching for Your calves. And yet there is so much difference between Your body and mine that I cannot estimate the potency of Your body. Your body is not material."*

Text 3

asya naumidya te ity-adina varnita-lakshanasya shriman-narakarasya tava samprati balaka-vatsadyamshair darshiteshv ekam api deva-rupam catur-bhujakaram yad vapus tasyapi. evam ca sati sakshad etad-rupasyamshinas tava kim uta vapushah visheshanam mad-anugrahasya ity adi, mamanugraho yasmat tasya tad-darshanenaiva bhavan-mahima-jnanat. katham-bhutasya tava atma-sukhanubhuteh. atmana svenaiva na tv anyena sukhasyanubhutir anubhavo yasya tasyananya-vedyanandasyety arthah. brahma shri-bhagavantam.

asya-of this; naumi idya te iti adina-in Shrimad-Bhagavatam 10.14.1:

naumidya te 'bhra-vapushe tadid-ambaraya
gunjavatamsa-paripiccha-lasan-mukhaya
vanya-sraje kavala-vetra-vishana-venu-
lakshma-shriye mridu-pade pashupangajaya

varnita-described; lakshanasya-characteristics; shrimat-nara-akarasya-of the Personality of Godhead, appearing in a human-like form; tava-of You; samprati-at the present time; balaka-boys; vatsa-calves; adi-beginning with; amsaih- expansions; darsitesu-revealed; ekam-one; api-even; deva-of the Personality of Godhead; rupam-form; catuh-bhuja-with four arms; akaram-form; yat-which; vapuh-form; tasya-of Him; api- also; evam-in the same way; ca-also; sati-being so; sakshat- directly; etat-rupasya-of this form; amsinah-the origin of the expansions; tava-of You; kim uta-what to speak?; vapusah- of the form; visesanam-attribute; mat-to me; anugrahasya- merciful; iti-adi-thus beginning; mama-to me; anugraha-merciful; yasmat-from whom; tasya-of Him; tat-of that darsanena-by the sight; eva-certainly; bhavat-of Your Lordship; mahima-glories; jnanat-because of knowing; katham-bhutasya-what is He like?; tava-of You; sukha-of transcendental happiness; anubhuteh-experiencing; atmana-by His self; svena-own; na-not; tu-but; anyena-by any other source; sukhasya-of happiness; anubhutih-experience; anubhavah- experience; yasya-of whom; tasya-of Him; ananya-not by another; vedya-knowable; anandasya-bliss; iti-thus; arthah-the meaning; brahma-spoken by Lord Brahma; bhagavantam-to the Supreme Personality of Godhead.

The form of Shri Krishna is described in the following prayer spoken by Lord Brahma (Shrimad-Bhagavatam 10.14.1):

"My dear Lord, You are the only worshipful Supreme Lord, Personality of Godhead; therefore I am offering my humble obeisances and prayers just to please You. Your bodily features are of the color of clouds filled with water. You are glittering with a silver electric aura emanating from Your yellow garments.

"Let me offer my respectful repeated obeisances unto the son of Maharaja Nanda who is standing before me with conchshell, earrings, and peacock feather on His head. His face is beautiful; He is wearing a helmet, garlanded by forest flowers, and He stands with a morsel of food in His hand. He is decorated with cane and bugle, and He carries a buffalo horn and flute. He stands before me with small lotus feet."*

Shortly before speaking this verse, Brahma had directly seen that all the cowherd boys and calves were expansions of Krishna, and they all had manifested four-handed forms of Lord Narayana. In this way Krishna revealed that He is the original source of all vishnu-tattva expansions. Brahma states that he is able to directly see Krishna and know something of His glories because of Krishna's mercy upon him (mad-anugrahasya). Brahma also says that no one is able to understand the full extent of the transcendental happiness experienced by Krishna. (kim utatma-sukhanubhuteh).

Anuccheda 103

kaimutyena svayam-rupatva-nirdeshash ca

sakrid yad-anga-pratimantar-ahita
manomayi bhagavatim dadau gatim
sa eva nityatma-sukhanubhuty-abhi-
vyudasta-mayo 'ntar-gato hi kim punah

spashöam. shri-shukah.

kaimutyena-by the same argument of "what to speak of"; +svayam-original; rupa-form; nirdeśa-description; ca-also; sakrit-once only; yat-whose; anga-pratima-the form of the Supreme Lord (there are many forms, but Krishna is the original form); antah-ahita-placing within the core of the heart, somehow or other; manah-mayi-thinking of Him even by force; bhagavatim-which competent to offer devotional service to the Lord; dadau-Krishna gave; gatim-the best destination; sah-He (the Supreme Personality of Godhead); eva-indeed; nitya-always; atma-of all living entities; sukha-anubhuti-anyone thinking of Him immediately enjoys transcendental pleasure; abhivyudasta-mayah-because all illusion is completely removed by Him; antah-gatah-He is always present within the core of the heart; hi-indeed; kim punah-what to speak; spāṣṭam-the meaning is clear; śrī-sukha-spoken by Sukadeva Gosvami.

The argument ("If even the demons attain salvation by the mercy of Krishna, then what is to be said of the devotees") presented by Shukadeva Gosvami in the following verse (Shrimad-Bhagavatam 10.12.39) also indicates that the form of Krishna is the original aspect of the Personality of Godhead:

"If even only once or even by force one brings the form of the Supreme Personality of Godhead into one's mind, one can attain the supreme salvation by the mercy of Krishna, as did Aghasura. What then is to be said of those whose hearts the Supreme Personality of Godhead enters when He appears as an incarnation, or those who always think of the lotus feet of the Lord, who is the source of transcendental bliss for all living entities and by whom all illusion is completely removed?"*

Anuccheda 104

Text 1

ata eva sakṣat para-brahmatvam eva darśitam adyaiva tvad-rite 'sya ity adau.

atah eva-therefore; sakṣat-directly; para-brahmatvam-the status of the Supreme Godhead; eva-certainly; darśitam-is revealed; adya eva tvad-rite asya-iti-adau-in Shrimad-Bhagavatam 10.14.18:

adyaiva tvad-rite 'sya kim mama na te mayatvam adarśitam
me 'ko 'si prathamam tato vraja-suhrid-vatsah samasta api
tavanto 'si catur-bhujas tad-akṣhīṇaḥ sakam mayopasitaḥ
tavanty eva jaganty abhūḥ tad amitam brahmadvayam śiṣyate.

The revelation that Śrī Krishna is the Supreme Personality of Godhead is found in the following verses from Shrimad-Bhagavatam and other Vedic literatures:

"My dear Lord Krishna, leaving aside all other things and just considering today's happenings- { } what I have seen- { } are they not all due to Your inconceivable energies? First of all I saw You alone; thereafter You expanded Yourself as Your friends, the calves and all the existence of Vrindavana; then I saw You and all the boys as four-handed Vishnus, and They were being worshiped by all elements and all demigods, including myself. Again They were all wound up, and You remained alone as You were before me. Does this not mean that You are the Supreme Lord Narayana, the origin of everything, and from You everything emanates, and again everything enters unto You, and You remain the same as before?"*

- { } Shrimad-Bhagavatam 10.14.18

Text 2

aho bhagyam aho bhagyam ity-adau ca.

aho bhagyam aho bhagyam iti-adau ca and also in Shrimad-Bhagavatam 10.14.32:

aho bhagyam aho bhagyam
nanda-gopa-vrajaukasam
yan-mitram paramanandam
purnam brahma sanatanam

"How greatly fortunate are Nanda Maharaja, the cowherd men and all the inhabitants of Vrajabhumi! There is no limit to their fortune because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend."*

-{ }Shrimad-Bhagavatam 10.14.32

Text 3

ata evoktam gudham param brahma manushya-lingam iti.

ata eva-therefore; uktam-it is described; gudham-very confidential; param-transcendental; brahma-the Parabrahman, Krishna; manushya-lingam-as if an ordinary human being; iti- thus.

"The Supreme Godhead is Shri Krishna, whose form resembles that of a human being, and who is very difficult to understand."

-{ }Shrimad-Bhagavatam 7.15.75

Text 4

vaishnave ca:

yador vamsham narah shrutva
sarva-papaih pramucyate
yatravatirnam krishnakhyam
param brahma narakritih iti.

vaisnave-in the Vishnu Purana (4.11.2); ca-also; yaduh vamsam-the Yadu dynasty; narah-a person; shrutva-having heard about; sarva-from all; papaih-sins; pramucyate-becomes delivered; yatra-where; avatirnam-descended; krishna-Krishna; akhyam-named; param-the supreme; brahma-Godhead; nara-of a human being; akritih-in the form; iti-thus.

"The Supreme Godhead, who has a humamlike form, and whose name is Shri Krishna, descended to this material world, appearing in the dynasty of Maharaja Yadu. For this reason, simply by hearing about the activities of the great souls who appeared in Maharaja Yadu's family, one can become delivered from all sinful reactions."

-{ }Vishnu Purana 4.11.2

Text 5

narakriti param brahma iti brihat-sahasra-nama-stotre ca.

nara-of a human being; akriti-form; param brahma-the Supreme Godhead; iti-thus; brhat-sahasra-nama-stotre-in the Brhat-sahasra-nama prayers; ca-also.

"The form of the Supreme Personality of Godhead resembles that of a human being."

-{ }Brihat-sahasrama-nama-stotra

Text 6

etena shri-krishnasya narakrititvam eveti. dvibhujatva eva shri-krishnatvam narakriti-kaivalyan mukhyam. caturbhujatve tu shri-krishnatvam narakriti-bhuyishohatvat tad-anantaram eva. ata eva caturbhujatve 'pi manushya-rupatvam
tenaiva rupena catur-bhujena
sahasra-baho bhava vishva-murte ity uktva;

drishövedam manusham rupam
tava saumyam janardana
idanim asmi samvrittah. iti uktatvat.

evam-jatiyakani bahuni vakyani santi, tani ca drashöavyani.

etena-by this description; shri-krishnasya-of Shri Krishna; nara-akrititvam-the nature of having a humanlike form; eva- certainly; iti-thus; dvibhujatve-in the state of having two hands; eva-certainly; shri-krishnatvam-the nature of Shri Krishna; nara-akriti-kaivalyat-because of being most like a human form; mukhyam-principal; caturbhujatve-in the state of having four hands; tu-but; shri-krishnatvam-the nature of Shri Krishna; nara-akriti-of the human like form; bhuyistavat-because of being most prominent; tat-anantaram-afterwards; eva-certainly; atah eva- therefore; caturbhujatve-in the state of having four hands; api-even; manusya-rupatvam-the state of having a humanlike form; varnitam-is described; shrimat-arjunena-by Arjuna; tena eva-by that; rupena-with form; catur-bhujena-four-handed; sahasra-baho-O thousand-handed one; bhava-just become; vishva-murte- O universal form; iti-thus; uktva-having spoken; drishöva- seeing idam-this; manusham-human being; rupam-form; tava- Your; saumyam-very beautiful; janardana-O chastiser of the enemies; idanim-just now; asmi-I am; samvrittah-settled; iti-uktatvat-from these words; eva-jatiyakani-similar; bahuni- many; vakyani-statements; santi-are; teni-they; ca-also; drastavyani-should be seen.

These verses confirm that the primary feature of Shri Krishna is His two-handed humanlike form, although He may also manifest His humanlike form in an only-slightly-changed four-armed feature. This four-armed feature of the humanlike form of Krishna is described by Arjuna, who desired to see it and who spoke the following request (Bhagavad-gita 11.46):

"O universal Lord, I wish to see You in Your four-armed form, with helmeted head and with club, wheel, conch and lotus flower in Your hands. I long to see You in that form."*

Arjuna was very pleased to see Lord Krishna's original, humanlike form. He said (Bhagavad-gita 11.51):

"Seeing this humanlike form, so very beautiful, my mind is now pacified, and I am restored to my original nature."*

Let us now examine some of the many scriptural passages that describe the humanlike form of the Supreme Personality of Godhead.

Text 7

ata eva sa narakara-murtir eva parama-karanam vastu-tattvam ity aha narayane karana-martya-murtau iti.

atah eva-therefore; sah-He; hara-akara-murtih-with a human like form; eva-certainly; parama-karanam-the ultimate cause of everything; vastu-tattvam-the Absolute Truth; iti-thus; aha-he describes; narayane karana-martya-murtau iti-Shrimad-Bhagavatam 10.46.33

tasmin bhavantav akhilatma-hetau
narayane karana-martya-murtau
bhavam vidhattam nitaram mahatman
kim vavashishöam yuvayoh sukrityam

Speaking to Maharaja Nanda and Mother Yashoda, Uddhava said (Shrimad-Bhagavatam 10.46.33):

"My dear Yashoda and Nanda Maharaja, you are always absorbed in ecstatic thought of Krishna and Balarama, who, although their transcendental forms resemble those of ordinary human beings, are actually Lord Narayana, the Personality of Godhead who is the cause of all causes. Because you are always absorbed in ecstatic love for Them, what activity remains to be performed by you?"*

Text 8

sarva-karanam yat tattvam tad eva martyakara murtir yasya. tad uktam tattvam param yoginam iti,

sarva-karanam-the cause of everything; yat-which; tattvam-Absolute Truth; tat-that; eva-certainly; martya-akara- humanlike; murtih-form; yasya-of whom; tat-that; uktam- described; tattvam param yoginam iti-in Shrimad-Bhagavatam 10, 43.17):

mallanam ashanir nrinam nara-varah strinam smaro murtiman
gopanam svajano 'satam kshiti-bhujam shashöa sva-pitroh shishuh
mrityur bhoja-pater ivada-vidusham tattvam param yoginam
vrishninam paravateti viditor angangatah sagrajah".

The humanlike form of Shri Krishna is the ultimate cause of all rasas, or relationships. This is confirmed in the following verse from Shrimad-Bhagavatam (10.43.17):

"When Krishna entered the wrestling arena with Balarama and Their friends, He appeared differently to different people according to their different relationships (rasas) with Him. Krishna is the reservoir of all pleasure and all kinds of rasas, both favorable and unfavorable. He appeared to the wrestlers exactly like a thunderbolt. To the people in general He appeared as the most beautiful personality. To the females He appeared to be the most attractive male, Cupid personified, and thus increased their lust. The cowherd men who were present there looked upon Krishna as their own kinsman, coming from the same village of Vrindavana. The kshatriya kings who were present saw Him as the strongest ruler. To the parents of Krishna, Nanda and Yashoda, He appeared to be the most loving child. To Kamsa, the king of the Bhoja dynasty, He appeared to be death personified. To the unintelligent, He appeared to be an incapable personality. To the yogis present, He appeared to be the Supersoul. To the members of the Vrishni dynasty He appeared to be the most celebrated descendant. Thus appreciated differently by different kinds of men present, Krishna entered the wrestling arena with Balarama and His cowherd boy friends."*

Text 9

drishövatihrishöo hy abhavam
sarva-bhushana-bhushanam
gopalam abala-sanga-
muditam venu-vadinam

tato mam aha bhagavan
vridavana-carah smayan
yad idam me tvaya drishöam
rupam divyam sanatanam

nishkalam nishkriyam shantam
sac-cid-ananda-vigraham
purnam padma-palashaksham
natah parataram mama

idam eva vadanty ete
vedah karana-karanam ity adi

uddhavah. shri-vrajeshvaram.

tatha-in the same way; ca-also; padma-of the Padma Purana; nirmana-khande-in the Nirmana-khanda;
shri-veda-vyasa-of Vedavyasa; vakyam-the statement; drishötva-seeing; ati-very; hrishöah-jubilant; hi-
certainly; abhavam-I became; sarva-bhusana-of all ornaments; bhusanam-the ornament; gopalam-the
cowherd boy, Shri Krishna; abala-of the gopis; sanga-by the associattion; muditam-delighted; venu-His
flute; vadinam- playing; tatah-then; mam-to me; aha-spoke; bhagavan-the Supreme Personality of

Godhead; vrindavana-in Vrindavana; carah- wandering; smayan-smiling; yat-which; idam-this; me-of Me; tvaya-by You; drishöam-seen; rupam-form; divyam- transcendental; sanatana-eternal; niskalam-complete; niskriyam-without any material activities; santamj-peaceful; sat- eternity; cit-knowledge; ananda-bliss; vighram-form; purnam- perfect; padma-lotus; palasa-petals; aksham-with eyes; na-not; atah-that this; parataram-superior; mama-My; idam-this; eva- certainly ; vadanti-describe; ete-they; vedah-the Personified Vedas; karana-karanam-the original cause of all causes; iti- thus; adi-in the passage beginning; uddhavah-spoken by Uddhava; shri-vraja-isvaram-to Nanda Maharaja, the king of Vraja.

That the humanlike form of Shri Krishna is the original cause of all causes is also confirmed in the following statement of Vedavyasa (in the Nirmana-khanda of the Padma Purana):

"Lord Krishna was playing His flute, and enjoying the company of the gopis. He was very handsome, and He was like a splendid ornament that beautified the ornaments He wore. When I saw Him I became very happy. As we walked together in the forest of Vrindavana, the Lord smiled and said to me: You are now seeing my eternal transcendental form, which is perfect and complete, eternal, full of knowledge and bliss, and free from all material activities. There is nothing superior to this lotus-eyed form of Mine, which you are now seeing, and which all the Vedas declare to be the Original Personality of Godhead, the ultimate cause of all causes."

Anuccheda 105

Text 1

ata eva bahums catur-bhujan drishrivan api narakarasyaiva visheshatah stuty-artham pratijanite naumidya te 'bhra-vapushe tadid-ambaraya ity adi. idam eva tava paramam tattvam ity ajatva purvam aham bhrantavan, adhuna te adyaiva tvad-rite 'sya ity adi-darshitaya bhavatah kripaya jnaöavan ity atra tatra tad-akaram evaa tvam labdhum staumiti tatparyam. brahma shri-bhagavantam.

atah eva-therefore; bahun-many; catur-bhujan-four-handed forms; drishöavan-seen; api-although; nara-akarsya-of the humanlike form of the Supreme Personality of Godhead; eva- certainly; visesatah-specifically; stuti-prayer; artham-for the purpose; pratijanite-affirms; naumi idya te abhra-vapuse tadit-ambaraya-iti-adi-Shrimad-Bhagavatam 10.14.1):

naumidya te 'bhra-vapushe tadid-ambaraya
gunjatamsa-paripiccha-lasam-mukhaya
vanya-sraje kavala-vetra-vishana-venu-
lakshma-shriye mridu-pade pashupangajaya

idam-this; eva-certainly; tava-Your; paramam-supreme; tattvam-position; iti-thus; ajnatva-not understanding; purvam-before; aham-I; bhrantavan-was bewildered; adhuna-now; te-of You; adya eva tvat-rte asya iti adi-Shrimad-Bhagavatam 10.14.2

asyapi deva vapusho mad-anugrahasya
svecchamayasya na tu bhutamayasya ko 'pi
neshe mahi tv avasitum manasantarena
sakshat tavaiva kim utatma-sukhanubhuteh

Although Lord Brahma has many times seen the four-armed form of Lord Vishnu, he specifically glorifies the two-armed form of Lord Krishna (Shrimad-Bhagavatam 10.14.1):

"My dear Lord, You are the only worshipful Supreme Lord, Personality of Godhead; therefore I am offering my humble obeisances and prayers just to please You. Your bodily features are of the color of clouds filled with water. You are glittering with a silver electric aura emanating from Your yellow garments.*

"Let me offer my respectful repeated obeisances unto the son of Maharaja Nanda who is standing before me with conchshell, earrings and peacock feather on His Head. His face is beautiful; He is wearing a helmet, garlanded by forest flowers, and He stands with a morsel of food in His hand. He is decorated with cane and bugle, and He carries a buffalo horn and flute. He stand before me with small lotus feet."*

Anuccheda 106

Text 1

tad evam sadhuktam tat-tad-vacanam anyarthatvena drishyam iti. tatha hi purva-ritya caturbhujatva-dvibhujatvayor dvayor api dhyana-dhishnyatve sati yat purvasya jananya niguhana-prarthanam tat tu tasya prasiddhataya sarva eva jnasyatiti janma te mayy asau papo me vidyan madhusudana-ity-ady-ukta-lakshanaya kamsa-bhiya, vishvam yad etat sva-tanau nishante-ity-ady-ukta-lakshanaya mamsa-drik-shabdokta-bhagavat-svarupa-shakti-vilasa-taj-janmadi-lila-tattvanabhijna-prakrita-drighbhyo lajjaya ca, na punar aparasya gudham param brahma manushya-lingam-ity-adau gudhatvena kathitasya dhyana-dhishnyatvabhava-vivakshaya.

tat-therefore; evam-in this way; sadhu-well; uktam- described; tat-tat-various; vacanam-statements; anya-arthatvena-with a different subject; drishyam-may be seen; iti- thus; tatha hi-for example; purva-previous; ritya-be exposition; caturbhujatva-the fourhanded; dvibhujatvayoh-and of the two-handed form of Krsna; dvayoh-of the two; api-also; dhyana-dhishnyatve-sati-meditated; yat-which; purvasya- previous; jananya-by Mother Devaki; niguhana-concealment; prarthanam-prayer; tat-therefore; tu-certainly; tasya-of Him; prasiddhataya-with fame; sarve-everything; eva-certainly; jnasyati-you will understand; iti-thus; janma ta mayi asau papah na vidyat madhusudana-iti-adi-Shrimad-Bhagavatam 10.3.29:

janma te mayy asau papo
ma vidyan madhusudana
samudvije bhavad-dhetoh
kamsad aham adhira-dhih

uktya-by the statement; lakshanaya-characterized; kamsa-of Kamsa; bhiya-by fear; visvam yat etat sva-tanau nishante-iti-adi-Shrimad-Bhagavatam 10.3.31

vishvam yad etat sva-tanau nishante
yathavakasham purushah paro bhavan
bibharti so 'yam mama garbhago 'bhud
aho nri-lokasya vidambanam hi tat

ukta-the statement; lakshanaya-characterized; mamsa-material; drk-eyes; sabda-word; ukta-described; bhagavat-of the Supreme Personality of Godhead; svarupa-of the original form; sakti-potency; vilasa-

pastimes; tat-His; janma-birth; adi-beginning with; lila-of the pastimes; tattva-the truth; anabhijna-ignorant; prakrita-material; drgbhyah-for the eyes; lajjaya-with embarrassment; ca-also; na-not; punah-again; aparasya-of the inferior; gudham-hidden; iti-thus; adau-in the passage beginning; gudhatvena-by the position of being concealed; kathitasya-described; dhyana-dhisnyatva-the position of being the proper object of meditation; abhava-state of not-being; vivakshaya-with a desire to describe.

We have now clearly proved the eternality of the form of Shri Krishna and answered all doubts and objections. We shall now proceed to another topic: the transcendental opulences of Shri Krishna.

Let us consider now the two forms of Shri Krishna: the two-handed and four-handed forms. Lord Krishna first appeared before mother Devaki in His four-handed form. Fearing what Kamsa might do to her son, Devaki requested that Krishna conceal His four-handed form. She said (Shrimad-Bhagavatam 10.3.29):

"O Madhusudana, because of Your appearance, I am becoming more and more anxious in fear of Kamsa. Therefore, please arrange for that sinful Kamsa to be unable to understand that You have taken birth from my womb."*

Fearing the ridicule of ordinary persons who are unaware of the transcendental nature of the appearance, pastimes, and potencies of the Personality of Godhead, and who see Him with materially contaminated eyes, Devaki gave another reason for Lord Krishna to conceal His four-handed form (Shrimad-Bhagavatam 10.3.31):

"At the time of devastation, the entire cosmos, containing all created moving and nonmoving entities, enters Your transcendental body and is held there without difficulty. But now this transcendental form has taken birth from my womb. People will not be able to believe this, and I shall become an object of ridicule."*

Actually the two-handed form of Lord Krishna is a very confidential form of the Personality of Godhead, and it is very difficult to understand it. This is confirmed in the following explanation of Narada Muni (Shrimad-Bhagavatam 7.15.75):

"The two-handed form of Shri Krishna, who appears like an human being, is the Supreme aspect of the Personality of Godhead. This feature of the Lord is very confidential and difficult to understand."*

Texts 2-4

shri-gopala-tapani-shrutav apy ubhayor api dhyana-dhishnytvam shruyate

mathurayam visheshena
mam dhyayan moksham ashnute
ashōa-patram vikasitam
hrit-padmam tatra samsthitam

ity-adishu madhye. caturbhujam sankha-cakra-ity-adikam uktva. sarvante shringa-venu-dharam tu va ity-apy uktam.

shri-gopala-tapani-shrutau-in the Gopala-tapani Upanishad (2.61-62); api-even; ubhayoh-of both; api-also; dhyana-dhisnyatvam-proper object of meditation; shruyate-is heard; mathurayam-in Mathura; visesena-specifically; mam-upon Me; dhyayan-meditating; moksham-liberation; asnute-attains; asta-with eight; patram-petals; vikasitam-blossoming; hrt-of the heart; padman-lotus flower; tatra-there; samsthitam-situated; iti adisu madhye-in this passage; caturbhujam sankha-cakra-ity-adikam-uktva-having

spoken these words; sarva-of everything; ante-at the conclusion; srnga-venu-dharam tu va iti api uktam-in these words.

That the devotees should meditate on Shri Krishna in both His two-handed and four-handed forms is described by Lord Krishna Himself (Gopala-tapani Upanishad 2.74-78):

"He who meditates on Me as I appear in Mathura attains liberation. In his mind one should meditate on Me standing on the blossomed eight-petaled lotus of the heart, My two feet marked with conchshell, flag and umbrella, My chest marked with Shrivatsa and splendid with the Kaustubha gem, My four arms holding the conch, cakra, mace, and sharnga bow, My arms decorated with armlets, My neck splendid with a flower-garland, My head circled by a splendid crown, My ears decorated with glistening shark-shaped earrings, and My form splendid and handsome, holding a flute and buffalo-horn bugle, and granting fearlessness to the devotees."

Text 5

evam agame 'pi dvibhuja-dhyanam shruyate. tasman nigudhatva-vivakshaiva samicina. tathaiva tad-vivakshaya nanyatha mad-bhavam jnanam martya-lingena jayate iti shri-bhagavatoktam.

evam-in this way; agame-in the shruti-shastra; api-even; dvibhuja-of the two-handed form of Shri Krishna; dhyanam- meditation; shruyate-is heard; tasmat-for this reason; nigudhatva-concealment; vivaksha-the desire to request; samicina-is proper; nanyatha mat-bhavam jnanam-martya lingena jayate iti shri-bhagavata uktam-by the Lord's statement in the Shrimad-Bhagavatam 10.3.44:

etad vam darshitam rupam
prag-janma-smaranaya me
nanyatha mad-bhavam jnanam
martya-lingena jayate.

Meditation on the Lord's two-handed form is described in the Vedic literatures in this way. Devaki's request that the Lord conceal His four-handed form and assume the feature of a human child was not simply inspired by a certain dangerous circumstance, but was actually the Lord's intention from the very beginning. This is confirmed by the Lord Himself in the following words (Shrimad-Bhagavatam 10.3.44):

"I have shown you this form of Vishnu just to remind you of My previous births. Otherwise, if I appeared like an ordinary human child, you would not believe that the Supreme Personality of Godhead, Vishnu, has indeed appeared."*

Text 6

tatha ca padma-nirmana-khande shri-bhagavad-vakya-vyasa-vakye

pashya tvam darshayishyami

svarupam veda-gopitam
tato 'pashyam aham bhupa
balam kalambuda-prabham
gopa-kanyavritam gopam
hasantam gopa-balakaih. iti.

tatha-in the same way; ca-also; padma-of the Padma Purana; nirmana-khande-in the Nimana-khanda; shri-bhagavat-of the Supreme Personality of Godhead; vakya-the statement; vyasa-vakye-related by Vyasa; pasya-just see; tvam-you; darsayisyami-I will reveal; svarupam-original form; veda-in the Vedas; gopitam-hidden; tatah-then; apasyam-saw; aham-I; bhupa-O king; balam-a young boy; kala-like a dark; ambuda-cloud; prabham-splendid; gopa-kanya-by the gopis; avrtam- surrounded; hasantam-laughing; gopa-balakaih-with the cowherd boys; iti-thus.

That the form of Shri Krishna is very confidential is also confirmed in the following statements of Lord Krishna and Vyasadeva in the Padma Purana, Nirmana-khanda:

"The Personality of Godhead then said to me: `O Vyasa, please look, and I will show you My original form, which is very confidential, and not openly described in the Four Vedas.' O king, at that moment I saw a boy splendid as a dark monsoon cloud. He was surrounded by gopis, and laughing with many gopa boys."

Text 7

evam ity uktvasid dharis tushnim ity adau ca vyakhyeyam. atma-mayaya svecchaya atma-maya tad-iccha syat iti maha-samhitokteh. prakritya svarupenaiva vyaktah prakritah. na tv aupadhikataya, shaishiko na.

evam-in this way; iti uktva asit harih tusnim iti adau-in Shrimad-Bhagavatam 10.3.46; ca-also; vyakhyeyam-may be explained; atma-mayaya-the word "atma-mayaya"; sva-icchaya- means "by His own wish"; atma-maya-the word "atma-maya"; tat-iccha-"one's own wish"; syat-be interpreted; iti-thus; maha-samhita-of the Maha-samhita; ukteh-from the statement; prakritya-the word "prakritah"; svarupena-in one's original form; vyaktah-manifested; prakritah-"prakritah"; na-not; tu-but; aupadhikataya-as a designation; saishikah-

Someone may object, saying that the form of Shri Krishna is material, and not the original feature of the Godhead. This person may quote the following verse of Shrimad-Bhagavatam (10.3.46) to support his argument:

ity uktvasid dharis tushnim
bhagavan atma-mayaya
pitroh sampashyato sadyo
babhuva prakritah shishuh

"After instructing His father and mother, the Supreme Personality of Godhead, remained silent. In their presence, by His illusory energy, He then transformed Himself into a small human child."

Our objector will say that the word "atma-mayaya" in this verse means that the Lord became a small child by the agency of His illusory potency "maya". Actually the word "atma-maya" also means "own-wish". This is confirmed in the following definition given in the Maha-samhita: "The word atma-maya means own wish."

Therefore, in this verse the word "atma-maya" indicates that the Lord assumed the form of a small child "by His own desire". That is the actual meaning of the word in this verse.

Our objector will also say that the word "prakritah" means material, and therefore the form of Shri Krishna is described in this verse as material. The word "prakritah" also means "natural", or "original". The actual meaning of the word "prakritah" in this verse is that by appearing as the child Krishna, the Personality of Godhead assumed His original form.

For these reasons the proper interpretation of this verse should be:

"After instructing His father and mother, the Supreme Personality of Godhead, Krishna, remained silent. In their presence, by His own wish, He transformed Himself into His original form as a small human child."

Text 8

tatra hi bhagavad-vigrahe shishutvadayo vicitra eva dharmah svabhavikah santiti ko vetti bhuman ity asya vyakhyena dvitiya-sandarbhe darshitam eva.

tatra-in this connection; hi-certainly; bhagavat-of the Supreme Personality of Godhead; vigrahe-in the form; shishutva-adolescence and youth; vicitra-wonderful; eva-certainly; dharmah-characteristics; svabhavikah-natural; santi-are; iti-thus; kah vetti bhuman iti-in Shrimad-Bhagavatam 10.14.21:

ko vetti bhuman bhagavan paratman
yogeshvarotir bhavatas trilokyam
kva va katham va kadeti
vistarayan kridasi yoga-mayam

asya-of Him; vyakhyena-by the explanation; dvitiya-sandarbhe-in the Second (Bhagavat-) Sandarbha; darsitam-demonstrated; eva- certainly.

The form of Shri Krishna is not ordinary or material, for even in the earliest childhood, and also throughout His entire life, Shri Krishna manifested extremely wonderful qualities and powers. This is described in the following prayer of Lord Brahma (10.14.21), which we have already discussed in the second (Bhagavat) sandarbha:

"O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these worlds, but who can estimate where, how and when You are employing Your spiritual energy and performing Your pastimes? No one can understand the mystery of these activities."*

Text 9

atra shri-ramanujacarya-sammatir api. shri-gitasu
prakritim svam avashöabhya
sambhavamy atma-mayaya

ity atra svam eva svabhavam ashöhaya atma-mayaya sva-sankalpa-rupena jnanenety arthah maya vayunam jnanam iti nighanöukah.

atra-in this connection; shri-ramanuja-acarya-of Shri Ramanujacarya; sammatih-agreement; api-also; shri-gitasu-in Shrimad-Bhagavad-gita (4.6); iti-thus; atra-in this matter; svam-own; eva-certainly; sva-bhavam-own nature; ashaya- manifesting; atma-mayaya-the word "atma-mayaya"; sva-sankalpa-rupena-means "by My own desire"; jnanena-with knowledge; iti- thus; arthah-the meaning; maya-the word "maya"; vayunam- wisdom; jnanam-knowledge; iti-thus; naighantukah-the Naighantuka dictionary.

This description of the spiritual nature of Lord Krishna's form is confirmed by Shripada Ramanujacarya in his commentary on Bhagavad-gita. In the Gita the Lord said (4.6):

ajo 'pi sann avyayatma
bhutanam ishvaro 'pi san
prakritim svam adhishöhaya
sambhavamy atma-mayaya

"Although I am unborn, I am full of transcendental knowledge, and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still voluntary appear in every millennium in My original transcendental form."

Shripada Ramanujacarya comments on this verse in the following way:

"In this verse the word 'svam' means 'own nature', and therefore the phrase 'svam avashöhabya' means 'appearing in His original form'. The word 'atma-mayaya' means 'by My own desire' or 'with transcendental knowledge'. Therefore, the phrase 'atma-mayaya' means that Lord Krishna, who is full of transcendental knowledge, voluntary appears in this material world. This definition of the word 'maya' as 'knowledge' is corroborated by the following statement of the Naighanöuka dictionary: 'The word maya means wisdom or knowledge'."

Text 10

mahabharate cavatara-rupasyapy aprakritatvam ucyate

na bhuta-sangha-samsthano
deho 'sya paramatmanah iti.

mahabharate-in the Mahabharata; ca-also; avatara-rupasya-of the forms of the Personality of Godhead; api-also; aprakritatvam-non-material nature; ucyate-is described; na-not; bhuta-sangha-samsthanah-made of material elements; deha-the form; asya-of Him; parama-atmanah-the Personality of Godhead.

That the forms of the Personality of Godhead are not material is also confirmed in the following verse from the Mahabharata:

"The form of the Personality of Godhead is completely spiritual. It is not an assemblage of various material elements."

Text 11

tato brihad-vaishnave 'pi

yo veti bhautikam deham
krishnasya paramatmanah
sa sarvasmad bahih karyah
shrauta-smarta-vidhanatah

mukham tasyavalokyapi
sa-celam snanam acaret
pashyet suryam sprished gam ca
ghritam prashya vishudhyati iti.

tatah-therefore; brhat-vaisnave-in the Vishnu Purane; api- also; yah-one who; veti-considers; bhautikam-constructed of material elements; deham-the body; krishnasya-of Shri Krishna; parama-atmanah-the Supreme Personality of Godhead; sah-he; sarvasmat-completely; bahih-karyah-bereft of pious activities; sruta-of the shruti; smarta-and smrti; vidhanatah-from the instructions; mukham-the face; tasya-of him; avalokya-seeing; api-even; sa-celam-with clothing; snanam-bath; acaret-should perform; pasyet-should see; suryam-the sun; sprset-should touch; gam-a cow; ca-also; ghritam-ghi-prasya-should drink; visudhyati-becomes purified; iti-thus.

That the form of Shri Krishna is not material is confirmed in the Vishnu Purana:

"One who thinks that the form of Shri Krishna is composed of material elements becomes an offender and falls away from the pious life recommended in the shruti and smriti. If one accidentally sees the face of such an offender, he should immediately take bath with all his clothing, glance at the sun, touch a cow, and drink ghi, in order to become purified."

Text 12

atha yayaharad bhuvo bharam ity adau caivam mantavyam tanu-rupa-kalevara-shabdair atra shri-bhagavato bhu-bhara-jihirsha-lakshano devadi-pipalayisha-lakshanash ca bhava evocyate, yatha tritiye vimshatitame tat-tac-chabdair brahmano bhava evoktah. yadi tatraiva tatha vyakhyeyam tada sutaram eva shri-bhagatiti. tatash ca tasya bhavasya bhagavati tad-abhasa-rupatvat kanohaka-drishtahtah susangata eva. tatha dvayam eveshituh samyam api. tat tu tritiya-sandarbha eva vivritam.

atha-now; yaya aharat bhuvat bharam iti adau-Shrimad-Bhagavatam 1.15.34-35; ca-also; evam-in this way; mantavyam- may be considered; tenu-rupa-kalevara-sabdaih-by the words "tanu", "rupe" and "kalevara"; atra-in this connection; shri-bhagavatah-of the Personality of Godhead; bhu-of the earth; bhara-of the burden; jihirsha-desire to remove; lakshanah- characteristic; deva-the demigods; adi-and others; pipalayisa-desire to protect; lakshanah-characteristic; ca-also; bhavah- condition; eva-certainly; ucyate-is described; yatha-just as; tritiye-in the Third Canto of Shrimad-Bhagavatam; vimshatitame-in the Twentieth Chapter; tat-tat-these; sabdaih-by words; brahmanah-of Lord Brahma; bhavah-condition; eva-certainly; uktah-is described; yadi-if; tatra-there; eva-certainly; tatha-in the same way; vyakhyeyam-may be

described; tada-then; sutaram-even more so; eva-certainly; shri-bhagavati-in the Supreme Personality of Godhead; iti-thus; tatah-therefore; ca- also; tasya-of this; bhavasya-condition; bhagavati-in the Supreme Personality of Godhead; tat-abhasa-rupatvat-because of resemblance; kanthaka-of the thorn; drishöantah-example; susangatah-appropriate; eva-certainly; tatha-in the same way; dvayam-the two thorns; eva-certainly; isituh-of the controller; samyam-equal; api-even; tat-that; tu-but; trtiya-sandarbh-in the Third-(Paramatma-) sandarbha (85-87); eva- certainly; vivrtam-demonstrated.

At this point someone may insist that Shri Krishna's body is material, and push forward the following verses of Shrimad-Bhagavatam (1.15.34-35) as evidence:

yayaharad bhuvo bharam
tam tanum vijahav ajah
kanöakam kanöakeneva
dvayam capishituh samam

"The Supreme unborn, Lord Shri Krishna, caused the members of the Yadu dynasty to relinquish their bodies, and thus He relieved the burden of the world. This action was like picking out a thorn with a thorn, though both are the same to the controller.*

yatha matsyadi-rupani
dhatte jahyad yatha naöah
bhu-bharah kshapito yena
jahau tac ca kalevaram

"The Supreme Lord relinquished the body which He manifested to diminish the burden of the earth. Just like a magician, He relinquishes one body to accept different ones, like the fish incarnation and others."*

Actually these verses do not show that the Supreme Personality of Godhead accepts the form of Krishna, and then abandons it at a certain point. The words "tanu", "rupa", and "kalevara", do not only mean "body". They may also mean "condition", "nature", or "mental conception". For example, in the Third Canto, Twentieth Chapter of Shrimad-Bhagavatam, we find a description of Lord Brahma repeatedly abandoning various "tanus", "rupas", and "kalevaras". In this context, however, it is clearly explained that Lord Brahma did not accept and reject many bodies one after another, but he accepted and rejected various mental stages or conceptions. The same

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meaning of the words "tanu", "rupa", and "kalevara" applies in this verse in relation to the Personality of Godhead. This verse does not, therefore, describe the Lord's abandonment of His form, but His rejecting a certain condition of mind. Lord Krishna descended to relieve the burden of the earth and protect the demigods and devotees. When these purposes were accomplished, the Lord gave up the desire to relieve the earth and protect the pious. It is these desires that are intended by the words "tanu", "rupa", and "kalevara" in this verse.

This interpretation of Lord Krishna's abandonment of His "tanu" is especially appropriate in relation to the example of the thorn being used to remove the thorn. These two thorns (the devotees and the demons) are closely related to the "tanu" (the two desires) given up by the Lord.

This particular point has been more elaborately described in the third (Paramatma) sandarbha (Anucchedas 85-87), and we refer the reader to that passage for more information.

Text 13

matsyadi-rupani matsyady-avatareshu tat-tad-bhavan. atha naöa-drishöante 'pi naöah shravya-rupakabhineta. vyakhyatam ca öika-kridbhih prathamasyaikadashe naöa nava-rasabhinaya-chaturah iti. tato yatha shravya-rupakabhineta naöah svarupena svaveshena ca sthita eva purva-vrittam abhinayena gayan nayaka-nayikadi-bhavam dhatte jahati ca tatheti.

matsya-adi-incarnation as a fish, etc.; rupani-forms; matsya-adi-avatareshu-among the incarnations of Godhead, such as Lord Matsya and others; tat-tad-various; bhavan-states of being; atha-now; naöa-of the actor; drishöante-in the example; api-also; naöah-the word natah"; shravya-rupaka-in a drama; abhineta-an actor; vyakhyatam-explained; ca-also; öika-kridbhih-by Shridhara Svami; prathamasya-of the First Canto of Shrimad-Bhagavatam; ekadashe-in the Eleventh Canto; naöah-actors; nava-nine; rasa-in the mellows; abhinaya-in the dramatic presentation; chaturah-expert; iti-thus; tatah-therefore; yatha-just as; shravya-rupaka-of a drama; abhineta-an actor; naöah-actor; svarupena-by his form; svaveshena-by his costume; ca-also; sthitah-is situated; eva-certainly; purva-previous; vrittam-nature; abhinayena-by dramatic performance; gayan-singing; nayaka-of the hero; nayika-and of the heroine; adi-beginning with; bhavam-nature; dhatte-accepts; jahati-rejects; ca-also; tatha-in the same way; iti-thus.

{ }At this point someone may quote the phrase "matsyadi-rupani" in the previously quoted verses from Shrimad-Bhagavatam, and claim that this phrase clearly shows that the Supreme Personality of Godhead accepts and rejects various temporary material forms such as the form of Lord Matsya and the other incarnations of Godhead.

I reply that in this phrase, also, the word "rupa" does not mean "form", but "condition of mind". The phrase therefore means that the Personality of Godhead accepts and rejects the desire to protect the devotees

and kill the demons as the need arises. In other words, when the devotees require protection, the Lord thinks about their protection, and when the demons cause a disturbance, at that time the Lord thinks about their destruction.

Our objector may also quote the example of the actor given in these verses and claim that this shows that the Personality of Godhead accepts and rejects various material forms, just as an actor plays a role on the stage. The actual intention of the example of the actor is that the actor accepts the different sentiments and emotions of the hero or heroine, and then rejects those emotions also in the course of the drama. In the same way the Supreme Personality of Godhead accepts different emotions to protect the devotees and vanquish the demons, and the Lord also rejects those same emotions at another time in order to fulfill the same purpose. That is the actual meaning of the example of the actor, and it is confirmed by the following definition of the word "actor" found in Shridhara Svami's commentary on Shrimad-Bhagavatam 1.11.21:

"Actors are those expert at representing the nine rasas (emotional relationships)."

Text 14

ata eva tritiye

pradarshyatapta-tapasam
avitripa-drisham nrinam
adayaantar adhat yas tu
sva-bimbam loka-locanam

atah eva-therefore; tritiye-in the Third Canto of Shrimad-Bhagavatam; pradarshya-by exhibiting; atapta-without undergoing; tapasam-penances; avitripa-drisham-without fulfillment of vision; nrinam-of persons; adaya-taking; antah-disappearance; adhat-performed; yah-He who; tu-but; sva-bimbam-His own form; loka-locanam-public vision.

{ }That the form of Shri Krishna is eternal, and that the Lord appeared on this earth for a certain time and then returned to His abode in the spiritual world, is confirmed by the following statement of Shrimad-Bhagavatam (3.2.11):

"Lord Shri Krishna, who manifested His eternal form before the vision of all on the earth, performed His disappearance by removing His form from the sight of those who were unable to see Him [as He is] due to not executing required penance."*

Text 15

atrapa loka-locana-rupam sva-bimbam nija-murtim pradarishya punah adaya eva ca antar adhat, na tu tyaktvety uktam shri-sutena yatha matsyadya-rupani ity anantaram api tathoktam yada mukundo bhagavan imam mahim jahau sva-tanva iti. tyage 'tra svatanu-karanaka iti na tu svatanva saheti vyakhyeyam. adhyaharyapeksha-gauravat. upapada-vibhakteh karaka-vibhaktir baliyasi iti nyayac ca.

atra-here; api-also; loka-locana-public vision; rupam-form; sva-bimbam-the word "sva-bimbam"; nija-His own; murtim-form; pradarishya-by exhibiting; punah-again; adaya-taking; eva-certainly; ca-also; antah-dissappearance; adhat-performed; na-not; tu-but; tyaktva-having abandoned; iti-thus; uktam-spoken; shri-sutena-by Shri Suta Gosvami; yatha-as much as; matsya-adi-incarnation as fish, etc.; rupani-

forms; iti-thus; anantaram-afterwards; api-also; tatha-in the same way; uktam-described; yada-when; mukundah-Lord Krishna; bhagavan-the Personality of Godhead; imam-this; mahim-earth; jahau-left; sva-tanva-with His selfsame body; iti-thus; tyage-in abandonment; atra-here; sva-His own; tanu-form; karanakah-the instrumental case; iti-thus; na-not; tu-but; sva-tanva saha-with His own form; iti-thus; vyakhyeyam-may be explained; adhyaharya-apeksha-gauravat-with reference to grammatical agreement; upapada-vibhaktah-by use of a word which governs a particular form; karaka-vibhaktih-the case; baliyasi-is established; iti-thus; nyayat-from nyaya-sastra; ca-also.

{ }This verse explains that the Personality of Godhead manifests His form within this world, and then again makes His form disappear from this world. It is not that He rejects His form or that it ceases to exist. That the Lord's form is eternal, although staying the material world for a certain time, is confirmed by the following verse of Shrimad-Bhagavatam (1.15.36, which follows 1.15.15 quoted in Text 12):

"The Personality of Godhead, Lord Krishna, left this earthly planet in His selfsame form."*

That the Supreme Lord Krishna returns to the spiritual world in His original transcendental form is confirmed in this verse by the use of the word "sva-tanva" (in His selfsame form). This is supported by the following statement of Nyaya-shastra: "upapada-vibhaktah karaka-vibhaktir baliyasi."

Text 16

atha suti-grihe ity asyarthah. etat-proktana-vakyeshu shri-bhagavan-mahjima-jnana-bhakti-pradhano 'sau vishuddha-sattva-pradurbhavasyapy atmano manushya-lilam eva dainyatishayatah prakrita-manushatvena sthapayitva shri-bhagavat-apatya-buddhim akshiptavan. tatash ca nanu tarhi katham apatya-buddhim kurusha iti shri-bhagavat-prashnam ashankya tatra tad-vakya-gauravam eva mama pramanam, na tupapattir ity aha suti-grihe iti; nah avayoh anuyugam. ata eva bhavan ajah api sanjajne avatirnavan iti suti-grihe bhavan nanu jagada.

atha-now; suti-grihe iti asya-of Shrimad-Bhagavatam 10.85.20 (quoted on page 633 of this book); praktana-previous; vakyeshu-in statements; shri-bhagavat-of the Personality of Godhead; mahima-of the opulence; jnana-with knowledge; pradhanah-primarily; asau-he; vishuddha-sattv-pure goodness; pradurbhavasya-appearing; api-also; atmanah-of Himself; manushya-humanlike; lilam-pastimes; eva-certainly; dainya-atishayatah-with great humbleness; prakrita-manushatvena-as an ordinary human being; sthapayitva-having established; shri-bhagavati-towards the Supreme Personality of Godhead; apatya-as his son; buddhim-the conception; akshiptavan-rejected; tatah-therefore; ca-also; nanu-is it not?; tarhi-then; katham-how is it?; apatya-as a son; buddhim-conception; kurushe-you do; iti-thus; shri-bhagavat-of the Personality of Godhead; prashnam-enquiry; ashankya-suspecting; tatra-in this matter; tat-that; vakya-of the statement; gauravam-significance; eva-certainly; mama-my; pramanam-evidence; na-not; tu-but; upapattih-birth; iti-thus; aha-he said; suti-grihe-in the maternity room; iti-thus; nah-the word "nau"; avayoh-means "of us"; anuyugam-in every yuga; atah eva-therefore; bhavan-Your Lordship; ajah-unborn; api-although; sanjajne-take birth; avatirnavan-incarnate; iti-thus; suti-grihe-in the maternity room; bhavan-Your Lordship; nanu-is it not?; jajada-spoke.

{ }This point, that the form of the Personality of Godhead is eternal, and the Lord does not abandon His form when He leaves His pastimes in the material world, may be more clearly seen by examining the following verse spoken by Maharaja Vasudeva in Shrimad-Bhagavatam (10.85.20, quoted in Anuccheda 98, Text 7):

suti-grihe nanu jagada bhavan ajo nau
sanjajna ity anuyugam nija-dharma-guptyai

nana-tenur gagana-vad vidadhaj jahasi
ko veda bhumna urugaya vibhuti-mayam

"My dear Lord, at the very moment when You first appeared in Kamsa's prison house, I was informed that You were the Supreme Personality of Godhead and that You had descended for the protection of the principles of religion as well as the destruction of the unfaithful. Although unborn, You descend in every millenium to execute Your mission. My dear Lord, as in the sky there are many forms appearing and disappearing, so You also appear and disappear in many forms. Who, therefore, can understand Your pastimes or the mystery of Your appearance and disappearance. Our only business should be to glorify Your supreme greatness."*

Even though aware of the transcendental greatness of Lord Krishna, who is always situated in the position of shuddha-sattva (transcendental purity), Maharaja Vasudeva, because of his great humbleness and love for Lord Krishna, still tends to think of Him as his own son: an ordinary person, and not the Supreme Personality of Godhead.

Vasudeva considers that perhaps Lord Krishna may ask: "Why do you think I am your son?"

To this question Vasudeva may reply: "You Yourself have told me that You are my son, and I have described this in Shrimad-Bhagavatam 10.85.20 (My dear Lord, at the very moment when You first appeared in Kamsa's prison house You informed me that You were the Supreme Personality of Godhead who descends in every millenium, and who has now appeared as my son)".

Text 17

maya tad api bhavad-adi-tanu-pravesha-nirgamapekshayaiva sajajna ity uktam, na tu mama pravesha-nirgama-lingenaiva janma vacyam. jiva-sakhena vyashöeh samashöer vantaryami-rupena

tam durdarsham gudham anupravishöam
guhahitam gahvareshöham puranam ity adau

tat shrishöva tad evanupravishat ity adau

ca tat-tad-anupraveshadi-darshana-samanyat.

maya-by Me; tat-that; api-also; bhavat-adi-beginning with you; tanu-the bodies; pravesha-entrance; nirgama-and exit; apekshaya-with reference to; eva-certainly; sanjaje-I manifested; iti-thus; uktam-it is described; na-not; tu-but; mama-My; pravesha-entrance; nirgama-and exit; lingena-by the characteristic; eva-certainly; janma-birth; vacyam-should be said; jiva-of the living entities; sakhena-as the friend; vyashöeh samashöeh-of all living entities; va-or; antaryami-rupena-as the Supersoul dwelling within the heart; tam-Him; durdarsham-difficult to see; gudham-hidden; anupravishöam-entered; guha-in the heart; ahitam-situated; gahvarashöham-most confidential; puranam-the oldest; iti-adau-in the Katha Upanishad 1.2.12; tat-the universe; shrishöva-having created; tat-it; eva-certainly; anupravishta-entered; iti adau-in the Taittiriya Upanishad 2.6.2; tat-tat-these various; anupravesha-entrances; adi-beginning with; darshana-sight; samanyat-because of the sameness.

{ }To this Lord Krishna might reply in the following words:

"My dear Vasudeva, simply because I entered within your body, and then again have come out from it does not mean that I have taken birth as your son. In My form as the all-pervading Supersoul (the friend of all living entities) I have entered within everyone. This is explicitly described in the following verses from the Upanishads:

"The Supreme Personality of Godhead is very difficult to see, and He is the oldest of all persons. He is the all-pervading Supersoul who has entered the hearts of all living creatures."
- { }Kaöha Upanishad 1.2.12

"The Supreme Lord created the material universes and then entered within them."
- { }Taittiriya Upanishad 2.6.2

Text 18

tatas tadvad idam upacaritam eveti manyatam tatraha nana iti, svakrita-vicitra-yonishu vishann iva hetutaya ity adi shravanad gaganavat asanga eva tvam yaj jivanam nana-tanur vidadhat pravishan jahasi muhuh pravishasi tyajasi cety arthah.

tatah-therefore; tadvat-in this way; idam-this; apacaritam-worshiped; eva-certainly; iti-thus; manyatam-may be considered; tatra-in this connection; aha-Vasudeva may reply; nana iti-the phrase beginning with this word in Shrimad-Bhagavatam 10.95.19; svakrita-performed; vicitra-various; yonishu-in species of life; vishan-entering; iva-as if; hetutaya-for this reason; iti adi shravahat-in the Shrimad-Bhagavatam 10.87.15; gaganavat-like the sky; asangah-without contact; eva-certainly; tvam-You; yat-which; jivanam-of the living entities; nana-tanuh-various bodies; vidadhat-manifest; pravishan-entering; jahasi-you give them up; muhuh-constantly; pravishasi-you enter; tyajasi-you abandon; ca-also; iti-thus; artha-the meaning.

{ }To this, Maharaja Vasudeva might respond: O my Lord, You are certainly not my son, but the Supreme Personality of Godhead. This has already been explained by me in the following words (Shrimad-Bhagavatam 10.87.15): "My dear Lord, as in the sky there are many forms appearing and disappearing, so You also appear and disappear in many eternal forms". In these words I have confirmed that although You remain aloof from everything You are simultaneously present everywhere, just as the sky is simultaneously aloof and everywhere present. O Lord, You are always aloof from all living entities, and at the same time You always reside within them. This is also confirmed in the following statement of the Personified Vedas (Shrimad-Bhagavatam 10.87.15): "Appearing as the Supersoul, the Personality of Godhead has entered within the hearts of all living entities in various species of life".

Text 19

tat bhumnah tava vibhuti-vishesha-rupam mayam ko veda bahu-manyate, na ko 'pity arthah. idam tv avabhyam janma sarvair eva stuyata ity bhavah. tato vidvad-adaro 'py atrastu pramanam, mama tu tat sarvatha na buddhi-gocara iti vyanjitam.

tat-therefore; bhumnah-of Your Lordship; tava-of You; vibhuti-glories and opulence; vishesha-rupam-specifically consisting of; maya-potency; kah-who?; veda-knows; bahu-manyate-greatly considered; na-not; kah-api-anyone; iti-thus; arthah-the meaning; idam-this; tu-but; avabhyam-from us; janma-birth; sarvaih-by everyone; eva-certainly; stuyate-is glorified; iti-thus; bhavah-the meaning; tatah-therefore; vidvat-of the learned devotees; adarah-faith; api-even; atra-in this matter; astu-let it be; pramanam-evidence; mama-my; tu-but; tat-therefore; sarvatha-completely; na-not; buddhi-gocara-in the range of being understood by the intelligence; iti-thus; vyanjitam-manifested.

{ }When Maharaja Vasudeva said: "Who, therefore can understand Your pastimes of the mystery of Your appearance and disappearance?" (Shrimad-Bhagavatam 10.85.20), he intended to say: "O Lord, no one is very important or powerful in comparison to You".

Maharaja Vasudeva might have also presented the following argument to Lord Krishna: O Lord, Your birth as the son of Devaki and Myself is glorified by all the saintly sages and Vaishnavas. Because they all believe that You are my son, this is certainly very convincing evidence that this is actually true. Nevertheless, whatever You are, You are completely beyond the power of my mind and intelligence to understand. I cannot understand You at all.

Text 20

atra vidadhateh pravesartho nanupapannah. yathoktam sahasra-nama-bhashye shishöan karoti palayati iti. samanya-vacano dhatu vishesha-vacane drishöah. kuru kashöhani aharaṇe yatha tadvat iti.

atra-in this verse (Shrimad-Bhagavatam 10.95.19); vidadhateh-from the word "vidadhat"; pravesha-entrance; arthah-meaning; na-not; anupapannah-is inappropriate; yatha-just as; uktam-is described; sahasra-nama-bhashye-in the commentary on the Sahasra-nama-stotra; shishöan-the saintly persons; karoti-does; palayati-protects; iti-thus; samanya-equality; vacanah-statement; dhatuh-verb; vishesha-specific; vacane-in the word; drishöah-is observed; kuru-do; kashöhani-wood; iti-thus; aharaṇe-in bringing; yatha-just as; tadvat-in the same way; iti-thus.

{ }In Maharaja Vasudeva's prayer (Shrimad-Bhagavatam 10.95.19) the phrase "nana-tanur gaganavad vidadhaj jahasi" may also be interpreted to mean "You enter into the bodies of all living entities" because the word "vidadhat" may also mean "to enter". Someone may object that this is an obscure usage of this word, but actually this interpretation is very appropriate. We see many examples of the usage of obscure meanings of words. For example in the Sahasra-nama-bhashya we find the explanation:

"In this verse the statement 'He does the saintly devotees' actually means 'He protects the saintly devotees' for in this context the verb 'to do' (kri) means 'to protect'".

Another example of an obscure usage of a word is the phrase "kashöhani kuru". Although the verb "kri" generally means "to do", in this phrase it means "to bring", and therefore "kashöhani kuru" means "please bring some wood".

Text 21

tad evam shri-krishnasya svayam-bhagavattvam. tad-rupenavasthayitvam ca darshitam. tatha prathame prithivyapi satyam shaucam daya kshantih ity adina tadiyanam kanti-saha-ojo-balanam svabhavikatvam avyabhicaritam ca darshitam.

tat-therefore; evam-in this way; shri-krishnasya-of Shri Krishna; svayam-bhagavattvam-the status of the Supreme Personality of Godhead; tad-rupena-in this form; avasthayitvam-eternality; ca-also; darshitam-is revealed; tatha-in the same way; prathame-in the first Canto of Shrimad-Bhagavatam; prithivya-by the Earth personified; api-even; satyam shaucam daya kshantih iti adina-in Shrimad-Bhagavatam 1.16.27:

satyam shaucam daya kshantis

tyagah santosha arjavam
shamo damas tapah samyam
titikshoparatih shrutam

jnanam viraktir aishvaryam
shauryam tejo balam smritih
svatantryam kaushalam kantir
dhairyam mardavam eva ca

pragalbhyam prashrayah shilam
saha ojo balam bhagah
gambhiryam sthairyam astikyam
kirtir mano 'nahankritih

ete canye ca bhagavan
nitya yatra maha-gunah

iti-thus; adina-by the passage beginning; tadiyanam-of the Lord; kanti-beauty; saha-determination; ojah-perfect knowledge; balanam-proper execution; svabhavikatvam-natural position; avyabhicaritam-eternality; ca-also; darshitam-is revealed.

{ }All this evidence clearly prroves that Shri Krishna is the Original Supreme Personality of Godhead and His form is eternal. His eternal handsomeness, gentleness, determination, and strength are shown in the following statement of the Earth Personified (Shrimad-Bhagavatam 1.16.27):

"In Lord Krishna reside (1) truthfulness, (2) cleanliness, (3) intolerance of another's unhappiness, (4) the power to control anger, (5) self-satisfaction, (6) straightforwardness, (7) steadiness of mind, (8) control of the sense organs, (9) responsibility, (10) equality, (11) tolerance, (12) equanimity, (13) faithfulness, (14) knowledge, (15) absence of sense enjoyment, (16) leadership, (17) chivalry, (18) influence, (19) the power to make everything possible, (20) the discharge of proper duty, (21) complete independence, (22) dexterity, (23) fullness of all beauty, (24) serenity, (25) kindheartedness, (26) ingenuity, (27) gentility, (28) magnanimity, (29) determination, (30) perfection in all knowledge, (31) proper execution, (32) possession of all objects of enjoyment, (33) joyfulness, (34) immovability, (35) fidelity, (36) fame, (37) worship, (38) pridelessness, (39) being (as the Personality of Godhead), (40) eternity, and many other transcendental qualities which are eternally present and never to be separated from Him, the Personality of Godhead, the reservoir of all goodness and beauty, Lord Shri Krishna."*

Text 22

ata eva brahmande cashöottara-shata-nama-stotre narakrititvam prakrityaivoktam

nanda-vraja-jananandi
sac-cid-ananda-vigrahah
navanita-viliptango
navanita-naöo 'nagha iti.

atah eva-therefore; brahmande-in the Brahmanda Purana; ca-also; ashöottara-shata-nama-stotre-in the 108 Names of Shri Krishna; nara-akrititvam-humanlike form; prakritya-by nature; eva-certainly; uktam-is described; nanda-of Nanda Maharaja; vraja-jana-and the residents of Vrajabhumi; anandi-the delight; sat-

with an eternal; cit-full of knowledge; ananda-and bliss; vigrahah-form; navanita-with butter; vilipta-annointed; angah-form; navanita-butter; naöah-the actor; anagha-O sinless one; iti-thus.

{ }That the original aspect of the Personality of Godhead is the humanlike form of Shri Krishna is confirmed in the following verse from the Shri-Krishnashöottara-shata-nama-stotra in the Brahmanda Purana:

"The Supreme Personality of Godhead is the delight of Nanda Maharaja and the residents of Vrajabhumi. The Supreme Person's form is eternal, full of knowledge and bliss. He is the tiny child whose limbs are smeared with butter, and who jubilantly dances to earn some butter as a reward."

Text 23

shri-gopala-purva-tapanyam api tathaiva

nityo nityanam cetanas cetananam
eko bahunam yo vidadhati kaman
tam piöhagam ye 'nuyajanti vipras
tesham siddhih shashvati netaresham

shri-gopala-purva-tapanyam-in the Gopala-tapani Upanishad (1.28); api-also; tatha-in the same way; eva-certainly; nityah-eternal; nityanam-among the eternal; cetanah-living entity; cetananam-among living entities; ekah-one; bahunam-among the many; yah-who; vidadhati-grants; kaman-desires; tam-unto Him; piöha-gam-situated in His own abode; ye-those who; anuyajanti-worship; viprah-devotees; tesham-of them; siddhih-perfection; shashvati-eternal; na itaresham-of others.

{ }This is also descibed in the Gopala-tapani Upanishad (1.21):

"The brahmanas who worship, as He stands on His altar, the one who is greatest among the eternal and greatest among conscious persons, and who fulfills the desires of the many, they, and not others, attain eternal perfection."

Text 24

tam ekam govindam sac-cid-ananda-vigraham ity adi ca.

tam-Him; ekam-one; govindam-Lord Govinda; sat-eternal; cit-full of knowledge; ananda-and bliss; vigraham-form; iti-thus; adi-beginning; ca-also.

{ }Shri Krishna is also described in the following verse (Gopala-tapani Upanishad 1.38):

"The Supreme Personality of Godhead is Govinda. His form is eternal and full of knowledge and bliss."

Text 25

tasmac caturbhujatve ca dvibhujatve ca shri-krishnasyavyabhicaritvam eveti siddham.

tasmat-from this evidence; caturbhujatve-as fourhanded; ca-and; dvibhujatve-as two-handed; ca-also; shri-krishnasya-of Shri Krishna; avyabharitvam-eternality; eva-certainly; iti-thus; siddham-conclusively demonstrated.

{ }In this way it is proved that Shri Krishna's two-armed and four-armed forms are both eternal.

Text 26

atha katamat tat padam yatra-sau viharati tatrocya

ya yatha bhuvi vartante
purya bhagavatah priyah
tas tatha santi vaikunöhe
tat-tal-lilartham adritah

iti skanda-vacananusarena vaikunöhe yad-yat-sthanam vartate, tat-tad eveti mantavyam.

atha-now; katamat-which; tat-that; padam-abode; yatra-where; asau-Lord Krishna; viharati-performs pastimes; tatra-there; ucyate-is described; yah-which; yatha-just as; bhuvi-on the earth; vartante-are; puryah-towns and cities; bhagavatah-to the Supreme Personality of Godhead; priyah-dear; tah-they; tatha-in the same way; santi-always exist; vaikunöhe-in the spiritual world; tat-tat-various; lila-pastimes; artham-for the purpose; adritah-taken notice of; iti-thus; skanda-of the Skanda Purana; vacana-the statement; anusarena-with regard to; vaikunöha-in the spiritual world; yat-yat-whatever; sthanam-place; vartate-exists; tat-tat-they; eva-certainly; iti-thus; mantavyam-should be considered.

{ }Someone may ask about the nature of the places where Shri Krishna performed His pastimes. We answer by saying that the places on this earth where Lord Krishna enjoyed pastimes are replicas of the same places in the spiritual world. This is confirmed in the following verse from the Skanda Purana:

"The towns and cities on this earth which were dear to Lord Krishna, and where He stayed and enjoyed pastimes, eternally exist in the spiritual world. In those places in the spiritual world, Lord Krishna eternally enjoys pastimes."

Text 27

tac cakhila-vaikunöhoparibhaga eva. yatah padmottara-khande dashavatara-ganane shri-krishnam eva navamatvena varnayitva kramena purvadeshu tad-dashavatara-sthananam paramavyomadhipa-maha-vaikunöhasyavaranatvena gananya shri-krishnalokasya bhrama-dishi prapte sarvoparishöhayitvam eva paryavasayitam. agamadau hi dik-kramas tathaiva drishyate. atrasmabhis tu tat-tac-chravanat.

tat-that; ca-also; akhila-all; vaikunöha-spiritual planets; upari-bhagah-above; eva-certainly; yatah-because; padma-in the Padma Purana; utara-khande-in the Uttara-khanda; dasha-avatara-of the ten incarnations of Godhead; ganane-in the enumeration; shri-krishnam-Shri Krishna; eva-certainly; navamatvena-as the ninth; varnayitva-having described; kramena-one after another; purva-adishu-in the previous; tat-His; dasha-ten; avatara-of the incarnations; sthananam-of the abodes; paravyoma-adhipa-of the master of Vaikunöha; maha-vaikunöhasya-of the spiritual world; avaranatvena-as concealing; gananya-

by the description; shri-krishna-lokasya-of the planet of Shri Krishna; brahma-dishi prapte-in the spiritual world; sarva-upayi-shöhayitvam-superior position; eva-certainly; paryavasayitam-concluded; agama-in the Agama-sastra; adau-in the beginning; hi-certainly; dik-kramah-geographical position; tatha-in that way; eva-certainly; drishyate-is seen; atra-here; asmabhih-by us; tu-certainly; tat-tat-sravanat-from the smriti-shastras.

{ }The planet of Shri Krishna (Krishnaloka) is situated in the highest part of the spiritual world. This is described in the Uttara-khanda of the Padma Purana, where Lord Krishna is described as the ninth of the ten incarnations of Godhead. In this description the incarnations, the planet of Shri Krishna is described as situated in a separate place, beyond the view of the rest of the spiritual world. From this we may understand that Krishnaloka is in the highest part of the spiritual world. This description of the smriti-shastra is confirmed by similar descriptions in the Agama-shastras.

Text 28

shri-krishnalokasya svatantreva sthitih. kintu paramavyoma-paksha-patitvenaiva padmottara-khandena tad-avaraneshu praveshto 'sav iti mantavyam. padmottara-khanda-pratipadyasya gaunatvam tu shri-bhagavata-pratipadyapekshaya varnitam eva. svayambhuvagame ca svatantratayaiva sarvopari tat sthanam uktam. yatha ishvara-gauri-samvade caturdashakshara-dhyana-prasange pancashititame patale

shri-krishnalokasya-of Krishnaloka; svatantra-independent; iva-as if; sthitih-situation; kintu-but; paramavyoma-paksha-patitvena-as partial; padma-uttara-khandena-by the Uttara-khanda of the Padma Purana; tat-avaraneshu-in that concealment; praveshtah-entered; asau-Krishnaloka; iti-thus; mantavyam-is considered; padma-uttara-khanda-of the Uttara-khanda of the Padma-Purana; pratipadyasya-of the conclusion; gaunatvam-secondary; tu-but; shri-bhagavata-of Shrimad-Bhagavatam; pratipadya-to the conclusion; apekshaya-with reference; varnitam-described; eva-certainly; svayambhuva-agame-in the Svayambhuva-agama; ca-also; svatantrataya-with independence; eva-certainly; sarva-upari-in the topmost position; tat-that; sthanam-place; uktam-is described; yatha-just as; ishvara-of Lord Shiva; gauri-and Parvati; samvade-in the conversation; caturdasha-akshara-in the fourteen syllable mantra; dhyana-meditation; prasange-in relation to; pancashititame-patale-in the Pancasititama-patala.

{ }We may note that the Uttara-khanda of the Padma Purana states that Krishnaloka as situated in a separate place beyond the vision of the rest of the spiritual world, but not specifically in the highest part of the spiritual world. Actually, this description in the Padma Purana presents the view of those who consider Lord Narayana the ultimate aspect of the Godhead, and His abode, Vaikunöhaloka, to be the topmost place in the spiritual world.

The Padma Purana is not the most conclusive source of evidence. The ultimate scripture, Shrimad-Bhagavatam, on the other hand, presents the conclusion that Shri Krishna is the Original Personality of Godhead, the origin of Lord Narayana. From this description in Shrimad-Bhagavatam (which presents the most authoritative conclusions, in comparison to the Padma Purana, whose conclusions are less authoritative) we may understand that because Shri Krishna is the Original Personality of Godhead, His abode in the spiritual world must be situated in the highest part of the spiritual world. This is confirmed in the following verses of the Pancashititama-patala in the Svayambhuva-agama, where Lord Shiva says to Gauri (in the course of describing meditation on the fourteen-syllable Krishna-mantra):

Text 29

dhyayet tatra vishuddhatma
idam sarvam kramena tu
nana-kalpa-lata-kirnam
vaikunöham vyapakam smaret

dhyayate-should meditate; tatra-there; vishuddha-pure; atma-soul; idam-this; sarvam-everything; kramena-gradually; tu-also; nana-various; kalpa-desire-fulfilling; lata-with creepers; kirnam-filled; vaikunöham-the spiritual world known as Vaikunöha; vyapakam-unlimitedly expanded; smaret-should remember.

{ }"A pure soul should meditate on the unlimitedly expanded spiritual world known as Vaikunöha, which is full of transcendental vines that fulfill all the desires of the devotees.

Text 30

adhah samyam gunanam ca
prakritim sarva-karanam
prakriteh karanany eva
gunams ca kramashah prithak

adhah-below; samyam-in equality; gunanam-of the modes of material nature; ca-also; prakritim-the material energy; sarva-of everything material; karanam-the original cause; prakriteh-of the material nature; karanani-causes; eva-certainly; gunan-the modes of nature; ca-also; kramashah-one after another; prithak-variously.

{ }"Below this spiritual world is the original feature of material energy, which is the origina of everything material, and where the three modes of nature remain equipoised and suspended. Below this original matter are the three modes of nature (goodness, passion, and ignorance), which become the causes of variety in the material sphere.

Text 31

tatash ca brahmano lokam
brahma-cihnam smaret sudhih
urdhve tu simni virajam
nihsimam vara-varnini

tatah-from that; ca-also; brahmanah-of Lord Brahma; lokam-the planet; brahma-cihnam-the marks of spirituality; smaret-should remember; sudhih-an intelligent person; urdhve-above; tu-also; simni-on the border of the spiritual and material worlds; virajam-the Viraja river; nihsimam-unlimited; vara-varnini-O fair-complexioned Parvati.

{ }Below this original feature of the three modes of nature is the planet of Lord Brahma, which is full of all symptoms of spiritual awareness. O fair-complexioned Parvati, an intelligent person should meditate on this planet, and also on the unlimited Viraja river, which forms the boundary of the spiritual and material worlds.

Text 32

vedanga-sveda-janita-
toyaih prasravitam shubham
imash ca devata dhyeya
virajayam yatha-kramam

veda-of the personified Veda; anga-from the limbs; sveda-from the perspiration; janita-produced; toyaih-with water; prasravitam-flowing; shubham-auspicious; imah-she; ca-and; devata-demigoddess; dhyeya-should be meditated upon; virajayam-in the Viraja river; yatha-kramam-one after another.

{ }"One should meditate on goddess Viraja, the controlling deity of the Viraja river, which is produced from the perspiration of the Personified Vedas.

Text 33

ity ady-anantaram

tato nirvana-padavim
muninam urdhva-retasam
smaret tu parama-vyoma
yatra devah sanatanah

iti-thus; adi-in the passage beginning; anantaram-in the following passage; tatah-from this; nirvana-of liberation; padavim-the position; muninam-of the sages; urdhva-retasam-whose semina moves upwards (to the brain); smaret-may remember; tu-also; parama-vyoma-the spiritual sky; yatra-where; devah-the demigods; sanatanah-are eternal.

{ }Lord Shiva continued: "Beyond this is the liberation attained by the great sages who strictly follow the rules of celibacy, and beyond that is the spiritual world, where all the residents are eternal. An intelligent person should meditate on all these different stages of existence."

Text 34

tato 'niruddha-lokam ca
pradyumnasya yatha kramam
sankarshanasya ca tatha
vasudevasya ca smaret

tatah-from this; aniruddha-of Lord Aniruddha; lokam-the planet; ca-and; pradyumnasya-of Pradyumna; yatha kramam-one after another; sankarsanasya-of Sankarsana; ca-also; tatha-in the same way; vasudevasya-of Lord Vasudeva; ca-and; smaret-should meditate.

{ }"Within the spiritual world is situated the planet of Lord Aniruddha, and above that is the planet of Lord Pradyumna. Above Lord Pradyumna's planet is the planet of Lord Sankarshana, and above that is the planet of Lord Vasudeva. One should meditate on the spiritual world in this way."

Text 35

lokadhipan smaret ity ady-anantaram ca

loka-of the planets; adhipan-the dieties; smaret-one should meditate; iti-thus; adi-the passage beginning; anantaram-the passage following; ca-also.

{ }After the passage beginning "lokadhipan smaret", a description of the highest part of the spiritual world is spoken by Lord Shiva in the following words:

Text 36

piyusha-latika-kirnam
nana-sattva-nishevitam
sarvartu-sukhadam svaccham
sarva-jantu-sukhavaham

piyusha-of nectar; latika-with creepers; kirnam-filled; nana-sattva-with various transcendental qualities; sevitam-decorated; sarva-all; rtu-seasons; sukhadam-bringing happiness; svaccham-pure; sarva-all; jantu-living entities; sukha-avaham-full of happiness.

{ }"A wise man should meditate on the Kalindi river, which is filled with nectar vines, served by many virtues, blissful in every season, splendid, delightful to everyone, . . .

Text 37

nilotpala-dala-shyamam
vayuna calitam mridu
vrindavana-paragais tu
vasitam krishna-vallabham

nila-utpala-of blue lotus; dala-petals; shyamam-dark; vayuna-by the breeze; calitam-moved; mridu-gently; vrindavana-of Vrindavana; paragaih-by the pollen of flowers; tu-also; vasitam-fragrant; krishna-to Lord Krishna; vallabham-dear.

{ } . . . dark with blue lotus petals, filled with gentle breezes, fragrant with the pollen of Vrindavana's flowers, dear to Lord Krishna, . . .

Text 38

simni kunja-latam yoshit-
krida-mannapa-madhyagam

kalindim samsmared dhimah
suvarna-lata-pankajam

simni-on the shore; kunja-groves; latam-and creepers; yoshit-for the young girls of Vrindavana; krida-for pastimes; mandapa-pavillions; madhyagam-in the midst; kalindim-the daughter of Mount Kalinda; samsmaret-one should meditate; dhiman-an intelligent person; suvarna-with golden; tata-shore; pankajam-and lotus flowers.

{ }. . . surrounded by groves of vines and pavilions where gopis enjoy pastimes, and filled with golden lotus vines.

Text 39

nitya-nutana-pushpadi-
ranjitam sukha-sankulam
svatmananda-sukhotkarsha-
shabdadi-vishayatmakam

nitya-eternally; nutana-fresh; pushpa-flowers; adi-beginning with; ranjitam-made delightful; sukha-sankulam-full of happiness; sva-own; ananda-bliss; sukha-happiness; utkarsha-excellent; shabda-sounds; adi-beginning with; vishaya-atmakam-field of perception.

{ }A wise devotee should meditate on Vrindavana forest, which is delightful with eternally new flowers and filled with sounds of bliss, . . .

Text 40

nana-citra-vihangadi-
dhvanibhih parirambhitam
nana-ratna-lata-shobhi-
mattali-dhvani-manditam

nana-various; citra-wonderful and colorful; vihangabirds; adi-beginning with; dhvanibhih-with sounds; parirambhitam-embraced; nana-various; ratna-jewels; lata-and creepers; shobhi-beautiful; matta-intoxicated; ali-bumble-bees; dhvani-with the sounds; manditam-decorated.

{ } . . . which is filled with the singing of many wonderful and colorful birds and decorated with the buzzing of many maddened bumblebees splendid among the jewel vines, . . .

Text 41

cintamani-parichannam
jyotsna-jala-samakulam
sarvartu-phala-pushpadhyam
pravalaih shobhitam pari

cintamani-with cintamani gems; paricchannam-covered; jyotsna-jala-with great effulgence; samakulam-filled; sarva-in all; rtu-seasons; phala-with fruits; pushpa-and flowers; adhyam-richly endowed; pravalaih-with fresh buds; shobhitam pari-beautiful.

{ } . . . which is filled with cintamani jewels, splendid with nets of moonlight, rich with flowers blossoming in all seasons, and beautiful with new buds, . . .

Text 42

kalindi-jala-samsargi-
vayuna kampitam muhuh
vrindavanam kusumitam
nana-vriksha-vihangamaih

kalindi-of the Yamuna; jala-the water; samsargi-touching; vayuna-by the breeze; kampitam-moving; muhuh-continually; vrindavanam-Vrindavana; kusumitam-full of flowers; nana-with various; vriksha-trees; vihangamaih-and birds.

{ }" . . . which again and again trembles in the breezes blowing over the Kalindi's waters, and is filled with flowers, trees, and birds.

Text 43

samsmaret sadhako dhiman
vilasaika-niketanam
eki-bhavo dvayor yatra
vrikshayor madhya-deshatah

samsmaret-should meditate; sadhakah-the aspiring devotee; dhiman-intelligent; vilasa-of transcendental pastimes; eka-exclusive; niketanam-abode; eki-bhavah-alone; dvayoh-of two; yatra-where; vrikshayoh-trees; madhya-deshatah-between.

{ }"A wise devotee should meditate on the pastime place where two trees join and become one.

Text 44

tad adhash cintayed devi
mani-mandapam uttamam
triloki-sukha-sarvasvam
suyantram keli-vallabham

tat-that; adhah-from; cintayet-should meditate; devi-O goddess; mani-jewelled; mandapam-temple; uttamam-transcendental; triloki-three worlds; sukha-happiness; sarvasvam-be-all and end-all; suyantram-with beautiful architecture; keli-vallabham-the ideal place for the Lord to perform pastimes;

{ }"O goddess, he should meditate on the Lord's beautiful transcendental jewel pastime-palace there that holds the treasure of the greatest bliss in the three worlds.

Texts 45-48

tatra simhasane ramye
nana-ratna-maye sukhe
sumano-'dhika-madhurya-
komale sukha-samstare

dharmartha-kama-mokshakhya-
catushpadair virajite
brahma-vishnu-maheshanam
shiro-bhushana-bhushitam

tatra prema-bharakrantam
kishoram pita-vasasam
kalaya-kusuma-shyamam
lavanyaika-niketanam

lila-lasa-sukhambhodhi-
sammagnam sukha-sagaram
navina-niradabhasam
candrakancita-kunöalam

tatra-there; simhasane-on a throne; ramye-charming; nana-with various; ratna-jewels; maye-constructed; sukhe-delightful; sumanah-with Sumanah flowers; adhika-and other flowers; madhurya-sweet; komale-and delicate; sukha-happiness; samstare-spreading; dharma-religiousity; artha-economic development; kama-sense-gratification; moksha-and liberation; akhya-named; catuh-padaih-with four sides; virajite-appears very splendid; brahma-of Brahma; vishnu-Vishnu; maheshanam-and Shiva; shirah-bhushana-by the crowns; bhushitam-decorated; tatra-there; prema-bhara-akrantam-full of spiritual love; kishoram-youth; pita-with yellow; vasasam-garments; kalaya-kusuma-as a kalaya flower; shyamam-dark; lavanya-of beauty; eka-exclusive; niketanam-abode; lila-of transcendental pastimes; rasa-of the mellows; sukha-of bliss; ambhodhi-in the ocean; sammagnam-immersed; sukha-of happiness; sagaram-an ocean; navina-new; nirada-cloud; abhasam-splendor; candraka-ancita-with beautiful curling; kunöalam-looks of hair.

He should meditate on an affectionate youth dark as a kalaya flower, dressed in yellow garments, a palace of transcendental handsomeness, an ocean of bliss, plunged in the blissful nectar ocean of transcendental pastimes, splendid as a new monsoon cloud, with charming curly hair, and His feet decorated with the crowns of Brahma, Vishnu and Shiva, who sits there on a charming jewel throne there graceful with sumanah flowers, blissful, and splendid with its four feet religion, economic development, sense gratification, and liberation.

Text 49

tasmat ya yatha bhuvi vartante iti nyayac ca svatantra eva dvaraka-mathura-gokulatmakah shri-krishnalokah svayam-bhagavato viharaspadatvena bhavati sarvopatiti siddham. ata eva vrindavanam gokulam eva sarvopari virajamanam golokatvena prasiddham.

tasmat-therefore; yah yatha bhuvi vartante iti-the verse from the Skanda Purana quoted on page 710 of this book; nyayat-from the nyaya-shastra; ca-also; svatantra-independent; eva-certainly; dvaraka-mathura-gokula-atmakah-consisting; of Dvaraka, Mathura, Gokula; shri-krishnalokah-Krishnaloka; svayam-bhagavatah-of the Supreme Personality of Godhead; vihara-of transcendental pastimes; aspadatvena-as the abode; bhavati-is; sarva-upari-above all other planets; siddham-celebrated; atah eva-therefore; vrindavana-Vrindavana; gokulam-also known as Gokula; eva-certainly; sarva-upari-above all other planets; virajamanam-manifested; golokatvena-as Goloka; prasiddham-is famous.

{ }This evidence from the Svayambhuva-agama and the Skanda Purana clearly shows that the planet of Lord Krishna is the highest planet in the spiritual world. Known as Goloka, it is famous as the place where the Original Personality of Godhead manifests His eternal pastimes. It is divided into three parts: 1. Gokula, 2. Mathura, and 3. Dvaraka.

Text 50

brahma-samhitayam ishvarah paramah krishnah ity upakramya

brahma-samhitayam-in the Brahma-samhita; ishvarah paramah krishnah iti upakramya-beginning with the following verse (5.1):

ishvarah paramah krishnah
sac-cid-ananda-vigraha
anadir adir govindah
sarva-karana-karanam

{ }The abode of Shri Krishna is described in Brahma-samhita (1-5):

"Krishna, Who is known as Govinda, is the Supreme Personality of Godhead. He has an eternal blissful spiritual body. He is the Origin of all. He has no other origin and He is the prime cause of all causes.*

Text 51

sahasra-patram kamalam
gokulakhyam mahat-padam
tat-karnikaram tad-dhama
tad anantamsha-sambhavam

sahasra-patram-with thousands of petals; kamalam-resembling a lotus flower; gokula-akhyam-named Gokula; mahat-padam-the supreme abode; tat-karnikaram-the whorl of that lotus flower; tat-dhama-the abode of the Lord; tat-that; ananta-amsha-from the expansion of energy of Ananta; sambhavam-creation.

{ }"Gokula, the supreme abode and planet, appears like a lotus flower that has a thousand petals. The

whorl of that lotus is the abode of the Supreme Lord, Krishna. This lotus-shaped supreme abode is created by the will of Lord Ananta.*

Text 52

karnikaram mahad-yantram
shat-konam vajra-kilakam
shad-anga-shaö-padi-sthanam
prakritya purushena ca
premananda-mahananda-
rasenavasthitam hi yat
jyotirupena manuna
kama-bijena sangatam

karnikaram-the whorl; mahat-great; yantram-figure; shat-konam-hexagonal; vajra-self-luminous like a diamond; kilakam-the central support; shaö-anga-a hexagon; shaö-padi-with six-fold divisions; sthanam-the abode; prakritya-with the predominated aspect; purushena-with the predominating aspect; ca-and; premananda-in the form of the bliss of prema; maha-ananda-rasena-with all the mellows of transcendental bliss; avasthitam-situated; hi-certainly; yat-Who is; jyoti-rupena-illuminating; manuna-with the mantra; kama-bijena-known as the kama bija-gayatri; sangatam-fitted.

{ }"The whorl of that transcendental lotus is the realm wherein dwells Krishna. It is a hexagonal figure, the abode of the indwelling predominated and predominating aspect of the Absolute. Like a diamond, the central supporting figure of self-luminous Krishna stands as the transcendental source of all potencies. The holy name consisting of eighteen transcendental letters is manifested in a hexagonal figure with six-fold divisions.**

Text 53

tat-kinjalkam tad amshanam
tat-patrani shriyam api

tat-of that lotus; kinjalkam-the petals; tat-His; amshanam-(being the abodes) of the part and parcel gopas; tat-its; patrani-leaves; shriyam-of the gopis; headed by Shri Radhika; api-also.

{ }"The whorl of that eternal realm Gokula is the hexagonal abode of Krishna. Its petals are the abodes of gopas who are part and parcel of Krishna, to Whom they are most lovingly devoted and are similar in essence. The petals shine beautifully like so many walls. The extended leaves of that lotus are the garden-like dhama, i.e., spiritual abode of Shri Radhika, the most beloved of Krishna.**

Text 54

catur-asram tat paritah
shveta-dvipakhyam adbhutam
catur-asram catur-murtesh
catur-dhama catush-kritam

caturbhih purusharthaish ca
caturbhir hetubhir vritam
shulair dashabhir anaddham
urdhva-adhah dik-vidikshu api

ashöabhir nidhibhir jushöam
ashöabhih siddhibis tatha
manu-rupaish ca dashabhir
dik-palaih parito vritam

shyamir gauraish ca raktaish ca
shuktaish ca parsha-darshabhih
shobhitam shaktibhis tabhir
adbhutabhih samantatah

catuh-asram-there is a quadrangal; tat-Gokula; paritah-surrounding; shveta-dvipa-akhyam-named Svetadvipa; adbhutam-mysterious; catuh-asram-that quadrangal; catur-murteh-of the four primary expansions of Krishna; catuh-dhamam-the four abodes; catuh-kritam-divided in four; caturbhih-purushah-arthaiih-by the four-fold human requirements; ca-also; caturbhih hetubhih-by the four Vedas; vrtam-enveloped; sulaih-with tridents; dashabhih-ten; anaddham-fixed; urdhva-adhah-including up and down; dik-vidiksha-in ten directions; api-also; ashöabhih-with eight; nidhibhih-the jewels; jushöam-decorated; ashöabhih-with eight; siddhibhih-mystic perfections; tatha-moreover; manu-of mantras; rupaiih-in the form; ca-also; dashabhih dik-palaih-by the ten protectors of the directions; paritah-surrounding; vritam-enveloped; shyamaiih-blue; gauraiih-yellow; ca-and; raktaish-red; ca-and; shuklaiih-white; ca-and; parashada-with the associates; rishabhaiih-best; shobhitam-shining; shaktibhih-with the potencies; tabhih-these; adbhutabhih-extraordinary; samantatah-on all sides.

{ }"(The surrounding external plane of Gokula is described in this verse) There is a mysterious quadrangular place named Shvetadvipa surrounding the outskirts of Gokula. Shvetadvipa is divided into four parts on all sides. The abode of Vasudeva, Sankarshana, Pradyumna and Aniruddha are separately located in each of these four parts. These four divided abodes are enveloped by the four-fold human requirements such as piety, wealth, passion and liberation as also by the four Vedas viz., Rig, Sama, Yajur and Atharva, which deal with the mantra, and which are the basis of achievements of the four-fold mundane requirements. Ten tridents are fixed in the ten directions, including the zenith and nadir. The eight directions are decorated with the eight jewels of mahapadma, padma, sankha, makara, kacchapa, mukunda, kunda, and nila. There are ten protectors (dik-palas) of the directions in the form of mantras. The associates of the hue of blue, yellow, red and white and the extraordinary potencies bearing the names of vimala, etc., shine on all sides."**

Text 55

tatragre brahma-stave

cintamani-prakara-sadmasu kalpa-vriksha-
lakshavriteshu surabhir abhipalayantam ity upakramya

tatra-there; age-in the beginning; brahma-of Lord Brahma; stave-in the prayers (Brahma-samhita); cintamani-prakara-sadmasu kalpa-vriksha-lakshavriteshu surabhih abhipalayantam iti upakramya-in Brahma-samhita (5.19):

cintamani-prakara-sadmasu kalpa-vriksha-
lakshavriteshu surabhir abhipalayantam
lakshmi-sahasra-shata-sambhrama-sevyamanam
govindam adi-purusham tam aham bhajami

{ }The supreme abode of Shri Krishna is also described in the following verses from the beginning of Lord Brahma's prayers in the Brahma-samhita (5.29 and 43):

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds of thousands of goddesses of fortune."*

Text 56

goloka-namni nija-dhamni tale ca tasya
devi-mahesha-hari-dhamasu teshu teshu
te te prabhava-nicaya vihitash ca yena
govindam adi-purusham tam aham bhajami

goloka-namni nija-dhamnin-in the planet known as Goloka Vrindavana, the personal abode of the Supreme Personality of Godhead; tale-in the part underneath; ca-also; tasya-of that; devi-of the goddess Durga; mahesha-of Lord Shiva; hari-of Narayana; dhamasu-in the planets; teshu teshu-in each of them; te te-those respective; prabhava-nicayah-opulences; vihitah-established; ca-also; yena-by whom; govindam-unto that Govinda; adi-purusam-the original Supreme Personality of Godhead; tam-unto Him; aham-I; bhajami-offer my obeisances.

"Below the planet named Goloka Vrindavana are the planets known as Devi-dhama, Mahesha-dhama and Hari-dhama. These are opulent in different ways. They are managed by the Supreme Personality of Godhead, Govinda, the original Lord. I offer my obeisances unto Him."*

Text 57

sahasrani patrani yatra tat kamalam cintamanimayam padmam tad-rupam. tac ca mahat sarvotkrishöam padam mahato maha-bhagavato va padam shri-maha-vaikunöham ity arthah. tat tu nana-prakaram ity ashankya prakara-visheshena nishcinoti gokulakhyam iti. gokulam ity akhya prasiddhir yasya tad go-gopa-vasa-rupam ity arthah. rudhir yogam apaharati ity nyayena tasyaiva pratiteh. tata etad anugunatvenaivottara-grantho 'pi vyakhyeyah. tasya shri-krishnasya dhama nanda-yashodadibhih saha vasa-yogyam mahantahpuram.

sahasrani-thousands; patrani-of petals; yatra-where; tat-that; kamalam-lotus flower; cintamani-mayam-consisting of cintamani jewels; padmam-lotus; tad-rupam-in that form; tat-that; ca-also; mahat-great; sarva-utkrishöam-above all other planets; padam-abode; mahatah-of the great; maha-bhagavatah-in relation to the Supreme Personality of Godhead; va-or; padam-abode; shri-maha-vaikunöham-known as Maha-vaikunöha; iti-thus; arthah-the meaning; tat-therefore; tu-but; nana-various; prakaram-types; iti-

thus; ashankhya-considering; prakara-type; visheshena-specific; nishcinoti-he establishes; gokula-akhyam-known as Gokula; iti-thus; gokulam-Gokula; iti-thus; akhya-name; prasiddhih-fame; yasya-of which; tat-that; go-of the surabhi cows; gopa-and the cowherd men; vasa-residence; rupam-in the form of; iti-thus; arthah-the meaning; ruchih-the generally accepted meaning of a word; yogam-the etymological derivation of a word; apaharati-supercedes; iti-thus; nyayena-from the Nyaya-sastra; tasya-of Gokula; eva-certainly; pratiteh-because of conviction; tatah-therefore; etat-this; anugunatvena-according to the qualities; eva-certainly; uttara-granthah-the previous quotation from the Brahma-samhita; api-also; vyakhyeyah-may be explained; tasya-of Him; shri-krishnasya-Shri Krishna; dhama-the abode; nanda-with Nanda Maharaja; yashoda-Yashoda Mata; adibhih-and the other cowherd residents of Vrindavana; saha-accompanied; vasa-residence; yogyam-the etymological derivation of a word; apaharati-supercedes; iti-thus; nyayena-from the Nyaya-sastra; tasya-of Gokula; eva-certainly; pratiteh-because of conviction; tatah-therefore; etat-this; anugunatvena-according to the qualities; eva-certainly; uttara-granthah-the previous quotation from the Brahma-samhita; api-also; vyakhyeyah-may be explained; tasya-of Him; shri-krishnasya-Shri Krishna; dhama-the abode; nanda-with Nanda Maharaja; yashoda-Yashoda Mata; adibhih-and the other cowherd residents of Vrindavana; saha-accompanied; vasa-residence; yogyam-suitable; maha-great; antah-puram-inner residence.

{ }In these verses from Brahma-samhita the abode of Shri Krishna is described as a great thousand-petaled lotus flower made of transcendental cintamani jewels. The phrase "mahat padam" may be interpreted to mean either "the greatest abode" or "the abode of the supremely great Personality of Godhead".

Because this transcendental abode of Shri Krishna is divided into three parts (Gokula, Mathura, and Dvaraka), the author of Brahma-samhita specifies the abode of Gokula as the object of his description. The word "gokula" is generally understood to mean "an abode of cowherd men and cows" and this meaning should be accepted in spite of any number of other fanciful interpretations, based on etymology, that may be offered. The rejection of other interpretations of this word is supported by the following statement of nyaya-shastra:

"The generally understood meaning of a word is its primary meaning, and etymology-based meanings are secondary to that generally understood meaning."

In this way the Gokula described in these verses should be understood as the abode of Shri Krishna, Nanda, Yashoda, and all their friends and relatives.

Text 58

tasya svarupam aha tat iti. anantasya shri-baladevasyamsat sambhavo nityavirbhavo yasya tat. tatha tantrenaitad api bodhyate. ananto 'msho yasya tasya shri-baladevasyapi sambhavo nivaso yatra tad iti.

tasya-of Shri Krishna's abode; svarupam-actual nature; aha-describes; tat iti-in the phrase beginning with the word "tat" (Text 51, quoted on page 730); anantasya-of Ananta; shri-baladevasya-of Lord Baladeva; amsat-from the plenary portion; sambhavah-manifestation; nitya-eternal; avirbhavah-manifestation; yasya-of which; tat-that; tatha-in the same way; tantrena-by the tantra-sastra; etat-this; api-also; bodhyate-is understood; anantah-Ananta; amshah-plenary portion; yasya-of whom; tasya-of Him; shri-baladevasya-Shri Baladeva; api-also; sambhavah-the word "sambhavah"; nivasah-residence; yatra-where; tat-that; iti-thus.

{ }In the verse from Brahma-samhita quoted in Text 51 the abode of Shri Krishna is described as created by the will of Lord Ananta, who is a plenary expansion of Lord Balarama. In this verse we may also note that the word "sambhavam" may also be interpreted to mean "residence", in which case the phrase "anantamsha-sambhavam" means "the place where Krishna and Balarama (from whom Ananta is expanded) enjoy

transcendental pastimes".

Text 59

sarva-mantra-gana-sevitasya shrimad-ashöadashaksharakhya-maha-mantra-rajasya bahu-piöhasya mukhyam piöham ity aha karnikaram iti dvayena. mahad-yantram iti yat-pratikritir eva sarvatra yantratvena pujartham likhyata ity arthah. yantratvam eva darshayati shaö-kona abhyantare yasya tat vajra-kilakam hiraka-kilaka-shobhitam. shaö-konatve prayojanam aha sad angani yasyah sa ya shaö-padi shrimad-ashöadashakshari tasyah sthanam. prakritir mantrasya svarupam svayam eva shri-krishnah. karana-rupatvat, purushash ca sa eva tad-devata-rupah, tabhyam avasthitam adhishöhitam. dvayor api visheshanam premeti. prema-rupa ya ananda mahananda-rasas tat-paripaka-bhedas tad-atmakena, tatha jyoti-rupena sva-prakashena manuna mantra-rupena ca kama-bijenavasthitam iti mula-mantrantargatatve 'pi prithag uktih kutracid vaishishöyapekshaya. tad evam tad dhamoktva tad-avarany aha tat iti. tasya karnikarasya kinjalkam kinjalkas tal-lagnabhyantara-valaya ity arthah. tad-amshanam tasminn amsho dayo vidyate yesham tesham sajatiyanam dhamety arthah. gokulakhyam ity ukter eva tesham taj-jatayatvam shri-shukadevena cöktam.

sarva-by all; mantra-of mantras; gana-by the multitude; sevitasya-served; shri-mat-ashöadasha-akshara-as the eighteen-syllable Krishna-mantra; akhya-known; maha-mantra-of mantras; rajasya-of the king; bahu-piöhasya-written in many places; mukhyam-principal; piöham-place; iti-thus; aha-he describes; karnikaram-iti dvayena-the two verses quoted in Text 52 (pp. 730-731); mahat-yantram-the word "mahad-yantram"; iti-thus; yat-of which; pratikritih-figure; eva-certainly; sarvatra-everywhere; yantratvena-as a mystic diagram; puja-artham-for the purpose of worship; likhyate-is written; iti-thus; arthah-the meaning; yantratvam-the figure; eva-certainly; darshayati-reveals; shaö-konah-an hexagonal shape; abhyantare-within; yasya-which; tat-that; vajra-kilakam-the word "vajra-kilakam"; hiraka-kilaka-shobhitam-self-luminous like a diamond; shaö-konatve-in the matter of the hexagonal shape; prayojanam-necessity; aha-he describes; sat-six; angani-parts; yasyah-of which; sa-that; ya-which; shaö-padi-with six parts; shrimat-ashöadasha-aksari-consisting of sixteen letters; tasyah-of that; sthanam-the abode; prakritih-origin; mantrasya-of the mantra; svarupam-original form; svayam-personally; eva-certainly; shri-krishnah-Shri Krishna; karana-rupatvat-because of being the origin; purushah-the Supreme Person; ca-also; sah-He; eva-certainly; tat-of that mantra; devata-rupah-the presiding diety; tabhyam-by them; avasthitam-situated; adhishöhitam-established; dvayoh-of the two; api-also; visheshanam-adjective; prema iti-"premananda-mahananda"; prema-pure love of Godhead; rupah-consisting of; ye-which; ananda-bliss; maha-ananda-of intense bliss; rasah-various tastes; tat-paripaka-bhedah-with fully developed variety; tat-atmakena-consisting of that; tatha-in the same way; jyoti-rupena-in the splendid form; sva-prakashena-His own manifestation; manuna-by the words; mantra-rupena-in the form of the mantra; ca-also; kama-bijena-by the kama-bija-syllables; avasthitam-situated; iti-thus; mula-mantra-the mula-mantra; antargatatve-situated within; api-also; prithag-specific; uktih-statement; kutracid-in certain places; vaishishöya-apekshaya-singled out; tat-therefore; evam-in this way; tat-that; dhama-abode; uktva-having described; tat-of that; avaranani-coverings; aha-he describes; tat iti-in the verse beginning "tat-kinjalkam" (Text 53 quoted on page 731); tasya-of that lotus flower; karnikarasya-of the whorl; kinjalkam-the petals; kinjalkah-petals; tat-lagna-abhyantara-situated within; valayah-circle; iti-thus; arthah-the meaning; tat-amshanam-of His parts and parcels; tasmin-in that; amshah-part and parcel; dayah-portion; vidyate-is; yesham-of whom; tesham-of them; sajatiyanam-of Krishna's relatives; dhama-the abode; iti-thus; arthah-the meaning; gokula-akhyam-known as Gokula; iti-thus; ukteh-from the statement; eva-certainly; tesham-of them; taj-jatayatvam-status as Krishna's relatives; shri-shukadevena-by Shrila Shukadeva Gosvami; ca-also; uktam-described.

{ }Although the eighteen-syllable Krishna mantra (klim krishnaya govindaya gopijanavallabhaya svaha) is

written in many places, the most important place it is written is described in the Brahma-samhita verse quoted in Text 52. In this verse this mantra is described as written in a hexagonal figure in the form of a mystic diagram. Within that hexagonal mystic diagram is situated the form of Shri Krishna, who is luminous as a diamond. The six words of the mantra are written on the six sides of the hexagon. In that abode reside the predominated (prakriti) and predominating (purusha) aspects of the Absolute. Both the predominated and predominating aspects are described as "pramananda-mahananda-rasana avasthitam" (immersed in the bliss of countless varieties of exchanges of spiritual love).

The kama-bija syllable (klim) is described in these verses as situated within the eighteen-syllable krshna-mantra.

After the description of the internal abode of Shri Krishna, which is the whorl of the lotus-flower known as Goloka, there is a description of the petals situated about that abode. Those petals are the abodes of the cowherd residents of Goloka, who are all the relatives and friends of Shri Krishna. That the cowherds of Vrindavana are the relatives of Krishna is described by Shukadeva Gosvami in the following verse (Shrimad-Bhagavatam 10.36.15):

Text 60

evam kakudminam hatva
stuyamanah svajatibhih
vivesha goshöham sabalo
gopinam nayanotsavah. iti.

evam-in this way; kakudminam-the bull-demon Aristasura; hatva-having killed; stuyamanah-praised; svajatibhih-by His relatives; vivesha-entered; goshöham-Vrajabhumi; sa-with; balah-Balarama; gopinam-of the gopis; nayana-for the eyes; utsaval-festival; iti-thus.

{ }"After killing the Arishöa demon, who had assumed the form of a bull, Lord Krishna became the cynosure of all eyes. With Balarama, He triumphantly entered Vrindavana village, and the cowherd men, who were all His relatives, glorified Him and Balarama with great jubilation."*

Text 61

tasya kamalasya patrani shriyan tat-preyasnam shri-radhadinam upavana-rupani dhamaniti arthah. atra patranam cuchrita-prantanam mula-sandhishu vartmani, agrima-sandhishu goshöhani jneyani. akhanda-kamalasya gokulakhyatvat tathaiva samavesha ca.

tasya-of that; kamalasya-lotus-shaped abode of Shri Krishna; patrani-the petals; shriyam-of the goddesses of fortune; tat-preyasnam-very dear to Shri Krishna; shri-radha-adinam-of Shrimati Radharani and the other gopis; upavana-rupani-consisting of the gardens; dhamaniti-abodes; iti-thus; arthah-the meaning; atra-there; patranam-of the petals; ucchrita-prantanam-raised; mula-sandhishu-at the place where the petal meets the whorl; vartmani-the pathways; agrima-sandhishu-on the extensions of the petals; goshöhani-the cow pastures; jneyani-may be known; akhanda-unbroken; kamalasya-of the lotus flower; gokula-akhyatvat-because of being named Gokula; tatha-in the same way; eva-certainly; samavesha-because of being situated together; ca-also.

{ }On this lotus flower of Goloka Vrindavana are many petals known as "patrani shriyam", the many gardens which are abodes of Shrimati Radharani and the gopis. Where these petals join the whorl of the

Goloka lotus flower, the paths of Goloka are situated, and the extensions of these petals are the places of the cow-pastures of Goloka. In this way the different parts of the lotus flower of Gokula Vrindavana are described.

Text 62

chaturasram iti. tad-bahish chaturasram tasya gokulasya bahih sarvatash chaturasram catushkonatmakam sthalam shvetadvipakhyam iti tad-amshe gokulam iti nama-visheshabhavat. kintu chaturasrabhyantara-mandalam vrindavanakhyam bahir mandalam kevalam shvetadvipakhyam jneyam goloka iti yat-paryayah. tad idam krodi-krita gokulam vrindavanakhyayati-prasiddham iti na nirdishöam. krodi-krita-tat-sarvam asya tu bahir mandalam goloka-shvetadvipakhyam jneyam.

chaturasram iti-a description of the verses from the Brahma-samhita quoted in Text 54 (pps. 732-733); tat-bahih-beyond that; chaturasram-quadrangular place; tasya-of that; gokulasya-Gokula; bahih-outside; sarvatash-everywhere; chaturasram-quadrangular; catushkona-atmakam-quadrangular; sthalam-place; shvetadvipa-Svetadvipa; akhyam-named; iti-thus; tat-of that; amshe-on a part; gokulam-Gokula; iti-thus; nama-name; vishesha-specific; abhavat-from the non-existence; kintu-however; chaturasra-the quadrangular place; abhyantara-within; mandalam-area; vrindavana-as Vrindavana; akhyam-known; bahih-external; mandalam-area; kevalam-exclusively; shvetadvipa-as Svetadvipa; akhyam-named; jneyam-known; golokah iti-as Goloka; yat-which; paryayah-sequence; tat-therefore; idam-this; krodi-krita-in the middle; gokulam-Gokula; vrindavana-Vrindavana; akhyaya-by the name; ati-very prasiddham-famous; iti-thus; na-not; nirdishöam-indicated; krodi-krita-in the middle; tat-sarvam-everything; asya-of that; tu-but; bahih-ourside; mandalam-area; goloka-Goloka; shvetadvipa-Svetadvipa; akhyam-named; jneyam-may be known.

{ }Now we will discuss the Brahma-samhita verses quoted in Text 54. These verses describe the quadrangular place named Shvetadvipa, which surrounds the outskirts of Gokula. The external part of that quadrangle is known as Shvetadvipa, and the central part is known as Vrindavana. The entire area is known as Goloka-Shvetadvipa.

Text 63

catur-murtesh catur-vyuhasya shri-vasudevadi-catushöyasya catushkritam caturdha vibhaktam catur dhama. kintu deva lilatvat tad-upari vyoma-yana-stha eva te jneya hetubhih purushartha-sadhanair manu-rupaih sva-sva-mantratmakair indradibhih. shyamair-ity-adibhir iti caturbhir vedair ity arthah. shaktibhih shri-vimaladibhir ity arthah.

catuh-murteh-four forms; catuh-vyuhasya shri-vasudeva-adi-catushöayasya-of the quadruple expansion of Vasudeva, Sankarsana, Pradyumna, and Aniruddha; catushkritam-fourfold; caturdha vibhaktam-in four parts; catuh-dhama-four abodes; kintu-however; deva-of the Personality of Godhead; lilatvat-because of the pastimes; tat-Him; upari-above; vyoma-yana-sthah-situated in the sky; eva-certainly; te-they; jneyah-may be known; hetubhih-with causes; purusha-artha-sadhanaih-with the processes for attaining the four goals of human life; manu-rupaih-in the forms of mantras; sva-sva-with individual; mantra-atmakaih-mantras; indra-Indra; adibhih-beginning with; shyama-blue; iti-adibhih-beginning with; iti-thus; caturbhih-with four; vedaih-Vedas; iti-thus; arthah-the meaning; shaktibhih-with the potencies; shri-vimala-adibhih-Vimala and others; iti-thus; arthah-the meaning.

{ }The abodes of the four expansions of Lord Krishna (Vasudeva, Sankarshana, Pradyumna, and Aniruddha)

are situated in the four sides of the quadrangle of Shvetadvipa. These four sides of Shvetadvipa are also the places where the four-fold mundane requirements (piety, wealth, passion, and liberation), are situated. Also situated in these quadrants are the four Vedas which contain mantras enabling one to attain the four mundane requirements, the ten protectors (dik-palas) of the directions in the form of mantras, the associates of the hue of blue, yellow, red, and white, and the extraordinary potencies bearing the names of Vimala etc.

Text 64

krishnam ca tatra chandobhih
stuyamanam suvismisah iti shri-dashamokteh.

krishnam-Krishna; ca-also; tatra-there; chandobhih-by the Vedic hymns; stuyamanam-glorified; suvismisah-struck with wonder; iti-thus; shri-dashama-of the Tenth Canto of Shrimad-Bhagavatam; ukteh-from the statement.

{ }This is also described in Shrimad-Bhagavatam (10.28.18):

"When the cowherd men saw Krishna, being glorified by the Personified Vedas in the spiritual world, they felt wonderfully blissful."*

Text 65

iyam ca brihad-vamana-purana-prasiddhih. yatha bhagavati shruti-prarthana-purvakani padyani.

iyam-this; ca-also; brihat-vamana-purana-in the Vamana Purana; prasiddhih-fame; yatha-just as; bhagavati-to the Supreme Personality of Godhead; shruti-of the Personified Vedas; prarthana-prayers; purvakani-previous; padyani-verses.

{ }This description of the Goloka Vrindavana planet is confirmed by the passage following the prayers of the Personified Vedas in the Vamana Purana:

Text 66

ananda-rupam iti yad
vidanti hi pura-vidah
tad rupam darshayasmakam
yadi deyo varo hi nah

ananda-of transcendental bliss; rupam-form; iti-thus; yat-which; vidanti-know; hi-certainly; pura-vidah-the great sages of the past; tat-that; rupam-form; darshaya-please show; asmakam-to us; yadi-if; deyah-should be given; varah-a benediction; hi-certainly; nah-to us.

{ }"The Personified Vedas said: O Lord, if You wish to bestow a benediction upon us, then please show us Your original blissful form, which was known to the great sages of ancient times.

Text 67

shrutvaitad darshayam asa
svam lokam prakriteh param
kevalanubhavananda-
matram aksharam avyayam

shrutva-having heard; etat-this; darshayam asa-revealed; svam-His own; lokam-planet; prakriteh-the material nature; param-above; kevala-transcendental; anubhava-by experience; ananda-bliss; matram-consisting of; aksharam-without death; avyayam-or decay.

{ } "Hearing His devotees' request, the Lord revealed to them His own planet, where there is no decay or death, where there is only transcendental bliss, which is above the world of matter, . . .

Text 68

yatra vrindavanam nama
vanam kama-dughair drumaih
manorama-nikunjadhyam
sarvartu-sukha-samyutam

yatra-where; vrindavanam-Vrindavana; nama-named; vanam-forest; kama-dughair drumaih-with desire trees; manorama-enchanted; nikunja-with groves; adhyam-enriched; sarva-all; rtu-in season; sukha-with happiness; samyutam-endowed.

{ } . . . where is the forest named Vrindavana, which is pleasant in every season and rich with charming groves and desire trees, . . .

Text 69

yatra govardhano nama
sunirjhara-dari-yutah
ratna-dhatu-mayah shriman
supakshi-gana-sankulah

yatra-where; govardhanah-Govardhana Hill; nama-named; su-excellent; nirjhara-streams and waterfalls; dari-and caves; yutah-endowed; ratna-jewels; dhatu-and minerals; mayah-consisting of; shriman-beautiful and opulent; su-pakshi-with handsome birds; gana-multitudes; sankulah-filled.

{ } . . . where is the beautiful and opulent hill named Govardhana, which is filled with pleasant streams, waterfalls, and caves with many minerals and precious jewels, and crowded with many handsome birds, . . .

Text 70

yatra nirmala-paniya
kalindi sevitam vara
ratna-baddhobhaya-taöa
hamsa-padmadi-sankula

yatra-where; nirmala-pure; paniya-water for drinking; kalindi-the Yamuna river; sevitam-served; vara-excellent; ratna-baddha-full of jewels; ubhaya-both; taöa-shores; hamsa-with swans; padma-lotus flowers; adi-and others; sankula-crowded.

{ } . . . where is the Yamuna river, whose waters are pure nectar, which is crowded with many swans, lotus flowers, and other pleasant flowers and birds, and the shores of which are paved with precious gems, . . .

Text 71

shashvad rasa-rasonmattam
yatra gopi-kadambakam
tat-kadambaka-madhyasthah
kishorakritir acyutah. iti.

shashvat-continually; rasa-of the rasa-dance; rasa-by the transcendental mellows; unmattam-maddened; yatra-where; gopi-of gopis; kadambakam-multitude; tat-kadambaka-of that multitude; madhya-sthah-in the midst; kishora-with a youthful; akritih-form; acyutah-the infallible Personality of Godhead; iti-thus.

{ } . . . where the youthful Supreme Personality of Godhead eternally stays, surrounded by a multitude of gopis and intoxicated with the nectar of the rasa dance."

Text 72

etat-anusarena shri-hari-vamsha-vacanam apy evam vyakhyeyam. tad yathaha shakruh

svargad urdhvam brahmaloko
brahmrshi-gana-samvritah
tatra soma-gatish caiva
jyotisham ca mahatmanam

etat-anusarena-also confirming this; shri-hari-vamsha-of the Hari-vamsha; vacanam-the statement; api-also; evam-in the same way; vyakhyeyam-may be explained; tat-therefore; yatha-just as; aha-said; sakruh-Indra; svargat-Svargaloka; urdhvam-above; brahmalokah-the Vaikuntha planets; brahma-rshi-great sages; gana-samvritah-inhabited; tatra-there; soma-of soma; gatih-the destination; ca-also; eva-certainly; jyotisham-of the brahmajyoti effulgence; ca-also; maha-atmanam-of saintly persons.

{ } That the abode of Shri Krishna is the highest spiritual planet is also confirmed in the following verses of the Hari-vamsha, where King Indra says:

"Above the celestial material planets is the spiritual world, where the Personified Vedas, Narada, Shiva, the ganas, the impersonalists merged in the Brahman effulgence, and the great devotees reside.

Text 73

tasyopari gavam lokah
sadhya tam palayanti hi
sa hi sarva-gatah krishna
mahakasha-gato mahan

tasya-that; upari-above; gavam-of surabhi cows; lokah-the planet; sadhyah-advanced saintly; persons; tam-for that place; palayanti-protect; hi-certainly; sah-that planet; hi-certainly; sarva-gatah-above everything; krishna-O Lord Krishna; maha-akasha-gatah-situated in the spiritual world; mahan-great.

{ }"Above that realm is the planet of surabhi cows. Great saints protect that place. The all-pervading Supreme Personality of Godhead, Lord Krishna, resides there.

Text 74

upary upari tatrapa
gatis tava tapomayi
yam na vidmo vayam sarve
pricchanto 'pi pitamaham

upari-above; upari-and above; tatrapa-nevertheless; gatih-abode; tava-Your; tapah-mayi-full of transcendental opulences; yam-which; na-not; vidmah-are able to understand; vayam-we; sarve-all; pricchantah-inquiring; api-even; pitamaham-from Lord Brahma.

{ }"O Lord, that is Your splendid abode is manifested above all. Although we asked Grandfather Brahma, none of us could understand it.

Text 75

gatih sama-damadhanam
svargah sukrita-karmanam
brahmye tapasi yukthanam
brahmalokah para gatih
gavam eva tu goloka
duraroha hi sa gatih

gatih-destination; sama-control of the mind; dama-control of the senses; adhanam-of those possessing the wealth; svargah-Svargaloka; sukrita-karmanam-of those engaged in pious actions; brahmye-Brahmaloka; tapasi-in austerities; yukthanam-engaged in performing; brahmalokah-Brahmaloka; para-ultimate; gatih-destination; gavam-of the surabhi cows; eva-certainly; tu-but; goloka-Goloka; duraroha-difficult to attain; hi-certainly; sa-that; gatih-destination.

{ }"They who act piously and control the mind and senses easily attain Svargaloka. They who perform

spiritual austerities attain the spiritual world. However, the planet Goloka, the realm of surabhi cows, is very difficult to attain.

Text 76

sa tu lokas tvaya krishna
sidamanah kritatmana
dhrito dhritimata vira
nighnatopadravan gavam iti.

sah-that; tu-certainly; lokah-planet; tvaya-by You; krishna-O Krishna; sidamanah-resided; krita-atmana-personally; dhritah-maintained; dhritimata-steadfast; vira-O her; nighnata-removing; upadravan-all calamities; gavam-of the surabhi cows; iti-thus.

{ }"O hero, this is the same place where You personally protected the surabhi cows from all dangers."

Text 77

asyarthah svarga-shabdena

bhurlokaḥ kalpitā padbhyam
bhūvarloko 'sya nabhitā
svarlokaḥ kalpito mūrdhna
iti va loka-kalpana

iti dvitīyoktanusarena svarlokaṁ arabhya satya-loka-paryatnam loka-pancakam ucyate.

bhurlokaḥ-the entire planetary system from Patala to the earthly planetary system; kalpitā-imagined; padbhyam-situated on the legs; bhūvarlokaḥ-the Bhūvarloka planetary system; asya-of the universal form of the Lord; nabhitā-out of the navel abdomen; svarlokaḥ-the higher planetary system, beginning with the heavenly planets; kalpitā-imagined; mūrdhna-from the chest to the head; iti-thus; va-either; loka-the planetary systems; kalpana-imagination.

iti dvitīya-anusarena-in accordance with this statement from the Second Canto of Shrimad-Bhagavatam; svarlokaṁ-Svargaloka; arabhya-beginning with; satyaloka-Satyaloka; paryantam-concluding with; loka-planetary systems; pancakam-five; ucyate-are described.

{ }The word "svarga" is defined in the following verse (Shrimad-Bhagavatam 2.5.42):

"Others may divide the whole planetary system into three divisions, namely the lower planetary systems on the legs [up to the earth], the middle planetary systems on the navel, and the upper planetary systems [Svarloka] from the chest to the head of the Supreme Personality."*

Text 78

tasmad urdhvam upari brahmalokaḥ brahmatma-loke vaikunṭhākhyah, sac-cid-ananda-rūpatvat brahmano

bhagavato loka iti va.

tasmat-this; urdhvam-above; upari-above; brahmalokah-known as BrahmaloKa; brahma-atma-of the Supreme Spirit; lokah-the planet; vaikunöha-Vaikunöha; akhyah-named; sat-eternal; cit-full of knowledge; ananda-and full of bliss; rupatvat-because of it's feature; brahmanah-of the Supreme Brahman; bhagavatah-of the Supreme Personality of Godhead; lokah-the planet; iti-thus; va-or.

{ }The BrahmaloKa planet described in these verses as above Svargaloka is the spiritual world of Vaikunöha, the abode of the Supreme Personality of Godhead, and not the abode of the demigod Brahma. The word Brahma, which means "great", here refers to the Supreme Personality of Godhead because He is supremely great, His greatness shown by the fact that His transcendental form is eternal and full of knowledge and bliss.

Text 79

dadrishur brahmano lokam
yatrakruro 'dhyagat pura iti dashamat.

dadrishuh-they saw; brahmanah-of the Supreme Brahman; lokam-the planetary system; yatra-where; akrurah-Akrura; adhyagat-saw; pura-formerly; iti-thus; dasamat-from the Tenth Canto of Shrimad-Bhagavatam.

{ }That the word "brahmaloKa" means the spiritual world of Vaikunöha is confirmed by the words of Shrimad-Bhagavatam (10.28.17) where the word "brahmaloKa" is clearly used to mean the spiritual world:

"Thus Krishna led all the cowherd men, headed by Nanda Maharaja to the lake where Akrura was later shown BrahmaloKa (the Vaikunöha planetary system). They took their bath immediately and saw the real nature of BrahmaloKa (the Vaikunöhalokas)".

Text 80

evam dvitiye

murdhabhih satyalokas tu
brahmalokah sanatanah iti.

evam-in the same way; dvitiye-in the Second Canto of Shrimad-Bhagavatam; murdhabhih-by the head; satyalokah-the Satyaloka planetary system; tu-but; brahmalokah-the spiritual planets; sanatanah-eternal; iti-thus.

{ }The following verse from Shrimad-Bhagavatam (2.5.39) also uses the word "brahmaloKa" to mean the spiritual world of Vaikunöha:

"Satyaloka, the topmost planetary system is situated on the head of the universal form. The spiritual planets (brahmaloKa), however, are eternal."*

Text 81

öika ca brahmalokah vaikunöhakhyah sanatanah nityah, na tu shrijyantarvartity arthah ity esha.

öika-Shridhara Svami's commentary; ca-also; brahmalokah-the word "brahmaloka"; vaikunöha-Vaikunöha; akhyah-named; sanatanah-the word "sanatanah"; nityah-means "eternal"; na-not; tu-but; shrijya-antarvarti-within the material world; iti-thus; arthah-the meaning; iti-thus; esha-the commentary.

{ }This interpretation of the word "brahmaloka" is confirmed by Shridhara Svami, who comments on this verse:

"In this verse the word `brahmaloka' refers to the Vaikunöha planetary system, which is `sanatanah', or eternal. The Vaikunöha world is not within the material creation."

Text 82

brahmani murtimanto vedah, rishayash ca shri-naradadayah, ganash ca shri-garuda-vishvak-senadayah, tair nishevita. evam nityashritan uktva tad-gamanadhikarina aha.

brahmani-the word "brahma"; murtimantah-personified; vedah-Vedas; rishayah-the word "rsi"; ca-also; shri-narada-adayah-Narada and others; ganah-the word "gana"; ca-also; shri-garuda-Garuda; vishvak-sena-Vishvak-sena; adayah-and others; tair-by them; nishevita-inhabited; evam-in this way; nitya-eternally; ashritan-residing; uktva-describing; tat-there; gamana-going; adikarinah-qualified; aha-describes.

{ }In the third line of the verse from Hari-vamsha quoted in Text 72, the word "brahma" means "the Personified Vedas", "rishi" means "Narada and the great sages", and "gana" means "Garuda, Vishvak-sena, and other great souls". These are described as the residents of Brahmaloka. These great souls are all perfectly qualified to reside in the spiritual world, and therefore the word "brahmaloka" here refers to the spiritual world.

Text 83

tatra brahmaloka umaya saha vartta iti. somah shri-shivas tasya gatih. soma iti supam suluk ity adina shashöhya luk chandasah. tata uttaratrapati gati-padanvayah.

tatra-there; brahmaloka; on Brahmaloka (the spiritual Vaikunöha planets); umaya-by the goddess Uma (Parvati); saha-accompanied; vartate-remains; iti-thus; somah-Soma (sa-uma); shri-shivah-Lord Shiva; tasya-his; gatih-destination; somah-Soma; iti-thus; supam suluk iti adina-in the sutra "supam suluk"; shashöhya-by the genitive case; luka-elision; chandasah-from the verse; tatah-therefore; uttaratra-appears afterwards; gati-destination; pada-word; anvayah-following.

{ }In the third line of this verse the word "tatra" means "in Brahmaloka", and the word "soma" means Lord Shiva, who stays with (sa) Uma (sa+uma=soma). Brahmaloka is here described as the "gati" (destination) of Soma (Shiva). The word "soma-gati" is a shashöhi-tatpurusha-samasa, defined in grammatical terms by the phrase "supam suluk". The word "gati" is then added to that word.

Text 84

jyotir brahma tad-aikatmya-bhavanam muktanam ity arthah. na tu tadrishanam api sarvesham evety aha. mahatmanam mahashayanam moksha-niradarataya bhajatam shri-sanakadi-tulyanam ity arthah.

jyotih-the word "jyotih"; brahma-impersonal brahman effulgence; tat-with that; aika-atmya-oneness; bhavanam-who have the conception; muktanam-of liberated souls; iti-thus; arthah-the meaning; na-not; tu-but; tadrishanam-like them; api-although; sarvesham-all; eva-certainly; iti-thus; aha-he describes; mahatmanam-by the word "mahatmanam"; mahashayanam-of the great souls; moksha-impersonal liberation; niradarataya-without aspiration; bhajatam-worshipping; shri-sanaka-adi-Sanaka Rishi, and other great devotees; tulyanam-equal; iti-thus; arthah-the meaning.

{ }In the last line of this verse, the word "jyotisham" means "the liberated souls who consider that they have become one with the impersonal effulgence." Not everyone there is like them. The word "mahatmanam" means "the great such, such as Sanaka-kumara and others like him, who worship the Lord and reject impersonal liberation." These are the definitions of the words in this verse.

Text 85

muktanam api siddhanam
narayana-parayanah
sudurlabhah prashantatma
koïshv api maha-mune ity adau.

muktanam-of those who are liberated during this life (who are unattached to the bodily comforts of society, friendship and love); api-even; siddhanam-who are perfect (because they understand the insignificance of bodily comforts); narayana-parayanah-a person who has concluded that Narayana is the Supreme; su-durlabhah-very rarely found; prashanta-fully pacified; atma-whose mind; koïshu-out of millions and trillions; api-even; maha-mune-O great sage; iti-thus; adau-in the passage beginning.

{ }That these mahatmas (the devotees) are better than the liberated impersonalists is confirmed in the following statement of Shrimad-Bhagavatam (6.14.5):

"O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Narayana, or Krishna. Such devotees, who are fully peaceful, are extremely rare."*

Text 86

yoginam api sarvesham
mad-gatenantaratmana
shraddhavan bhajate yo mam
sa me yuktatamo matah

ity adav api teshv eva mahattva-paryavasanat.

yoginam-of all yogis; api-also; sarvesham-all types of; mat-gatena-abiding in Me; antah-atmana-always thinking of Me within; shraddhavan-in full faith; bhajate-renders transcendental loving service; yah-one who; mam-Me; (the Supreme Lord); sah-he; me-Mine; yuktatamah-the greatest yogi; matah-is considered; iti adau-in the passage beginning; api-even; teshu-among them; eva-certainly; mahattva-glory; paryavasana-by establishing.

{ }The superiority of the devotees of the Lord is confirmed by Lord Krishna Himself in the following verse from Bhagavad-gita (6.47):

"And of all yogis, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all."*

Text 87

tasya brahmalokasyopari sarvordhva-pradeshe gavam lokah shri-goloka ity arthah. tam ca shri-golokam sadhyah asmakam prapacika-devanam prasadiniya mula-rupa nitya-tadiya-deva-gana palayanti tatra dik-palatvenavarana-rupa vartante.

tasya-of that; ca-and; brahmalokasya-the spiritual Vaikunöha planets; upari-above; sarva-everything; urdhva-above; pradeshe-in the region; gavam-of the surabhi cows; lokah-the planet; shri-golokah-Shri Goloka; iti-thus; arthah-the meaning; tam-that; ca-also; shri-golokam-Goloka; sadhyah-advanced saintly persons; asmakam-of us; prapancika-material; devanam-of the demigods; prasadaniyah-pleasing; mula-rupah-original; nitya-eternal; tadiya-of them; deva-ganah-demigods; palayanti-protect; tatra-there; dik-of the directions; palatvena-as protectors; avarana-rupah-coverings; vartante-exist.

{ }In the next verse (quoted in Text 73), the word "tasya" means "Brahmaloka", "upari" means "above all", and "gavam lokah" means "Shri Goloka". The word "tam" (that) refers to Shri Goloka. "Sadhyah" means "the primordial, eternal demigods who bring great pleasure to us material demigods". "Palayanti" (they protect) means that as protectors of the directions they assume forms that cover Shri Goloka.

Text 88

te ha nakam mahimanah sacantah
yatra purve sadhyah santi devah iti shruteh.

te-they; ha-certainly; nakam-that spiritual planet; mahimanah-glorious; sacantah-serve; yatra-where; purve sadhyah-previously perfected; santi-are; devah-demigods; iti-thus; shruteh-from the sruti-sastra.

{ }The spiritual demigods who protect the Goloka planet are described in the Rig Veda (10.90.16):

"Many eternally perfect and glorious demigods protect that spiritual world."

Text 89

tatra purve ya ca sadhya

vishvadevah sanatanah
te ha nakam mahimanah
sacantah shubha-darshanah

iti maha-vaikunöha-varnane padmottara-khandac ca.

tatra-there; purve-previously; ye-who; ca-also; sadhyah-perfected beings; vishvadevah-demigods; sanatanah-eternal; te-they; ha-certainly; nakam-that spiritual world; mahimanah-glorious; sacantah-serve; shubha-darshanah-beautiful; iti-thus; maha-vaikunöha-of the topmost part of the spiritual world; varnane-in the description; padma-from the Padma Purana; utara-khandat-from the Uttara-khanda; ca-also.

{ }These protectors of the Goloka planet are also described in the following verse from the Maha-vaikunöha-varnana in the Uttara-khanda of the Padma Purana:

"Many eternally perfect, glorious and handsome demigods serve that spiritual planet."

Text 90

yadva tad bhuri-bhagyam iha janma kim apy aöavyam yad gokule 'pi ity ady uktanusarana tad-vidha-parama-bhaktanam api sadhyah tadrisha-siddhi-praptaye prasadanayah shri-gopa-gopi-prabhritayah, tam palayanti, adhikritya bhajanti.

yadva-because; tat-that; bhuri-bhagyam-extremely fortunate; iha-here; janma-birth; kim api-any; aöavyam-in the forest; yat-which; gokule-in Gokula; api-also; iti-thus; adi-in the passage beginning; ukta-spoken; anusarena-in conformity with; tat-vidha-of that caliber; parama-transcendental; bhaktanam-of the devotees; api-also; sadhyah-perfect; tadrisha-like that; siddhi-perfection; praptaye-for attaining; prasadanayah-worthy of attaining the mercy of; shri-gopa-the cowherd men of Vrindavana; gopi-and gopis; prabhritayah-beginning with; tam-that spiritual planet; palayanti-they protect; adhikritya-having become qualified; bhajanti-they worship.

{ }The glories of these residents of the Goloka planet are described by the most exalted demigod, Lord Brahma, in Shrimad-Bhagavatam (10.14.34):

"My dear Lord Krishna, I am therefore not interested in either material opulence or liberation. I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vrindavana forest so that I may be able to be favored by the dust of the feet of some of the devotees of Vrindavana. Even if I am given the chance to grow just as the humble grass in this land, that will be a glorious birth for me. But if I am not so fortunate to take birth within the forest of Vrindavana, I beg to be allowed to take birth outside the immediate area of Vrindavana so that when the devotees go out they will walk over me. Even that would be a great fortune for me. I am just aspiring for a birth in which I will be smeared by the dust of the devotees' feet."*

From this verse we may understand the exalted spiritual perfection attained by the gopas, gopis, and other residents of Goloka Vrindavana, the personal abode of Shri Krishna.

The phrase "tam palayanti" (they protect it) in the verse quoted in Text 73 means "in this way they worship it".

Text 91

sa golokah sarvagatah shri-krishnavat sarva-prapancikaprapancika-vastu-vyapakah.

sah-that; golokah-Goloka planet; sarva-gatah-all-pervading; shri-krishnavat-just like Lord Krishna; sarva-all; prapancika-the material world; aprapancika-the spiritual world; vastu-substance; vyapakah-extended.

{ }In this verse (quoted in Text 73), the Goloka planet is described as "sarvagatah" (all-pervading). As Shri Krishna is simultaneously present in every part of both the spiritual and material worlds, so is Goloka.

Text 92

ata eva mahan bhagavad-rupa eva mahantam vibhum atmanam iti shruteh.

atah eva-therefore; mahan-great; bhagavat-of the Supreme Personality of Godhead; rupah-the form; eva-certainly; mahantam-great; vibhum-all-powerful; atmanam-the Personality of Godhead; iti-thus; shruteh-from the sruti-sastra.

{ }In Text 73 the word mahan refers to the form of the Supreme Personality of Godhead. This word is also used in reference to Him in the following words of Kaöha Upanishad (2.1.4):

mahantam vibhum atmanam

"The Personality of Godhead is the most powerful (vibhu) and the greatest (mahan)."

Text 93

tatra hetuh mahakashah paramavyomakhyo brahma-visheshana-labhat akashas tal-lingat iti nyaya-prasiddhesh ca. tat-gatah brahmakarodayanantaram eva vaikunöha-prapteh, yatha-shri-gopanam vaikunöha-darshane tair eva vyakhyatam. yatha va shrimat-ajamilasya vaikunöha-gamanam; yadva "mahakashah paramavyomakhyo maha-vaikunöhas tad-gatas tad-urdhva-bhage sthitah.

tatra-in this connection; hetuh-the cause; maha-great; akashah-sky; parama-vyoma-the spiritual sky; akhyah-named; brahma-visheshana-labhat-because of spiritual nature; akashah-sky; tat-if Him; linga-from the form; iti-thus; nyaya-of the Vedanta-sutra; prasiddhesh-because of the celebrated statement; ca-also; tat-to that; gatah-gone; brahma-spiritual; akara-form; udaya-arisal; anantaram-after; eva-certainly; vaikunöha-of Vaikunöha; prapteh-from the attainment; yatha-just as; shri-gopanam-of the cowherd men of Vraja; vaikunöha-of Vaikunöha; darshane-in the sight; tair-by them; eva-certainly; vyakhyatam-explained; yatha-just as; va-or; shrimat-ajamilasya-of Ajamila; vaikunöha-to Vaikunöha; gamanam-going; yadva-or; maha-akashah-the word "mahakashah"; parama-vyoma-the "parama-vyoma"; akhyah-named; maha-vaikunöhah-the topmost part of the spiritual world; tat-there; gatah-gone; tat-urdhva-bhage-in the topmost part; sthitah-situated.

{ }Because the Lord is the cause of the spiritual sky (mahakasha) the word "mahakasha-gatah" refers to Him. This is described in Vedanta-sutra (1.1.22):

akashas tal-lingat

"The spiritual sky is manifest from the body of the Supreme Personality of Godhead."

Another interpretation of the word "mahakasha-gatah" is that this word means "that place resorted to by those who have attained spiritual bodies". This explanation is confirmed by Shridhara Svami's commentary on the description in Shrimad-Bhagavatam of the cowherd mens' sight of Vaikunöha, and also by the history of Ajamila also recounted in Shrimad-Bhagavatam.

Another interpretation of the word "mahakasha-gatah" is "situated in the highest part of the spiritual world". Taken in this way the word "akasha" means "the spiritual sky".

Text 94

evam upary upari sarvopary api virajamane tatra shri-goloke 'pi tava gatih. nana-rupena vaikunöhadau kridatas tava tatrapı shri-govinda-rupena krida vidyata ity arthah.

evam-in this way; upari-above; upari-and above; sarva-everything; upari-above; api-even; virajamane-manifested; tatra-there; shri-goloke-in Goloka Vrindavana; api-even; tava-Your; gatih-abode; nana-with various; rupena-forms; vaikunöha-with Vaikunöha; adau-beginning; kridatah-performing pastimes; tava-Your; tatrapı-nevertheless; shri-govinda-of Shri Govinda; rupena-in the form; krida-pastimes; vidyate-are manifested; iti-thus; arthah-the meaning.

{ }In the verse quoted in Text 74, the phrase "upari upari" means "splendidly manifested above all". The phrase "tava gatih" (Your destination) refers to Shri Goloka. Although the Personality of Godhead appears in many different forms and enjoys pastimes on many Vaikunöha planets and other places also, He still appears in His original form as Shri Govinda and enjoys pastimes on the Goloka planet. These are the definitions of the words.

Text 95

ata eva sa ca gatih sadharani na bhavati. kintu tapomayi anavicchannaishvaryamayi; paramam yo mahat-tapah ity atra sahasra-nama-bhashye 'pi tapah-shabdena tathaiva vyakhyatam.

atah eva-therefore; sa-that; ca-also; gatih-abode; sadharani-ordinary; na-not; bhavati-is; kintu-but; tapomayi-full of opulence; anavicchanna-unlimited; aishvarya-opulence; mayi-containing; paramam-supreme; yah-who; mahat-great; tapah-opulence; iti-thus; atra-in this connection; sahasra-nama-bhashye-in Shripada Sankaracarya's commentary on the Vishnu-sahasra-nama prayers; api-even; tapah-shabdena-by the word "tapah"; tatha-in that way; eva-certainly; vyakhyatam-explained.

{ }This "gati" (abode) is not ordinary, but it is "tapomayi", or "full of limitless transcendental opulences". This interpretation is corroborated in Shankaracarya's commentary on Vishnu-sahasra-nama's statement "paramamayo mahat-tapah". Shankara says:

"The word 'tapah' in this verse means `limitless transcendental opulences".

Text 96

ata eva brahmadi-durvitarkyatvam apy aha yam iti.

atah eva-therefore; brahma-by Brahma; adi-and others; durvitarkyatvam-state of being difficult to understand; api-even; aha-he describes; yam iti-in the phrase beginning with the word "yam".

{ }Brahma and the demigods cannot understand Goloka. He (Indra) says (in the verse quoted in Text 74):

"Although we asked Grandfather Brahma, none of us could understand it."

Text 97

adhuna tasya golokety-akhya-bijam abhivyanjayati gatih iti. brahmye brahmaloka-prapake tapasi vishnu-vishayaka-manah-pranidhane yukthanam rata-cittanam prema-bhaktanam ity arthah. brahmalokah vaikunöhalokah, para prakrity-atita, gavam mocayan vraja-gavam dina-tapam ity uktanusarena tatraiva nighnatopadravan gavam ity uktya ca.

adhuna-now; tasya-of that; goloka-iti-"Goloka"; akhya-of the name; bijam-origin; abhivyanjayati-reveals; gatih iti-in the verse beginning with the word "gatih" (Text 75, pps. 756-757); brahmye-the word "brahmye"; brahmaloka-of the spiritual world; prapake-obtaining; tapasi-the word "tapasi"; vishnu-Lord Vishnu; vishayaka-in relation to; manah-of the mind; pranidhane-meditation; yukthanam-engaged; rata-engaged; cittanam-whose minds; prema-bhaktanam-with devotional love; iti-thus; arthah-the meaning; brahmalokah-the word "brahmalokah"; vaikunöhalokah-the material world; atitah-beyond; gavam-of the cows; mocayan-releasing; vraja-of Vrajabhumi; gavam-the cows; dina-of the day; tapam-heat; iti-thus; ukta-the statement; anusarena-in conformity with; tatra-there; eva-certainly; nighnata-removing; upadravan-calamities; gavam-of the surabhi cows; iti-thus; uktya-by the statement; ca-also.

{ }In the verse quoted in Text 75 we find the explanation of the name "Goloka". In this verse the Vaikunöhaloka spiritual world is designated by the word "brahmaloka". That spiritual world is described as attained by they whose hearts meditate on Lord Vishnu with devotional love (tapasi yukthanam). This spiritual world is also described as "para", or "beyond the influence of the material energy". The name "Goloka" is defined as the residence of the surabhi cows" (gavam). Goloka Vrindavana as the residence of the surabhi cows is also described in the following verse from Shrimad-Bhagavatam (10.35.25):

"Upon Krishna's return, the men, women, and cows of Vrindavana immediately forget the scorching heat of the day."

The cows of Vrindavana are also described in the verse quoted in Text 76:

"O Krishna, You protect the surabhi cows from all dangers".

Text 98

goloka-vasi-matranam svatas tad-bhava-bhavitanam ca sadhana-vashenety arthah. ata eva tad-bhavasyasulabhatvat duraroha.

goloka-of Goloka; vasi-of the residents; matranam-exclusively; svatah-personally; tat-bhava-bhavitanam-

with intense devotional love; ca-and; sadhana-vashena-by attaining; iti-thus; arthah-the meaning; atah-eva-therefore; tat-bhavyasya-of love of God; asulabhatvat-because of difficulty to attain; duraroha-difficult to attain.

{ }The residents of Goloka Vrindavana are filled with intense pure love of Krishna, and without attaining this exalted state of pure love of God, no one can enter the Goloka planet. For this reason, Goloka Vrindavana is described as "duraroha" (difficult to attain)" in the verse quoted in Text 75.

Text 99

tad evam golokam varnayitva tasya gokulana sahabhedam aha sa tu iti. sa tu sa eva lokah golokah dhritah rakshito govardhanodharanena.

tat-that; evam-in this way; golokam-Goloka; varnayitva-having described; tasya-of that; gokulena-Gokula; saha-with; abhedam-non-difference; aha-he described; sa tu iti-with the word sa tu"; sa tu-the words "sa tu"; sa eva-mean "that very same place"; lokah-the word "loka"; golokah-specifically refers to Goloka Vrindavana; dhritah-the word "dhritah"; rakshitah-means "protected; gocardhana-of Govardhana Hill; uddharanena-by the lifting.

{ }After describing Goloka Vrindavana, he (Indra) then states that Goloka and Gokula are the same. He says "sa tu" (the same place). "Loka" here means "Goloka" and "dhrita" means "protected by lifting Govardhana Hill."

Text 100

yatha mrityunjaya-tantre

ekada santarikshao ca
vaikunöham svecchaya bhuvi
gokulatvena samsthapya
gopimaya-mahotsava
bhakti-rupa satam bhaktir
utpaditavati bhrisham iti.

yatha-just as; mrityunjaya-tantre-in the Mritunjaya Tantra; ekada-one time; sa-she; antarikshat-from the spiritual sky; ca-also; vaikunöham-the highest Vaikunöha planet; sva-icchaya-by her own wish; bhuvi-on the earth planet; gokulatvena-as Gokula Vrindavana; samsthapya-establishing; gopimaya-for the gopis; mahotsava-a place of festive rejoicing; bhakti-rupa-personified devotional service; satam-to the saintly devotees; bhaktih-devotional service; utpaditavati-granting; bhrisham-greatly; iti-thus.

{ }That Goloka and Gokula are identical is confirmed by the following verse from the Mrityunjaya Tantra:

"Bhakti-devi, who delights the gopis of Vrindavana and places great devotion for the Supreme Lord in the hearts of the devotees, by her own wish brought the highest Vaikunöha planet from the spiritual world and placed it on the earth planet, where it became known by the name Gokula Vrindavana."

atra shabda-samya-bhrama-pratitarthantare svargad urdhvam brahmalokah ity ayuktam. loka-trayam atikramyokteh. tatha soma-gatih ity adikam na sambhavi. yato dhruvalokad adhastad eva candra-suryadinam gatih maharloke 'pi na vartate. tathavara-sadhya-gananam tucchatvat satyalokasyapi palanam na yujyate; kutas tad-upari-lokasya shri-golokakhyasya. tatha sarvagatatvam casambhavyam syat? ata eva tatrap i tava gatih ity-api-shabdo vismaye prayuktah.

atra-in these verses; shabda-of words; samya-because of similarities; bhrama-mistake; pratita-understood; arthe-meaning; antare-in another; svargat-Svargaloka; urdhvam-above; brahmalokah-Brahmaloka; iti-thus; ayuktam-not appropriate; loka-trayam-three planetary systems; atikramya-above; ukteh-from the statement; tatha-in the same way; soma-gatih-iti-adikam-the interpretation of the word "soma-gatih"; na-not; sambhavati-is possible; yatah-from which; dhruvalokat-Dhruvaloka; adhastat-beneath; eva-certainly; candra-of the moon; surya-sun; adinam-and other planets; gatih-abode; maharloke-in Maharloka; api-even; na-not; vartate-is; tatha-in the same way; avara-inferior; sadhya-gananam-of the Sadhya demigods; tucchatvat-because of their insignificant position; satyalokasya-of the abode of Lord Brahma; api-even; palanam-protection; na-not; yujyate-is fit; kutah-where?; tat-upari-above that; lokasya-of the planet; shri-goloka-akhyasya-named Goloka Vrindavana; tatha-in the same way; sarva-gatatvam-the state of being all-pervading; ca-also; sambhavayam-not possible; syat-may be; atah eva-therefore; tatrap i-even so; tava-your; gatih-iti-api-sabdah-interpretation of the phrase beginning with the word "gatih"; vismaye-in astonishment; prayuktah-established.

{ }At this point our critic may vehemently object to our interpretation of these verses from the Hari-vamsha (in Texts 72-100). He may say that our interpretations of the words "svargaloka" and "brahmaloka" are completely wrong. He may argue that Svargaloka is a specific planet, and three planets above that Svargaloka is the abode of the demigod Brahma, which is known as Brahmaloka or Satyaloka. He may further say that that word "soma-gatih" clearly means "the abode of the moon-god", and this also refers to a specific planet in the material world. In this way our critic will claim that the Brahmaloka mentioned in this verse is a material planet, and the Goloka planet is also another planet within the material plane.

To these objections I reply: Your interpretation of the word "soma-gatih" (which is situated on Brahmaloka) is not acceptable because the moon, sun, and other planets are all situated beneath Maharloka and Dhruvaloka. Your interpretation of the word "sadhya" to refer to a class of minor demigods is also unacceptable, for the minor Sadhya demigods are not at all qualified to protect the abode of Lord Brahma. We may also note that the Goloka planet is described as all-pervading (sarva-gatih) in Text 73 (hardly a word to describe an ordinary place). We are simply astonished that you are offering such a contradictory interpretation.

yam na vidmah ity adikam ca, anyatha tathoktir na sambhavati, svesham brahmanas ca tad-ajanana-jnapanat. tasmad prakrita-golokad anya evasau sanatano goloko brahma-samhitavat shri-hari-vamshe 'pi paroksha-vadena nirupitah.

yam-whom; na-not; vidmah-we understood; iti-thus; adikam-in the passage beginning; ca-also; anyatha-otherwise; tatha-in that way; uktih-statement; na-not; sambhavati-is possible; svesham-of himself; brahmanah-and of Lord Brahma; ca-also; tat-of Goloka; ajnana-ignorance; jnapanat-because of confessing; tasmad-therefore; prakrita-material; golokat-from Goloka; anyah-another; eva-certainly; asau-that; sanatanah-eternal; golokah-Goloka; brahma-samhitavat-as described in the Brahma-samhita; shri-

hari-vamshe-in the Hari-vamsa; api-even; paroksha-vadena-in the confidential statement; nirupitah-described.

{ }Our critic would like to interpret the word "goloka" as simply an ordinary cow-pasture of the material world. He is, however, contradicted by Maharaja Indra, who says (in Text 74) "yam na vidmah" (We do not understand Goloka). Because these exalted persons cannot understand Goloka Vrindavana, therefore it cannot be an ordinary place of this material world. For this reason it is glorified in the confidential statements of Brahma-samhita and Hari-vamsha as an eternal spiritual abode.

Text 103

evam ca narada-pancaratre vijayakhyane

tat sarvopari goloke
shri-govindah sada svayam
viharet paramanandi
gopi-go-kula-nayakah iti.

evam-in the same way; ca-also; narada-pancaratre-in the Narada Pancaratra; vijaya-of Vijaya; akhyane-in the history; tat-therefore; sarva-all other planets; upari-above; goloka-in Goloka; shri-govindah-Lord Govinda; sada-eternally; svayam-in His original form; viharet-performs pastimes; parama-anandi-full of transcendental bliss; gopi-of the gopis; go-kula-cows, and cowherd men; nayakah-the leader; iti-thus.

{ }That Goloka Vrindavana is not a material place, but the highest planet in the spiritual world, is confirmed by the following verse from the history of Vijaya recounted in the Narada-pancratra:

"Goloka Vrindavana is the highest planet in the spiritual world. The Original Personality of Godhead, Shri Govinda, who is full of transcendental bliss and is the supreme master of the gopas, gopis, and surabhi cows, eternally enjoys pastimes there."

Text 104

evam cuktam moksha-dharme narayaniye skande ca

evam bahu-vidhai rupaish
caramiha vasundharam
brahmalokam ca kaunteya
golokam ca sanatanam iti.

evam-in the same way; ca-also; uktam-described; moksha-dharme-in the Moksha-dharma; narayaniye-in the Narayaniya; skande-in the Skanda Purana; ca-also; evam-in this way; bahu-vidhaih-with many; rupai-forms; carami-I go; iha-here; vasudharam-to the earth; brahmalokam-to the world of Vaikunöha; ca-and; kaunteya-O Arjuna; golokam-to Goloka Vrindavana; ca-also; sanatanam-eternal; iti-thus.

{ }This is also confirmed in the following verse which appears in the Moksha-dharma, Narayaniya, and the Skanda Purana:

"O Arjuna, I appear in many different forms on the earth planet, in the spiritual world of Vaikunöha, and in the eternal abode of Goloka Vrindavana."

Text 105

tad evam sarvopari shri-krishnaloko 'sti siddham.

tat-therefore; evam-in this way; sarva-upari-as the highest planet; shri-krishnalokah-the abode of Shri Krishna; asti-is; siddham-conclusively demonstrated.

{ }In this way we have conclusively proven that Goloka Vrindavana, the abode of Shri Krishna, is the highest planet in the spiritual world.

Text 106

sa ca lokas tat-tal-lila-parikara-bhedenamsha-bhedad dvaraka-mathura-gokulakhya-sthana-trayatmaka iti nirnitam.

sah-that; ca-also; lokah-planet; tat-tat-various; lila-pastimes; parikara-associates; bhedena-with distinctions; amsha-from a part of His potency; bhedat-because of distinction; dvaraka-Dvaraka; mathura-Mathura; gokula-Gokula; akhya-named; sthana-places; traya-three; atmakah-possessing; iti-thus; nirnitam-conclusively proven.

{ }The Goloka Vrindavana planet is divided into three places, known as Dvaraka, Mathura, and Gokula, where the Supreme Personality of Godhead enjoys pastimes with many different associates.

Text 107

anyatra tu bhuvi prasiddhany eva tat-tad-akhyani sthanani tad-rupatvena shrutyante. tesham api vaikunöhantaravat prapacatitva-nityatvalaukika-rupatva-bhagavan-nityaspadatva-kathanat.

anyatra-in other places; tu-also; bhuvi-on the earth; prasiddhani-celebrated; eva-certainly; tat-tat-by various; akhyani-names; sthanani-places; tat-rupatvena-of the same nature; shrutyante-are heard; tesham-of them; api-also; vaikunöha-Vaikunöhaloka; antaravat-as within; prapanca-the material world; atitvatva-situated without; nityatva-eternity; alukika-extraordinary; rupatva-form; bhagavat-of the Personality of Godhead; nitya-eternal; aspadatva-abode; kathanat-from the description.

{ }There are also many other places on this earth planet where the Supreme Lord enjoyed various pastimes. These places are actually situated in the Vaikunöha world. They are 1. beyond the touch of the material energy; 2. eternal; 3. uncommon; and 4. they are the eternal abodes of the Personality of Godhead. This description of these holy tirthas is found in the various Vedic literatures.

Text 108

tatra dvarakayas tat-tat-skanda-prahlada-samhitatav anveshōavyam. iyam ca shrutir udaharaniya

antah samudre manasa carantam
brahmanvarindan dasha-hotaram arne
samudre 'ntah kavayo vicakshate
maricinam padam anvicchanti vedhasah ity adya.

tatra-there; dvarakayah-of Dvaraka; tat-tat-various places; skanda-in the Skanda Purana; prahlada-samhita-in the Prahlada-samhita; adau-beginning with; anveshōavyam-should be sought; iyam-this; ca-also; shrutih-the shruti-shastra; udaharaniya-should be quoted; antah-within; samudre-the ocean; manasa-by the mind; carantam-going; brahma-brahma; anvavindan-find; dasha-of the ten senses; hotaram-Vedic priest; arne-in the water; samudre-in the ocean; antah-within; kavayah-philosophers; vicakshate-seek; maricinam-of spiritual effulgence; padam-abode; anvicchanti-seek; vedhasah-Brahma and the Prajapatis; iti-thus; adya-in the passage beginning.

{ }For example, the holy tirtha Dvaraka is described in the Prahlada-samhita of the Skanda Purana, and in many other Vedic literatures as well. The shruti-shastra describes Dvaraka in the following words:

"Within the ocean is a spiritual abode of great splendor. That abode is sought after by Brahma, the Prajapatis and the great philosophers."

Text 109

atha shri-mathurayah prapancatitvatvam yatha varahe

anyaiva kvacit sa shrishōir
vidhatur vyatirekini iti.

atha-now; shri-mathurayah-of Shri Mathura; prapanca-the material world; atitvatvam-the position of transcending; yatha-just as; varahe-in the Varaha Purana; anya-another; eva-certainly; kvacit-in a certain place; sa-that; shrishōih-creation; vidhatuh-of Brahma; vyatirekini-different; iti-thus.

{ }That the holy places of the Supreme Lord's pastimes are beyond the touch of the material energy is confirmed by the following description of Mathura found in the Varaha Purana:

"The holy abode of Mathura is different from this material universe created by Brahma."

Text 110

nityatvam api yatha padme patala-khande

rishir mathura-namatra
tapah kurvati shashvata iti.

atra mathura-mandale shashvate nitye kurvati karoti.

nityatvam-eternity; api-also; yatha-just as; padme-in the Padma Purana; patala-khande-in the Patala-khanda; rishih-the sage; mathura-nama-the holy abode named Mathura; atra-there; tapah-austerities; kurvati-performs; shashvate-eternal; iti-thus; atra-there; mathura-mandale-in the area of Mathura; shashvate-the word "shashvate:; nitye-means "eternal"; kurvati-the word "kurvati"; karoti-means "performs".

{ }That the tirthas sacred in relation to the Personality of Godhead are eternal is confirmed in the following description found in the Patala-khanda of the Padma Purana, where it is said of the holy abode of Mathura:

"The sage then performed austerities in the eternal holy abode of Mathura."

Text 111

alaukika-rupatvam yathadi-varahe

bhur-bhuvah-svas-tale napi
na patala-tale 'malam
nordhva-loke maya drishöam
tadrik kshetram vasundhare iti.

alaukika-uncommon; rupatvam-nature; yatha-just as; adi-varahe-in the Adi Varaha Purana; bhuh-of the Bhur planetary system; bhuvah-of the Bhuvah planetary system; svah-of the Svar planetary system; tale-on the surface; na-not; api-even; na-not; patala-of the Patala planetary system; tale-on the surface; amalam-pure; na-not; urdhva-loke-in the upper planetary systems; maya-by me; drishöam-has been seen; tadrik-like this; kshetram-a place; vasundhare-O Earth; iti-thus.

{ }The uncommon nature of the holy places of the Lord's pastimes is described in the following verse from the Adi-varaha Purana, where the abode of Mathura is described:

"O Earth, neither on the Bhur, Bhuvah, or Svar planetary systems, nor in any lower or higher planet, have I seen a holy place as extraordinary as this land of Mathura."

Text 112

shri-bhagavan-nityaspadatvam yatha

aho 'tidhanya mathura
yatra sannihito harih iti.

shri-bhagavan-of the Supreme Personality of Godhead; nitya-eternal; aspadatvam-abode; yatha-just as; aho-Oh; ati-dhanya-very fortunate; mathura-Mathura; yatra-where; sannihitah-eternally remains; harih-Lord Hari; iti-thus.

{ }That Mathura is the eternal abode of the Supreme Personality of Godhead is confirmed by the following description of the Vedic literatures:

"The Supreme Personality of Godhead always stays in the land of Mathura. How fortunate is the holy abode

of Mathura!"

Text 113

na ca vaktavyam upasana-sthanam evedam. yatah

mathurayah param kshetram
trailokye na hi vidyate
tasyam vasamy aham devi
mathurayam tu sarvada iti.

na-not; ca-also; vaktavyam-may be described; upasana-of worship; sthanam-place; eva-certainly; idam-this; yatah-because; mathurayah-than Mathura; param-superior; kshetram-place; trailokye-in the three planetary systems; na-not; hi-certainly; vidyate-exists; tasyam-there; vasami-reside; aham-I; devi-O goddess; mathurayam-in mathuram; tu-indeed; sarvada-always; iti-thus.

{ }Mathura, the best of holy places and the eternal abode of the Lord, is described in the following words spoken by Lord Varaha in the Varaha Purana:

"In the three planetary systems there is no holy place better than Mathura. O goddess, I eternally reside in Mathura."

Text 114

tatra vasasyaiva kanöhoktih. atredrisham shri-varahadeva-vakyam amshamshinor aikya-vivakshayaiva, na tu tasyaivaasau nivasah, shri-krishna-kshetratvenaiva prasiddheh. tathaiva patala-khande

aho madhu-puri dhanya
yatra tishöhati kamsaha iti.

tatra-there; vasasya-of the residence; eva-certainly; kanöha-ukti-the speaker; atra-here; idrisham-like this; shri-varahadeva-of Shri Varahadeva; vakyam-the statement; amsha-of the part; amshinoh-of the origin of the part; aikya-oneness; vivakshaya-with a desire to explain; na-not; tu-but; tasya-of him; eva-certainly; asau-this; nivasah-residence; shri-krishna-of Shri Krishna; kshetratvena-as the place; eva-certainly; prasiddheh-famous; tatha-in the same way; eva-certainly; patala-khande-in the Patala-khande of the padma Purana; aho-Oh; madhu-puri-Mathura; dhanya-fortunate; yatra-where; tishöhati-stays; kamsaha-Lord Krishna, the killer of Kamsa; iti-thus.

{ }Someone may argue that since Lord Varaha says that He eternally resides in Mathura, then Mathura should be the abode of Lord Varaha. Mathura is the abode of Lord Krishna. Since Lord Varaha is a vishnu-tattva expansion of Lord Krishna, He said that He resides in Mathura in order to teach us that the Lord is not different from any of His vishnu-tattva expansions. That Mathura is the eternal abode of Lord Krishna is confirmed in the Patala-khanda in the Padma Purana:

"How auspicious is the holy land of Mathura, where Shri Krishna, the killer of Kamsa, eternally resides!"

Text 115

vayu-purane tu svayam sakshad evety uktam

catvarimshad yojananam
tatas tu mathura smrita
yatra devo harih sakshat
svayam tishöhati kamsaha iti.

vayu-purane-in the Vayu Purana; tu-also; svayam-personally; dakshat-directly; eva-certainly; iti-thus; uktam-described; catvarimshat-forty; yojananam-yojanas (8 miles equal one yojana); tatah-from that; tu-indeed; mathura-Mathura; smrita-is considered; yatra-where; devah-the Personality of Godhead; harih-Hari; sakshat-directly; svayam-personally; tishöhati-stays; kamsaha-the killer of Kamsa; iti-thus.

{ }That Lord Krishna personally stays in Mathura is confirmed by the use of the words "svayam" (personally) and "sakshat" (directly) in the following verse from the Vayu Purana:

"Lord Hari, the killer of Kamsa, personally (svayam) and directly (sakshat) stays in the abode of Mathura, which is forty yojanas from Pushkara-tirtha".

Text 116

atra sakshat-shabdena sukshma-rupata, svayam-shabdena shri-mat-pratima-rupata nisiddha. tatah iti purvokat pushkarakhya-tirthad ity arthah.

atra-in this verse; sakshat-shabdena-by the word "sakshat"; sukshma-rupata-in a form not perceived by the material senses; svayam-shabdena-by the word "svayam"; shrimat-pratima-rupata-the form of the Deity; nisiddha-is contradicted; tatah-the word "tatah (from that)"; iti-thus; purva-previously; uktat-described; pushkara-akhya-tirthat-from Pushkara-tirtha; iti-thus; arthah-the meaning.

{ }In this verse the word "sakshat" means "in a form not perceivable by the material senses" and the word "svayam" (personally) means that the presence of the Lord mentioned to in this verse does not refer to His presence in the form of the arca-vigraha (Deity). The word "tatah" (from this) refers to Pushkara-tirtha, which was described in the previous verses.

Text 117

mathurayah param kshetram ity anena varahadeva-vacanena puryam eva tishöhatiti nirastam.

mathurayah param kshetram iti anena-by the statement quoted in Text 113, page 795; varahadeva-of Lord Varahadeva; vacanena-by the statement; puryam-in Mathura-puri; eva-certainly; tishöhati-stays; iti-thus; nirastam-refuted.

{ }By quoting these verses from the Vedic literatures we have refuted any conception (that may find its origin in Lord Varaha's statement quoted in Text 113) that Mathura is the eternal abode of Lord Varaha. Mathura is the eternal abode of Lord Krishna.

Text 118

atra shri-gopala-tapani-shrutish ca

sa hovaca tam hi narayano devah. sakamya meroh shringe yatha sapta-purya bhavanti tatha nishkamayah sakamya bhu-gola-cakre sapta-puryo bhavanti tasam madhye sakshad brahma gopala-puriti.

atra-in this connection; shri-gopala-tapani-shrutih-the Gopala-tapani Upanishad (2.29-30); ca-also; sah-he; ha-certainly; uvaca-said; tam-to him; hi-indeed; narayanah-Narayana; devah-the Supreme Personality of Godhead; sakamyah-fulfilling all desires; meroh-of Mount Meru; shringe-on the summit; yatha-just as; sapta-seven; puryah-cities; bhavanti-are; tatha-in the same way; nishkamayah-granting liberation; sakamyah-full of wonderful opulences; bhu-gola-cakre-on the earth planet; sapta-seven; puryah-cities; bhavanti-are; tasam-them; madhye-in the midst; sakshat-directly; brahma-spiritual; gopala-puri-Vrindavana; iti-thus.

{ }The holy tirtha of Shri Vrindavana-dhama is described by the Supreme Lord Himself in the following verses from the Gopala-tapani Upanishad (2.35-40):

"Lord Narayana said: As on the summit of Mount Meru are seven cities that fulfill all desires, so on the Earth are seven cities that fulfill desires and grant liberation. Among them the city of Gopala-puri (Mathura) is directly the spiritual world."

Text 119

sakamya nishkamya devanam sarvesham bhutanam bhavati.

sakamyah-material happiness; nishkamyah-spiritual perfection and liberation; devanam-of the demigods; sarvesham-of all; bhutanam-living entities; bhavati-is.

{ }In this city the desires of the demigods and all other creatures are all fulfilled and everyone attains liberation."

Text 120

yatha hi vai sarasi padmam tishöhati tatha bhumyam tishöhatiti cakrena rakshita hi mathura tasmad gopala-puriti bhavati.

yatha-just as; hi-certainly; vai-indeed; sarasi-on the water; padmam-the lotus; tishöhati-rests; tatha-in the same way; bhumyam-on the earth; tishöhati-rests; iti-thus; cakrena-by the Sudarsana-cakra; rakshita-protected; hi-indeed; mathura-Mathura; tasmad-therefore; gopala-puri-Gopala Puri; iti-thus; bhavati-is.

{ }Protected by My cakra, this city of Mathura, or Gopala-puri, stands in this world as a lotus stands in a lake."

Text 121

brihad brihadvanam madhor madhuvanam ity adika.

brihat brihadvanam madhor madhuvanam iti adika-Gopala-tapani Upanishad 2.31 (the entire verse is:

brihad brihadvanam madhor madhuvanam talas talavanam kamyam kamyavanam bahul bahulavanam kumudam kumudavanam khadirah khadiravanam bhadro bhadraavanam bhandira iti bhandiravanam shrivanam lohavanam vrindaya vrindavanam etair avrita puri bhavati.

{ }"Gopala-puri contains these forests: 1. the great forest of Brihadvana; 2. Madhuvana, the former residence of the Madhu demon; 3. Talavana, full of palm trees; 4. delightful Kamyavana; 5. great Bahulavana; 6. Kumudavana, full of lotus flowers and water lilies; 7. Khadiravana, full of Khadira trees; 8. Bhadravana, the favorite spot of Lord Balarama; 9. Bhandiravana, the great forest of Banyan trees; 10. Shrivana, the abode of the goddess of fortune; 11. Lohavana, the former residence of the demon Loha; and 12. Vrindavana, ruled by the goddess Vrinda-devi.

Text 122

punash ca tair avrita puri bhavati, tatra teshv evam ity adika.

punah-again; ca-also; tair-by them; avrita-surrounded; puri-Vrindavana; bhavati-is; tatra-there; teshu-among them; evam-in this way; iti-thus; adika-beginning.

{ }In these forests the demigods, human beings, Gandharvas, Nagas, and Khinnaras sing and dance."

Text 123

tatha dve vane stah krishnavanam bhadraavanam tayor antar dvadasha vanani punyani punyatamani.

tatha-in the same way; dve-two; vane-forests; stah-are; krishnavanam-Krishna's forests; bhadraavanam-Balarama's forests; tayor-of them; antah-within; dvadasha-twelve; vanani-forests; punyani-pure; punyatamani-and most pure.

{ }The Lord continues His description of Vrindavana-dhama (Gopala-tapani Upanishad 2.42-44):

"The forests of Gopala-puri are divided into two groups: 1. Krishnavana, or Krishna's forests, and 2. Bhadravana, Balarama's forests. Among these twelve forests some are sacred and others are more sacred.

Text 124

teshv eva devas tishohanti siddhah siddhim praptah.

teshu-in them; eva-certainly; devah-the demigods; tishöhanti-remain; siddhah-the perfect living entities; siddhim-perfection; praptah-attained.

{ }"There the demigods stay. There the perfect beings attained perfection.

Text 125

tatra hi ramasya rama-murtih ity adika.

tatra hi ramasya rama-murtih iti adika-Gopala-tapani Upanisad 2.35 (the entire verse is:

tatra hi ramasya rama-murtih pradyumnasya pradyumna-murtir aniruddhasyaniruddha-murtih krishnasya krishna-murtih.

{ }"In this place are a Deity of Rama, a Deity of Pradyumna, a Deity of Aniruddha, and a Deity of Krishna."

Text 126

tad apy ete shloka

prapya mathuram purim ramyam
sada brahmadi-sevitam
shankha-cakra-gada-sharnga-
rakshitam mushaladibhih

yatrasau samsthitah krishnas
tribhih shaktya samahitah
ramaniruddha-pradyumnai
rukminya sahito vibhuh

tat-therefore; api-also; ete-these; shloka-sloka; bhavanti-may be quoted; prapya-having attained; mathuram-the district of Mathura; purim-the city; ramyam-delightful; sada-constantly; brahma-adi-by Brahma and the other demigods; sevitam-served; shankha-by the conch; cakra-disc; goda-club; sharnga-and sharnga bow; rakshitam-protected; mushala-by the club; adibhih-and other weapons; yatra-where; asau-He; samathitah-situated; krishnah-Krishna; tribhih-by the three; shaktya-with His potency; samahitah-accompanied; rama-by Lord Balarama; aniruddha-Aniruddha; pradyumnaih-and Pradyumna; rukminya-and by Shrimati Rukmini-devi; sahitah-accompanied; vibhuh-the all powerful Supreme Personality of Godhead.

{ }The following description of the holy tirtha of Mathura is found in Gopala-tapani Upanishad (2.48):

"There are these verses: Lord Krishna, accompanied by His three potencies, and by Balarama, Aniruddha, Pradyumna, and Rukmini, stays in delightful Mathura-puri, which is worshiped by Brahma and the demigods and protected by the conch, cakra, club, and sharnga bow."

Text 127

kim tasya sthanam iti shri-gandharvyah prashnasyottaram idam.

kim-what?; tasya-of Him; sthanam-the abode; iti-thus; shri-gandharvyah-of Shrimati Radharani; prashnasya-of the question; ottaram-the reply; idam-this.

{ }These verses from the Gopala-tapani Upanishad were spoken by Durvasa Muni in reply to Shrimati Radharani's questions about the nature of Lord Krishna's transcendental abode.

Text 128

evam eva shri-raghunathasyapy ayodhyayam shruyate. yatha skandayodhya-mahatmye svargam dvaram uddishya

caturdha ca tanum kritva
deva-devo harih svayam
atraiva ramate nityam
bhratribhih saha raghavah iti.

evam-in the same way; eva-certainly; shri-raghunathasya-of Lord Ramacandra; api-also; ayodhyayam-in Ayodhya; shruyate-is heard; yatha-just as; skanda-in the Skanda Purana; ayodhya-mahatmye-in the glorification of Ayodhya; svarga-dvaram-the entrance to the celestial world; usidya-in relation to; caturdha-fourfold; ca-also; tanum-form; krtva- manifesting; deva-devah-the Personality of Godhead, who is worshipped by all the demigods; hari-Lord Hari; svayam- personally; atra-there; ramate-performs pastimes; nityam- eternally; bhratribhih-brothers; saha-with; raghavah-Lord Ramacandra; iti-thus.

As Vrindavana is the eternal abode of Lord Krishna, so Ayodhya is the eternal abode of Lord Ramacandra. This is confirmed in the following verse from the Ayodhya-mahatmya of the Skanda Purana:

"The Personality of Godhead, Lord Ramacandra, expanding Himself in the forms of His brothers (Lakshmana, Shatrughna, and Bharata), eternally enjoys pastimes in the transcendental abode of Ayodhya."

Text 129

ata eva yatra yatra hareh sthanam
vaikunöham tad vidur budhah

ity anusarena maha-bhagavatah sthanatva
maha-vaikunöha evasau, yato vaikunöhat tasya gariyastvam
shruyate.

atah eva-therefore; yatra yatra-whenever; hareh-of Lord Hari; sthanam-the abode; vaikunöham-Vaikunöha; tat-that; viduh-understand; budhah-the learned; iti-thus; anusarena- in accordance with this

statement; maha-bhagavatah- of the Supreme Personality of Godhead; sthanatvat-because of being the abode; maha-vaikunöhhah-the topmost spiritual planet; eva-certainly; asau-this is; yatah-therefore; vaikunöhat-than Vaikunöha; tasya- of Vrindavana; gariyastvam-superiority; srüyate-is heard.

Wherever the Personality of Godhead stays is understood to be the spiritual world. This is confirmed in the following statement of Vedic literature:

"The learned know that wherever Lord Hari stays is not within the realm of matter, but is in the spiritual world."

From this we may conclude that the place where the Supreme Lord stays in His original form as Lord Krishna is the highest of all spiritual planets, above Lord Narayana's Vaikunöhaloka.

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.hee # Shri Krishna-sandarbha
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Text 130

yatha patala-khande

evam sapta-purinam tu
sarovatkrishöam ca mathuram
shruyatam mahima devi
vaikunöho bhuvanottamah iti.

yatha-just as; patala-khande-in the Patala-khanda-of the Padma Purana; evam-in this way; sapta-purinam-of the seven holy cities of India; tu-but; sarva-of all; utkrishöam-the best; ca-and; mathuram-the region of Mathura ; shruyatam- let it be heard; mahima-the glory; devi-O goddess; vaikunöhah-the spiritual world; bhuvana-the material sphere; uttamah-above; iti-thus.

That the place of the Lord's pastimes is in the spiritual world, and not part of the material world, is confirmed in the Patala-khanda of the Padma Purana:

"O goddess please hear the glories of Mathura, the best of the seven holy cities. Mathura is not part of the material world. It is in the spiritual sky."

Text 131

ata eva atraiva

aho madhu-puri dhanya
vaikunöhac ca gariyasi iti.

atah eva-therefore; atra-in the Patala-khanda of the Padma Purana; eva-certainly; aho-Oh; madhu-puri; ; the district of Mathura; dhanya-fortunate; vaikunöhat-to Vaikunöha, ca- and; gariyasi-superior; iti-thus.

That the district of Mathura is situated in the highest portion of the spiritual sky is confirmed in the Patala-khanda of the Padma Purana:

"How fortunate is Mathura! It is better than Vaikunöha!"

Text 132

atha Shri-vrindavanasya tattvadikam mathura-mandalasyaiva tattvena siddham.

atha-now; shri-vrindavanasya of Vrindavana; tattva- actual nature; adikam-beginning; mathura-mandalasya-of the district of Mathura ; tattvena-by the actual nature; siddham-is proven.

By understanding that the district of Mathura is situated in the highest part of the spiritual world, we can also understand the exalted nature of Shri Vrindavana-dhama, the most sacred part of the district of Mathura.

Text 133

yatha ca shri-govinda-vrindavanakhya-gautamiye narada-prashnanantaram shri-krishna syottaram.

yatha-just as; ca-also; shri-govinda-vrindavana-Shri Govinda-Vrindavana; akhya-named; gautamiye-in

the Gautamiya Tantra; narada-of Narada Muni; prashna-the inquiry; anantram-after; shri-krishnasya-of Shri Krishna; uttaram- answer.

The glories of Vrindavana-dhama are described in the following verses of Gautamiya Tantra, which recount Lord Krishna's answer to a question posed by Narada Muni.

Text 134

tatra prashnah

kim idam dvadashabhikyam
vrindaranyam vishampate
shrotum icchami bhagavan
yadi yogyo 'smi me vada.

tatra-there; prashnah-the question; kim-what?; idam-this; dvadasha-abhikyam-with 12 forests; vrindaranyam-Vrindavana; vishampate-O Lord of the cowherd men; shrotum-to hear; icchami-I desire; bhagavan-O Supreme Personality of godhead; yadi-if; yogyah-qualified; asmi-I am; me-to me; vada-please relate.

"Narada asked the following question: O Supreme Personality of Godhead, I wish to hear about Vrindavana, which has twelve forests. If I am fit to hear, please tell me of it.

Text 135

athottaram

idam vrindavanam ramyam
mama dhamaiva kevalam
atra me pashavah pakshi-
vrikshah kiõa naramarah ye vasanti mamadhisnye
mrita yanti mamalayam

atha-now; uttaram-the reply; idam-this; vrindavanam- Vrindavana; ramyam-delightful; mama-My; dhama-abode; eva- certainly; kevalam-only; atra-here; me-My; pashavah-cows; pakshi-birds; vrikshah-trees; kiõah-insects; nara-human beings; amarah-demigods; ye-those who; vasanti-reside; mama- My; adhisnye-in the abode; mritah-conditioned souls; yanti-go; mama-to My; alayam-eternal abode.

"Lord Krishna replied: This delightful place known as Vrindavana is my eternal transcendental abode. Whoever lives here, be he a cow, bird, tree, insect, human-being, demigod, or in whatever species of life, becomes liberated and returns to the Vrindavana in the highest part of the spiritual world.

Text 136

atra ya gopa-kanyash ca
nivasanti mamalaye
yoginyas ta maya nityam
mama seva-parayanah

atra-here yah-who; gopa-kanyah-daughters of the cowherd men; ca-also; nivasanti-reside; mama-My; alaye-in the abode; yoginyah-associated; tah-they; maya-with Me; nityam- eternally; mama-My; seva-to the devotional service; parayanah-devoted.

"In this abode reside the gopis, My eternal associates always eager to serve Me.

Text 137

panca-yojanam evasti
vanam me deha-rupakam
kalindiyam sushumnakhya
paramamrita-vahini

panca-five; yojanam-yojanas; eva-certainly; asti-there are; vanam-forest; me-My; deha-of the transcendental body; rupakam-form; kalindi-the Yamuna river; iyam-this; susumna- susumna; akhya-named; parama-transcendental; amröa-nectar; vahini-carrying.

"This forest of five yojanas is My own transcendental form. This Yamuna river of nectar is also known as Sushumna.

Text 138

atra devash ca bhutani
vartante sukshma-rupatah
sarva-deva-mayash caham
na tyajami vanam kvacit.

atra-here; devah-the demigods; ca-and; bhutani- saintly persons; vartante-remain; sukshma-rupatah-in invisible subtle forms; sarva-deva-mayah-the master of all the demigods; ca-also; aham-I; na-not; tyajani-leave; vanam- this forest; kvacit-at any time.

"Here the demigods and saints stay in subtle forms. I, the personification of all demigods, never leave this forest.

Text 139

arvirbhavas tirobhavo
bhaven me 'tra yuge yuge
tejomayam idam ramyam
adrishyam carma-cakshusha

avirbhavah-appearance; tirobhavah-disappearance; bhavet-may be; me-My; atra-here; yuge yuge-millennium after millennium; tejomayam-splendid; idam-this; tamyam-delightful; adrishyam-invisible; carma-cakshusha-to material eyes.

"Millennium after millennium I appear in this place, and then again I disappear. This splendid and beautiful place cannot be seen by material eyes."

Text 140

visheshatas tadrig alaukika-rupatva-bhagavan-nitya-dhamatve tu divya-kadambashokadi-vrikshadayo 'dyapi maha-bhagavataih sakshat-kriyanta iti prasiddhavagatah.

visheshatah-specifically; tadrig-like this; alaukika-uncommon; rupatva-beauty; bhagavat-of the Supreme Personality of Godhead; nitya-eternal; dhamatve-in the abode; tu-but; divya-celestial; kadamba-Kadamba; ashoka-Ashoka; adi-and other; vriksha-trees; adayah-and other plants; adya-now; api-even; maha-bhagavataih-by great devotees; sakshat-kriyante-directly taken shelter of; iti-thus; prasiddhavagatah-celebrated

Even today there are many kadamba trees, ashoka trees, and many other flowering trees, plants, and vines in the Supreme Lord's extraordinary eternal abode, which is famous among the great devotees.

Text 141

yatha varahe kaliya-hrada-mahatmye

atrapa mahad ashcharyam
pashyante pandita narah
kaliya-hrada-purvena
kadambo mahito drumah

shata-shakham vishalakshi
punyam surabhi-gandhi ca
sa ca dvadasha-masani
manojnah shubha-shitalah
pushpayati vishalakshi
prabhasanto disho dasa iti.

shatanam shakhanam samaharah shata-shakham yad yatra pravartata ity arthah. prabhasantah prabhasayan ity arthah.

yatha-just as; varahe-in the Varaha Purana; kaliya-hrada-mahatmye-in the glorification of the Kaliya lake; atra- here; api-also; mahat-with great; ashcharyam-astonishing; pashyante-see; panditah narah-learned devotees; kaliya-hrada-of the Kaliya lake in Vrindavana; purvena in the eastern part; kadambah-Kadamba; mahitah-glorious; drumah- tree; shata-shakham-with hundreds of branches; vishalakshi-O Vishalakshi; punyam-pure; surabhi-with an aromatic; gandhi- fragrance; ca-also; sah-that tree; ca-also; dvadasha-for twelve; masani-months; manojnah-beautiful; shubha- auspicious; shitalah-cooling; pushpayati-bears flowers; vishalakshi-O Vishalakshi; prabhasantah- beautifying; dishah-the directions; dasa-ten; iti-thus satanam-of a hundred; sakhnam-of branches; samaharah-group; sata-sakham- the word "sata-sakham"; yat-which; yatra-where; pravartante- are; iti-thus; arthah-the meaning.

This is described in the Kaliya-hrada-mahatmya of the Varaha Purana:

"The wise see a great wonder there. O girl with beautiful large eyes, on the eastern shore of Kaliya lake is a large, graceful, fragrant kadamba tree with a hundred branches. O girl with beautiful large eyes, this tree gives a very pleasant shade. It bears flowers during all twelve months of the year. It shines in the ten directions."

In these verses the word "shata-shakham" means "with a hundred branches". "Prabhasantah" means "shining".

Text 142

tatraiva tadiya-brahma-kunda-mahatmye

tatrashcharyam pravakshyami
tac chrinu tvam vasundhare
labhante manujah siddhim
mama karma-parayanah

tasya tatrottare parshve
'shoka-vrikshah sita-prabhah
vaishakhasya tu masasya
shukla-pakshasya dvadashi

sa pushpati ca madhyahne
mama bhakta-sukhavahah
na kashcid api janati
vina bhagavatam sucim

dvadashi iti dvadashayam. supam suluk ity adinaiva purva-savarnah. shucitvam atra tad ananya-vrittivam. anena prithivyapi tasya tasya tadrisha-rupam na jnayata ity ayatam.

tatra-there; eva-certainly; tadiya-of the Purana; brahma-kunda-of Brahma-kunda; mahatmye-in the glorification; tatra-there; ashcharyam-astonishing; pravakshyami-I shall describe; tat-that; shrinu-please hear; tvam-you; vasundhare-O Earth; labhante-attain; manujah- human beings; siddhim-perfection; mama-My; karma-work; parayanah-devoted; tasya-of that place; uttare-in the northern; parshve-part; ashoka-vrikshah-an ashoka tree; sita-prabhah-white; vaishakhasya-of Vaish/kha (April-May); tu- but;

masasya-of the month; shukla-pakshasya-of the bright half of the moon; dvadashi-on the eleventh day; sah-that tree; pushpati-blossams; ca-and; madhya-ahne-in the middle of the day; mama-My; bhakta-to the devotees; sukha-happiness; avahah-bringing; na kashcit-no one; api-even; janati- understands; vina-except; bhagavatam shucim-for the pure devotee of the Lord; dvadashi-the word "dvadashi: dvadashyam-means " on the eleventh day"; supam suluk-elision of the locative termination; iti-thus; adina-in the passabe beginning; eva-certainly; purva-sarvarnah-previous letter of the same class; shucitvam-purity; atra-here; tat-ananya- vrttitvam-without any other activity; anena-by this prithivya- by the Earth; api-even; tasya-of that; tasya-of that; tadrisham-like that; rupam form; na-not; jayate- understood; iti-thus; ayatam-attained.

A little of the extraordinary nature of Vrindavana-dhama may be seen in the following description spoken by the Personality of Godhead in the Brahma-kunda-mahatmya of the Varaha Purana:

"O earth-goddess, listen and I will tell you of a great wonder in that holy abode where My devotees attain perfection. In the northern part of that place is a splendid white ashoka tree that at noon of the shukla-dvadashi day of Vaishakha suddenly bursts into full bloom. This tree brings great happiness to My devotee. Except for My pure devotee no one can understand this tree."

The word "dvadashi" here means "on the dvadashi". The sutra "supam suluk" confirms that this word should be understood in the locative, just as one of the pervious words is locative. The word "shuci" here means "without any other activity". Even the earth-goddess cannot understand the nature of this tree.

Text 143

ata eva tadiya-tirthantaram uddishya yatha cadi-varahe

krishna-krida-setu-bandham
maha-pataka-nashanam
valabhim tatra kridartham
kritva devo gadadharah

gopakaih sahitas tatra
kshanam ekam dine dine
tatraiva ramanartham hi
nitya-kalam sa gacchati iti.

atah eva-therefore; tadiya-of that; tirtha-holy place; antaram-within; uddishya-in reference to; yatha-just as; ca- also; adi-varahe-in the Adi Varaha Purana; krishna-of Lord Krishna; krida-transcendental pastimes; stu-bandham-removing all inauspiciousness; maha-great; pataka-sins; nashanam- removing; valabhim-a grass cottage; tatra-there; krida- pastimes; artham-for the purpose; kritva-having constructed; devah-the Personality of Godhead; gadadharah-Lord Krishna; gopakaih-with the cowherd boys; sahitah-accompanied; tatra- there; kshanam-moment; ekam-one; dine dine-day after day; tatra-there; eva-certainly; ramana-enjoyment; artham-for the purpose; hi-certainly; nitya-kalam-to eternity; sah-He; gacchati-goes.

That Shri Krishna eternally stays in Vrindavana is confirmed by the following statement of the Adi-varaha Purana:

"Making a grass hut and building a bridge, Lord Gadadhara enjoys pastimes that destroy all sins. Each moment of the pastimes He enjoys in this way with the gopas is eternal."

Text 144

evam skande

tato vrindavanam punyam
vrindadevi-samashritam
harinadhishöhitam tac ca
brahma-rudradi-sevitam iti.

evam-in the same way; skande-in the Skanda Purana; tatah-therefore; vrindavanam-Vrindavana; punyam-pure; vrinda-devi-by Vrinda-devi; samashritam-taken shelter; harina-by Lord Hari; adhishöhitam-resided in; tat-that; ca-also; brahma-by Brahma; rudra-Siva; adi-and others; sevitam-served; iti-thus.

That Shri Krishna eternally resides in Vrindavana is also confirmed in the Skanda Purana:

"Sacred Vrindavana is ruled by Lord Hari, taken shelter of by Vrinda-devi, and served by Brahma, Shiva, and the demigods."

Text 145

shrutish ca darshita

govindam sac-cid-ananda-vigraham vrindavana-sura-bhuruha-talasinam satatam samarud-gano 'ham pari toshayami.

shrutih-the Gopala-tapani Upanisad; ca-also; darshita- reveals; govindam-Lord Govinda; sat-eternal; cit-full of knowledge; ananda-and bliss; vigraham-whose form; vrindavana- in Vrindavana; shura-bhuruha-tala-under a desire tree; asinam-seated; satatam-eternally; sa-accompanied by marut-ganah-the demigods; aham-I; toshayami-I please.

That Shri Krishna eternally stays in Vrindavana is confirmed by Lord Brahma's in Gopala-tapani Upanishad (1.38):

"With eloquent prayers I and thre Maruts please Lord Govinda, whose form is eternal and full of knowledge and bliss, and who stays eternlly in Vrindavana under a desire tree."

Text 146

evam patala-khande

yamuna-jala-kallose
sada kridati madhavah iti.

yamunaya jala-kallose yatra evam-bhute shri-vrindavana iti prakarana-labdham tatrajahat lakshanaya tira-
hradav eva grihyete. tiram ca vrindavana-lakshanam tatra prastutam.

evam-in the same way; patala-khande-in the Patala-khanda of the Padma Purana; yamuna-of the Yamuna river; jala-of the water; kallose-in the waves; sada-eternally; kridati-performs pastimes; madhavah-Lord Krishna; iti- thus; yamunayah-of the Yamuna river; jala-of the water; kallolah-waves; yatra-where there are; evam-bhute-in this way; shri-vrindavane-in Vrindavana; iti-thus; prakarana- the verse under discussion; lodham-is understood; tatra-there; ajahat-given up; lakshanaya-by the secondary interpretation of the word; tira-the shore; hradau-or the lake; eva- certainly; grihyete-may be accepted; tiram-the shore; ca-also; vrindavana-lakshanam-means the land of Vrindavana; tatra- there; prastutam-glorified.

That Shri Krishna eternally stays in Vrindavana is also confirmed in the Padma Purana, Patala-khanda:

"Shri Krishna eternally plays in the waves of the Yamuna."

We may note that this verse may be interpreted in another way. If the word "yamuna-jala-kallose" is accepted as a bahuvrihi-samasa, the verse may be taken to mean: "Shri Krishna eternally plays in the land of Vrindavana, where the Yamuna flows."

Text 147

ata evasya shri-vrindavanasya vaikunöhatvam eva kanöhoktya krishna-tapanyam stutam darshitam
gokulam vana-vaikunöham iti.

atah eva-therefore; asya-of that; shri-vrindavanasya- Shri Vrindavana; vaikunöhatvam-the status of being a spiritual planet; eva-certainly; kanöha-uktya-by the statement; krishna-tapanyam-in the Krishna-tapani Upanisad; srutau-in the sruti-sastra; darshitam-is revealed; gokulam- Gokula; vana-a forest; vaikunöham-the spiritual world; iti- thus.

That the land of Vrindavana, although apparently situated on this earth planet, is actually situated in the spiritual sky is confirmed in the Krishna-tapani Upanishad:

"The Vrindavana of this earth planet is actually situated in the spiritual sky."

Text 148

tasman nitya-dhamatva-shravanac ca shri-mathuradinam tat-svarupa-vibhutipvam eva sa bhagavah kasmin
pratishöhita iti sve mahimni iti shruteh. ata eva tapanyam sakshad-brahma gopala-puri hi iti. brihad-
gautamiya-tantre tejomayam idam ramyam adrishyam carma-cakshusha iti.

tasmat-therefore; nitya-eternal; dhamatva-as the abode; shravanat-because of hearing; ca-also; shri-mathura-adinam-of Mathura and the other abodes of the Lord; tat-of the Lord; svarupa-from the transcendental form; vibhutipvam- the state of being the opulence; eva-certainly; sah-He; bhagavah-the Supreme Personality of Godhead; kasmin-where?; pratishöhitah-stays; iti-thus; sve-in His own; mahimni-transcendental opulence; iti-thus; shruteh-from the Chandogya Upanisad (7.24.1); atah eva-therefore; tapanyam-in the gopala-tapani Upanisad (2.29); sakshat-directly; brahma- spiritual; gopala-puri-the abode of Vrindavana; hi- certainly; iti-thus; brhat-gautamiya-tantre-in the Brihad-gautamiya Tantra; tajomayam-splendid; idam-this; ramyam- delightful; adrishyam-invisible; carma-cakshusha-to material eyes; iti-thus;

Because the scriptures declare that they are the Lord's eternal abodes, Shri Mathura and other holy places must be the manifestation of the Lord's transcendental opulences. This is confirmed by the following statements of Vedic literature:

"W here does the Lord reside? He resides in the realm of His transcendental glory.
- { } Chandogya Upanishad 7.24.1

" Vrindavana is a direct manifestation of the spiritual potency of the Personality of Godhead"
- { } Gopala-tapani Upanishad 2.29

"This splendid and delightful abode of Vrindavana cannot be seen by material eyes"
- { } Brihad-gautamiya Tantra

Text 149

tad idrisha-rupata kashim uddishya brahma-vaivarte tv ittham samadhiyate. yatha tatra shri-vishnum prati muninam prashnah

tat-therefore; idrisha-rupata-in this way; kashim- Varanasi; uddishya-in relation to; brahma-vaivarte-in the Brahma-vaivarta Purana; tu-also; ittham-thus; samadhiyate-is meditated upon; yatha-just as; tatra-there; shri-vishnum prati-Shri Vishnu; muninam-of the sages; prashnah-question.

This description also applies to the sacred city Varanasi. This is described in the Brahma-vaivarta Purana, where some sages ask Lord Vishnu the following questions:

Text 150

chatrakaram tu kim jyotir
jalad urdhvam prakashate
nimagnayam dharayam ca
na vai majjati tat katham

chatra-of an umbrella; akaram-in the form; tu-indeed; kim-what is? jyotih-this effulgence; jalat-the water; urdhvam-above; prakashate-manifested; nimagnayam-when immersed; dharayam-the earth; ca-also; na-not; vai- certainly; majjati-becomes submerged; tat-that; katham-why is it?

"O My Lord, what is this great effulgence near the shore of the water? Why is it that when the entire earth becomes submerged in water at the time of anihilation, this place remains intact and unaffected?

Text 151

kim etac chashvatam brahma
vedanta-shata-rupitam
tapa trayarti-dagdhanam
jivanam chatratam gatam

kim-what?; etat-this; sashvatam-eternal; brahma- spiritual place; vedanta-in the Vedanta Scriptures; shaata- hundreds; rupitam-described; tapa-traya-arti-by the threefold; misiries; dagdhanam-burned; jivanam-in relation to the living entities; chatratam-the status of an umbrella; gatam-attained.

"Please tell us what is this eternal spiritual place, which is described hundreds of times in the Vedanta literatures, and which gives shelter to they who suffer the threefold miseries of material existence?

Text 152

darshanad eva casyatha
kritarthah sma jagad-guro
varam varam tavapy atra
drishöir lagna janardana
paramashcarya-rupo 'pi
sashcarya iva pashyasi

darsanat-from the sight; eva-certainly; ca-also; asya-of this place; atha-now; krta-arthah sma-became perfect and happy; jagat-guro-O master of the universe; varam varam-again and again; tava-Your; api-even; atra-here; drstih-glance; lagna- is placed; janardana-O Lord Janardana; parama-supremely; ascarya-wonderful; rupah-form; api-although; sa-with; ascaryah-wonder; iva-as if; pasyasi-you see.

"O Lord of the universe, simply by seeing this place, the living entities become perfect and happy. O Lord Janardana, although Your transcendental form is the most wonderful thing, as You continuously glance upon this place, You Yourself become filled with wonder."

Text 153

atha shri-vishnuttaram
chatrakaram param jyotir
drishyate gagane caram
tat param paramam jyotih

kashiti prathitam kshitalau

atha-now; shri-vishnu-of Lord Vishnu; uttaram-the reply; chatra-of an umbrella; akaram-in the form; param- transcendental; jyotih-effulgence; drishyate-is observed; gaganecaram-in the sky; tat-that; param-above; paramam- transcendental; jyotih-effulgence; kashi-varanasi; iti-thus; prathitam-famous; kshitalau-on the earth.

Lord Vishnu answered:

"This effulgent place like a parasol shining in the sky is known on this earth as the city of Varanasi.

Text 154

ratnam suvarne khacitam yatha bhavet
tatha prithivyam khacita hi kashika
na kashika bhumimayi kadacit
tato na majjen mama sad-gatir yatah
jadeshu sarveshv api majjamaneshv
iyam cid-anandamayi na majjet ity adi.

ratnam-a precious jewel; suvarne-in gold; khacitam-set; yatha-just as; bhavet-may be; tatha-in the same way; prthivyam-on this earth; khacita-is set; hi-certainly; kashika-Varanasi; na-not; kashika-Varanasi; bhumimayi- made of material elements; kadacit-at any time; tatah-and therefore; na-does not; majjet-become submerged; mm-My; sat- eternal; gatih-abode; yatah-because; jadeshu-when the inert material elements; sarveshu-all; api-even; majjam/eneshu-are becoming submerged; iyam-this place; cit-full of transcendental knowledge; anandamayi-and bliss; na-does not; majjet-become submerged.

"This city of Varanasi is placed on the earth as a precious jewel is set in a golden ornament. Varanasi is my eternal transcendental abode, and it is not composed of material elements. When the inert material elements become submerged in the waters of annihilation, this abode of transcendental knowledge and bliss, the city of Varanasi, is not touched by that destructive flood."

Text 155

tathagre ca

cetana-jadayor aikyam
yadvan naikasthayor api
tatha kashi brahma-rupa
jada prithvi na sangata

tatha-in the same way; agre-in the beginning; ca-also; cetana-of the consciousness; jadayoh-and of the inert material elements; aikyam-oneness; yadvat-to which extent; na-not; eka-sthayoh-in one place; api-although; tatha-in the same way; kashi-varanasi; brahma-spiritual; rupa-form; jada-inert material element;

prithvi-earth; na-not; sangata-in contact.

The Supreme Lord also describes Varanasi in the following verses from the beginning of the Brahma-vaivarta Purana:

"Consciousness and inert material elements remain eternally distinct, even though they may both be situated in the same place (the body). In the same way, the spiritual abode known as Varanasi remains always distinct from the material earth on which it rests.

Text 156

nirmanam tu jadasyatra
kriyate na paratmanah
uddharishyami ca mahim
varaham rupam asthitah
tada punah prithiviam hi
kashi sthasyati mat-priya iti.

nirmanam-manifestation; tu-certainly; jadasya-of the inert material elements; atra-here; kriyate-is performed; na- not; paratmanah-from the Supreme Lord; uddharishyami-I shall lift; ca-also; mahim-the earth; varaham-of Lord Varaha; rupam-in the form; asthitah-situated; tada-then; punah-again; prithiviam-on the earth; hi-certainly; kashi-Varanasi; sthasyati-with be situated; mat-to Me; priya- dear.

"In the form of Lord Varaha I will lift the earth. Then My dear city of Varanasi with stand again."

Text 157

cetana-shabdenatrantaryamy upalakshyate. jada-shabdena tu dehah, paramatmana ity uktatvat.

cetana-shabdena-by the word "cetana"; atra-in this passage; antaryami-the Supersoul; upalakshyate-is designated; jada-shabdena-by the word "jada"; tu-but; dehan-the body is designated; paramatmanah iti-from the word "paramatmanah"; uktatvat-from the statement.

In Text 155 the word "cetana" means "the Supersoul". Because the Supersoul is discussed, the word "jada" here means "the material body".

Text 158

tatash ca

kecit svadehantar-hridayavakashe
pradesha-matram purusham vasantam

ity adina caturbhujatvena varnito 'ntaryami deha-sthito 'pi
yatha deha-kledadina na sprishyate tadvad iti jneyam.

tatah-then; ca-also; kecit sva-dehantah-hridaya-avakashe pradesha-matram purusham vasantam-
Shrimad-Bhagavatam 2.2.8: the entire verse and synonyms follow:

kecit sva-dehantar-hridayavakashe
pradesha-matram purusham vasantam
catur-bhujam kanja-rathanga-shankha-
gada-dharam dharanaya smaranti"

kecit-others; sva-deha-antah-within the body; hridaya-avakashe-in the region of the heart; pradesha-matram- measuring only eight inches; purusham-the Personality of Godhead; vasantam-resideing; catuh-bhujam-with four hands; kanja-lotus; ratha-anga-the wheel of a chariot; shankha- conchsell; gada-dharam-and with a club in the hand; dharanaya-conceiving in that way; smaranti-do meditate upon Him; ity adina-by this passage; catubhujatvena-in His four-armed form; varnitah-described; antaryami-the Supersoul; deha-in the material body of the living entity; sthitah- situated; api-although; yatha-just as; deha-of the body; kleda-adina-by the various distresses; na-not; sprishyate is touched; tadvat-to that extent; tit-thus; jneyam-is known.

This Supersoul is a four-armed expansion of Lord Vishnu. Although remaining in the material bodies of the living entities, the Supersoul remains always untouched by the sufferings of material existance. He is described in Shrimad-Bhagavatam (2.2.8):

"Others conceive of the Personality of Godhead residing within the body of the region of the heart and measuring only eight inches, with four hands, carrying a lotus, a wheel of a chariot, and conchshell and a club respectively."*

Text 159

tad evam tad-dhamnam upary adhah prakasha-matratvenobhaya-vidhatvam prasaktam. vastutas tu shri-bhagavan-nityadhishöhanatvena tac ca shri-vigrahavad ubhayatra prakashavirodhat samana-guna-namarupatvenamnatatval laghavac caika-vidhatvam eva mantavyam.

tat-therefore; evam-in this way; tat-of the Supreme Personality of Godhead; nitya-eternal; adhishöhanatvena-as the abode; tat-that; ca-also; shri-vigraha-vat-just as the Lord's transcendental form; ubhayatra-in both places; prakasha-manifestation; avirodhat-because of non-contradiction; samana-equal; guna-qualities; nama-names; rupalatvena-and form; amnata-tvat-because of being considered; laghavat-easily; ca-also; eka-vidhatvam-oneness; eva-certainly; mantavyam-should be understood.

Each of the Lord's transcendental abodes is manifest in two ways: 1. in the spiritual world, and 2. in the material world. Because the Lord appears in the spiritual and material worlds, His residences are also manifested in these two places. Whether appearing in the spiritual or material worlds, each transcendental abode manifests the same form, name and qualities. Each abode is the same, whether manifested in the spiritual or material realms.

Text 160

ekasyaiva shri-vigrahasya bahutra prakashash ca dvitiya-sandarbhe darshitah

citram bataitad ekena
vapusha yugapat prithak
griheshu dvy-ashöa-sahasram
striya eka udavahat

ity adina.

ekasya-of one; eva-certainly; shri-vigrahasya-form of the Lord; bahutra-in many places; prakashah-manifestation; ca-also; dvitiya-sandarbhe-in the Second (Bhagavat) Sandarbha; darshitah-is revealed; citram-wonderful; bata-on; etat-this; ekena-with one; vapusha-form yugapat-simultaneously; prithak-separately; griheshu-in the houses; dvi-ashöa-sahasram-sixteen thousand; striyah-all the queens; ekah-the one Shri Krishna; udavahat-marries.

That a single form of the Lord can be manifested in many places simultaneously is described in Shrimad-Bhagavatam (10.69.2):

"It is astounding the Lord Shri Krishna, who is one without a second, expanded Himself in sixteen thousand similar forms to marry sixteen thousand queens in their respective homes."*

Text 161

evam vidhatvam ca tasyacintya-shakti-svikarena sambhavitam eva. svikritam cacintya-shaktitvam shrutesh tu shabda-mulatvat ity adau.

evam-vidhatvam-in this way; ca-also; tasya-of the Personality of Godhead; acintya-inconceivable; shakti-potency; svikarena by acceptance; sambhavitam-possible; eva- certainly; svikritam-accepted; ca-also; acintya- inconceivable; shaktitvam-the state of possessing the potency; shruteh-from the Vedas; tu-also; shabda-mulatvat-because of being the origin of the Vedas.

These remarkable activities of the Lord can be understood if we accept the inconceivable potency of the Lord. The Lord's potency is described in Vedanta-sutra (2.1.27):

"The Shruti-shastra confirms that the Supreme Personality of Godhead is the master of all inconceivable potencies."

Text 162

tad evam ubhayabhedabhiprayenaiva shri-hari-vamshe 'pi

golokam uddishya sa hi sarva-gato mahan ity uktam. bhede tu brahma-shamhitayam api goloka eva nivasaty akhilatma-bhutam ity eva-karo 'tra svakiya-nitya-vihara-pratipadaka-varahadi-vacanair virudhyeta. avirodhas tubhayesham aikyenaiva bhavatiti tam nyaya-siddham evartham brahma-samhita tu grihnati.

tat-therefore; evam-in this way; ubhaya-of the both; abheda-non-difference; abhiprayena-intending to describe; eva-certainly; shri-hari-vamshe-in the Hari-vamsa; api-also golakam-Goloka; uddishya-in reference to; sah-that place; hi- certainly; sarva-gatah-present in every place; mahan-great; iti-thus; uktam-spoken; bhede-in the difference; tu-however; brahma-samhitayam-in the Brahma-samhita; api-although; goloke-in Goloka; eva-certainly; nivasati-He resides; akhila-atma-bhutam-present in the heart of every being; iti-thus; eva-karah-the word "eva"; atra-in this passage; svakiya-His own; nitya-eternal; vihara-pastimes; pratipadaka- establishing; varaha-the Varaha Purana; adi-beginning with; vacanaih-by the statements; virudhyeta-may be refuted; avirodhah-without contradiction; tu-but; ubhyesham-of both; aikyena-with oneness; bhavati-is; iti-thus; nyaya-logic; siddham-perfect; eva-certainly; artham-menaing; brahma-samhita-the Brahma-samhita; tu-certainly; grhnati-takes.

That the abode of the Lord is the same whether manifested in the spiritual or material world is confirmed by the following statement of Hari-vamsha (previously quoted in Anuccheda 106, Text 73):

"That great abode of Goloka is present everywhere, in both the spiritual and material worlds."

Some descriptions in the Vedic literatures single out either Goloka (in the spiritual world) or Gokula (in the material world) as the abode of the Supreme Lord Krishna. For example the Brahma-samhita says (5.48):

"All-pervading Supreme Lord Krishna remains in His abode, known as Goloka."

The Varaha Purana and other Vedic literatures present elaborate explanations of Gokula as the place where Lord Krishna eternally enjoys pastimes. Some may consider that this presentation of two different places as the abode of Lord Krishna is a contradiction in the scriptures. This is not so, for Goloka (in the spiritual world) and Gokula (in the material world) are the same place. There is no difference between them.

Text 163

ata eva shri-hari-vamshe 'pi kramena

sa tu lokas tvaya krishna
sidamanah kritatmana
dhrito dhritimata viria
nighnatopadravan gavam

iti goloka-gokulayor abhedenaivoktam.

sah-that; tu-certainly; lokah-planet; tvaya-by You; krishna-O Krishna; sidamanah-resided; krita-atamana- personally; dhritah-maintained; dhritimata steadfast; vira-O her; nighnata-removing upadravan-all calamities; gavam-of the surabhi cows; iti-thus. iti-thus; goloka-of Goloka; gokulayoh-and Gokula; abhedena-with non-difference; eva-certainly; uktam-described

That the Vrindavana manifested in the material world is the same as Goloka Vrindavana in the spiritual

world is confirmed by the following statement of the Hari-vamsha (previously quoted in Anuccheda 106, Text 76):

"O Krishna, O hero, Goloka Vrindavana in the highest part of the spiritual world is the same as this Vrindavana manifested on the earth. It is the very same place. It is this very Vrindavana that You have just now protected from great calamities, and where You remain to protect Your friends and the surabhi cows."

Text 164

tasmad abhedena ca bhedena copakrantatvad eka-vidhany eva shri-mathuradini prakasha-bhedenaiva tubhaya-vidhatvenamnatani sthitam. darshayishyate cagre kshauni-prakashamana eva shri-vrindavane shri-goloka-darshanam

tasmat-therefore; abhedena-with non-difference; ca-also; bhedena-with difference; ca-also; upakrantatvat-because of superceding; eka-vidhani-as one; eva-certainly; shri-mathura-Shri Mathura ; adini-and the other places of the Lord's pastimes; prakasha-of manifestation; bhedena-with distinction; eva-certainly; tu-but; ubhaya-vidhatvena-the state of being both; amnatani-understood in the scriptures; iti-thus; sthitam-situated; darshayishyate-will be revealed; ca-also; agre-in the beginning of that scripture; kshauni-on the earth; prakasamane-manifested; eva-certainly; shri-vrindavane- in Shri Vrindavana-dhama; shri-goloka- of Shri Goloka; darshanam-the sight.

Although manifested in different places, Shri Mathura and each of the other places of the Lord's pastimes, are the same as their counterparts in the spiritual world. This is the conclusion of the Vedic literatures. For example, in the beginning of this passage from the Hari-vamsha, we may note that Shri Krishna showed the residents of Vrindavana that the Goloka Vrindavana of the spiritual world was manifest as their own Vrindavana in the material world.

Text 165

tato 'syaivaparicchinnasya golokakhya-vrindavaniya-prakasha-visheshasya vaikunöhopary api sthitir mahatmyavalambena bhajatam sphuratiti jneyam. ayam eva mathura dvaraka-gokula- prakasha-visheshatmakah shri-krishnalokas tad-viharina shrimat-uddhavenapi samadhav anubhuta ity aha

tatah-therefore; asya-of that; aparicchinnasya-unlimited; goloka-Goloka; akhya-named; vrindavaniya-in Vrindavana-dhama; prakasha-manifestation; visheshasya-specific; vaikunöha-Vaikunthaoka; upari-above; api-although; sthiti- situation; mahatmya-glorification; avalambena-in reference to; bhajatam-of the devotees; sphurati-manifest; iti-thus; jneyam-may be known; ayam-this; eva-certainly; mathura-of Mathura ; dvaraka-dvaraka; gokula-and Gokula; prakasha- manifestation; atmakah-consisting of; shri-krishnalokah- Shri Krishnaloka; tat-with Lord Krishna; viharina- intimate devotee who directly performed pastimes; shrimat-uddhavena-by Uddhava; api-also; samadhau-in samadhi; anubhuta-experienced; iti-thus; aha-Sukadeva Gosvami has described in the Shrimad-Bhagavatam (3.2.6).

These words of glorification spoken by the devotees prove that the earthly Vrindavana is not different from the limitless Goloka realm in the spiritual world. The Vrindavana on this earth is situated above all the Vaikunöhalokas in the spiritual world. This has been established by the previous statements of the Vedic

literatures, where Vrindavana-dhama is glorified by the devotees. This supreme spiritual planet, which is divided into three realms: Mathura, Dvaraka, and Gokula, was seen in trance by Uddhava, who personally enjoyed pastimes with Lord Krishna. Uddhava's return to the material world after his vision of the Krishnaloka planet is described in the following statement of Shukadeva Gosvami (Shrimad-Bhagavatam 3.2.6):

Text 166

shanakair bhagaval-lokan
nrilokam punar agatah
vimrijya netre viduram
prityahoddhava utsmayan

spashöam. shri-shukah.

shanakaih-gradually; bhagavat-the Lord; lokat-from the abode; nrilokam-the planet of the human beings; punah agatah-coming again; vimrijya-wiping; netre-eyes; viduram-unto Vidura; pritya-in affection; aha-said; uddhavah-Uddhava; utsmayan-by all those remembrances; spashöam-the meaning is clear; shri-sukah-spoken by Sukadeva Gosvami

"The great devotee Uddhava soon came back from the abode of the Lord to the human plane, and wiping his eyes, he awakened his reminiscence of the past and spoke to Vidura in a pleasing mood."*

Anuccheda 107

Text 1

imam eva lokam dyu-shabdenapy aha

vishnor bhagavato bhanuh
krishnakhyo 'sau divam gatah
tadavishat kalir lokam
pape yad ramate janah

imam-this; eva-certainly; lokam-planet; dyu-shabdena-by the word "divam"; api-also; aha-he said; vishnoh-of Lord Vishnu; bhagavatah-the Supreme Personality of Godhead; bhanuh- the sun; krishna-as Krishna; akhyah-named; asau-He; divam- to the spiritual world; gatah-gone; tat-that; avishat- entered; kalih-Kali; lokam-the world; papah-in sins; yat-in which; ramate-engaging; janah-the people.

Lord Krishna's departure from this world and return to His own abode in the spiritual sky is described in the following verses from Shrimad-Bhagavatam (12.2.29-30), where the word "divam" refers to the Krishnaloka planet:

"Shri Krishna is like the sun, and Lord Vishnu is like a ray of light expanded from the original sun of Lord Krishna. When Lord Krishna returned to His own abode in the spiritual world, Kali-yuga entered this earth.

Because of the entrance of kali-yuga, the people of the earth became addicted to sinful activities.

Text 2

yavat sa pada-padmabhyam
sprishann aste rama-patih
tavat kalir vai prithivim
parakrantum na cashakat

yavat-as long as; sah-Lord Krishna; pada-padmabhyam-with His two lotus feet; sprsan-touching; aste-remained; rama-of the goddess of fortune; patih-the husband; tavat-fro that time; kalih-Kali; vai-certainly; prthivim-the earth; parakrantum-to overpower; na-not; ca-and; asakat-was able.

"As long as Shri Krishna remained in this world, touching it with His two lotus feet, Kali-yuga remained unable to overpower the residents of this earth."

Text 3

yada gunavatarasya bhagavato vishnoh tad-amshatvad rashmi-sthaniyasya krishnakhyo bhanuh: sury-
mandala-sthaniyo divam prapancika-lokagocaram mathuradinam eva prakasha-vishesha-rupam
vaikunöhalokam gatah, tada kalir lokam avishat.

yada-when; guna-avatarasya-of the guna-avatara; bhagavatah-of the supreme Lord; vishnoh-of Lord Vishnu; tat-of Lord Krishna; amshatvat-as a plenary part; rashmi-sthaniyasya-as a ray of light; krishna-as Krishna; akhyah- named; bhanuh-the sun; surya-mandala-sthaniyah-as the sun; divam-the word "diva"m; prapancika-loka of the material world; agocaram-beyond the perception; mathura-adinam- of Mathura , Dvarka and Gokula; eva-certainly; prakasha- manifestation; vishesha-specific; rupam-consisting; vaikunöhalokam-Vaikunöhaloka; gatah-gone; tada-then; kalih-Kali; lokam-this world; avishat-entered.

Now (in Texts 3 and 4) we will explain the meaning of these verses. The phrase "vishnor bhagavato bhanuh krishnakhyah" means "Shri Krishna is like the sun, and Lord Vishnu is like a ray of light expanded from the original sun of Lord Krishna." The word "divam" means the Krishnaloka planet, which consists of the realms of Mathura, Dvaraka, and Gokula, and which is situated in the topmost part of the non-material Vaikunöha planetary system." When Lord Krishna returned to that spiritual planet, then Kali was able to enter the earth.

Text 4

esham sa ca prakashah prithivi-stho 'py antardhana-shaktya tam asprishann eva virajate. atas taya na
sprishyate prithivyadi-bhutamayair asmabhir varahokta-maha-kadambadir iva. yas tu prapancika-loka-gocarö
mathuradi-prakaah, so 'yam kripaya prithivim sprishan evavatirnah. atas taya ca sprishyate tadrishair asmabhir
drishyamana-kadambadir iva. asmims ca prakashe yad avatirno bhagavams tada tat-sparshenapi tat-sparshat
tam sprishann evaste sma. tad etad abhpretyaha yavat: iti. parakrantum ity anena tat-purvam api kincit kalam

prapya pravishöo 'sav iti jnapitam. shri-shukah.

esham-of them; sah-that; ca-also; prakashah- manifestation; prithivi-sthah-situated on the earth; api-even; santardhana-of disappearance; shaktya-with the potency; tam- the earth; asprishan-not touching; eva-certainly; virajate-is manifest atah-from this taya-by the earth; na-not; sprishyate-touched; prithivi-adi-beginning with earth; bhutamayaih-consisting of the various material elements; asmabhih-by us; varaha-in the passage from the Varaha Purana; ukta-described; maha-great; kadamba-kadamba tree; adih-beginning with ; iva-just like; yah-which; tu-but; prapancika-loka-of the material world; gocarah-within the range of perceptionl mathura-Mathura ; adi-beginning with; prakashah-manifestation; sah ayam-that place; kripaya-mercifully prithivim-the earth; sprishan-touching; eva- certainly; avatirnah-descended to; atah-from this; taya-by the earth; ca-also; sprishyate-touched; tadrishaih-like that; asmabhih-by us; drishyamana-seen kadamba-kadamba tree; adih-beginning with; iva-just like; asmin-in this; ca-also; prakashe-manifestation; yat-because; avatirnah-descended; bhagavan-the Supreme Personality of Godhead; tada-then; tat- His; sparshena-by the touch; api-also; tat-His; sparshat- from the touch; tam-the earth; sprishan-touching; eva- certainly; astesma-remained; tat etat-this; abhipretya- intending; aha-he said; yavat iti-the phrase beginning with the word "yavat"; parakrantum-to overpower; iti-thus; anena- by this; tat-purvam-previous; api-even; kincit-a little; kalam-time; prapya-attaining; pravishöah-entered; asau-he; iti-thus; japitam-instructed; shri-shukah-spoken by Shri Shukadeva Gosvami.

The Lord stayed on the earth for some time and then, by the agency of His antardhana-shakti, left and no longer touched the earth. As long as the earth was not touched by this antardhana-shakti, the great kadamba tree described in the Varaha Purana and other great wonders were manifest before conditioned souls such as us. In this way Mathura and the Lord's other abodes were manifest before the senses of the people of the material world when the Lord, by His mercy touched the earth (prithivim sprishan). When people like us are touched by His mercy in this way we are able to see this kadamba tree and the other wonders of the Lord's abode. As long as the Lord's abode was manifest, the Lord touched the earth (sprishan eva aste). This is the meaning intended when the speaker of this verse said the word "yavat" (as long as).

The phrase beginning with the word "parakrantum" (Kali was unable to overpower the earth as long as Lord Krishna touched it with His lotus feet) shows that Kali entered the earth planet shortly before Lord Krishna's disappearance.

These verses (quoted in Texts 1 and 2) were spoken by Shrila Shukadeva Gosvami.

Anuccheda 108

Text 1

tena dhira api yanti brahma-vida upakramya svargalokam ito vimuktah iti shruty-anusarena svarga-shabdenapy aha

yatudhany api sa svargam
avapa janani-gatim. iti.

tena-by this; dhira-sober persons; api-also; yanti- go; brahma-vidah-aware of the true nature of the Supreme Personality of Godhead; apakramya-surpassing; svargalokam-the spiritual world; itah-then; vimuktah-liberated; iti-thus; shruti-the description in the Brhad-aranyaka Upanisad (4.4.8); anusarena-according to; svarga-shabdena-by the word "svarga"; api-also; aha-he said; yatudhani api-although she was a witch (whose only business was to kill small children and who had tried to kill Krishna also); sa-she;

svargam-the transcendental abode; avapa-acheived; janani-gatim-the position of a mother; iti-thus.

The transferral of the devotees to the spiritual abode of Lord Krishna is described in the following verses, where the word "svarga" means "the planet of Lord Krishna in the spiritual world":

"The saintly devotees become liberated from the clutches of matter and enter the abode of Lord Krishna
- { } Brihad-aranyaka Upanishad 4.4.8

"Although Putana was a great witch, she attained the position of Krishna's mother in the transcendental world and thus acheived the highest perfection".*
- { } Shrimad-Bhagavatam 10.6.38

Text 2

atra janani-gatim iti visheshena lokantaram nirastam. tat-prakarana eva tad-adinam bahusho gaty-antara-nishedhat"sad-vesa iva putanapi sakula tvam eva deva pita ity atra sakshat tat-prapti nirdharanac ca.

atra-in this verse; janani-gatim-the word "janani-gatim iti-thus; visheshena-as an adjective; loka-antaram- another planet; nirastam-is refuted; tat-prakarane-in that chapter; eva-certainly; tat-adinam-of other passages beginning with this one; bahushah-many; gati-destination; antara-another; nishedhat-because of refutation; sat-vesativa-appearing as a devotee; putana-Putana; api-even; sa-kula-with her brother Aghasura; tvam-You; eva-certainly; deva- the Supreme Personality of Godhead; apita-attained; tat-Him; prapti-of attainment; nirdharanat-because of conclusive demonstation; ca-also.

Because this verse states that Putana attained the post of Lord Krishna's mother in the svarga planet, the svarga planet must be Lord Krishna's planet, Goloka Vrindavana. The word svarga here cannot mean the planet of Indra. That Putana became Lord Krishna's mother in the transcendental world is also confirmed by the following statement of Lord Brahma in Shrimad-Bhagavatam (10.14.35):

"O My dear Lord, even Putana, who came to cheat You by dressing herself as a very affectionate mother, was awarded liberation and the actual post of a mother. And other demons belonging to the same family, such as Aghasura and Bakasura, were also favored with liberation."*

Text 3

tatha ca kenopanishadi drishyate keneshitam manah patati, pranasya pranam uta cakshusah cakshur atimucya dhirah pretyasmal lokad amrita bhavanti ity upakramya tad eva brahma tvam viddhi: iti madhye procya amritatvam hi vindate, satyam ayatanam, yo va etam upanishadam vedapahatya papmanam anante svarge loke pratishohati ity upasamhritam.

tatha-in the same way; ca-also; kena-upanishadi-in the Kena Upanisad; drishyate-is seen; kena-by whom?; ishitam- controlled; manah-the mind; patati-falls; pranasya-of the breath; pranam-the breath; uta-indeed; cakshusah-of the eye; cakshuh-the organ of vision; atimucya-becoming liberated; dhirah-the saintly devotees; pretya-after death; asmat- from this lokat-material wrld; amritah-immortal; bhavanti-become; iti-thus; upakramya-continuing; tat-that; egva- certainly; brahma-the Supreme; tvam-You;

viddhi-should know; iti-thus; madhye-in the middle; procya-having said; amritatvam-immortality; hi-certainly; vindate-he attains; satyam-the eternal; ayatanam-abode; yah-one who; vai- certainly; etam-this; upanishadam-Upanisad; veda-understands; apahatya-having destroyed; papamanam-all sinful reactions; anante-in the unlimited; svargeloke-spiritual world; pratishöhati-becomes established; iti-thus; upasamhritam- summarized.

The devotees' attainment of the spiritual world is also described in the following statements of the Kaöha Upanishad, where the word "svarga" is also used to meant the spiritual world (and not the planet of Indra):

"Lord Shiva asked: Who si the controller of the mind and the other senses?

"Brahma replied: the ability to see, the functions of all the senses, and indeed life itself, are all given to the living entities by the Supreme Personality of Godhead. The saintly devotees who understand this true position of the Supreme Lord become free from the cycle of birth and death, After leaving this body, they return to the spiritual world, never again to take birth or die."

-{ }1.1-2

"Please try to understand the truth of the Supreme Personality of Godhead. One who understands the Supreme Lord returns to the spiritual world and becomes free from birth and death."

-{ }1.4, 2.4

"The transcendental abode of the Supreme Lord is eternal."

-{ }4.8

"One who understands the teaching of this Upanishad becomes free from all past sinful reactions. He becomes liberated and enters the unlimited spiritual world (svarga)."

-{ }4.9

Text 4

tatah ko va svargah kim tad brahma. ity apekshayam purusho ha vai narayanah: ity upakramya punash cabhyasena nityo deva eko narayanah ity uktva narayanopasakasya ca stutim kritva tad brahma narayana eva iti vyajya svargam pratipadayitum vaikunöhavana-lokam gamishyati, tad idam puram idam pundarikam vijñana-ghanam tasmät tad iva vabhasam. iti vana-lokakarasya vaikunöhasyanandatmakatvam pratipadya sa ca tad-adhishöyata narayanah krishna evety upasamharati brahmanyö devaki-putrah iti. shri-shukah.

tatah-according to these statements; kah-what is intended?; va-or; svargah-by the use of the word "svarga"; kim-what is meant?; tat brahma-by the use of the word "brahma"; iti apekshayam-in reference to this question; purushah-the Supreme Person; ha-certainly; vai-indeed; narayanah-is known as Narayana; iti-thus; upakramya-continuing; punah- again; ca-also; abhyasena-by continued study; nityah-the eternal; deva-Supreme Lord; ekah-is only; narayanah- Narayana; iti-thus; uktva-speaking; narayana-of Lord Narayana; upasakasya-of the devotee; ca-also; stutim- prayer; kritva-having spoken; tat-that; brahma-Absolute Truth; narayanah-is Lod Narayana; eva-certainly; iti-thus; vyajya-indicating; svargam-the word "svarga"; pratipadayitum-to establish the definition; vaikunöhavana-lokam-the Vaikuntha planetary system; gamishyati-he will go; tat idam-that very; puram-city; idam-this; pundarikam-lotus flower; vijñana-ghanam-full of transcendental knowledge; tasmät-therefore; tat-that; iva-just like avabhasam-is manifested; iti-thus; vana-loka-akarasya-of the transcendental forest; vaikunöashy-of Vaikunöha; ananda-atmakatvam-the blissfulness; pratipadya-establishing; sah-He; ca-also; tat- of that; adhishöyata-the creator; narayanah-Narayana; krishnah-Krishna; eva-certainly; iti-thus; upasamharati- concludes;

brahmanyah-the Original Personality of Godhead; devaki-of Devaki; putrah-the son; iti-thus; shri-shukah-spoken by Shri Shukadeva Gosvami.

Someone may question our interpretation of the words "svarga" and "brahma" in these passages. In order to allay their doubts we give the following evidence from Vedic literatures to confirm our understanding that the word "svarga" means "the planet of Shri Krishna" and the word "brahma means "the Personality of Godhead, Shri Krishna, who is known as Narayana".

"Lord Narayana is the Supreme Personality of Godhead".
-Narayana Upanishad

"Lord Narayana is the eternal Supreme Lord".
-Narayana Upanishad

"Lord Narayana is the Supreme Brahman."
-Prayers of the devotees
of Lord Narayana

That the word "svarga" means "the abode of Shri Krishna" is described in the Vedic literatures:

"Saintly devotee will attain the highest Vaikunöha planet, which is a forest in the form of a great lotus flower full of transcendental knowledge."

In this way the blissful nature of Vaikunöhaloka's forest (Krishnaloka) is described. The ruler of that forest is Lord Krishna, who is known as Narayana. This is confirmed in the Atharva Veda:

"The son of Devaki is the Original Personality of Godhead."

The Shrimad-Bhagavatam verse quoted in Text 1 was spoken by Shrila Shukadeva Gosvami.

Anuccheda 109

kashöha-shabdenapi tam evoddishati

bruhi yogeshvare krishne
brahmanye dharma-varmani
svam kashöham adhunopete
dharmah kam sharanam gatah

svam kashöham disham. yatra svayam nityam tishöhati, tatraiva prapancika-loka-sambandham tyaktva gate satity arthah. shri-shaunakah.

kashta-shabdena-by the word "kastha"; api-also; tam- that; eva-certainly; uddishati-he indicates; bruhi-please tell; yoga-ishvare-the Lord of all mystic powers; krishne- Lord Krishna; brahmanye-the Absolute Truth; dharma-religion; varmani-protector; svam-own; kashöham-abode; adhuna- nowadays; upete- having gone away; dharmah-religion; kam-unto whom; sharanam-shelter; gatah-gone. svam kashöham-the words "svam kastham"; disham-mean "own direction"; yatra-where; svayam-personally; nityam-eternally; tishöhati-He remains; tatra-there; eva-certainly; prapancika-loka-the material world; sambandham-contact; tyaktva-having abandoned; gate sati-having gone; iti-thus; arthah-the meaning; shri-shaunakah-spoken by

The word "kashöha" is also used to mean the abode of Lord Krishna. This is confirmed by the following verse from Shrimad-Bhagavatam (1.1.23):

"Since Shri Krishna, the Absolute Truth, the master of all mystic powers, has departed for His own abode (kashöha), please tell us to whom the religious principles have now gone for shelter."*

Anuccheda 110

Text 1

tad evam abhipretya dvarakayas tavan nitya-shri-krishna-dhamatvam aha

satyam bhayad iva gunebhya urukramantah
shete samudra upalambhana-matra atma
nityam kad-indriya-ganaih krita-vigrahas tvam
tvat-sevakair nripa-padam vidhutam tamo-'ndham

tat-this; evam-in this way; abpretya-intending; dvarakayah-of Dvaraka; tavat-in that way; nitya-eternal; shri-krishna-of Shri Krishna; dhamatvam-status as the abode; aha-she describes; satyam-in truth; bhayat-because of fear; iva-as if; gunebhyah-from the qualities of material nature; urukrama-O Supremely powerful Lord; antah-within the heart; shete-You remain; samudre-in the ocean; upalambhana-matrah-the form of transcendental knowledge; atma-the Supersoul; nityam-eternally; kat-indriya-ganaih-with the senses; krita-vrgrahah-at war; tvam-You; tvat-Your; sevakaih- by the servants; nripa-of king padam-the position; vidhutam- abandoned; tamah andham-darkness of ignorance.

That Dvaraka is the eternal abode of Shri Krishna is described by Queen Rukmini in the following words (Shrimad-Bhagavatam 10.60.35):

"My dear husband, You have rightly said also that being afraid of the kings, You have taken shelter in the water of the sea. But who is the king of this material world? I do not think that the so-called royal families are kings of the material world. The kings of the material world are the three modes of material nature. They are actually the controllers of this material world. You are situated in the core of everyone's heart where you remain completely aloof from the touch of the three modes of material nature, and there is no doubt about it.

"You say You always maintain enmity with the worldly kings. But who are the worldly kings? I think the worldly kings are the senses. They are most formidable, and they control everyone. Certainly You maintain enmity with these material senses. You are never under the control of the senses; rather, You are the controller of the senses, Hrishikesha. My dear Lord, You have said that You are bereft of all royal power, and that is also correct. Not only are You bereft of material world supremacy, but even Your servants, those who have some attachment to Your lotus feet, also give the material world supremacy because they consider the material position to be the darkest region, which checks the progress of spiritual enlightenment. Your servants do not like material supremacy, so what to speak of you?"*

Text 2

ayam arthah-purvam shri-krishnadevena shri-rukmini-devyai

rajabhyo bibhyatah subhru
samudram sharanam gatan
balavadbhih krita-dveshan
prayas tyakta-nripasanan

ayam-this; artha-meaning; purvam-previously; shri-krishnadevena-by Shri Krishnadeva; shri-rukmini-devyai-to Queen Rukmini; rajabhyah-of the kings; bibhyatah-afraid; subhru-O Queen Rukmini, whose eyebrows are very beautiful; samudram-in the ocean; sharanam-shelter; gatan-gone to; balavadbhih-powerful; krita-dveshan-enimical; prayah-for the most part; tyakta-abandoned; nripa-of a king; asanan-position.

This statement of Queen Rukmini was her reply to these teasing words previously spoken to her by Lord Krishna (Shrimad-Bhagavatam 10.60.12):

"My dear beautiful Queen Rukmini, you may know that I was so much afraid of Jarasandha that I could not dare to live on the land, and thus I have constructed this house within the water of the sea. It is not My business to disclose this secret to others, but you must know that I am not very heroic; I am a coward and am afraid of them. Still I am not safe, because all the great kings of the land are inimical to Me. I have personally created this inimical feeling by fighting with them in many ways. Another fault is that although I am on the throne of Dvaraka I have no immediate claim. Although I got a kingdom by killing My maternal uncle Kamsa, the kingdom was to go to My grandfather; so actually I have no possession of a kingdom."*

Text 3

kasman no vavrishe iti parihasitam. tatrottaram aha satyam iti. atra atma tvam ity etayoh padayor yugapat shete iti kriyanvaya yoga visheshana-visheshya-bhavah pratihanyate. vakya-bhede tu kashohatapatet. tatash copmanopameya-bhavanaiva te upatishohitah. iyam ca luptopama. tatha ca atma sakshi yatha gunebhyah sattvadi-vikarebhyah tad-asparshal lingat bhayadiva samudre tadvad agadhe vishayakarair aparicchinne upalambhana-matre jnana-matra-sva-shakty-akare antah hridaye nityam shete akshubhdhataya prakashate. he urukrama tatha tvam api tebhya samprati tad-vikaramayebhyo rajabhyah bhayad iva upalambhana-matre vaikunohantaravad cid-eka-vilase antah samudre dvarakakhye dhamni nityam eva sheshe, svarupananda-vilasair gudham viharasi. artha-vashad vibhakti-viparinamah prasiddha eva.

ksamat-for what reason; na-me; va/vrishe-you chose; iti-thus; parihasitam-joking; tatra-to this statement; uttaram- reply; aha-she speaks; satyam-it is true; iti-thus; atra-in this statement; atma-the word "atma"; tvam-You; iti-thus etayoh-of both; padayoh-statements; yuga-at-at the same time; shete iti-the word "sete"; kriya-anvaya-ayogat-because of being not connected to the verb; visheshana-of the modifier; visheshya-of the noun so modified; bhavah-nature; pratihanyate-is destroyed; vakya-bhede-in the contradictory statement; tu-but; kashohata-a difficult construction; apatet-may occur; tatha-therefore; ca-also; upamana-upameya-bhavana-in the nature of a comparison; eva-certainly; te-the two words; upashohitah-are situated; iyam-this; ca-also; lupta-upama-an elliptical simile; tatha-in the same way; ca-also; atma-the word "atma"; sakshi-the witness; yatha- just as; gunebhyah-the word "gunebhyah"; satva-adi-vikarebhyah-the three modes of material nature-goodness, passion, and ignorance; tat-asparshat-from non-contact; lingat-with the form; bhayat-from fear; iva-as if; samudre-in the ocean; tadvat-in that way;

agadhe-deep; vishaya-akaraih-with the objects of the senses; aparicchinne- unlimited; upalambhana-matre-the word "upalambhana-matre"; jnana-matra-sva-shakti-akare-means "the form of transcendental knowledge"; antah-the word "antah"; hridaye-means "within the heart"; nityam-eternally; shete-remains akshubhdhataya-without disturbance; prakashate-is manifest; he urukrama-O All-powerful Lord; tatha-in the same way; tvam- YUou; api-also; tebhyah-of them; samprati-at the present moment; tat-vikaramayebhyah-consisting of the modes of material nature; rajabhyah-of the kings; bhayat-from fear; iva-as if; upalambhana-matre -in the form of transcendental knowledge; vaikunöha-antara-vat-as if in Vaikunthaloka; cit-eka-vilase- in the transcendental abode; antah samudre-within the ocean; dvaraka-akhye-named Dvaraka; dhamni-in the abode; nityam-eternally; eva-certainly; sheshe-You remain; sva-rupa-of Your transcendental form; ananda-bliss; vilasaih-with pastimes; gudham-confidentially; viharasi-You perform pastimes; artha-vashat-because of the meaning of words; vibhakti-of the cases; viparinamah-change; prasiddhah-accomplished; eva-certainly.

Krishna's teasing jokes to Rukmini consisted of a joking description of His own bad qualities. Krishna proposed to Rukmini that she divorce Him and accept a more suitable husband. "Why did you accept Me, who am so unqualified, as your husband?" Lord Krishna jokingly said. Rukmini-devi replied to Lord Krishna's joking words by saying: "What you have spoken is the truth," and then explaining how each point of Lord Krishna's self-criticism, is actually a glorification of His exalted transcendental qualities. These two verses are an example of Lord Krishna's and Queen Rukmini's replies.

We may note that in this verse (Text 1) that the word "atma" is in the nominative case, the word "tvam" is a first-person pronoun, and the verb "shete" is a verb in the third-person singular. These words do not agree with each other (to agree with "tvam" the word "atma" would have to be in the vocative and not the nominative case). In addition, the verb "shete" is in the third-person and also cannot agree with the pronoun "tvam". Actually, however, the words "tvam", "atma", and "sete" are intended to refer to each other. Their non-concordance is a use of the literary embellishment "luptopama" (an elliptical simile)". The word "atma" in this verse is intended to also mean "the Paramatma (Supersoul) who is the witness observing the activities of all living entities.

The word "gunebhyah" means "the three modes of material nature: goodness, passion, and ignorance". Afraid of these modes, Lord Krishna has taken shelter of "upalambhana-matra" (His own transcendental knowledge). The phrase "antah nityam shete" means "without any external disturbance, Lord Krishna eternally resides in the hearts of all living beings." The phrase "urukrama bhayat iva upalambhana-matre antah samudre" means "All-powerful Lord, afraid of the kings who are the material senses, sense-objects, and modes of material nature, You have taken shelter of Your own transcendental abode which is known as Dvaraka-dhama. You remain there and eternally enjoy blissful confidential pastimes there." We may note in this verse that the meaning of the sentence as a whole establishes the grammatical concordance of certain words which would otherwise not be in grammatical agreement.

Text 4

udaharishyate ca nitya-sthayitvam

nityam sannihitas tatra

bhagavan madhusudanah iti.

udaharishyate-will be described; ca-also; nitya-sthayitvam-eternal residence in Dvaraka; nityam-eternally; sannihitah-remaining; tatra-there; bhagavan-the Supreme Personality of Godhead; madhushudanah-Lord Madhusudana; iti- thus.

Lord Krishna's eternal residence in Dvaraka will also be described in a further chapter of Shrimad-Bhagavatam (11.31.24) in the following words:

"Lord Madhusudana eternally stays in Dvaraka".

Text 5

ato vastutas tasya tad-ashrayakasya jiva-chaitanyasya yadi tebhyyo bhayam nasti, kintubhayatrapī sva-dhamaikya-vilasitvat tatraudasinyam eva bhayatvenotprekshata iti bhavah. evam tasya tava ca samanjasata. tesham tu dauratmyam evety aha tathapy atma kutsitanam indriyanam ganais tadiya nanavritti-rupaih krito vigraho yatra tatha-vidhah. tvam api kutsita indriya-gano yesham tatha-bhutai rajabhih krita-vigraha. atra vigraha ubhayatrapy avarana-dharshöyam. yady evam-bhutas tvam, tarhi ka tava nripasana-parityage hanih. tat tu tvat-sevakaih prathamika-tvad-bhajanonmukhair eva vidhutam tyaktam. tac cuktam tayaiva yad-vanchaya nripa-shikhamanayah ity adina. yatah andham tamah eva tat, prakrita-sukhamayatvat, atah shri-dvarakaya nityatvam api dhvanitam. shri-rukmini shri-bhagavantam.

atah-from this; vastutah-in actuality; tasya-of him; tat-ashrayakasya-taken shelter of the Supreme Personality of Godhead; jiva-chaitanyasya-of the individual living entity; yadi-if; tebhyyah-from them; bhayam-fear; na-not; asti-is; kintu-however; ubhayatra-in reference to both the supreme Lord and the individual living entity; api-also; sva-dhama-in the Lord's transcendental abode; aikya-vilasitvat-because of performing pastimes; tatra-there; audasinyam-indifference; eva-certainly; bhayatvena-by fear; utprekshatah-from indifference; iti-thus; bhavah-the meaning; evam-in the same way; tasya- of Him; tava-of You; ca-also; samajasata-properness; tesham-of them; tu-but; dauratmyam-wickedness; eva- certainly; iti-thus; aha-she describes; tatha api- nevertheless; atma-self; kutsitanam-wicked; indriyanam-of the senses; ganaih-with the multitudes; tadiya-of them; nana-with various/ avritti-rupaih-repetitions; kritah-waged; vigraha-war; yatra-where; tatha-vidhah-in that way; tvam-You; api-even; kutsita-inimical; indriya-ganah- multitude of the senses; yesham-of whom; tatha-bhutaih-in that way; rajabhih-with the kings; krita-vigraha-the word "krit-vigraha"; atra-in this; vigrahe-war; ubhayatra-in both places; api-even; avarana-for protection; dharshöyam- courage; yadi-if evam-bhuta-in this way; tvam-You are; tarhi-then; ka-what? tava-Your; nripa-of the king; asana- position; parityage-in abandonment; hanih-loss; tat-therefore; tu-but; tvat-sevakaih-by Your servants; prathamika-foremost; tvat-of You; bhajana-the worship; unmukhaih-eager to perform; eva-certainly; vidhutam-the word 'vidhutam'; tyaktam-means "abandoned"; tat-therefore; ca- also; uktam-spoken; taya-by Queen Rukmini; eva-certainly; yat-vanchaya-with a desire to engage in Your pure devotional service; nripa-shikhamayah-the greatest kings; iti-thus; adina-in the passage beginning; yatah-from which; andham- blind; tamah-darkness; eva-certainly; tat-therefore; prakrita-material; sukhamayatvat-from happiness; atah- therefore; shri-dvarakah-of dvaraka-dhama; nityatvam-eternal residence; api-even; dha/vnitam-is described; shri-rukmini- spoken by Shri Rukmini-devi; shri-bhagavantam-to the Supreme Personality of Godhead.

Both the Supreme Personality of Godhead and the individual living entity are by nature aloof from the material senses and sense-objects. Therefore, both the Lord and individual living entities who take shelter of the Lord remain always unafraid of the material senses. In the second part of this verse the enmity of the senses is described, and Lord Krishna is described as always at war with these enmity of the senses, which are metaphorically described as kings. Lord Krishna is always very courageous in the matter of defending Himself from the attacks of the senses.

As far as Lord Krishna's abandonment of the post of king, Queen Rukmini replies:

"What loss is there for You if You reject the royal post? This kingly post is rejected both by You and by the great devotees who become Your servants."

Queen Rukmini said (Shrimad-Bhagavatam 10.60.41):

"From the history of the world we can see that princes like Anga, Prithu, Bharata, Yayati and Gaya were all great emperors of the world, and there were no competitors to their exalted positions. But in order to achieve the favor of Your lotus feet, they renounced their exalted positions and entered into the forest to practice penances and austerities."*

In the last part of this verse, the position of a king is described as "tamah andham" (darkness of ignorance) because a king has great facility for material enjoyment, which leads one into ignorance.

In this verse we may especially note the description of Lord Krishna's eternal residence in Dvaraka (shete nityam). He stays there eternally.

Anuccheda 111

atha shri-mathurayah

mathura bhagavan yatra
nityam sannihito harih iti.

arthat tatratamym. shri-shukah.

atha-now; shri-mathurayah-os Shri Mathura-dhama; mathura-the place known as Mathura ; bhagavan-the Supreme Personality of Godhead; yatra-wherein; nityam-eternally; sannihitah- intimately connected, living eternally; harih-the Lord, the Supreme Personality of Godhead. arthat-because of the meaning; tatratamyam-there; shri-sukah-spoken by Shri Sukadeva Gosvami.

That Shri Krishna eternally remains at Mathura is confirmed by the following verse from Shrimad-Bhagavatam (10.1.28) spoken by Shukadeva Gosvami:

"The city and district Mathura are very intimately connected with Krishna, for Lord Krishna lives there eternally."*

Anuccheda 112

tat tata gaccha bhadram te
yamunayas taöam shuci
punyam madhuvanam yatra
sannidhyam nityada hareh

spashöam. shri-narado dhruvam.

tat-that; tata-my dear son; gaccha-go; bhadram-good fortune; te-for you; yamunayah-of the Yamuna;

taöam-bank; shuci-being purified; punyam-the holy; madhuvanam-fo the name Madhuvana; yatra-where; sannidhyam-being nearer; nityada- always; hareh-of the Supreme Personality of Godhead. spashöam-the meaning is clear; shri-naradah-spoken by Shri Narada; dhruvam-to Dhruva Maharaja.

Lord Krishna's eternal residence in Mathura is also described in the following verse of Shrimad-Bhagavatam (4.8.42) spoken by Narada Muni to Dhruva Maharaja:

"My dear boy, therefore I wish all good fortune for you. You should go to the bank of the Yamuna, where there is a virtuous forest named Madhuvana, and there be purified. Just by going there, one draws nearer to the Supreme Personality of Godhead, who always lives there."*

Anuccheda 113

Text 1

tasya hareh shri-krishnatvam eva vyanakti

ity uktas tam parikramya
pranamyā ca nriparbhakah
yayau madhuvanam punyam
haresh carana-carcitam

tasya-of Him; hareh-Lord Hari; shri-krishnatvam-the position of being Lord Krishna; eva-certainly; vyanakti- reveals; iti-thus; uktah-being spoken; tam-him (Narada Muni; parikramya-by circumambulating; pranamyā-by offering obeisances; ca-also- nriparbhakah-the boy of the King; yayau-went to; madhuvanam-aforest in Vrindavana known as Madhuvana; punyam-which is auspicious and pious; hareh-of the Lord; carana-carcitam-imprinted by the lotus feet of Lord Krishna.

That the word "Hari" is another name of Lord Krishna is confirmed by the following verse (Shrimad-Bhagavatam 4.8.62):

"When Dhruva Maharaja, the son of the King, ws thus advised by the great sage Narada Muni, he circumambulated Narada, his spiritual master, and offered him respectful obeisances. Then he started for Madhuvana, which is always imprinted with the lotus footprints of Lord Krishna (Hari) and which is therefore especially auspicious."*

Text 2

pratikalpam avirbhavat tasyaiva nitya-sannidhyatvam gamyate. ata eva dvadashakshara-vidya-daivatasya shri-dhruvaradhyasyatv anyata eva tatragamanam abhihitam. shri-maitreyaḥ.

pratikalpam-in every kalpa; avirbhavat-because of appearance; tasya-of Him; eva-certainly; nitya-sannidhyatvam- eternal residence; gamyate-is attained; atah-eva-therefore; dvadasha-akshara-vidya-daivatasya-the Supreme Personality of Godhead, who is worshipped by chanting the 12 syllable mantra "om

namo bhagavate vasudevaya"; shri-dhruva-aradhyasya-and who was thus worshipped by Dhruva Maharaja; tu-also; anyatah-otherwise; eva-certainly; tatra-there; agamanam-arrival; abhihitam- described; shri-maitreyah-spoken by Shri Maitreya Muni.

This verse explains that Lord Krishna eternally remains in Mathura. If it were not so that Lord Krishna eternally remains in Mathura, His presence would have been explained by describing His arrival in Mathura from another place. There is no such description, so we must therefore conclude that Lord Krishna eternally stays in Mathura. In Mathura, Dhruva Maharaja diligently worshiped Lord Krishna by chanting the 12 syllable mantra glorifying Him (om namo bhagavate vasudevaya). This verse (Text 1) was spoken by Maitreya Muni.

Anuccheda 114

Text 1

atha shri-vrindavanasya

punya bata vraja-bhuvo yad ayam nri-linga-
gudhah purana-purusho vana-citra-malyah
gah palayan saha-balah kvanayamsh ca venum
vikridayancati giritra-ramarcitanghrih

punyah-pious; bata-indeed; vraja-bhuvah-the land of Vrajabhumi; yat-where; ayam-He; nri-linga-gudhah- appearing as an ordinary human being; purana-purushah-the oldest, the Supreme Person; vana-citra-malyah-decorated with garlands of colorful forest flowers; gah-the surabhi cows; palayan-protecting; saha-accompanied by; balah-Balarama; kvanayan-playing; ca-also; venum-the flute; vikridaya-with transcendental pastimes; acati-going; giritra-by Lord Siva; rama-and Laksmi-devi; arcita-worshiped; anghrih-lotus feet.

That Shri Krishna eternally remains in Vrindavana is described in the following statement of the women of Mathura in Shrimad-Bhagavatam (10.44.12):

"Dear friends, just imagine how fortunate the land of Vrindavana is where the Supreme Personality of Godhead Himself is present, always decorated with flower garlands and engaged in tending cows along with His brother, Lord Balarama. He is always accompanied by His cowherd boy friends, and He plays His transcendental flute. The residents of Vrindavana are fortunate to be able to constantly see the lotus feet of Krishna and Balarama, which are worshiped by great demigods like Lord Shiva and Brahma and the goddess of fortune."*

Text 2

atra purvadahrita-shruty-ady-avastambhena tishöhanti purvada itivad ancata sadaiva viharatiti mathura-strinam shri-bhagavat-prasadaja yathavad bharati nihritir iyam iti vyakhyeyam. pura-striyah parasparam.

atra-in this verse; purvada-previously; ahrita- described; shruti-adi-in the Vedas; avastambhena-by

scriptural evidence; tishöhanti-remains; purvada-as begore; itivat-in the same way; acati-goes; sada-eternally; eva-certainly; viharati-performs pastimes; iti-thus; mathura-of Mathura -puri; strinam-of the women; shri-bhagavat-of the Supreme Personality of Godhead; prasada-from the mercy; ja-born; yathavat-in the same way; bharati-Sarasvati; nihshritih- manifest; yiyam-she; iti-thus; vyakhyeyam-may be explained; pura-of the city of Mathura ; striyah-the women; parasparam- among themselves.

Although Lord Krishna was present before them in Mathura, the ladies of Mathura in this verse describe His presence in Vrindavana. By the Lord's mercy the ladies of Mathura were able to understand and properly describe the transcendental situation: that even though the Supreme Lord may appear in Mathura or so many other places, He always remains in Vrindavana and enjoys transcendental pastimes there. This is also confirmed in many verses from Vedic literature.

Anuccheda 115

Text 1

jayati jana-nivaso devaki-janma-vado
yadu-vara-parishat svair dorbhir asyann adharmam
sthira-cara-vrijina-ghnah susmita-shri-mukhena
vraja-pura-vanitanam vardhayan kama-devam

jayati-eternally lives gloriously; jana-nivasah-He who lives among human beings like the members of the Yadu dynasty and is the ultimate resort of all living entities; devaki-janma-vadah-known as the son of Devaki (No one can actually become the father or mother of the Supreme Personality of Godhead. Therefore devaki-janma-vada means that He known as the son of Devaki. Similarly, He is also known as the son of yashoda, Vasudeva or Nanda Maharaja) yadu-vara-parishat-served by the members of the Yadu dynasty of the cowherd men of Vrindavana (all of whom are constant associates of the Supreme Lord and are the Lord's eternal servants); svaih dorbhih-by His own arms, or by His devotees like Arjuna who are just like His own arms; asyan-killing; adharmam-demons or the impious; sthira-cara-vrijina-ghnah-the destroyer of all the ill fortune of all living entities, moving and not moving; su-smita-always smiling; shri-mukhena-by His beautiful face; vraja-pura-vanitanam-for the damsels of Vrindavana; vardhayan-increasing; kama-devam- the lusty desires.

Shri Krishna's eternal residence in Vrindavana is also described in the following verse (Shrimad-Bhagavatam 10.90.48)

"Lord Shri Krishna is He who is known as jana-nivasa, the ultimate resort of all living entities, and who is also known as Devaki-nandana or Yashoda-nandana, the son of Devaki and Yashoda. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopis of Vrindavana. May He be all glorious and happy!"*

Text 2

yadu-vara-parishat sabhya-rupa yasya sah, devaki-manma-vadah taj-janmatvenn labdha-khyatih. devakyam janmeti vadas tattva-bubhutsu-katha yasya sa iti va shri-krishnah jayati paramotkarshena sadaiva virajate. lohitoshnishah pracarantitvad yadu-vara-sabhya-vishishöatayaiva jayabhidhanam. atra yadu-vara-shabdena shri-vrajeshvara-tad-bhrataro 'pi grihyante, tesham api yadu-vamshotpannatvena prasiddhatvat.

yadu-vara-parishat-this phrase; sabhya-of the assembly; rupa-consisting; yasya-of whom; sah-He; devaki-janma-vadah-this phrase; tat-janmatvena-by this birth; labdha- attained; khyatih-fame; devakyam-in the womb of DEvaki-janma-birth; iti-thus; vadah-statement; tattva-truth; bubhutsu- eager to know; katha-description; yasya-of whom; sah-He; iti-thus; va-or; shri-krishnah-Shri Krishna; jayati-the word "jayati"; parama-with great; utkarshena-glory; sada- eternally; eva-certainly; virajate-is manifested; lohita-ushniyah-with a red turban; pracaranti-performed pastime; itivat-in that way; yadu-vara-sabhya-vishishöataya-as the greates member of the yadu dynasty; jaya-abhidhanam-the word "jaya; atra-in this connection; yadu-vara-shabdena-by the word "yadu-vara"; shri-vrajesvara-of the King of Vraja, Nanda Maharaja; tat-his; bhratarah-brothers; api-also; grihyante- are intended; t/esam-among them; api-even; yadu-vamsha-of teh Yadu dynasty; utpannatvena-by the arisal; prasiddhatvat- because of fame.

In this verse the word "yadu-vara-parishat" means "He whose associates were the members of the Yadu dynasty", and the word "devaki-janma-vadah" means "He who was famous as having taken birth from Devaki-devi", or "the great sages who are eager to understand the truth explain that He has taken birth in the womb of Devaki." The word "jayati" means "All glories to Lord Krishna, who is eternally manifest with great splendor and opulence." The word "yadu-vara" refers to Nanda Maharaja, the king of Vraja, Vasudeva Maharaja, and their brothers, who were all members of the Yadu family.

Text 3

tatha ca bharata-tatparye shri-madhvacaryair evam brahma-bakyatvena likhitam

tasmai varah sa mayasannihshrishöah
sa casa nandakhya utasya bharya
namna yashoda sa ca sura-tata-
sutasya vaishya-prabhavasya gopah iti.

tatha-in the same way; ca-also; bharata-on the Mahabharata; tatparye-in the commentary; shri-madhvacaryaih-by Shripada Madhvacarya; evam-in the same way; brahma-of Lord Brahma; vakyatvena-as the statement; likhitam-written; tasmai-to him; varah-benediction; sah-this; maya-by me; ssannihshrishöah-is given; sah-he; ca-also; asa-was; nanda-Nanda; akhyah-names; uta-certainly; asya-of him; bharya- the wife; namna-by name; yashoda-Yasoda; sah-that benediction; ca-also; sura-tata-sutasya-of parjanya the son of Maharaja Devamidha, and the brother of Maharaja Surasena; vaishya-from the Vaisya wife; prabhavasya-born; gopah-the son; iti-thus.

That Maharaja Vasudeva and Maharaja Nanda were brothers is confirmed by the following statement of the Mahabharata-tatparya, where Brahma says to Drona and Dhara:

"My dear Drona and Dhara, please accept this benediction from me. I bless you, Drona that you may become Nanda Maharaja, the vaishya grandson of Maharaja Devamidha, and brother of Maharaja Vasudeva. O Dhara, I give you the benediction that you may become Nanda's wife, and you will be known as Yashoda."

Text 4

sura-tata-sutasya sura-sapatni-matrijasya vaishyayam tritiya-varnayam jatasya sakashat asa babhuvety arthah. ata eva shrimad-ananakadundubhina tasmin bhratar iti muhuh sambodhanam aklishöartham bhavati. bhrataram nandam agatam iti shriman-munindra-vacanam ca. tad etad apy upalakshanam tad-bhratrinam.

sura-tata-sutasya-of this word; sura-of Sura; sapatni-of the co-wife; matri-from the mother; jasya-born; vaishyayam-in Vaisya; triitiya-varnayam-a member of the third (vaisyaAM□6:57:03 caste; jatasya-born; sakashat-nearby; asa- the word "asa"; babhuva-means "was"; iti-thus; arthah-the meaning; atah-eva-therefore; shrimat-ananakadundubhina-by Maharaja Vasudeva; tasmin-to him; bhratah-O brother; iti- thus; sambodhanam-in the grammatical form of an address; aklishöa-not unfavorable; artham-meaning; bhavati-is; bhrataram-brother; nandam-Nanda; agatam-arrived; iti-thus; shrimat-muni-indra-of the king of sages (Sukadeva Gosvami); vacanam-the statement; ca-also; tat-this; etad-that; api- also; upalakshanam-designation; tat-bhratrinam-of the brothers.

In this verse the phrase "sura-tata-sutasya" means "born from Vaishya-devi, the vaishya wife of Maharaja Devamidha, whose son was Maharaja Surasena. Because Nanda and Vasudeva were thus brothers, being both descendants of Maharaja Devamidha, it is therefore not improper for them to address each other as "brother". Shukadeva Gosvami also identifies the brotherhood of Nanda and Vasudeva in the following statement of Shrimad-Bhagavatam (10.5.20):

"When Vasudeva heard that Nanda Maharaja, his very dear friend and brother, had come to Mathura and already paid the taxes to Kamsa, he went to Nanda Maharaja's residence."*

Text 5

yatha ca yadava-madhyapatitvenaiva teshu nirdharanam ayam shri-rama-vacanam shri-hari-vamshe

yadaveshu api sarveshu
bhavanto mama bandhavah iti.

saptamya hy asya jatav eva nirdharanam ucyate, purusheshu kshatriyah suratama itivat. vijatiyatve tu shraughnebhya mathura hy adhyatama itivad yadavebhya 'pi sarvebhya ity evocyeteti jeyam.

yatha-in the same way; ca-also; yadava-madhyapatitvena-as a descendant; eva-certainly; tesu- among them; nirdharanam-mayam-containing this conclusion; shri-rama-of Lord Balarama; vacanam-statement; shri-hari-vamshe-in the Hare-vamsa; yadaveshu-among the members of the Yadu dynasty; api-also; sarveshu-all of them; bhavantah-you; mamayMy; bandhavah-relatives; iti-thus; saptamya-in the locative case; hi-certainly; asya-of Him; jatav-in the birth; eva-certainly; nirdharanam-conclusion; ucyate-is spoken; purusheshu-among persons; kshatriyah-the kshatriya; suratama-most heroic; itivat-just as; vijatiyatve-in a different class; tu-but; shraughnebhya-from the residents of Shraughna-desa; mathura-Mathura ; hi-certainly; adhyatama- most opulent; itivat-just as; yadavebhya-from the members of the Yadu dynasty; api-even; sarvebhya-from all of them; iti- thus; eva-certainly; ucyeta-may be said; jneyam-may be known.

In the following quote from the Hari-vamsha, Lord Balarama identifies Nanda Maharaja as a descendant of the Yadu dyansty in the following words:

"My dear Nanda Maharaja, among all the members of the Yadu dynasty, you are my dearmost relative."

In this statement, the locative case is used for the word "yadaveshu" to indicate "in the family". We may note that the Yadu dynasty is divided into two branches: the kshatriya branch, and vaishya branch (which prospered in the district of Mathura).

Text 6

atra jayati ity atra lodarthatvam na sangacchate. sadaivotkarshanantyamite tasminn ashirvadanavakashat. tad-avakasho va ashiravada-vishayasy tadanim ashiravada-kritanuvada-vishishöa-vishishöatayaiva sthiter avagamat pratipadayishitam tadrishatvenaiva tat-kalikatvam agacchaty eva. yatha dharmika-sabhyo 'yam raja vardhatam iti. tad evam patir gatish candhaka-vrishni-satvatam ity atrapy anusandheyam. anena yadu-varanam api tathaiva jayo vivakshitah.

atra-in this verse; jayati-the word "jayati"; iti-thus; atra-here; lod-artham-the meaning of the imperative; na-not; sangacchate-goes; sada-always; eva-certainly; utkarsha-in glories; anantya-mite-unlimited; tasmin-in Him; ashirvada- benediction; avakashat-because of the impropriety; tat-avakashah-that occasion; va-or; ashirvada-of benediction; vishayasya-of the occasion; tadanim-then; ashirvada-benediction; krita-offered; anuvada-explanation; vishishöa- excellent; vishishöataya-by excellence; sthiteh-of the situation; avagamat-understood; pratipadayishtam-proven; tadrishatvena-by arguments like this; eva-certainly; tat-kalikatvam-simultaneity; agacchati-attains; eva-certainly; yatha-just as dharmika-sabhyah-pious; ayam-this; raja- king; vardhatam-may increase; iti-thus; tat-therefore; evam- in this way; patih-head; gatih-destination; ca-also; andhaka-one of the kings of the Yadu dynasty; vrishni-the first king of the Yadu dynasty; satvatam-the Yadus; anusandheyam-should be considered; anena-by this; yadu-varanam-of the members of the Yadu dynasty; api-also; tatha-in the same way; eva-certainly; jayah-glory; vivakshitah-is intended to be described.

We may note that the word "jayati" used in Text 1 is in the present tense (He is glorious), and not the imperative mood (loö) (May He become glorious). The imperative is used to indicated a blessing bestowed upon someone. Lord Krishna is eternally and unlimitedly glorious, and therefore no one can offer Him the benediction of becoming glorious. For this reason the word "jayati" is spoken here in the present tense and not the imperative mood. At the same time, the imperative mood may also be used for understanding the superexcellent glories of the Lord, or also for all the saintly devotees included along with Shri Krishna in the words of this prayer. A similar prayer was offered by Shrila Shukadeva Gosvami in the beginning of Shrimad-Bhagavatam (2.4.20) in the following words:

"May Lord Shri Krishna, who is the worshipable Lord of all devotees, the protector and glory of all the kings like Andhaka and Vrishni of the Yadu dynasty, the husband of all goddesses of fortune, the director of all sacrifices and therefore the leader of all living entities, the controller of all intelligence, the proprietor of all planets, spiritual and material, and the supreme incarnation on the earth (the supreme all in all), be merciful upon me."*

In these two verses from Shrimad-Bhagavatam, the members of the Yadu dynasty are also glorified, along with Lord Krishna.

Text 7

nanv evam tatha viharana-shilash cet punah katham iva devaki-janma-vado 'bhut. tatraha svair dorbhir dorbhyam caturbhis catur-bhujaih adharmam tad bahulam asura-raja vrindam asyan nihantum. tad-artham eva loke 'pi tahta prakaöi-bhuta ity arthah. kim va kim kurvan jayati. svaih kala-traya-gatair api bhaktair eva dorbhis tad-dvara adharmam jagad-gatam papamanam asyan nashayann eva. tad uktam mad-bhakti-yukto bhuvanam punati iti.

nanu-is it not so?; evam-in this way; tatha-in that way; vihara-shilah-engaged in transcendental pastimes; cet-if; punah-again; katham-how is it?; iva-just like; devaki-from Devaki-janma-birth; vadah-description; abhut-was; tatra- to this question; aha-it may be replied; svaih-with His own; dorbhih-arms dorbhyam-with two arms; caturbhih-with four; catuh-bhujaih-four-armed forms (Vasudeva, Sankarsana, Pradyumna, and Aniruddha); adharmam-demons or the impious; tat- that; bahulam-multitude; saura-raja-vrindam-the demonic kings; asyan-the word "asyan"; nihantum-means "in order to kill; tat-artham-for the purpose; eva-certainly; loke-in the material world; api-also; tatha-in that way; prakaöi-bhutah- manifested; iti-thus; arthah-the meaning; kim va-or , on the other hand; kim-what?; kurvan-performing; jayati-He conquers; svaih-with His own; kala-traya-gataih-in past, present and future; api-even; bhaktaih-by His devotees; eva-certainly; dorbhih-His arms; tad-dvara-by them; adharmam-the impious demons; jagat-gatam-in the universe; papmanam-sinful; asyan- the word "asyan"; nashyan-means "destroying"; eva-certainly; tat uktam-therefore the Lord has said; mat-bhakti-yuktah-My devotee; bhuvanam-the entire world; punati-purifies; iti- thus.

Someone may question: If Lord Krishna is eternally enjoys transcendental pastimes in His own spiritual abode, then why should He descend to this material world (devaki-janma-vadah) at all?

This question is answered in this verse by the words "svair dorbhir asyann adharmam" (With His mighty arms He kills everything inauspicious as well as every man who is impious). Lord Krishna appears in this material world in order to kill the demons. We may note that the word "svair dorbhir" is in the plural (and not the dual). The reason is that although Lord Krishna manifests His two-armed forms in Vrindavana, Mathura and Dvaraka, He sometimes shows His four-armed forms of Vasudeva, Sankarshana, Pradyumna, and Aniruddha in Mathura and Dvaraka. For this reason the number of arms is expressed as more than two. Another reason for the use of this word "dorbhir" is that the devotees are considered like the arms of the Lord, and therefore this phrase may be interpreted to mean: "The Lord destroys the sins of this world through the endeavors of His pure devotees". This is confirmed by Lord Krishna Himself in the following words (Shrimad-Bhagavatam 11.14.24):

"My pure devotees purify the entire world".

Text 8

punah kim artham devaki-janama-vadah. tatraha sthira-cara-vrijinaghnah nijabhivyaktya nikhila-jivanam samsara-hanta tad-artham evety arthah. tad uktam yata etad vimucyate iti.

punah-again; kim artham-why?; devaki-janma-vadah-did the Lord take birth as the son of Devaki; tatra-to this question; aha-it may be replied; sthira-cara-vrijinaghnah-the destroyer of all the ill fortune of all living entities, moving and not moving; nija-abhivyaktya-by His own appearance; nikhila-of all; jivanam-living entities; samsara-of repeated birth and death; hanta-the destroyer; tat-artham-for that purpose; eva-

certainly; iti-thus; arthah-the meaning; tat uktam-it is said; yatah-from that; etat-this; vimucyate-becomes liberated; iti-thus.

Again someone may ask why Lord Krishna descended to this material world at all. To this question another answer may be given: "sthira-cara-vrijina-ghnah" (Simply by His presence, Lord Krishna destroys all things inasupicious of all living entities, moving and inert). Lord Krishna appeared in this world, then, to bless the conditioned souls and release them all from the cycle of repeated birth and death. This is also confirmed by the following statement of Shrimad-Bhagavatam (10.29.16):

"Simply by perceiving the presence of Krishna, one becomes free from the cycle of birth and death."

Text 9

kim va katham-bhuto jayati. yadu-vraja-pura-vasinam sthavara-jangamanam nija-carana-viyoga-duhkha-hanta san. nitya-vihare pramanam aha jana-nivasah. jana-shabdo 'tra svajana-hridaya-tat-tad-viharitvena sarva-devavabhasamana ity arthah. sarva-pramana-caya-cudamani-bhuto vidvad-anubhava evatra pramanam iti bhavah.

kim va-on the other hand; katham-bhutam-how is it? ; jayati-that He is the glorious; yadu-of the members of the Yadu dynasty; vraja-pura-vasinam-and of the residents of Vraja; sthavara-of the inert; jangamanam-and of the moving living entities; nija-of His own; carana-lotus feet; viyoga-of the separation; duhka-the distress; hanta-removing; san-being so; nitya-vihare-in eternal pastimes; pramanam-evidence; aha-he explains; jana-nivasah-the word "jana-nivasah"; jana-shabdah-the word "janah"; atra-here; svajana-vacakah-means "the devotees"; salokya-iti-adi-padye-in Shrimad-Bhagavatam (3.29.13); janah-the word "jana"; itivat-is used in this way; svajana-of His own devotees; hridaya-in the hearts; tat-tat-various; pastimes; viharitvena-performing; sarva-deva-avabhasamanah-appearing as the Supreme Personality of Godhead; iti-thus; arthah-the meaning; sarva-pramana-caya-of all evidence; cudamani-bhutam-the crest jewel; vidvat-of the great devotees; anubhavah-the direct experience; eva-certainly; atra-here; pramanam-the evidence; iti-thus; bhavah-the meaning.

Someone may ask: Why should Lord Krishna be glorified? The answer is found in the word "jana-nivasah" (He is the ultimate resort of all living entities). Lord Krishna remains among His devotees: the members of the Yadu dynasty, the residents of Vrajabhumi, or all those who are attached to Him, whether in the human species, or even in non-moving forms of life, such as trees or flowers. The Lord remains among His devotees and relieves the distress felt by them because of separation from the Lord's lotus feet. The Lord's continual stay among the devotees is also clear evidence that the Lord's pastimes are eternal. The word "jana" may be used to mean "devotees". It is used that way in Shrimad-Bhagavatam 3.29.23 and also in other places. Therefore, Lord Krishna always remains among His pure devotees, and He also manifests His eternal pastimes within the hearts of His pure devotees. This direct experience of the Lord and His pastimes within the heart is the most substantial of all forms of evidence. It is the crest jewel of all logical arguments to prove the glories of Lord Krishna.

Text 10

svayam tu klim kurvan jayati. vraja-vanitanam mathura dvaraka-pura-vanitanam ca kama-lakshano yah

devah svayam eva tad-rupas tam vardhayan sadaiveddipayan. atra tadiya-hridayastha-kama-tad-adhidevayor abheda-vivaksha, tadrisha-tad-bhavyasya-tadvad eva paramarthatabodhanaya shri-krishna-sphurti-mayasya tadrisha-bhavyasyaprakritatvat paramananda-parama-kashöha-rupatvac ca. shri-krishnasya kama-rupopasana cagame vyaktasti vanita janitatyarthanuragayam ca yoshiti iti nama-linganushasanam. vraja iti shraishöhyena purva-nipatah.

svayam-directly; tu-but; kim-what?; kurvan-doing; jayati-He is glorified; vraja-vanitanam-the word "vraja-vanitanam"; mathura-of Mathura ; dvaraka-pura-and Dvaraka Puri; vanitanam-of the women; ca-also; kama-lakshanah-designated as cupid; devah-the demigod; svayam- personally; eva-certainly; tat-rupah-his form; tam-that; vardhayan-increasing; sada-continuously; uddipayan-inflaming; atra-here; tadiya-of them; hridaya-in the hearts; stha- situated; kama-of lust; tad-adhidevayoh-the demigod cupid; abheda-non-difference; vivaksha-the intention to describe; tadrisha-tad-havasya-possessing that nature; tadvat-that way; eva-certainly; parama-arthata-the supreme goal of life; bodhanaya-for revealing; shri-krishna-sphurti-mayasya- possessing the form of Shri Krishna; tadrisha-bhavyasya-of that nature; aprakritatvat-because of being non-material; parama-ananda-supreme bliss; parama-kashöha-the ultimate li it; rupatvat-possessing the form; ca-also; shri-krishnasya-of Shri Krishna; kama-rupa-the form of cupid; upasana- worship; ca-also; agame-in the Agama-sastra; vyakta asti-is manifested; vanita-the word "vanita"; janita-to her lord; ati-arthan-anuragayam-with great love; ca-also; yoshiti-a woman; iti-thus; nama-linga-anushasanam-the Nama-linganusasana; vraja iti-the women of Vraja; shraishöhyena-with superiority; purva-from the previously described women; nipatah- exception.

Someone may ask: Why is Shri Krishna so wonderful that He is glorified in this verse by the word "jayati". What does He do that is wonderful?

To this the reply may be given: "vraja-pura-vanitanam vardhayan kama-devam" (His blissful smiling face always increases the lusty desires of the gopi s of Vrindavana). The word "kama" may be interpreted to mean either "lusty desires" or "cupid". Interpreted in either way, Shri Krishna increased the "kama" within the gopis' hearts. In order to reveal the supreme goal of life, Shri Krishna appeared before the gopis and the other devotees in His original transcendental form, full of transcendental bliss, and beyond any of the limiting factors of matter. This appearance of Shri Krishna as the original cupid is elaborately described in the Agama-shastra. Although the word "vraja-pura-vanitanam" refers to both the women of Vraja, and the women of the puras (Mathura-pura and Dvaraka-pura), the women of Vraja, the gopis, are the most exalted and the greatest lovers of Shri Krishna. The word "vanita" is defined in the Nama-linganushasana:

"the word `vanita' means `a woman who is ardently devoted to her husband or lover'".

Text 11

ata eva purvam meru-devyam sudeviti samjnavad devaki-shabdena shri-yashoda ca vyakhyeya

dve namni nanda-bharyaya
yashoda devakiti ca
atah sakhyam abhut tasya
devakya shauri-jayaya

iti puranantara-vacanat. tad evam trishv api nitya-viharatvam siddham. shri-shukah.

atah eva-therefore; purvam-as formerly; meru-devyam-in Meru-devi; sudevi iti-Sudevi; samjavat-as the nae; devaki-shabdena-by the name Devaki; shri-yashoda; ca-also; vyakhyeya-is known; dev-two; namni-nammes; nanda-of Nanda Maharaja; bharyayah-of the wife; yashoda-Yashoda; devaki- Devaki; iti-thus;

ca-also; atah-from this; shakhyam- friendship; abhut-was; tasyah-of her; devakya-with Devaki; shauri-of Maharaja Vasudeva; jayaya-with the wife; iti-thus; purana-the Puranas; antara-within; vacanat-from the statement; tat-therefore; evam-in this way; trishu-in the three places: Gokula, Mathura and Dvaraka; api-also; nitya- eternal; viharatvam-pastimes; siddham-conclusively proven; shri-shukah-spoken by Shri Sukadeva Gosvami.

We may also note that the phrase "devaki-janma-vadah" may also mean "Lord Krishna who is famous as the son of Yashoda". Devaki is another name of Yashoda, just as Meru-devi is another name of Sudevi, the mother of Maharaja Rishabhadeva. This is confirmed in the following statement of the Puranas:

"Nanda Maharaja's wife had two names: Yashoda and Devaki. Nanda's wife was a close friend of Vasudeva Maharaja's wife, who was also named Devaki."

We will now conclude this section of the Krishna-sandarbha, where it has been conclusively proven that Shri Krishna eternally enjoys transcendental pastimes in the three abodes Vrindavana, Mathura, and Dvaraka.

Anuccheda 116

Text 1

atha yad uktam shri-vrindavanasyaiva prakasha-visheshe golokatvam, tatra prapancika-lokaprakaöa-lilavakashatvenavabhasamana-prakasho goloka iti samarthaniyam. prakaöa-lilayam tasims tac-chabda-prayoga-darshana bhedamsha-shravanac ca. prakaöaprakaöa aya lila-bhedash cagre darshayitavyah. tad evam vrindavana eva tasya golokahya-prakashasya darshanenabhivyanakti

atha-now; yat-which; uktam-described; shri-vrindavanasya-of Shri Vrindavana-dhama; eva-certainly; rakasha-visheshe-in the specific manifestation; golokatvam- the state of being Goloka; tatra-there; prapancika-composed of the five material elements; loka-in the material world; aprakaö-not manifest; lila-pastimes; avakashatvena-by the lack of opportunity; avabhasamana-prakashah-manifest; golokah-Goloka; iti-thus; samarthaniyam-should be established; prakaöa-lilayam-in the manifest pastimes; tasmin-in that; tat-that; sabda-of words; prayoga-darshanat-because of the use; bheda-amsha-a part of a part; shravanat-from hearing; ca-also; prakaöa-manifest aprakaöataya-and unmanifest; lila-of pastimes; bhedah-distinctions; ca-also; agre-in the beginning; darshayitavyah-should be revealed; tat-therefore; evam-in this way; vrindavane in Vrindavana; eva- certainly; tasya-of that; goloka-as Goloka; akhya-named; prakashasya-of that which is manifest; darshanena-by the sight; abhivyanakti-is manifest.

When Lord Krishna's transcendental abode is manifest in the spiritual world it is known as Goloka. In that Goloka planet the Lord enjoys aprakaöa pastimes, which He does not display in the material world. These pastimes are different from the prakaöa pastimes He reveals in the material world. We shall now discuss the difference between these prakaöa and aprakaöa pastimes, and also we shall discuss the nature of the Lord's abode in the spiritual world, known as Goloka Vrindavana. These topics are described in the following passage, which describes the vision of Goloka Vrindavana revealed to the cowherd residents of Vrindavana in the material world (Shrimad-Bhagavatam 10.28.10-17):

Text 2

nandas tv atindriyam drishöva
loka-pala-mahodayam
krishne ca sannatim tesham
jnatibhyo vismito 'bravit

nandah-Nanda Maharaja; tu-but; atindriyam-unprecedented; drishöva-having seen; loka-pala-of the demigod Varuna; maha-udayam-great opulence; krishne-to Krishna; ca-also; sannatim-respectful obasances; tesham-of them; jnatibhyah- to his relatives; vismitah-astonished; abravat-spoke.

"Nanada Maharaja was surprised that, although the demigod Varuna was so opulent, he offered such respect to Krishna. This was very astonishing to Nanda, and he began to describe the incident to his friends and relatives with great wonder.*

Text 3

te cautsukya-dhiyo rajan
matva gopas tam ishvaram
api nah sva gatim sukshmam
upadhasyad adhishvarah

te-they; ca-also; autsukya-with eager; dhiyah-minds; rajan-O king; matva-having considered; gopah-the cowherd men; tam-Him; ishvaram-the Supreme Personality of Godhead; api-perhaps; nah-of us; sva-gatim-His own abode; sukshmam- transcendental; upadhasyat-may transfer us to; adhishvarah- the Supreme Controller.

"The friends of Nanda Maharaja, all the cowherd men, became eager to know if Krishna were actually the Supreme Personality and if He were going to give them all salvation.*

Text 4

iti svanam sa bhagavan
vijnayakhika-drik svayam
sankalpa-siddhaye tesham
kripayaitad acintyat

it-thus; svanam-of His own relatives and friends; sah- He; bhagavan-the Supreme Personality of Godhead; vijnaya- having understood; akhila-drik-who sees everything; svayam- personally; sankalpa-of their desires; siddhaye-for the fulfillment; tesham-fo them; kripayaitad-with mercy; etat-this; acintyat-thought.

"When they were all thus consulting among themselves, omniscient Krishna understood their minds. Being merciful to them, Lord Krishna reflected in the following way:*

Text 5

jano vai loka etasminn
avidya-kama-karmabhih
uccavacasu gatishu
na veda svam gatim bhraman

janah-my own people, the residents of Vrindavana; vai- certainly; loke etasmin-in this world; avidya-from ignorance; kama-karmabhih-with actions for material sense-gratification; ucca-avaç/esu-in thither and lower; gatishu-species of life; na-not; veda-know; svam-their own; gatim-destination; bhraman-wandering.

"Generally ordinary persons are engaged in simply working hard in the material world. Engaged in ignorant materialistic activities, the conditioned souls rotate through various higher and lower species of life. They have no information that there is an eternal spiritual world.*

Text 6

iti sancintya bhagavan
maha-karuniko harih
darshayam asa lokam svam
gopanam tamasah param

iti-thus; sancintya-considering; bhagavan-the Supreme Personality of Godhead; maha-karunika-very merciful; harih- Lord Hari; darshayam asa-revealed; lokam-planet; svam-His own; gopanam-to the cowherd men; tamasah-the darkness of material existence; param-above.

"Reflecting in this way, merciful Lord Hari revealed to the cowherd men His own transcendental abode, which is above the darkness of the material world.*

Text 7

satyam jnanam anantam yad
brahma jyotih sanānam
yad dhi pashyanti munayo
gunapaye samahitah

satyam-real; jnanam-full of knowledge; anantam- unlimited; yat-which; brahma-spiritual worldk; jhotih-self-illuminated; sanatanam-eternal; yat-which; hi-certainly; pashyanti-see; munayah-great sages; guna-apaye-in the transcendental position, above the three modes of material nature; samahitah-situated,

"Thus Krishna showed them the eternal, ever-existing spiritual sky, which is unlimited, full of knowledge, and self-illuminating. Information of the spiritual sky can be had only from great sages and saintly persons

who have already surpassed the influence of the three modes of material nature. Unless one is constantly situated on that transcendental platform, it is not possible to understand the spiritual nature.*

Text 8

te tu brahma-hradam nita
magnah krishnena coddhritah
dadrishur brahmano lokam
yatrakruro 'dhyagat pura

te-they; tu-certainly; brahma-hradam-the lake of Brahma; nitah-brought; magnah-immersed; krishna-with Krishna; ca-also; uddhritah-risen; dadrishuh-saw; brahmanah-lokam- the spiritual planets; yatra-where; akrurah-Akrura; adhayagat-had gone; pura-before.

"Thus Krishna led all the cowherd men, headed by Nanada Maharaja, to the lake where Akrura was later to be shown the Vaikunöha planetary system. They took their bath immediately and saw the real nature of the Vaikunöhalokas.*

Text 9

nandadayas tu tam drishöva
paramananda-nirvritah
krishnam ca tatra chando bhih
stuyamanam suvismilah

nanda-Nanda; adyah-and the other cowherd men; tu- certainly tam-Lord Krishna; drishöva-having seen; parama- ananda-nirvritah-full of transcendental bliss; krishnam- Krishna; ca-also; tatra-there; chandobhih-by the Vedic hymns; stuyamanam-being glorified; suvismilah-greatly astonished.

"After seeing the spiritual sky and the Vaikunöhalokas, all the men, headed by Nanda Maharaja, felt wonderfully blissful, and coming out of the river, they saw Krishna, who was being worshiped with excellent prayers."*

Text 10

atindriyam adrishöa-purvam, loka-palah varunah, sva-gatim sva-dhama, sukshmam durjneyam, upadhasyat ity arthah.

atindriyam-the word "atindriyam"; adrishöa-purvam-means "never before seen" loka-palah-the word "loka-palah" varunah-refers to Varuna; sva-gatim-the word "sva-gatim"; sva-dhama-means "His own transcendental abode; sukshmam-the word "sukshmam" durjneyam-means "difficult to be understood; upadhasyat-the word "upadhasyat"; upadhasyati-means "will give"; nah-the word "nah"; asman-means "us"; prati-to; prapayishyati-will cause to attain; iti-thus; sankalpitavantah-considering; iti-thus; arthah-the

meaning;

In these verses the word "atindriyam" means "never seen before", the word "loka-palah" refers to the demigod Varuna, the word "sva-gatim" means "His own transcendental abode", "sukshmam" means "very difficult to understand", "upadhasyat" means "will give", and "nah" means "us". The cowherd men thought that Krishna would enable them to enter the spiritual world.

Text 11

jana iti. jana asau vraja-vasi mama svajanah. etasmin prapancika-loke avidyabibhiih krita ya uccavaca gatayo deva-tiryag-adayah. tasu svam gatim bhraman tabhyo nirvisheshataya janan tam eva svam gatim. na vedety arthah. tato 'yam bhramo yadyapi tat-tal-lila-poshayaiva madiya-lila-shaktya kalpitas tathapi tad-icchanusarena kshana-kati-ayam tadiyam sarva-vilakshanam svam gatim darshayan tam apaneshyamiti bhavah. vailakshyam cagre vyanjaniyam.

janah iti-the passage beginning with the word "janah"; janah-the word "janah"; asau-this; vraja-vasi-the residents of Vraja; mama-My; svajanah-relatives; etasmin-in this; prapancika-loke-material world; avidya-by ignorance; adibhih-and other material imperfections; kritah-created; yah-which; ucca-higher; avacah-and lower; gatayah-statuses of life; deva-demigods; tiryag-animals; adayah-beginning with; tasu-among them; svam-their own; gatim-abode; bhraman-wandering; tabhyah-from these states of existence; nirvisheshataya- without distinction; janan-perceiving; tam-that; eva- certainly; svam-their own; gatim-abode; na-do not; veda- understand; iti-thus arthah-the meaning; tatah-therefore; ayam-this; bhramah-bewilderment; yadyapi-although; tat-tat-various; lila-pastimes; poshaya-for increasing; eva- certainly; madiya-by My; lila-for pastimes; shaktya- potency; kalpitah-considered; tathapi-nevertheless; tat- iccha-their desire; anusarena-in accordance with; kshana- katipayam-for a moment; tadiyam-their; sarva-vilakshanam- extraordinary; svam-own; gatim-destination; darshayan- revealing; apaneshyami-I shall take away; iti-thus; bhavah-the meaning; vailakshyam-extraordinariness; ca-also; agre-in the beginning; vyanjaniyam-is intended to be experienced.

In these verses the word "janah" means the "residents of Vraja, who are all Krishna's relatives and friends". Krishna considered that the cowherd men of Vraja had wandered through various species of life in this material world, impelled by ignorance and other material faults, and therefore they were unaware of Lord Krishna's own transcendental abode. In order to expand His own transcendental pastimes the Lord manifested His own lila-shakti (pastime potency) and revealed His extraordinary abode to the residents of Vraja.

Text 12

gopanam svam lokam shri-golokam. yah khalu cintamani-prakara-sadma ity-adibhir bahu-varnita-vyakta-baibhavati-kranta-prapanca-loka-mahodayas tam. tamasah prakriteh param prapananabhivyaktatvena tadiyenapy asankaram. sta eva sac-cid-ananda-rupa evasau loka ity aha satyam iti. satyadi-rupam yad brahma yac ca gunatyate pashyanti tad eva sva-rupa-shakti-vritti-vishesha-prakatyena satyadi-rupavyabhicarinam golokam santam darshayam aseti purvenanvayah. yathanyatrapi vaikunöhe bhagavat-sandarbhodahritam padmadi-vacanam brahmabhinnata-vacitvena darshitah tadvat.

gopanam-of the cowherd men svam-own lokam-planet; shri-golokam-Goloka; yah-which; khalu-certainly;

cintamani-prakara-sadma-iti-adibhih-in the Brahma-samhita (2.29):

cintamani-prakara-sadmasu kalpa-vriksha-
lakshavriteshu surabhir abhipalayantam
lakshmi-sahasra-shata-sambhrama-sevyamanam
govindam adi-purusham tam aham bhajami

bahu-in many places; varnita-described; vyakta-manifest; vaibhava-opulence; ati-kranta-surpassing; prapanca-loka-material world "tamasah" prakriteh-means "the material nature"; param-above; prapanca-anabhivyaktatvena-as not material; tadiyena-His; api-certainly; asankaram-not toucheed; atah eva-therefore; sat-eternal; cit-full of knowledge; ananda-and bliss; rupah-with a form; eva-certainly; asau-this; lokah-planet; iti-thus; aha-he describes; satyam iti-with the word "satyam"; satya-adi-rupam-wtih such a spiritual form; yat-which; brahma-spiritual realm; yat-which; ca-also; guna-atyaye-in the postion above the three modes of material nature; pashyanti-they see; tat-that; eva-certainly; sva-rupa-own form; shakti-potency; vritti-action; vieshesha-specific; prakatyena-by the manifestation satya-adi-rupa-avyabharinam-eternal and spiritual ; golokam-Goloka santam-spiritual reality; darshayam asa- revealed; iti-thus; purvena anvyayah-the meaning of these words; yatha-just as; anyatra api-in another place; vaikunöhe-in Vaikunthaloka; bhagavat-sandarbha-in the Bhagavat sandarbha; udahritam-described; padma-adi-vacanam-in the statement of the Padma Purana and other Vedic literatures; brahma-abhinnata-vacitvena-described as purely spiritual; darisitah-revealed; tadvat-in that way.

The Goloka Vrindavana planet, the ultimate destination of the cowherd residents of Vrajabhumi, is described in Brahma-samhita (5.29):

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune."*

The Goloka planet is completely spiritual and it is full of eternity, knowledge, and bliss. It is above the darkness of the material world (tamasah param). They who are above the three modes of material nature, and are in the transcendental position, are able to properly understand the Goloka planet. By manifesting His own transcendental potency, Lord Krishna revealed the Goloka planet to the residents of Vrajabhumi. In the Bhagavat-sandarbha we have already quoted from the Padma Purana and many other Vedic literatures many verses describing the Goloka planet as the highest of all the Vaikunöhalokas.

Text 13

atha shri-vrindavane ca tadrisha-darshanam katama-desha-sthitanam tesham jatam ity apekshayam aha brahma-hradam akrura-tirtham krishnena nitah punash ca tad-ajnayaiva magnah punash ca tasmad tirthat shri-krishnenaiva uddhritah santo narakriti-para-brahmanah ari-krishnasya lokam golokakhyam dadrishuh. yatra ca brahma-hrade adhyaga ashtu adhigatavan iti va.

atha-now; shri-vrindavane- in Shri Vrindavana-dhama; ca-also; tadrisha-darshanam-appearing in that way; katama-desha-sthitanam-of many places; tesham-of them; jatam- born; iti-thus; apekshayam-in reference to that; aha-he said; brahma-hradam-the "brahma-hradam"; akrura-tirtham-the place known as Akrura-tirtha; krishnena-By Krishna; nitah-brought; punah-again; ca-also; tat-ajnaya-by His order; magnah-immersed; punah-again; ca-also; tasmad-from that; tirthat-holy place; shri-krishnena-by Shri

Krishna; eva- certainly; uddhritah-risen; santah-being; nara-akriti-in the form of a human being; para-of the wupreme; bramanah-Godhead; shri-krishnasya-of Shri Krishna; lokam-planet; goloka-akhyam-named Goloka; dadrishuh-saw; yatra-where; ca-also; brahma-hrade-at Brahma-hrada; adhyagat-the word "adhyagat"; ashöaut-offered prayers; adhigatavan-learned the truth; iti- thus; va-or.

The cowerd men, coming from all different parts of Vrindavana, were brought to Akrura-tirtha by Krishna. By Krishna's order they took bath in the lake there and also came out of the lake. The word "brahmanah" means " of Shri Krishna, the Supreme Personality of Godhead, whose transcendental form appears like that of a human being", "loka" means "Goloka", "yatra" means "at Brahma-hrada", and "adhyagat" may mean "offered prayers" or "understood the truth about Krishna".

Text 14

sarvatraiva shri-vrindavane yadyapi tat-prakashesho 'sau goloko darshayitum shakyah syat tathapi tat-tirtha-mahatmya-jnapanartham eva va vinodartham eva va tasmin majjanam iti jneyam.

sarvatra-everywhere; eva-certainly; shri-vrindavane- in Shri Vrindavana-dhama; yadyapi-although; tat-of that; prakasha-manifestation; visesah-specific; asau-that; golokah-Goloka; darisayitum-to be revealed; shakyah-is able; syat- may be; tathapi-nevertheless; tat-that; tirtha-holy place; mahatmya-glories; japana-teaching; artham-for the purpose; eva-certainly; va-or; vinoda-pastimes; artham-for the purpose; eva-certainly; va-or; tasmin-in that lake; majjanam-immersion; iti-thus; jneyam-may be understood.

Shri Krishna could have revealed Goloka Vrindavana to the cowherd men from any place within Vrindavana-dhama. Goloka was revealed at Brahma-tirtha in order to glorify that specific place, or also it may be said that Goloka was revealed at that place because the Lord wished to perform that specific pastime there.

Text 15

atra svam gatim iti tadiyata-nirdesho gopanam svam lokam iti shashöhi-sva-shabdayor nirdeshah krishnam iti sakshat tan-nirdeshah ca vaikunöhantharam vyavacchidya shri-golokam eva pratipadayati. ata eva tesham tad-darshanat paramananda-nirvritatvam suvismatvam api yuktam uktam. tasyaiva putratvat. tathaiva putradi-rupenaivodayac ca.

atra-in these verse; svam gatim iti-the word "svam gatim"; tadiyata-nirdeshah-description; gopanam-of cowherd men; svam-own; lokam-planet; iti-thus; shashöhi-in the genetive case; sva-shabdayoh-the two times the word "sva" is used; nirdeshah-indication; krishnam-Krishna; iti-thus; sakshat-directly; tat-nirdeshah-indication of that; ca-also; vaikunöha-Vaikunöhaloka; antaram-within; vyavacchidya- specifying; shri-golokam-Shri Goloka; eva-certainly; pratipadayati-establishes; atah-eva-therefore; tesham-of them; tat-darshanat-because of seeing Goloka; parama-ananda-nirvritatvam-transcendental bliss; suvismatvam-great astonishment; api-also; yuktam-engaged; uktam-it is described; tasya-of Him; eva-putratvat-because of the sonship; tatha-in the same way; eva-certainly; putra-of son; adi-rupena-and other relationships; eva-certainly; udayat-because of the arisal; ca-also.

In the words "svam gatim" and "svam lokam", the word "svam" is understood to function as if in the

genitive case. In both places the word "svam" means "of the cowherd men". The spiritual abode described in these verses is Goloka Vrindavana, which is situated in the highest part of the Vaikunöhalokas, and which is the specific abode of Shri Krishna. By seeing the Goloka planet, the cowherd men became astonished and filled with transcendental bliss. When they saw child Krishna, whom they regarded with feelings of parental affection, glorified by the Personified Vedas on the Goloka planet, they became struck with wonder.

Text 16

tatha tatra krishnam yatha dadrishus tatha tat-parikaranam anyesham darshananutkes ta eka eva tatra parikara ity abhivyajyate. tatash ca lila-dvaye krishnavat tesham eva prakasha-bhedah. yada ca prakasha-bhedo bhavati tada tat-tal-lila-rasa-poshaya teshu tat-tal-lila-shaktir evabhimana-bhedam parasparam ananusandhanam ca prayah sampadayatiti gamyate. udaharishyate cagre. ata evoktam "na veda svam gatim bhraman iti. tatha ca satidanim shri-vraja-vasinam kathancij jataya tadrishasyecchaya tebhya tesham eva tadrishamprakasha-visheshadikam darsitam iti gamyate. na ca prakashantaram asambhavaniam. parameshvaratvena tat shri-vigraha-parikara-dhama-liladinam yugapad ekatrapy ananta-vidha-vaibhava-prakasha-shila-tvat. tad evam ukto 'rthah samanjas eva. shri-shukah.

tatha-in the same way; tatra-there; krishnam-Krishna; yatha-just s; dadrishu-they saw; tatha-in the same way; tat-of Shri Krishna; parikaranam-of the associates; anyesham-other; darshana-sight; anukteh-because of the lack of description; t/e-they; ekah-one; eva-certainly; tatra- there; parikarah-associate; iti-thus; abhivyajyate-is manifest; tatha-because of this; ca-also; lila-dvaye-in both pastimes; krishnavat-just s Krishna; tesham-of them; prakasha-of manifestation; bhedah-difference; yada-when; ca-also; prakasha-of manifestation; bhedah-distinction; bhavati-is; tada-then; tat-tat-lila-rasa-of the Lord's various transcendental pastimes; poshaya-for increasing; teshu-among them; tat-tat-various; lila-of pastimes; shaktih- potency; eva-certainly; abhimana-bhedam-distinction; parasparam-mutually; an-anusandhanam-without inquiry; ca- also; prayah-for the most part; sampadayati-effects; iti- thus; gamyate-is attained; udaharishyate-will be described; ca-also; agre-at the beginning; atah eva-therefore; uktam-is said; na-not; veda-know; svam-their own; gatim-destination; bhraman-being bewildered; iti-thus; tatha-in the same way; ca-also; sati-being so; idanim-at present; shri-vraja- vasinam-of the residents of Vraja; kathancit-somewhat; jitaya-produced; tadrisha-like this; icchaya-with a desire; tebhya-from them; tesham-of them; eva-certainly; tadrisham-like this; prakasha-manifestation; vishesha-specific; adikam-beginning with; darshitam-revealed; iti-thus; gamyate-is attained; na-not; ca-also; prakasha-manifestation; antaram-another; asambhavaniam-not possible; parama-ishvaratvena-as the Supreme Personality of Godhead; tat-of Shri Krishna; shri-vigraha-of the transcendental form; parikara-associates; dhama-abode; lila-pastimes; adinam-of those things beginning with these; yugapat-simultaneously; ekatra-in one place; api-even; ananta-unlimited; vidha-manifestations; vaibhava-of opulences; prakasha-manifestation; shilavat- because of possessing the nature; tat-therefore; evam-in this way; uktah-spoken; arthah-meaning; samajasah-properly; eva-certainly; shri-shukah-spoken by Shri Sukadeva Gosvami.

We may note in this description of Shrimad-Bhagavatam that there is no mention of Shri Krishna's revealing the Lord's associates on the Goloka planet. The reason for this is that the residents of Gokula Vrindavana on this earth are the same personages who accompany the Lord in the Goloka planet in the spiritual world. Because the residents of Gokula were unaware of their actual identity and abode in the spiritual world (na veda svam gatim bhraman) the Lord revealed to them their actual home in the spiritual world. The Lord's transcendental form, associates, abode, pastimes, and everything else in relation to the Lord possess unlimited opulence. They have the power to be manifest in many places simultaneously. Therefore it is not impossible that the residents of earthly Vrindavana were the same liberated souls who associate with the Lord in Goloka Vrindavana.

Text 1

evam dvarakadinam tasya nitya-dhamatvam siddham. atha tatra ke tavad asya parikarah. ucyate. puryor yadavadayo vane shri-gopadayash ceti. devarakadi-nitya-dhamatvena tesham svatah siddham. tad-rupative parikarantaram ayuktatvad ashraavanac ca. tat-parikaratvenaivaradhanadi-vakyani darshitani darshayitavyani ca. ata evoktam padme karttika-mahatmye shri-krishna-satyabhama-samvade

evam-in this way; dvaraka-adinam-of Dvaraka and the other abodes of the Lord; tasya-of Him; nitya-dhamatvam-the status s eternal abodes; siddham-is proven; atha-now; tatra- there; ke-who? tavat-to that extent; asya-of that; parikarah-associates; ucyate-it is said; puryoh-of the two cities (Mathura and Dvaraka); yadava-adayah-the associates beginning with the members of the Yadu dynasty; vane-in Vrindavana; shri-gopa-adayah-the gopas, gopis and others; ca- and; iti-thus; dvaraka-Dvaraka; adi-beginning with; nitya-dhamatvena-as the eternal abode; tesham-of them; svatah siddham-axiomatic; tat-rupatve-in that form; parikara-antaram-other associates; ayuktatvat-because of impropriety; ashraavanat-because of not being described in the Vedic literatures; ca-also; tat-parikaratvena-as the Lord's associate; eva-certainly; aradhana-worship; adi-beginning with; vakyani-statements; darshitani-revealed; darshayitavyani-should be revealed; ca-also; atah eva- therefore; uktam-spoken; padme-in the Padma Purana; karttika-mahatmye-in the glorification of Karttika; shri-krishna-of Shri Krishna; satyabhama-and Satyabhama; samvade-in the conversation.

Having decisively proven that Vrindavana, Mathura and Dvaraka are the eternal abodes of Lord Krishna, we shall now begin our discussion of the Lord's liberated associates. Who are the Lord's associates in these three abodes? In the two cities of Mathura and Dvaraka, the Lord's associates are headed by the members of the Yadu dynasty, and in Vrindavana the gopas, gopis, and others are the associates of the Lord. There is no description in the Vedic literatures of any other associates of the Lord. The exalted status of the Lord's associates is described by Lord Krishna in the following verse from the Karttika-mahatmya of the Padma Purana:

Text 2

ete hi yadavah sarve
mad-gana eva bhamini
sarvada mat-priya devi
mat-tulya-guna-salinah iti

eva-karan na devadayah.

ete-these; hi-certainly; yadavah-members of Yadu dynasty; sarve-all of them; mat-ganah-My associates; eva- certainly; bhamini-My dear Satyabhama; sarvada-in all respects; mat-priyah-dear to Me; devi-O queen; mat-with Me; tulya-equality; guna-qualitites; shalinah-possessing; iti- thus; eva-karat-because of the word "eva"; na-not; deva-the demigods; adayah-and others.

"My dear Queen Satyabhama, the members of the Yadu dynasty are very dear to Me. They are all My intimate associates, and their transcendental qualities are equal to My own."

We may note that by using the "eva" (certainly) it is emphasized that this description applies only to the Yadavas and not to the demigods or anyone else.

Text 3

shri-hari-vamshe 'py aniruddhanveshana tadrishatvam evoktam akrurena

devanam ca hitarthaya
vayam yata manushyatam iti.

shri-hari-vamshe-in the Hari-vamsa; api-also; aniruddha-fro Aniruddha; anveshane-in the description of the search; tadrishatvam-this same point; eva-certainly; uktam-is spoken akrurena-by Akrura; devanam-of the demigods; ca-also; hita-arthaya-for the welfare; vayam-we; yatah-have attained; maushyatam-the status of human beings; iti-thus.

That the members of the Yadu dynasty are more exalted than the demigods is confirmed by Akrura in the Aniruddhanveshana chapter of the Hari-vamsha:

"In order to benefit the demigods, we members of the Yadu dynasty are present on this earth, appearing as ordinary mortals."

Text 4

shri-mathurayam tv avataravasare nabhivyakta api nigudhataya kecit tasyam eva vartamanah shruyante.
yatha shri-gopalottara-tapanyam

yatrasau samsthitah krishnas
tribhih shaktya samahitah
ramaniruddha-pradyumnai
rukminya sahito vibhuh

shri-mathurayam-at Mathura -puri; tu-certainly; avatara-of the appearance; avasare-at the time; na-not; abhivyakte- manifested; api-even; nigudhataya-with secrecy; kecit-some; tasyam-at Mathura ; eva-certainly; vartamanah-at ptesent; shruyante-are heard; yatha-just as; shri-gopala-uttara-tapanyam-in the Gopala-tapani Upanisad 2.40; yatra-where; asau-He; samsthitah-situated; krishnah-Krishna; tribhih- by the three; shaktya-with His potency; samahitah- accompanied; rama-by Lord Balarama; aniruddha-Aniruddha; pradyumanaih-and Pradyumna; rukminya-and by Shrimati Rukmini-devi; sahita-accompanied; vibhuh-the all powerful Supreme Personality of Godhead.

The same pastimes the Lord enjoyed at Mathura during His manifest presence are secretly enjoyed by Him there even today. This is described in Gopala-tapani Upanishad (2.40):

"Lord Krishna, accompanied by His three potencies, and by Balarama, Pradyumna, Aniruddha, and Rukmini, eternally stays in delightful Mathura-puri."

Text 5

shri-vrindavane taih sada viharash ca. yatha padma-patala-khande shri-yamunam uddishya

aho abhagyam lokasya
na pitam yamuna-jalam
go-gopa-gopika-sange
yatra kridati kamsaha iti.

shri-vrindavane-in Shri Vrindavana; taih sada-with them; viharah-pastimes; ca-also; yatha-just as; padma-patala-khande-in the Patala-khanda of the Padma Purana; shri-yamunam-the yamuna river; uddishya-in relation to; aho-Oh; abhagyam-misfortune; lokasya-of those living entities; na-not; pitam-drunk; yamuna-of the Yamuna; jalam-the water; go-the surabhi cows; gopa-the cowherd men and boys; gopika- and the gopis; sange-in the company; yatra-where; kridati- performs pastimes; kamsa-ha-Shri Krishna, the killer of Kamsa; iti-thus.

That Shri Krishna eternally enjoys pastimes in Vrindavana accompanied by His associates is confirmed by the following statement of Padma Purana, Patala-khanda, where the Yamuna's glories are described:

"How unfortunate are they who have never drunk the waters of the Yamuna where, accompanied by the cows, gopas, and gopis, Shri Krishna enjoys pastimes eternally!"

Text 6

skande tu

vatsair vatsa-taribhish ca
sada kridati madhavah
vrindavanantara-gatah
sa-ramo balakair vritah iti.

skande-in the Skanda Purana; tu-also; vatsaih-with the calves; vatsa-taribhih-with the cowherd boys; ca-also; sada- eternally; kridati-performs pastimes; madhavah-Shri Krishna; vrindavana-Vrindavana; antara-gatah-entered within; sa-along with; ramah-Balarama; balakaih-with the boys; vritah-accompanied; iti-thus.

This is also confirmed by the following statement of the Skanda Purana:

"Accompanied by Balarama, the cowherd boys, and the calves, Shri Krishna enjoys pastimes in the forest of Vrindavana eternally."

Text 7

na tu prakaöa-lila-gatebhya ete bhinnah. ete hi yadavah sarve ity anusarat. tatha hi padma-nirmana-khande ca shri-bhagavad-vakyam

nityam me mathuram viddhi
vanam vrindavanam tatha
yamunam gopa-kanyash ca
tatha gopala-balakan
mamavataro nityo 'yam
atra ma samshayam krithah iti.

na-not; tu-but; prakaöa-manifest; lila-pastimes; gatebhya-from those who participated; ete-they; bhinnah- different; ete-these; hi-certainly; yadavah-Yadavas; sarve-all; iti-thus; anusarat-according to these words; tatha hi-furthermore; padma-nirmana-khande-in the Nirmana-khanda; of the Padma Purana; ca-also; shri-bhagavat-of the Supreme Personality of Godhead; vakyam-the statement; nityam- eternal; me-My; mathuram-Mathura ; viddhi-please know; vanam-the forest; vrindavanam-of Vrindavana; tatha-in the same way; yamunam-the Yamuna river; gopa kanyah-the gopis; ca- also; tatha-in the same way; gopala-balakan-the cowherd boys; mama-My; avatah-incarnation; nityah-eternal; ayam- this; atra-in this connection; ma-don't; samshayam-doubt; krithah-entertain; iti-thus.

The Lord's associates in His manifest pastimes are not different from His eternal associates. This is described in the Lord's words to Satyabhama:

"All the members of the Yadu dynasty are My eternal associates".

This is also described in the Padma Purana, Nirmana-khanda, where Lord Krishna says:

"Know that My Mathura is eternal. So also is Vrindavana. So also are the Yamuna, to gopis, and the gopa boys. This incarnation of Mine is eternal. Do not doubt."

Text 8

atas tan evoddishya shrutau ca, tatra rikshu

tam vam vastuny ushmasi gamadhye yatra gavo bhuri-shringa ayasah.
tad urugayasya vrishnah paramam padam avabhati bhuri. iti.

atah-therefore; tan-to them; uddishya-in relation; shrutau-in the smriti ca-also; tatra-there; rikshu-in the Rg Veda; ca-and; tam-that; vam-of Krishna and Balarama; vastuni-the transcendental abodes; ushmasi-we desire; gamadhye-to attain; yatra-where; gavah-surabhi cows; bhuri-with excellent; shringah-horns; ayasah-move about; atra- in the same scripture; aha-the seer describes; tat-that; urugayasya-of Lord Krishna, who is glorified by the liberated souls; vrishnah-and who fulfills all the desires of the devotees; paramam-transcendental; padam-abode; avabhati-is splendidly manifest; bhuri-unlimitedly; iti-thus.

The Lord's aprakaöa (unmanifested) pastimes in the spiritual world are described in the Rig Veda (1.154.6):

"O Krishna and Balarama, we desire to attain Your transcendental abode full of splendid surabhi cows with beautiful horns. This spiritual realm is the abode of Lord Krishna, who is glorified by liberated souls and whose lotus feet fulfill all the devotees' desires."

Text 9

vyakhyatm ca tam tani vam yuvayoh krishna-ramayoh vastuni lila-sthanani ga-madhye gantum praptum ushmasi kamayamahe.

vyakhyatam-explanation; ca-also; tam-the word "tam"; tani-means "them"; vam-the word "vam"; yuvayoh-means "of You two"; krishna-ramayoh-and refers to Lord Krishna and Lord Balarama; vastuni-the word "vastuni"; lila-sthanani- means "places of pastimes; ga-madhye-the "ga-madhye" gantum- means "to go to"; praptum-or "to attain"; ushmasi-the word "ushmasi"; kamayamahe-means "we desire";

An explanation of this verse follows: In this verse the word "tam" means "them, "vam" means "of You two" and refers to Lord Krishna and Lord Balarama, "vastuni" means "places of pastimes", "ga-madhye" means "to go to" or "to attain", and "ushmasi" means "we desire".

Text 10

tani kim vishishöani. yatra yeshu bhuri-shringah maha-shringyah gavah vasanti. yathopanishadi bhuma-vakye dharmi-parena bhuma shabdena mahishöham evocyate, na tu bahutaram iti. yutha-drishöyaiva vara bhuri-shringah bahu-shringyo bahu-shubha-lakshanaiti va. ayasah shubhah. atra bhumau tal-loka-veda-prasiddham shri-golokakhyam urugayasya svayam-bhagavatah vrishnah sarva-kama-dugha-caranaravindasya paramam prapancatitam padam sthanam bhuri bahudha avabhati iti aha veda iti.

tani-they; kim-what?; vishishöani-distinguishing characteristics; yatra-the word "yatra"; yeshu-means "among them"; bhuri-shringah-the word "bhuri-srngah"; maha-shringyah-means "with large horns"; gavah-cows; vasanti- reside; yatha-just as; upanishadi-in the Upanisads; bhuma-vakye-the word "bhuman"; dharmai-parena-by the saintly devotee; bhuma-shabdena-by the word "bhuman"; mahishöham- greatness; eva-certainly; ucyate-is described; na-not; tu- but; bahutaram-plurality; iti-thus; yutha-of the herd of surabhi cows; drishöya-by the sight; varah-excellent; bhuri-shringah-intended by the word "bhuri-shringah"; bahu-shringyah-"bahu-shringayah"; bahu-the word "bahu"; shubha-means "beautiful"; lakshanah-indirect meaning; iti- thus; va-or; ayasah-the word "ayasah" shubhah-means "splendid"; atra-the word "atra"; bhumau-means "on this earth"; tat-that; loka-among the people veda-in the vedas; prasiddham-celebrated; shri-goloka-akhyam-named Goloka; urugayasya-the word "urugayasya"; svayam-bhagavatah-means "of the Original Personality of Godhead"; vrsnah-the "vrishnah" sarva-kama-dugha-carana-aravindasya-means "of Him whose lotus feet fulfill all desires"; paramam-the "paramam"- the word "paramam"; prapanca-atitam-means "beyond the material energy"; padam-the word "padam"; sthanam-means "abode"; bhuri-the word "bhuri"; bahudha-means "in many ways; avabhati-manifested; iti-thus; aha-he says; vede-in the rig Veda; iti-thus.

How is this transcendental abode described? The description is found in the phrase that follows the word "yatra". Synonyms for difficult words follow: "yatra" means "upon the surabhi cows"; "bhuri-shringah" means "there are beautiful horns" ("bhuri" means "beautiful" as well as "many". We see a similar secondary usage of the word "bhuman" which is used in the Upanishads not to express plurality, but to mean "great"). "ayasah" means "splendid", "atra" means "in the earthly Goloka Vrindavana, which is famous both in the world and in the Vedas", "urugayasya" means "of the original Personality of Godhead", "vrishnah" means "of Him whose lotus feet fulfill all desires", "paramam" means "beyond the reach of material energy", "padam" means "abode", "bhuri" means "in many ways"; and "avabhati" means "manifested". This description of Goloka Vrindavana is found in the Rig Veda.

Text 11

yajuhstu madhyandiniyas tu ya te dhamany ushmasi ity adau vishnoh paramam padam avabhati bhuri it paöhanti.

yajahsu-in the Yajur Veda; madhyandiniyah-the Madhyandina-sruti; tu-also; yah-which; te-they; dhamani-the transcendental abode; ushmasi-we desire; iti-thus; adau-in the passage beginning; vishnoh-of Lord Vishnu; paramam padam- the transcendental abode; avabhati-manifests; bhuri-in many ways; iti-thus; paöhanti-they read.

The transcendental abodes of the Lord are also described in the Madhyandina-shruti of the Yajur Veda in the following words:

"We desire to attain the many transcendental abodes of Lord Vishnu".

Text 12

padmottara-khande tu yat tv iyam shrutih paravyoma-prastava udahrita, tat paramavyoma-golokayor ekatapatty-apekshayeti mantavyam. go-shabdasya shashnadimaty eva pracura-prayogena jhaöhity-artha-pratiteh, shri-golokasya brahma-samhita-hari-vamsha-moksha-dharmadishu prasiddhatvac ca.

padma-uttara-khande-in the Uttara-khanda of the Padma Purana; tu-certainly; yat-which; tu-certainly; iyam-this; shrutih-Vedic assertion; paramavyoma-of the Vaikunöha planetary system; prastave-at the beginning; udahrita- described; tat-therefore; paravyoma-of Vaikunöha; golokayoh-and of Goloka; ekata-apatti-identity; apekshaya-in consideration of; iti-thus; mantavyam-should be considered; go-shabdasya-of the word "go"; shashnadimati-with the bulls; eva-certainly; pracura-prayogena-in the plural; jhaöhiti-at once; artha-meaning; pratiteh-because of conviction; shri-golokasya-of Shri Goloka; brahma-samhita-in the brahma-samhita; hari-vamsha-Hari-vamsha; moksha-dharma-Moksha- dharma; adishu-and other Vedic literatures; prasiddhatvat- because of fame; ca-also.

In the Uttara-khanda of the Padma Purana, Goloka Vrindavana is described as one of the spiritual Vaikunöha planets. Goloka Vrindavana, the abode of many surabhi cows, is also glorified in the Brahma-samhita, Hari-vamsha, Moksha-dharma, and other Vedic literatures.

Text 13

atharvni ca shri-gopala-tapanyam

"janma-jarabhyam bhinnah sthanur ayam acchedyo 'yam yo 'sau saurye tishohati yo goshu tishohati yo 'sa gah palayati yo 'sau gopeshu tishohati iti adi.

artharvani-in the Artharva Veda; ca-also; shri-gopala- tapanyam-in the Gopala-tapani Upanisad (2.23); janma-from birth; jarabhyam-and old age; bhinnah-different; sthanuh- unchanging; ayam-He; acchedyah-who cannot be cut; ayam-He; yah-who; asau-He; saurye-on the shore of the Yamuna; tishohati-remaining; yah-who; asau-He; goshu-among the cows; tisthati-remaining; yah-who; asau-He gah-the cows; palayati-protects; yah-who; asau-He; gopeshu-among the cowherd men and boys of Vraja; tishohati-stays; iti adi-in the passage thus beginning.

It is described in the Atharva Veda (Gopala-tapani Upanishad 2.27) in these words:

"Krishna, who is free from birth and death, who is unchanging, who cannot be cut, who stays by the Yamuna, who stays among the surabhi cows, and who protects the surabhi cows, stays among the cowherd boys."

Text 14

tad evam ubhayesham api nitya-parshadatve siddhe yat tu shastraghata-kshata-visha-pana-murcha-tattva-bubhutsa-samsara-nistaropadeshaspadatvadikam shruyate, tad bhagavata iva nara-lilaupayikataya prapancitam it mantavyam.

tat-therefore; evam-in this way; ubhayesham-among them; api-also; nitya-parshadatve-in the state of being eternal associates; siddhe-perfected; yat-which; tu-but; shastra-from weapons; aghata-by blows; kshata-wounded; visha-of poison; pana-from drinking; murcha-fainting; tattva-the truth; bubhutsa-desire to know; samsara-material existence in the cycle of birth and death; nistara-overcoming; upadesha-instruction; aspadatva-as the abode; adikam-beginning with; shruyate-is heard; tat-that; bhagavatah-of the Supreme Personality of Godhead; iva-just like; nara-lila-aupayikataya-possessing pastimes just like an ordinary human being; prapancitam-material; iti-thus; mantavyam-may be considered by the unintelligent.

Although we have proved that the cowherd residents of Gokula and the members of the Yadu dynasty are the eternal associates of Shri Krishna, some unintelligent people may think that these great devotees are simply ordinary human beings like themselves. They may quote the following pastimes to prove the ordinariness of these great devotees: 1. The Pandavas and Yadavas were wounded by weapons in their fighting pastimes as kshatriyas; 2. the cowherd boys fell unconscious after drinking the Yamuna's water that had been poisoned by Kaliya; and 3. Maharaja Vasudeva's asked about the nature of the Absolute Truth and the way to become free from the cycle of birth and death (Vasudeva asked these questions of Narada Muni at the time of the eclipse at Kurukshetra). These pastimes of the devotees appear like the activities of ordinary persons, just as the Supreme Personality of Godhead Himself displays pastimes that appear like the activities of an ordinary living entity.

Text 15

tatha taveyam vishama buddhih ity adikam, sakshat shri-rukminim prati shri-baladeva-vakye.

tatha-in the same way; tava iyam vishama buddhih-iti adikam- Shrimad-Bhagavatam (10.54.42) the entire verse is:

taveyam vishama buddhih
sarva-bhuteshu durhridam
yan manyase sadabhadram
suhridam bhadram ajnavat

sakshat-directly; shri-rukminim prati-to Shri Rukmini-devi; shri-baladeva-of Lord Balarama; vake-in the statement

Another example of an eternal associate of Shri Krishna acting like an ordinary conditioned soul is Shri Rukmini-devi. who lamented for the distress suffered by her unworthy brother, Rukmi. Lord Balarama rebuked her in the following words (Shrimad-Bhagavatam (10.54.42):

"My dear Rukmini, your affection for your brother Rukmi, who has created enmity with so many persons is a perverse consideration befitting an ordinary materialistic person. Your brother's character is not at all adorable, considering his treatment toward other friends, and yet, as an ordinary woman, you are so affectionate to him. He is not fit to be your brother, and still you are lenient to him."*

Text 16

yac ca shrimad-uddhavam uddishya

sa katham sevaya tasya
kalena jarasam gatah

ity uktam, tad api cira-kala-seva-tatparyakam eva.

yat-which; ca-also; shrimad-uddhavam-uddhava; uddishya-in reference to; sah-Uddhava; katham-how; sevaya-by such service; tasya-his; kalena-in course of time; jarasam- invalidity; gatah-undergone; iti-thus; uktam-said; tat-that; api-even; cira-kala-for a long time; seva-devotional service; tatparyakam-meaning; eva-certainly.

Another example of the so-called ordinariness of the Lord's eternal associates is Uddhava, who appeared to grow old, just as an ordinary conditioned soul. This is described in the following verse from the Shrimad-Bhagavatam (3.2.3):

"Uddhava thus served the Lord continually from childhood, and in his old age that attitude of service never slackened. As soon as he was asked about the message of the Lord, he at once remembered all about Him."*

Text 17

tatra pravayaso 'py asan
yuvano 'ti-balaujasah

iti virodhat.

tatra-there; pravayasah-the old men; api-even; asan- became; yuvanah-youthful; ati-with great; bala-ojasah- strength; iti-thus; virofhat-from the contradiction.

Another example of the so-called ordinary nature of the devotees is the description that the residents of Mathura were subject to the affliction of old-age, just as any ordinary conditioned souls. This is described in Shrimad-Bhagavatam (10.45.19):

"Even the old-men of Mathura became fully invigorated with youthful energy and strength by regularly seeing Lord Krishna."*

Text 18

kvacic ca prakaöa-lilayah prapancika-loka-mishratvad yathartham eva tad-adikam. yatha shatadhanva-vadhadau.

kvacit-sometimes; ca-also; prakaöa-lilayah-of the manifest pastimes; prapancika-loka-with the material world; mishratvat-because of mixture; yatha-artham-proper; eva- certainly; tat-adikam-these examples; yatha-just as; shatadhanva-of Shatadhanva; vadha-of the death; adau-in the beginning.

Because the manifest pastimes of the Lord and His devotees are displayed within the material world, it is sometimes proper for these pastimes to appear like those of ordinary persons. An example of this is Krishna's seemingly cruel and vengeful killing of Shatadhanva, the murderer of the Lord's father-in-law.

Text 19

antaranganam bhagavat-sadharanyam tu yadavan uddishyoktam mat-tulya-guna-shalinah iti. gopan uddishya ca gopaih samana-guna-shila-vayo-vilasa-veshaish ca iti; padma-nirmana-khande ca gopala munayah sarve vaikunöhananda-murtayah iti.

antaranganam-of the confidential associates; bhagavat- with the Supreme Personality of Godhead; sadharanyam-equality; tu-certainly; yadavan-the members of the Yadu dynasty; uddishya-in relation to; uktam-said; mat-to Me; tulya-equal; guna-salinah-in transcendental qualities; iti-thus; gopan- the cowherd boys; uddishya-in relation to; ca-also gapaih- with the cowherd boys; samana-equal; guna-qualities; shila-character; vbayah-age; vilasa-pastimes; veshaih-and appearance; ca-also; iti-thus; padma-nirmana-khande-in the Nirmana-khanda of the Padma Purana; ca-also; gopalah-the cowherd boys; munayah-great devotees; sarve-all; vaikunöha- of the Personality of Godhead; ananda-bliss; murtayah-forms; iti-thus.

That the confidential associates of the Lord are almost equal to the Lord Himself is confirmed in the following statements from Vedic literature:

"Although I am the Supreme Personality of Godhead, the members of the Yadu dynasty possess transcendental qualities equal to My own."

"The cowherd boys are equal to Lord Krishna Himself in their qualities, character, age, pastimes, and appearance".

"All the cowherd boys are great devotees, and they possess transcendental blissful forms, equal to the spiritual form of Lord Krishna Himself."

-{ }Padma Purana, Nirmana-khanda

Text 20

yato yo vaikunöhhah shri-bhagavan, sa ivananda-murtayas te tatas tat-parama-bhaktatvad eva muayah ity ucyate. na tu muny-avatatvat it jneyam. naite suresha rishayo na caite ity adikam shri-baladeva-vakyam ca bhagavad-avirbhava-lakshana-gopadinam keyam va kuta ayata daivi va nary utasuri ity adi praptam anyatvam eva nishedhati, na tu purvesham ca tad vidadhati, kalpana-gauravat iti jneyam.

yatah-from which; yah-who; vaikunöhhah-the word "vaikunöha"; shri-bhagavan-is a name of the Supreme Personality of Godhead; sah-He; iva-just like; ananda-of transcendental bliss; murtayah-forms; te-they; tatah- therefore; tat-parama-bhaktatvat-because of being great devotees of the Lord; eva-certainly; munayah-the word "munayah"; iti-thus; ucyate-is said; na-not; tu-but; muni- of sages; avatatvat-as incarnations; iti-thus; jneyam-it should be understood; na-not; ete-these boys; sura-ishah-the best of the demigods; rishayah-great sages; na-not; ca-and; ete-these calves; iti-thus; adikam-in the passage beginning; shri-baladeva-of Lord Balarama; vakyam-the statement; ca- also; bhagavat-of the Supreme Personality of Godhead; avirbhava-appearance; lakshana-characteristic; gopa-adinam-of the cowherd boys and calves; ka-who? iyam-this; va-or; kutah-from where; ayata-has come; daivi-whether demigod; va-or; nari-woman; uta-or; asuri-demoness; iti- thus; adi-in the passage beginning; praptam-attained; anyatvam-another nature; eva-certainly; nishedhati-prohibits; na-not; tu-but; purvesham-of the previous boys and calves; ca-also; tat-that; vidadhati-places; kalpana-of conception; gauravat-because of gravity; iti-thus; jneyam-may be understood.

In this last quote the word "vaikunöha" is a name of the Supreme Personality of Godhead, and the compound word "vaikunöhananda-murtayah" means that the cowherd boys had transcendental blissful forms, just like the form of Lord Vaikunöha Himself. The word "munayah" used in this last quote means that the cowherd boys are great devotees. It should not be taken to mean that the cowherd boys are incarnations of various great sages. This is confirmed by the following statement of Lord Balarama (Shrimad-Bhagavatam 10.13.39):

"O Supreme Controller! These boys are not great demigods, as I previously thought. Nor are these calves great sages like Narada. Now I can see that You alone are manifesting Yourself in all varieties of difference. Although one, You are existing in the different forms of the calves and boys."*

When Brahma had stolen the cowherd boys and calves, Krishna manifested Himself as so many boys and

calves to replace His friends who were stolen by Brahma. Bewildered by this manifestation of Krishna's potency, Balarama exclaimed:

"Who is this mystic power, and where has she come from? Is she a demigod or a demoness? She must be the illusory potency of My master Lord Krishna, for who else can bewilder Me?"*

Someone may say that the cowherd boys, who had been stolen by Brahma and were sleeping under the spell of his mystic potency, were great sages and demigods, and it is only the vishnu-tattva expansions of Krishna whom Lord Balarama is declaring are not sages or demigods. Even though some may speak in that way, it should be understood that as intimate associates of Lord Krishna, the demigods should be understood to be much more than demigods or sages.

Text 21

yuktam caisham tat-sadrishyam

tasyatma-tantrasya harer adhishituh
parasya mayadhipater mahatmanah
prayena duta iha vai manoharash
caranti tad-rupa-guna-svabhavah

iti shri-yama-vakyady-anugatattvat.

tasya-of Him; atma-tantrasya-being self sufficient, not dependent on any other person; hareh-the Supreme Personality of Godhead; adhishituh-who is the master of everything; parasya- the Transcendence; maya-adhipateh-the master of the illusory energy; maha-atmanah-of the Supreme Soul; prayena-almost; duta-the order carriers; iha-in this world; vai-indeed; manoharah-pleasing in their dealings and bodily features; caranti-they move; tat-of Him; rupa-possessing the bodily features; guna-the transcendental qualities; sva-bhavah- and nature; iti-thus; shri-yama-of Yamaraja; vakya-adi-anugatavat- according to the statement.

The exalted position of the liberated devotees, who have the same qualities and powers as the Lord Himself is described by Yamaraja (Shrimad-Bhagavatam 6.3.17):

"The Supreme Personality of Godhead is self-sufficient and fully independent. He is the master of everyone and everything, including the illusory energy. He has His form, qualities and features; and similarly His order carriers, the Vaishnavas, who are very beautiful, possess bodily features, transcendental qualities and a transcendental nature almost like His. They always wander within this world with full independence."*

Text 22

drishöam ca yatha prathame pravishat puram ity arabhya

madhu-bhoja-dasharharha-
kukurandhaka-vrishnibhih
atma-tulya-balair guptam ity adau

drishöam-observed; ca-also; yatha-in the following way; prathame-in the First Canto of Shrimad-Bhagavatam; pravishat puram iti arabhya-in the passage beginning with the words "pravishat puram" (1.11.11-12); madhu-Madhu; bhoja-Bhoja; dasharha-Dasharha; arha-Arha; kukura-Kukura; andhaka-Andhaka; vrishnibhih-by the descendants of Vrishni; atma-tulya-as good as Himself; balaih-by strength; guptam-protected; iti-adau-in the passage beginning.

That the associates of the Lord are almost His equals is also described in the following verse of Shrimad-Bhagavatam (1.11.12):

"As Bhogavati, the capital of Nagaloka, is protected by Nagas, so was Dvaraka protected by the descendants of Vrishni-{ }Bhoja, Madhu, Dasharha, Arha, Kukura, Andhaka, etc.-{ }who were as strong as Lord Krishna,"*

Text 23

ata eva

gopa-jati-praticchanna
deva gopala-rupinim
idire krishnam ramam ca
naöa iva naöam nripa

ity atra samanyam eva sucitam.

atah eva-therefore; gopa-of cowherd boys; jati-in the family; praticchannah-disguised; devah-the demigods; gopala-rupinim-cowherd boys; idire-glorified with prayers; krishnam-Lord Krishna; ramam-Lord Balarama; ca-and; natah-one artist; iva-just like; natam-to another artist; nripa-O king; iti-thus; atra-in this verse; samanyam-equality; eva- certainly; sucitam-is indicated.

The equality of Lord Krishna and His intimate associates is also described in the following verse (Shrimad-Bhagavatam 10.18.11):

"The cowherd boys, who were almost equal to Krishna, were encouraging Krishna in His dancing, just as one artist encourages another with praise."*

Text 24

arthash ca devah shri-krishnavarane mad-bhakta-pujabhyadhika iti nyayena tadvad evopasya api shridamadayo gopa-jatya paricchannah anya-gopa-samanya-bhavana prayas tadrishataya lakshayitum ashakyah. tatra krishnam ramam ca gopala-rupinam iti drishöantam. yatha tadrishav api tau tad-rupinam tatha te 'pity arthah. atra 'devah ity anena mahattva samyam. gopala-rupinam ity anena prakriti-vesha-lila-samyam, nata iva naöam ity anena guna-samyam cabhipretam iti.

arthah-the meaning; ca-also; devah-the word "devah"; shri-krishna-avarane-in the concealment of

Krishna; mat-My bhakta-fo the devotees; puja-worship; abhyadhika-is more important; iti-thus; nyayena-by the example; tadvat-in that way; eva-certainly; upasyah-worshippable; api-also; shridama-adyah-Shridama and the other cowherd boys; gopa- jatya paricchannah-the phrase "gopa-jati-paricchannah"; anya-gopa-with the other cowherd boys; samanya-bhavena-with equality; prayah-for the most part; tadrishataya-like that; lakshayitum-to be characterized; ashakyah-not able; tatra-in that connection; krishnam ramam ca gopala-rupinam-the phrase "krishnam ramam ca gopala-rupinam"; iti-thus; drishöantam-is an example; yatha-just as; tadrishau-like that; api-also; tau-Krishna and Balarama; tat-rupinam-with the forms of cowherd boys; tatha-in the same way; te-the many cowherd boys; api-also; iti-thus; arthah-the meaning; atra- in this connection; devah iti anena-by the word "deva"; mahattva-samyam-is intended "with the same glory"; gopala-rupinam iti anena-by the word "gopala-rupinam"; prakriti- vesha-lila-samyam-is meant "with the same nature, appearance, and pastimes"; naöah iva natam it anena-by the phrase "nata iva natam"; guna-of qualities; samyam-sameness; ca-also; abhipretam-is intended; iti-thus.

In this verse the word "devah does not mean that Shridama and the other cowherd boys were incarnations of demigods, but rather that they were on the same level as Shri Krishna, the Supreme Lord (deva), and therefore they are also called "deva". That the cowherd boys are as worshipable as Lord Krishna Himself is confirmed by the Lord in the following statement (Shrimad-Bhagavatam 11.19.21):

"More important than the worship of Me is the worship of My pure devotee."

Krishna and Balarama were equal to the other cowherd boys, and therefore Krishna and Balarama were described as "gopala-rupinam". If Krishna and Balarama could be described as cowherd boys because of Their equality with Their companions, by the same token the cowherd boys may also be described as "deva" because they are as great as their great friend.

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Because the cowherd boys are equal to Krishna in nature, qualities, and appearance, they were able to praise Krishna's singing and dancing (naöa iva naöam).

Text 25

tatra yadavadinam tat-parshadatvam yojayati

aham yuyam asav arya
ime ca dvarakaukasah
sarve 'py evam yadu-shreshöha
vimrigyah sacaracaram

tatra-in this connection; yadava-adinam-of the Yadavas and other associates of Shri Krishna; tat-parshadatvam-the state of being His associates; yojayati-He reveals; aham-I; yuyam-you; asau-Balarama; aryah-worshippable; ime-these; ca-also; dvaraka-okasah-residents of Dvaraka; sarve-all; api-even; evam-in this way; yadu-shreshöha-O best of the yadus; vimrigyah-inquired; sa-along with; cara-moving; acaram-and non-moving entities.

Lord Krishna personally tells Maharaja Vasudeva that the members of the Yadu dynasty are His confidential associates in the following verse of Shrimad-Bhagavatam (10.85.23):

{ }"My dear father, everyone, including Myself and My worshipable brother Balarama, as well as the inhabitants of the city of Dvaraka, and the whole cosmic manifestation, is exactly as you have explained. Balarama and I are the Supreme Personality of Godhead, and everything that exists is the manifestation of Our spiritual and material potencies. You and the members of the Yadu dynasty are our confidential associates."*

Text 26

yuyam shrimad-ananakadundubhy adayah. vimrigyah paramartha-rupatvad anveshaniyah. tathanyad api dvarakoko jangama-sthavara-sahitam yat kincit tad anveshyam. aham shri-krishnah iti drishöantatvenopanyastam. tatash ca narakara-brahmani svaminn iva tan nitya-parikare sarvatraiva parama-purusharthatvam iti bhavah. tasmad yatha purvam sattvam rajas tamah ity adina sattvadi-gunanam tad-vrittinam ca brahmani traikalika-sparshasambhavan mayayaiva tad-adhyaso bhavata varnitas tatha drishöir atra tu na karyeti tatparyam.

yuyam-the word "yuyam (you)"; shrimat-anankadundubhi-adayah-refers to Maharaja Vasudeva and the other members of the Yadu dynasty; vimrigyah-the word "vimrigyah"; parama-artha-rupatvad anveshaniyah-search for the ultimate goal of life; tatha-in the same way; anyat-another; api-also; dvaraka-okah-the residents of Dvaraka; jangama-sthavara-sahitam-including the moving and non-moving entities; yat-whatever; kincit-there may be; tat-that; anveshyam-may be considered; aham-the word "aham (I)"; shri-krishnah-refers to Shri Krishna; iti-thus; drishöantatvena-as an example; upanyastam-spoken; tatah-therefore; ca-also; nara-of a human being; akara-in the form; brahmani-in the Supreme Godhead; svamin-the Lord; iva-just like; tat-nitya-parikare-with His eternal associates; sarvatra-everywhere; eva-certainly;

parama-purusha-arthatvam-the supreme goal of life; iti-thus; bhavah-the meaning; tasmatah-therefore; yatha-just as; purvam-previously (Bhag. 10.85.13); sattvam rajah tamah iti adina-by this verse:

sattvam rajas tama iti
gunas tad-vrittayah ca yah
tvayy addha brahmani pare
kalpita yogamayaya

sattva-adi-beginning with the mode of goodness; gunanam-of the modes of material nature; tat-vrittinam-and their activities; ca-also; brahmani-in the Supreme Godhead; traikalika-in past present and future; sparsha-contact; asambhavat-because of non-existence; mayaya-by the illusory potency; eva-certainly; tat-adhyasah-controlling that; bhavata-by You; varnitah-described; tatha-in that way; drishöh-sight; atra-here; tu-but; na-not; karya-action; iti-thus; tatparyam-the explanation.

{ }In this verse the word "yuyam vimrigyah" means "My dear Maharaja Vasudeva and all members of the Yadu dynasty. You have all searched for the supreme goal of life with great diligence." Maharaja Vasudeva, and all the inhabitants of Dvaraka. (dvarakaukasah) including all moving and non-moving living entities (sacaracaram) have accepted as the supreme goal of life and the dearest associate: Lord Krishna, the Original Personality of Godhead, whose form is like that of a human being." Shri Krishna was previously described by Maharaja Vasudeva as the Supreme Lord in the following verse (Shrimad-Bhagavatam 10.85.13):

"My dear Krishna, You are the supreme cause of all causes, the eternal principle. Everything is, in fact, a manifestation of Your one energy. The three qualities of material nature-{ }sattva, rajas and tamas-{ }and the result of their interaction, are linked up with You by Your agency of yogamaya. They are supposed to be independent, but actually the total material energy is resting upon You, the Supersoul. Since You are the supreme cause of everything, the interactions of material manifestation-{ }birth, existence, growth, transformation, deterioration and annihilation-{ }are all absent in Yourself."*

Because Shri Krishna is always (in past, present and future) free from the influence of the three modes of material nature, His devotees are also free in the same way.

Anuccheda 118

Text 1

laukikadhyatma-goshöhi tv evam evety aha dvayena. yatha

atma hy ekah svayam-jyotir
nityo 'nyo nirguno gunaih
atma-shrishöais tat-kriteshu
bhuteshu bahudheyate

laukika-in the material world; adhyatma-the Supersoul; goshöhi-multitude; tu-but; evam-in this way; iti-thus; aha-he says; dvayena-in two verses; yatha-just as; atma-the Supersoul; hi-certainly; ekah-is one; svayam-jyotih-self-effulgence; nityah-eternal; anyah-non-material; nirgunah-beyond the three modes of material nature; gunaih-by the three modes of material nature; atma-by Himself; shrishtaih-created; tat-by that; kriteshu-created; bhuteshu-in the bodies of the conditioned living entities; bahudha-in many places

simultaneously; iyate-manifest.

{ }In the next verse (Shrimad-Bhagavatam 10.85.24), Shri Krishna describes His expansion as the Supersoul, present in every atom of the material creation:

"The Supersoul is one and undivided. He is self-effulgent, eternal, non-material, and beyond the jurisdiction of the three modes of material nature. He is indeed the original creator of these modes of nature, from which the material bodies of the conditioned living entities are fashioned. Appearing simultaneously in many forms, He is manifested in the hearts of these conditioned souls."*

Text 2

atranugatarthantaram ca drishyate dvarakayam iti prakaranena labhyate hi yasmat eka evatma bhagavattvam atma-shrishöaih svarupad evollasitaih gunaih svarupa-shakti-vritti-visheshaih kartribhih tat-kriteshu tasmin svarupa eva pradurbhaviteshu bhuteshu paramartha-satyeshu dvarakantar-vartti-vastushu bahudha tat-tad-rupena iyate prakashate. sahasra-nama-bhashye lokanatham mahad bhutam ity atra ca bhutam paramartha-satyam iti vyakhyatam. tatha tatha ca prakashah svarupa-gunaparityagenaivety aha svayam-jyotih sva-prakashah eva san, nityah eva san, anyah prapance 'bhivyakto 'pi tad-vilakshana eva san, nirgunah prakrita-guna-rahita eva sann iti.

atra-in this verse; anugata-artha-from the obvious meaning; antaram-another meaning; ca-also; drishyate-may be seen; dvarakayam iti-prakaranena-in the passage beginning with the word "dvarakayam"; labhyate-is obtained; hi-certainly; yasmat-from which; ekah-one; eva-certainly; atma-soul; bhagavattvam-the state of the Supreme Personality of Godhead; atma-shrishöaih-created by the self; svarupad-means "from His own transcendental form; eva-certainly; ullasitaih-splendid; gunaih-with qualities; svarupa-of His transcendental form; shakti-of the potencies; vritti-with the activities; visheshaih-specific; kartribhih-by the doers; tat-kriteshu-the word "tat-kriteshu"; tasmin-in that; svrupe-transcendental form; eva-certainly; pardurbhaviteshu-manifested; bhuteshu-the word "bhuteshu"; parama-artha-the supreme goal of life; satyeshu-the supreme truth; dvaraka-Dvaraka; antah-within; vartti-remaining; vastushu-substance; bahudha-the word "bahudha"; tat-tad-rupena-mean "in these various forms"; iyate-the word "iyate"; prakashate-means "manifested"; sahasra-nama-bha/xye-in the commentary on the Vishnu-sahasra-nama-stotra; loka-natham-the Lord of the Universe; mahad bhutam-"the Absolute Truth"; iti atra-in the passage; ca-also; bhutam-the word "bhutam"; parama-artha-the supreme goal of life; satyam-the supreme truth; iti-thus; vyakhyatam-explained; tatha tatha-in various ways; ca-also; prakashah-manifestation; svarupa-of His transcendental form; guna-the qualities; aparityagena-without abandoning; eva-certainly; iti-thus; aha-He says; svayam-jyotih-the word "svayam-jyotih"; sva-prakashah-which means "appearing by His own will"; eva-certainly; san-being so; nityah-eternal; eva-certainly; san-being; anyah-the word "anyah"; prapance-in the five elements of material nature; abivyakta-manifested; api-although; tat-bilakshanah-not material; eva-certainly; san-being; nirgunah-the word "nirguna"; prakrita-material; guna-qualities; rahitah-without; eva-certainly; san-being; iti-thus.

{ }On the surface this verse appears to be a description of Lord Krishna's expansion as the all-pervading Supersoul. However, another interpretation of this verse may also be given: describing the Lord's appearance in many forms within the city of Dvaraka. According to this second interpretation, this verse may be translated in the following way:

"Lord Shri Krishna is the eternal Supreme Personality of Godhead, spiritual and beyond the influence of the three modes of material nature. Displaying His own splendid transcendental qualities, by His own wish He has simultaneously appeared in many different forms in many different places within the city of Dvaraka".

The following synonyms may be given for this verse: "atma-shrishöaih" means "of His own transcendental forms"; "gunaih" means "the splendid qualities reproduced from the potencies of His transcendental forms"; "tat-kriteshu" means "in those transcendental forms"; "bhuteshu" means "those forms of the Absolute Truth, who is the Supreme Goal of life and who is manifested in Dvaraka" (we may note that the commentator on the Vishnu-sahasra-nama-stotra has explained the word "bhuta" as "the Absolute Truth who is the Supreme Goal of life"); "bahudha" means "in many forms"; "iyate" means "is manifested"; "svayam-jyotih" means "who appears by His own wish," (this word does not mean that the Lord is without qualities, He retains all the splendid qualities of His own transcendental form); "nityah" means "eternal"; "anyah" means that "although He appears within this material world, He Himself is purely spiritual, and not a product of material energy"; and "nirgunah" means "free from the influence of the three modes of material nature" or, it may also mean "without any material qualities."

Anuccheda 119

Text 1

ata carthantaram yatha tarhi katham bhavatra atyantikam samam evatra sarvam ity ashankya tathapi mayy asti vaishishöhyam ity aha

kham vayur jyotir apo bhus
tat-kriteshu yathashayam
avistiro 'lpa-bhury eko
nanatvam yaty asav api

atra-in this connection; ca-also; artha-meaning; antaram-different; yatha-just as; tatha-then; katham-how is it; bhavatah-of Your Lordship; atyantikam-great; samam-oneness; eva-certainly; atra-here; sarvam-all; iti-thus; ashankya-doubting; tatha api-nevertheless; mayi-in Me; asti-there is; vaishishöhyam-variety; iti-thus; aha-He said; kham-ether; vayuh-air; jyotih-fire; apah-water; bhuh-earth; tat-kriteshu-in things constructed of these five elements; yatha-ashayam-just as the forms are manifested; avih-manifestation; tirah-dissappearance; alpa-smallness; bhuri-plurality; ekah-one; nanatvam-the stte of being many; yaty-attains; asau-He; api-also.

{ }At this point someone may object: If this unusual interpretation of the verse is to be accepted, then how should we interpret the next verse, which clearly describes Lord Krishna's oneness and difference from the material elements, and thus supports the first interpretation of the verse. In this next verse (10.85.23), Shri Krishna says:

"Just as the five material elements, ether, air, fire, water, and earth are manifested in the great and small material manifestations, and just as these elements are manifested to appear as homogenous units or complicated varieties, and just as these elements are sometimes visible, and sometimes their presence is unnoticed, in the same way the all-pervading Supersoul is present in all the variety of this material world. Sometimes He may be seen, and sometimes He remains invisible."

Text 2

satkarya-vadabhyupagamat tasya karanananyatvabhyupagamac ca. yatha khadini bhutani tat-kriteshu tat-svarupenaiva vikashitesu vayv-adi-ghaöanteshu yathashayam vayv-ady-avirbhavady-anurupam evavirbhavadikam yanti, na tu teshv adhikam. atra yavan vayur grihyate, tavan eva tatrakasha-dharmah shabdo 'pity adikam jneyam. tatha svarupenaiva vikashiteshu dvaraka-vastushu asau bhagavad-akhya atmapi. tasmad aham tu tat-tat-sarvamayah sarvasmat prithak paripurnas cety asti vaishishöyam iti bhavah. anena drishöantena matta evollasita mad-dharma eva te bhavitum arhanti na tv akashe dhuraratvadivan mayi kevala-madhyastha iti ca jnapitam. atra yatha tatheti vyakhyanam api-shabdena dyotyate. shri-bhagavan shri-vasudevam.

satkarya-vada-proper statement; abhyupagamat-because of accepting; tasya-of Him; karana-cause; ananyatva-without another; abhyupagamat-because of accepting; ca-also; yatha-just as; kha-ether; adini-and the other; bhutani-elements; tat-kriteshu-constructed by Him; tat-svarupena-by His form; eva-certainly; vikashitesu-manifest; vayu-air; adi-beginning with; ghaöanteshu-manifesting; yatha-ashayam-just as the forms are manifest; vayu-adi-of air and the other elements; avirbhava-manifestation; adi-beginning with; anurupam-according to; eva-certainly; avirbhava-appearance; adikam-beginning with; yanti-attain; na-not; tu-but; teshu-among them; adhikam-more; atra-here; yavan-to which extent; vayuh-air; grihyate-is accepted; tavan-to that extent; eva-certainly; tatra-there; akasha-of the ether; dharmah-nature; shabdah-sound; api-also; grihyate-is taken; yavat-to which extent; jyotih-light; tavat-to that extent; eva-certainly; vayu-of the air; dharmah-nature; sparshah-touch; api-also; iti-thus; adikam-beginning with; jneyam-should be understood; tatha-in the same way; svarupena-by His original form; eva-certainly; vikashitesu-manifested; dvaraka-of Dvaraka; vastushu-among the contents; asau-He; bhagavat-as the Supreme Personality of Godhead; akhyah-named; atma-self; api-also; tasmad-therefore; aham-I; tu-but; tat-tat-sarvamayah-containing everything; sarvasmat-from everything; prithak-different; paripurnah-perfect and complete; ca-also; iti-thus; asti-is; vaishishöyam-difference; iti-thus; bhavah-the meaning; anena-by this; drishöantena-example; mattah-from Me; eva-certainly; ullasita-manifest; mat-My; dharmah-nature; eva-certainly; te-they; 'bhavitum-to be; arhanti-are worthy; na-not; tu-but; akashe-in the ether; dhuraratva-adivan-as grey; mayi-in Me; kevala-madhya-sthah-situated in the center; iti-thus; ca-also; jnapitam-is instructed; atra-here; yatha-just as; tatha-in the same way; iti-thus; vyakhyanam-explanation; api-shabdena-by the word "api"; dyotyate-is manifest; shri-bhagavan-the Supreme Personality of Godhead; shri vasudevam-to Maharaja Vasudeva.

{ }This verse should be interpreted in the following way: "The elements are manifested one from another. For example, at first ether is manifested, and from ether, air is manifested. From air fire is manifested, and so forth. By nature, ether carries sound, and therefore air and all the other elements can also carry sound, for they are manifested from ether. In the same way the nature of fire is to contain the sensation of touch. All the elements manifested from fire (water and earth) can carry the sensation of touch. In the same way, whatever is present within the city of Dvaraka is manifested from the Personality of Godhead, Krishna, and therefore He is present everywhere in that city, just as sound is naturally present in all the elements manifested from ether, or touch is present in the elements manifested from fire."

Anuccheda 120

Text 1

ata evaha

tad-darshana-sparshananupatha-prajalpa-
shayyasana-shayauna-sapinda-bandhah

yesham grihe niraya-vartmani vartatam vah
svargapavarga-viramah svayam asa vishnuh

atah eva-therefore; aha-He says; tat-of Lord Krishna; darshana-sight; sparshana-touch; anupatha-travelling on the same path; prajalpa-talking; shayya-on the bed; asana-on the sitting place; ashana-taking meals; shayauna-by matrimonial relationship; sapinda-and by blood relationship; bandhah-relation; yesham-of whom; grihe-in the home; niraya-to hell; vartmani-on the road; vah-you; svarga-elevation to the upper planetary system; apavarga-and liberation; viramah-stopping; svayam-personally; asa-is; vishnuh-Lord Vishnu.

{ }The exalted position of the members of the Yadu dynasty, who associated with Lord Krishna as equals, is described in the following statement spoken by an assembly of Kings to Maharaja Ugrasena (Shrimad-Bhagavatam 10.82.30):

"Your majesty, King of the Bhojas, you are related with the Yadu dynasty by matrimonial relationship and by blood relationship also. As a result You are constantly in touch with Lord Krishna, and You have no difficulty in seeing Him at any time. Lord Krishna moves with You, talks with you, sits with you, rests with you, and dines with you. The Yadus appear to be always engaged in wordly affairs, which are considered to lead to the royal road to hell, but due to the presence of Lord Krishna, the Original Personality of Godhead in the Vishnu category, who is omniscient, omnipresent, and omnipotent, all of You are factually relieved from all material contamination, and are situated in the transcendental position of liberation and Brahman existence."*

Text 2

yesham vah yushmakam vrishninam grihe vishnuh shri-krishnakhyo bhagavan svayam atmana svabhavata eva asa nivasam cakre, na tv anyena hetunety arthah. katham-bhute aniraya-vartmani nirayah samsaras tad-vartma prapanchah, tato 'nyasmin prapancatita ity arthah.

yesham vah-the words "yesam vah"; yushmakam-mean "of you"; vrishninam-members of the Vrishni dynasty; grihe-in the home; vishnuh-Lord Vishnu; shri-krishna-Shri Krishna; akhyah-with the name; bhagavan-the Supreme Personality of Godhead; svayam-the word "svayam"; atmana-means "personally"; svabhavatah-by His own nature; eva-certain; asa-the word "asa"; nivasam cakre-means "resided"; na-not; tu-but; anyena-otherwise; hetuna-by another cause; iti-thus; arthah-the meaning; katham-bhute-what is your home like?; aniraya-vartmani-it is described by the word "aniraya-vartmani"; nirayah-the word "niraya"; samsarah-means "material existence"; tat-vartma-that path; prapanchah-is the material world; tatah-from that; anyasmin-in another place; prapanca-material existence; atitah-beyond; iti-thus; arthah-the meaning.

{ }In this verse the words "yesham vah" mean "of you members of the Vrishni dynasty"; "vishnuh" means "the Supreme Personality of Godhead, Lord Krishna"; "svayam" means "personally"; "asa" means "resides". The homes of the members of the Yadu dynasty are described by the word "aniraya-vartmani" which means "beyond the sphere of material existence."

Text 3

kidrishinam. vah tasminn eva vartamananam svayam katham-bhutah. svargapavarga-viramah svargasyapavargasya ca viramo yena. yo nija-bhaktebhya tad-bahirmukhata-karah svargam na dadati, tad-bhakty-udasinam kevalam moksham ca na dadati, kintu tan sva-caranaravinda-tula eva rakshatity arthah.

kidrishinam-what were they like?; vah-you; tasmin-in that; eva-certainly; vartamananam-at present; svayam-personally; katham-bhuta-what is He like?; svarga-apavarga-viramah-He is described by the word "svargapavarga-viramah"; svargasya-of elevation to the upper material planetary system; apavargasya-of impersonal liberation; ca-also; viramah-the cause of cessation; yena-by whom; yah-who; nija-bhaktebhyah-to His own devotees; tat-bahirmukhata-karam-which makes one averse to devotional service to the Supreme Personality of Godhead; svargam-elevation to the upper material planets; na-does not; dadati-give; tat-His; bhakti-devotional service; udasinam-without reference; kevalam-monistic; moksham-liberation; ca-also; not; does not; dadati-give; kintu-but; tan-them; sva-carana-aravinda-tale-under His lotus feet; eva-certainly; rakshati-gives protection; iti-thus; arthah-the meaning.

{ }How is Lord Krishna described in this verse? He is described by the word "svargapavarga-virama", which means that He does not give to His devotees either elevation to the higher material planets, or impersonal liberation. Residence in the higher material planets makes one uninterested in spiritual life, or Krishna consciousness, and impersonal liberation removes one from the sphere of loving devotional service to Lord Krishna. For this reason these inferior benedictions are not given by the Lord. Instead He gives to His devotees shelter under the protection of His own lotus feet.

Text 4

yesham yushmakam tu grihe sa evam-bhuta eva asa ity aha tad-darshana iti. tasya yushmat-karitrkam darshanam ca anupathah anugatish ca, prajalpah goshöhi ca, tatha yushmat-samvalita shayya shayanam ca ashanam ca ashanam bhojanam ca tair vishishöaish casau shayauna-sapinda-bandhah ceti shaka-parthivadi-van madhya-pada-lopi karmadharayah. tatra vrishnibhih saha yauna-bandho vivaha-sambandhah, sapinda-bandho daihika-sambandhas tabhyam saha vartamane 'sav iti bahuvrihi-garbhata. rajanah shrimat-ugrasenam.

yesham-the word "yesham; yushmakam-means "of you; tu-certainly; grihe-in the home; sah-He; evam-bhute-described in this way; eva-certainly; asa-resides; iti-thus; aha-he says; tat-darshanah iti-the phrase beginning with the word "tad-darsana"; tasya-of Him; yushmat-of You; karitritvam-the doer; darshanam-the sight; ca-also; anupathah-the word "anupathah"; anugatish-means "following the patha"; ca-also; prajalpah-the word "prajalpah"; goshöhi-means "conversation; ca-also; tatha-in that way; yushmat-with You; samvalita-associated; shayya-the word "shayya"; shayanam-means "bed"; ashanam-seat; ca-also; ashanam-the word "ashanam"; bhojanam-means "meals"; ca-also; tair-with them; vishishöaih-specifically; ca-also; asau-He; shayauna-sapinda-bandhah-this word; ca-also; iti-thus; shaka-parthivadi-vat-consisting of royalty; madhya-pada-lopi-where the middle word is omitted; karmadharayah-Karmadharaya-samasa; tatra-there; vrishnibhih saha-with the members of the Vrishni dynasty; yauna-bandhah-the word "yauna-bandha"; vivaha-sambandhah-means "marriage ties"; sapinda-bandhah-the word "sapinda-bandha"; daihika-sambandhah-means "blood relationship"; tabhyam-both of them; saha-along with; vartamanah-at present; asau-He; iti-thus; bahuvrihi-garbhata-Bahuvrihi-samasa; rajanah-the kings; shrimat-ugrasenam-to Maharaja Ugrasena.

{ }Lord Krishna resides in the same house with the members of the Yadu dynasty. They have no difficulty in seeing Him (tad-darshanam). They move with Him (anupatha) talk with Him (prajalpa), rest with Him (shayya), sit with Him (asana), and dine with Him (ashana). They are related with Him by matrimonial relationship (sayana), and by blood relationship (sapinda-bandhah). In this sentence we may note the use of madhya-pada-lopi-samasa, and bahuvrihi-samasa.

kim ca

sankhyaham yadavanam kah
karishyati mahatmanam
yatrayutanam ayuta-
lakshenaste sa ahukah

ahukah ugrasena. yatraste iti vartamana-prayogena tatrapī sada iti nityata-vacakavyayena tesham nitya-parshadatvam su-vyaktam. shri-shukah.

kim ca-furthermore; sankhyanam-enumeration; yadavanam-of the members of the Yadu dynasty; kah-who?; karishyati-will be able to do; maha-atmanam-of the great devotees; yatra-where; ayutanam ayuta-lakshana-with millions of millions of personal attendants and bodyguards; aste-remains; sah-he; ahukah-Maharaja Ugrasena; ahukah-the word "ahukah"; ugrasena-means "Maharaja Ugrasena"; yatra-where; aste-he remains; iti-thus; vartamana-prayogena-by the use of the present-tense; tatra-there; api-also; sada-eternally; iti-thus; nityata-eternality; vacaka-by the word; avyayena-without fail; tesham-of them; nitya-parshadatvam-the status of eternal associates; su-vyaktam-is clearly manifested; shri-shukah-spoken by Shri Shukadeva Gosvami.

{ }That the members of the Yadu dynasty are eternal associates of Lord Krishna is confirmed in the following statement of Shukadeva Gosvami (Shrimad-Bhagavatam 10.90.42) where the use of the present tense ("aste") indicates "eternally".

"Who will be able to count the great souls who are members of the Yadu dynasty. There numbers are certainly beyond counting. Eternally remaining among them, King Ugrasena alone has ten quadrillion soldiers as personal bodyguards."

atas tesham shri-bhagavat-parshadatve yogyatam avyabharitvam api drishāntena spashāyati

tatropavishāh paramasane vibhuh
babhau sva-bhasa kakubho 'vabhasayan
vrito nri-simhaih yadubhir yaduttamo
yathodu-rajo divi taraka-ganaiḥ

spashāṁ. evam eva duryodhanam prati svayam vishva-rupam darshayata shri-bhagavata tesham yadavadinam nijavarana-rupatvam darshitam ity udyama-parvani prasiddhiḥ. shri-shukah.

atah-from this; tesham-of them; shri-bhagavat-parshadatve-as eternal associates of the Supreme Lord; yogyatam-appropriateness; avyabharitvam-eternality; api-also; drishāntena-by an example; spashāyati-is clearly described; tatra-in the Sudhama assembly house; upavishāh-entered; parama-asane-on the royal throne; vibhuh-the omnipotent Lord; babhau-shone; sva-bhasa-by His own splendor; kakubhah-all directions; avabhasayan-illuminating; vritah-surrounded; nri-simhaiḥ-by the great heroes; yadubhiḥ-the members of the Yadu dynasty; yadu-uttamah-the best of the Yadu dynasty; yatha-just like; udu-rajah-the moon; divi-in the sky; taraka-ganaiḥ-with the stars; spashāṁ-the meaning is clear; evam-in the same way;

eva-certainly; duryodhanam prati-to Duryodhana; svayam-own; vishva-rupam-Universal Form; darshayata-revealing; shri-bhagavata-by the Supreme Personality of Godhead; tesham-of them; yadava-adinam-the Yadavas and the other associates of the Lord; nija-own; avarana-covering; rupatvam-consisting of; darshitam-revealed; iti-thus; udyama-parvani-in the Udyama-parva; prasiddhih-fame; shri-shukah-spoken by Shri Sukadeva Gosvami.

{ }That the members of the Yadu dynasty are eternal associates of Lord Krishna is also described in the following simile spoken by Shukadeva Gosvami in Shrimad-Bhagavatam (10.70.18):

"After entering the Sudharma assembly house, Lord Krishna used to sit on the exalted royal throne and would be seen to emanate glaring rays of transcendental effulgence. In the midst of all the great heroes of the Yadu dynasty, Krishna resembled the full moon in the sky, surrounded by multi-luminaries."*

The eternal relationship between Lord Krishna and the Yadavas may also be seen by (Mahabharata, Udyama-parva) Lord Krishna's revelation of His Universal Form to Duryodhana in order to protect the Yadavas and Pandavas.

Anuccheda 123

Text 1

yaish caisham ekadasha-skandhante tad-anyatha-bhavah shruyate, sa tu shrimat-arjuna-parajaya-vimohaparyanto mayika eva. tatha-vacanam ca brahma-shapanivarttya-tathyapanayaiva go-brahmana-hitavatarina bhagavata vihitam iti jneyam. drishyate ca brihad-agni-puranadau ravana-kritayah sitaya mayikatvam yatha tadvat. tatha hi tadanim evaha

yaih-by whom; ca-also; esham-of them; ekadasha-skandha-ante-at the end of the Eleventh Canto of Shrimad-Bhagavatam; tat-anyatha-bhavah-a different condition of life; shruyate-is heard; sah-He; tu-but; shrimat-arjuna-of Arjuna; parajaya-defeat; vimoha-the bewilderment; paryantah-up until; mayikah-illusory; eva-certainly; tatha-in that way; vacanam-statement; ca-also; brahma-by the Brahmanas; shapa-cursing; anivarttya-unavoidable; tathyapanaya-for the appropriateness; eva-certainly; go-of the cows; brahmana-and the Brahmanas; hita-for the welfare; avatarina-descended; bhagavata-by the Supreme Personality of Godhead; vihitam-accomplished; iti-thus; jneyam-it may be understood; drishyate-may be seen; ca-also; brihad-agni-purana-adau-in the Agni Purana and other Vedic literatures; ravana-for Ravana; kritayah-fashioned; sitayah-of Sita; mayikatvam-illusory nature; yatha-just as; tadvat-in the same way; tatha-in the same way; hi-certainly; tadanim-at that time; eva-certainly; aha-He said.

{ }Someone may object, saying that according to the description in the Eleventh Canto of Shrimad-Bhagavatam Arjuna was defeated by a band of infidel cowherdsmen, and the Yadu dynasty became cursed by a brahmana and in an intoxicated condition killed themselves in a fratricidal war. Our objector will protest that these are not actions befitting eternal associates of the Lord.

To this objection I reply that Lord Krishna, who descended to this world for the benefit of the cows and brahmanas was unwilling to let the brahmana's curse go in vain, and therefore the Yadus were destroyed in a fratricidal war. Actually, even more important than that is the nature of the Lord's pastimes, where illusory things are sometimes acted out by the Lord's internal potency. This magical jugglery of the Lord may be seen in many pastimes. For example: when Ravana attempted to steal Sita-devi, Lord Ramacandra created a false-Sita-devi by His mystic potency. The illusory Sita was captured by Ravana, while the actual Sita was never taken by the demon. The defeat of Arjuna and the annihilation of the Yadu dynasty are similar magical feats

performed by the Lord. This is specifically described by Lord Krishna Himself in the following statement spoken by Him to His chariot-driver Daruka (Shrimad-Bhagavatam 11.30.49):

Text 2

tvam tu mad-dharmam asthaya
jnaya-nishöha upekshakah
man-maya-racitam etam
vijnayopashamam vraja

tvam-you; tu-certainly; mat-My; dharmam-pure devotional service; asthaya-asking shelter of; jnana-nishöhah-absorbed in transcendental knowledge; upekshakah-patient; mat-My; maya-illusory potency; racitam-fabricated; etam-these calamities; vijnaya-understanding this; upashamam-peacefulness; vraja-please attain.

{ }"My dear Daruka, do not be unhappy because of the destruction of the Yadu dynasty or the disappearance of Lord Balarama. Become patient and fixed in actual knowledge. These calamities are simply an illusory show fabricated by My internal potency. There is no need to become agitated because of these so-called catastrophies."

Text 3

tvam tu darukah jnana-nishöhah madiya-lila-tattva-jnah. mad-dharmam mama sva-bhakta-pratipalayitritva-rupam svatulya-parikara-sangitva-rupam ca sva-bhavam asthaya vishrabhya etam adhuna prakashitam sarvam eva maushaladi-lilam mama indrajalavad racitam vijnaya upekshakah bahir-drishöya jatam shokam upekshamanah upashamam citta-kshobhah nivrittim vraja prapnuhi. tu-shabdenanye tavan muhyantu, tava tu tatha moho na yukte eveti dhvanitam. atra shri-darukasya svayam vaikunöhavatirnatvena siddhatvat etam ity atratisannihitartha-labhac canyatha-vyakhyanam eva prathama-pratitya-vishaya iti vivektavyam. shri-bhagavan darukam.

tvam tu-the words "tvam tu; darukah-refer to Daruka; jnana-nishöhah-the word "jnana-nishöhah; madiya-lila-tattva-jnah-means "understanding the truth about My transcendental pastimes"; mat-dharmam-the word "mad-dharmam"; sva-bhakta-partipalayitritva-rupam-means "My natural tendency to protect My devotees; svatulya-parikara-sangitva-rupam-"like you"; ca-also; sva-bhavam-My nature; asthaya-the word "asthaya"; vishrabhya-means "have faith"; etam-this; adhuna-at this time; prakashitam-is manifested; sarvam-everything; eva-certainly; maushala-adi-lilam-destruction of the Yadu dynasty and other catastrophies; mama-My; indrajalavat-like a magical performance; racitam-fabricated; vijnaya-understanding this; upekshakah-become aloof; bahih-by superficial; drishöya-understanding; jatam-is produced; shokam-grief; upekshamanah-be aloof; upashamam-the word "upasamam"; citta-of the mind; kshobhat-from agitation; nirvrittim-cessation; vraja-the word "vraja"; prapnuhi-means "you should attain"; tu-shabdena-by the word "tu"; anye-others; tavat-in that way; muhyantu-may become bewildered; tava-of you; tu-but; tatha-in that way; mohah-illusion; na-not; yuktah-is appropriate; eva-certainly; iti-thus; dhvenitam-it is spoken; atra-here; shri-darukasya-of Daruka; svayam-personally; vaikuntha-from Vaikuntha; avatirnatvena-the state of having descended; siddhatvat-because of perfection; etam-this; iti-thus; atra-here; ati-sannihita-fixed; artha-meaning; labhat-because of attainment; ca-also; anyatha-other; vyakhyanam-explanation; eva-certainly; prathama-first; pratitya-vishaya-in the area of what should be accepted; vivektavyam-should be considered; shri-bhagavan-spoken by the Supreme Personality of Godhead;

darukam-to Daruka.

{ }In this verse the words "tvam tu" refer to Daruka; "jnana-nishöhah" means "understanding the truth about My transcendental pastimes"; "mad-dharmam" means "My natural inclination to protect My devotees, such as yourself"; and "asthaya" means "having faith". Krishna tells Daruka that the present calamities, such as the destruction of the Yadu dynasty are like magical tricks performed by Him. Daruka should understand all this (vijñaya) and become free (upashamam vraja) from grief and agitation of the mind, which is produced by superficial understanding. By the word "tu" (but), Shri Krishna tells Daruka:

"Others may become bewildered by these pastimes of Mine, but you should not."

Daruka, a perfectly liberated devotee who had descended with the Lord from Vaikunöha understood this statement of the Lord. This is the proper explanation of the Lord's final pastimes and the destruction of the Yadu dynasty.

Anuccheda 124

Text 1

tatha ca padya-trayam

rajan parasya tanu-bhrij-jananapyayeha
maya-vidambanam avehi yatha naöasya
shrishövatmanedam anuvishya vihritya cante
samhritya catma-mahimoparatah sa aste

tatha-in the same way; ca-also; pada-trayam-three verses; rajan-O king; parasya-of the Supreme Personality of Godhead; tanu-bhrit-with the Yadavas and His other associates; janana-appearance; apyaya-dissappearance; ihah-activities; maya-vidambanam-an illusory show; avehi-please understand; yatha-just as; naöasya-of an actor; shrishöva-having created; atmana-by His own potency; idam-this world; anuvishya-having entered it; vihritya-performing pastimes; ca-also; ante-at the time of dissolution; samhritya-destroying it; ca-also; atma-mahima-by His own glory; uparatah-peaceful and aloof; sah-He; aste-remains.

{ }The transcendental nature of the appearance and dissappearance of Lord Shri Krishna and His confidential associates is described in three verses from Shrimad-Bhagavatam (11.31.11-13). In the first of these verses (11), Shukadeva Gosvami says to Maharaja Parikshit:

"O king, please try to understand that the appearance of Shri Krishna and His confidential associates (who have spiritual forms just like that of the Lord), their pastimes, and their dissappearance from this earth are like a dramatic play enacted by Lord Krishna's internal potency. Shri Krishna is not an ordinary living entity, but in truth He is the Supreme Person who has created this entire material world, who entered into every atom of that creation as the all-pervading Supersoul, and who will destroy the entire universe at the time of annihilation. He is the Supreme Lord, who sometimes comes to this material world to display His pastimes here, although He always remains free from the influence of the material energy, and situated in His own transcendental glory."***

Text 2

parasya shri-krishnasya ye tanu-bhritah prayujyamane mayi tam shuddham bhagavatim tanum iti shri-naradokty-anusarena tadiyam tanum eva dharayantas tat-parshada yadavadayas tesham jananyaya-rupa iha ceshöah kevalam parasyaiva mayaya vidambanam anukaranam avehi. yathendrajala vetta natah kashcij jivata eva marayitveva dagdhveva punash ca tad deham janayitveva darshayati tasyeva. vishva-sargadi-hetv-acintya-shaktas tasya tadrisha-shaktitvam na ca citram ity aha vishva iti.

parasya-the word "parasya"; shri-krishnasya-means "of Shri Krishna"; ye-which; tanu-bhritah-with forms; prayujyamane-engaged; mayi-Me; tam-this; shuddham-pure; bhagavatim-of the Lord; tanum-form; iti-thus; shri-narada-of Narada Muni (Bhagavatam 1.6.29); ukti-statement; anusarena-in accordance with; tadiyam-his; tanum-body; eva-certainly; dharayantah-manifesting; tat-parshadah-the associates of the Lord; yadava-adayah-the Yadavas and others; tesham-of them; janana-birth; anyaya-dissappearance; rupah-consisting of; ihah-the word "ihah"; ceshöah-means "activities"; kevalam-exclusively; parasya-of the Supreme Lord; eva-certainly; mayaya-by the illusory potency; vidambanam-the word "vidambanam"; anukaranam-imitation; avehi-please understand; yatha-just as; indrajalavattah-expert in magical tricks; natah-actors; kashcit-some; jivate-live; eva-certainly; marayitva-after killing; iva-just as; dagdhva-having burned; iva-just as; punah-again; ca-also; tat-that; deham-body; janayitva-having re-created; iva-just as; darsayati-reveal; tasya-his; iva-just as; ivshva-of the material universe; sarga-creation; adi-beginning with; hetu-cause; acintya-inconceivable; shakteh-of the potency; tasya-His; tadrisha-of the same nature; shaktitvam-potency; na-not; ca-and; citram-astonishing; iti-thus; aha-He says; srstva iti-the passage beginning with the word "srstva".

{ }In this verse the word "parasya" (of the Supreme) refers to Shri Krishna. The word "tanu-bhrit" means "with spiritual forms". Both the Lord and His liberated devotees have spiritual forms. This is confirmed by Narada Muni (Shrimad-Bhagavatam 1.6.29) in the following words:

"Having been awarded a transcendental body befitting an associate of the Personality of Godhead, I quit the body made of five material elements, and thus all acquired fruitive results of work [karma] stopped."*

For this reason the words "janana" (appearance) "anyaya" (dissappearance), and "iha" (activities) refer not only to the Lord but also to the Yadavas and other devotees who were the Lord's intimate associates. Shukadeva Gosvami says in this verse "maya-vidambanam avehi" (Please understand that the activities, dissappearance, and appearance of both the Lord and His intimate associates appear superficially to be under the jurisdiction of the illusory potency maya, although actually they are not so). Just as a magician may make a show of burning Himself in a fire, and then re-appear again, alive and unburned before His audience, in the same way Lord Krishna makes a magical show of His own dissappearance and the dissappearance of His associates.

That the Lord has such inconceivable potency to do wonderful things is confirmed in the second part of this verse where it is said that Shri Krishna creates and annihilates the entire material universe. If by His potency the Lord can create and destroy the universe, then it is not at all astonishing that He can make a magical show of His devotees' and His own dissappearance.

Text 3

evam sati sankarshanadau mugdhanam anyathabhan aheturaharanabhasah sutaram eva mayika-lila-varnane praveshito bhavati. skande shri-lakshmanasyapy anyadrishatvam na sampratipannam. narayana-varmani ca sheshad vilakshana-shaktitvena nityam evopasaka-palakatvena tathaivanumatam iti darshitam.

evam-in the same way; sati-being so; sahkarsana-adau-Lord Sankarsana and His expansions; mugdhanam-of the bewildered conditioned souls; anyatha-abhan-appearing otherwise; ahetu-without cause; udaharana-narration; abhasah-appearance; sutaram-greatly; eva-certainly; mayika-in the realm of the material energy; lila-pastimes; varnane-in the description; pravesitah-entered; bhavati-is; skande-in the Skanda Purana; shri-laksmanasya-of Laksmana; api-also; anyadrsatvam-another nature; na-not; sampratipannam-considered; narayana-varmani-in the Narayana-varma; ca-also; sesat-from Ananta Sesa; vilaksana-extraordinary; saktitvana-with potencies; nityam-eternally; eva-certainly; upasaka-of the devotees; palakatvena-as the protector; tatha-in the same way; eva-certainly; anumatam-considered; iti-thus; darsitam-demonstrated.

{ }In the eyes of the foolish conditioned souls, the appearance, activities, and disappearance of Lord Balarama may appear to be material, just as those of a conditioned soul, although of course, His activities and disappearance are transcendental, just as those of Shri Krishna. In the Skanda Purana we find the description of the extraordinary disappearance of Lord Balarama's expansion, Lakshmana. Lord Balarama's disappearance is similar to that of Lakshmana. The eternal position of Lord Balarama's expansion Ananta Shesha, His extraordinary potencies and His natural inclination to protect His devotees are all described in the scripture known as the Narayana-varma.

Text 4

ata eva jarasandha-vakye tava rama yadi shraddha ity atra shri-svamibhir apittham vastavartho vyanjitat
acchedyo deho 'sav iti svayam eva matva aparitoshat pakshantaram aha yad va 'mam jahi' iti.

atah eva-therefore; jarasandha-of Jarasandha; vakye-in the statement; tavat rama yadi shraddha-
Bhagavatam 10.50.18:

tava rama yadi shraddha
yuddhasva sthairyam udvaha
hitva va mac-charaish chinnam
deham svar yahi mam jahi

iti-thus; atra-in this verse; shri-svamibhih-by Shridhara Svami; api-also; ittham-in this way; vastava-actual;
arthah-meaning; vyanjitah-is revealed; acchedyah-not able to be cut; dehah-body; asau-this; iti-thus;
svayam-directly; eva-certainly; matva-having considered; aparitoshat-because of displeasure; paksha-
antaram-the alternative; aha-he said; yadva-or else; mam-me; jahi-defeat; iti-thus.

{ }Even when the demon Jarasandha attempted to defame Lord Balarama with many insults, all his insults may be interpreted as praises. For example, Jarasandha said (Shrimad-Bhagavatam 10.50.18):

"You Balarama! If you like You can fight along with Krishna, and if You have patience, then You can wait to be killed by my arrows. Thus you can be promoted to heaven. Come! Fight with me, and defeat me if You can."*

Shridhara Svami, in his commentary on this verse has explained the actual import of this statement of Jarasandha:

"Lord Balarama's body is spiritual, and thus cannot be cut by Jarasandha's arrows or any other weapon. Therefore the only possible outcome of Jarasandha's fight with Lord Balarama is explained by the words "mam

jahi" (Balarama will defeat Jarasandha).

Text 5

tad evam canena vyakhyanena lokabhiramam ity adi padyeshu yogi-jana-shakti-vilakshana-bhagavac-chakti-vyanjakam shri-svami-carananam adagdhva ity adi pada-cchedadi-maya-vyakhya-saushöhavam kaimutyatishayena sushöhv eva sthapitam. yata eva drishyate cadyapy upashakanam ity adikam ca tad uktam susangatam bhavati; tat-tat-parikarenaiva sardham tesham tat sakshat-kara iti.

tat-therefore; evam-in this way; ca-also; anena-by this; vyakhy/ena-explanation; loka-abhiramam iti adi padyeshu-Shrimad-Bhagavatam 11.31.5:

lokabhiramam sva-tanum
dharana-dhyana-mangalam
yoga-dharanayagneyya
dagdhva dhamavishat svakam

yogi-jana-of the mystic yogis; shakti-potency; vilakshana-extraordinary; bhagavat-of the Supreme Personality of Godhead; sakti-potency; vyajakam-manifesting; shri-svami-carananam-of Shridhara Svami; adagdhva iti adi-the word "adagdhva"; pada-of the word; cheda-dicision; adi-beginning with; maya-consisting of; saushöhavam-superiority; kaimutya-atishayena-with great superiority; sushöha-properly; eva-certainly; sthapitam-is established; yatah-because; eva-certainly; drishyate-is observed; ca-also; adya-now; api-even; upashakanam-of the devotees; iti-thus; adikam-beginning; ca-also; tat-that; uktam-said; susangatam-in agreement; bhavati-is; tat-tat-parikarena-various associates; eva-certainly; sardham-with; tesham-of them; tat-therefore; sakshat-karah-appearance; iti-thus.

{ }In his comment on Shrimad-Bhagavatam 11.31.5 Shridhara Svami explains that the phrase "adagdhva dhamavishat" means that Lord Krishna left the material world and entered the spiritual world in His same transcendental body. In other words, He did not change His body. The same is also true for the Lord's associates. They accompany Shri Krishna to the material world and eventually they return to the spiritual world without changing their bodies. In other words, the associates of the Lord never had material bodies, but they appeared in this world in their eternal spiritual forms, just as Shri Krishna Himself does.

Anuccheda 125

Text 1

aprakrita-dehanam tesham tan na sambhavatity astam, shri-krishna-palyatvenaiva na sambhavatity aha

martyena yo guru-sutam yamaloka-nitam
tvam canayac charanadah paramastra-dagdham
jigye 'ntakantakam apisham asav anishah
kim svavane svar anayan mrigayum sadeham

aprakrita-not material; dehanam-of forms; tesham-of them; tat-therefore; na-not; sambhavati-is

possible; astam-may be; shri-krishna-by Shri Krishna; palyatvena-because of being protected; eva-certainly; na-not; sambhavati-is possible; aha-he says; martyena-in the same body; yah-who; guru-of His teacher, Sandipani Muni; sutam-the son; yama-lokam-to the planet of Yamaraja; nitam-brought; tam-You (Maharaja Parikshit); ca-also; anayat-protected; saranadah-the protector of the surrendered souls; parama-astra-by the Brahmastra weapon; dagdham-burned; jigye-conquered; antaka-antakam-the conqueror of death; api-even; isham-Lord Shiva; ashau-He; anishah-completely independent; kim-how is it? sva-avane-in the protection of His devotees; svah-to the spiritual world; anayat-brought; mrigayum-the hunter; sa-deham-in the same body.

{ }The bodies of Lord Krishna's associates are not material. Because such great devotees are always protected by Shri Krishna, they do not die in the same way conditioned souls die, but rather they return to the spiritual world in their spiritual forms, for they had never accepted material bodies in the first place. That the Lord's associates return to the spiritual world without having to change bodies is confirmed by the following statement of Shri Shukadeva Gosvami (Shrimad-Bhagavatam 11.31.12):

"My dear Maharaja Parikshit, please know that Shri Krishna is always the protector of the surrendered souls. He protected you, when as an unborn child you were burned by the brahmastra weapon, and He delivered the son of His teacher from the planet of Yamaraja. His teacher's son did not even change his body, but the Lord brought him before his parents in the very same body in which he had first appeared before them. Lord Krishna defeated Shiva, who is victorious even over death himself, and He brought to Vaikunöha the hunter who shot Him in the heel with an arrow. This hunter also did not change his body, but entered Vaikunöha in the very same body. How is it possible for this omnipotent Lord Krishna to be weak and unable to protect Himself? It is not at all possible."***

Text 2

yah shri-krishnah yama-lokam gatam api guru-sutam guror jatena pancanjana-bhakshitenä tena martyena dehanaiva anayat, na ca brahma-tejaso balavattvam mantavyam. tvam ca brahmastra-dagdham yas tasmad brahmastrad anayad rakshitavan ity arthah. kim anyad vaktavyam, yash cantakanam antakam isham rudram api bana-sangrame jitavan, aho yash ca tam jarakhyam mrigayum api svah vaikunöha-vishesham sa-shariram eva prapitavan, sa katham svanam yadunam avane isho na bhavati? tasmät teshv anyatha-darshanam na tattvika-lilanugatam. sa-shariram tu tesham sva-loka-gatam ativa yuktam ity arthah.

yah-who; shri-krishnah-Shri Krishna; yama-lokam-to Yamaloka; gatam-gone; api-even; suru-sutam-the word "guru-sutam; guroh jatena-means "the son of the guru; pancajana-by the demon Pancajana; bhakshitenä-swallowed; tena-with that; martyena-the word "martyena"; dehena-means "in the same body"; eva-certainly; anayat-delivered; na-not; ca-also; brahma-tejasah-ordinary brahminical prowess; balavattvam-strength; mantavyam-should be considered; tvam-you; ca-also; brahmastra-by the Brahmastra weapon; dagdham-burned; yah-who; tasmät-from that; brahmastrat-Brahmastra weapon; anayat-the word "anayat"; rakshitavan-means "protected"; iti-thus; arthah-the meaning; kim anyat-what further; vaktavyam-need be said; yah-who; antakanam-of destroyers; antakam-the destruction; isham-the word "isam"; rudram-means "Lord Siva"; api-even; bana-sangrame-in the battle begun by Banasura; jitavan-defeated; aho-Oh; yah-who; ca-and; tam-him; jara-akhyam-named Jara; mrigayum-hunter; api-even; svah-the word "svah"; vaikunöha-vishesham-means a specific Vaikunöha planet; sa-shariram-in the same body; eva-certainly; prapitavan-caused to attain; sah-Lord Krishna; katham-how is it possible?; svanam-of His own; yadunam-of the members of the Yadu dynasty; avane-in the matter of protection; ishah-competent; na bhavati-is not; tasmät-therefore; teshu-on these points; anyatha-darshanam-another opinion; na-not; tattvika-lila-anugatam-a factual description of Shri Krishna's pastimes; sa-sharitam-in the same body; tu-even; tesham-of the members of the Yadu dynasty; sva-loka-to their own abode in the spiritual world;

gatam-gone; ativa-very; yuktam-proper; iti-thus; arthah-the meaning.

{ }In this verse the word "yah" (who) refers to Shri Krishna; the word "guru-sutam" means "the guru's son (who had been swallowed by the demon Pacajana, and eventually taken to Yamaraja)"; and the word "martyena" means "in the same body". We may note in this connection that by rescuing His guru's son, Shri Krishna displayed His great transcendental prowess. In other words, it was not merely ordinary brahminical power that was used by Shri Krishna to accomplish this extraordinary task. In this verse Shukadeva Gosvami also mentions Maharaja Parikshit (tvam) who was first burned by a brahmastra weapon and then rescued by Shri Krishna. In this connection the word "anayat" means "rescued". In the battle fought with Banasura, Shri Krishna also defeated Lord Shiva (isham), who is victorious even over death himself (antakantakam). Krishna also delivered a hunter (mrigayam) named Jara, and enabled him to enter the spiritual world (svah) without having to change his body (sa-shariram). If Shri Krishna is this powerful, why should we think He is not able to protect (avane) His own confidential associates (sva), the members of the Yadu dynasty? Certainly any conception that Shri Krishna did not protect the members of the Yadu dynasty and enable them to enter the spiritual world is not a factual understanding of Shri Krishna's pastimes. The members of the Yadu dynasty certainly returned to their own abode in the spiritual world, without having to change bodies. This is the proper understanding.

Anuccheda 126

Text 1

nanu gacchantu te sa-sharira eva svam dhama, tatrapī svayam bhagavan virajata eveti na tesham tad-viraha-duhkham api. shri-bhagavams tu tathasamarthyash cet tarhi katha anyams tadrishan avirbhavya taih saha martya-lokanugrahartham aparam api kiyantam kalam martya-loke 'pi prakaōo nasit. ity atra siddhantayan tesham shri-bhagavamsh ca sauharda-bharenapi parasparam avyabhicaritvam aha

nanu-is it not so?; gacchantu-may go; te-they; sa-sharirah-in the same body; eva-certainly; svam dhama-to their own abode in the spiritual world; tatra-there; api-even; svayam bhagavan-the Supreme Personality of Godhead; virajate-is manifested; eva-certainly; iti-thus; na-not; tesham-of them; tat-from Him; viraha-of separation; duhkham-unhappiness; api-even; shri-bhagavan-the Supreme Personality of Godhead; tu-but; tatha-in that way; asamarthyah-unable; cet-if; tarhi-then; katham-how is it?; anyan-others; tadrishan-like them; avirbhavya-having manifested; taih saha-with them; martya-loka-to the residents of the material world; anugraha-mercy; artham-for the purpose of; aparam-api kiyantam kalam-for a short time; martya-loka-in the material world; api-even; prakaōah-manifest; na-not; asit-was; iti-thus; atra-in this connection; siddhantayan-establishing the final conclusion; tesham-of them; shri-bhagavan-the Supreme Personality of Godhead; ca-also; sauharda-love; bharena-with great; api-also; parasparam-between themselves; avyabhicaritvam-unbreakable relationship; aha-he describes.

{ }Someone may raise the question: If the members of the Yadu dynasty had gone back to their own abode in the spiritual world, and if Shri Krishna, being self-sufficient, were not unhappy because of separation from them, then why did the Lord not stay within the material world for a time longer, and perform pastimes with His other associates in order to show mercy to the conditioned souls of this world?

The conclusive answer to this question is found in the following verse (Shrimad-Bhagavatam 11.31.13), which reveals the unbreakable bond of intimate friendship between Lord Krishna and the members of the Yadu dynasty:

Text 2

tathapy ashesha-sthiti-sambhavapyayeshv
ananya-hetur yad ashesha-shakti-dhrik
naicchat pranetum vapur atra sheshitam
martyena kim svastha-gatim pradarshayan

tathapi-even so; ashesha-of everything; sthiti-maintenance; sambhava-creation; apyayeshu-and destruction; ananya-hetuh-sole cause; yat-because; ashesha-shakti-dhrik-He is the master of all potencies; na-not; aicchat-desired; pranetum-to leave; vapuh-His transcendental form; atra-here in the material world; sheshitam-remaining; martyena-kim-what is the use of remaining for the conditioned souls?; svastha-of the pure devotees; gatim-the destination in the spiritual world; pradarshayan-revealing.

{ }"Shri Krishna is the Supreme Personality of Godhead, the master of all transcendental potencies, and the sole creator, maintainer, and destroyer of unlimited material universes. After the departure of the Yadu dynasty, He no longer desired to remain in the material world. He considered: `I have delivered My devotees to the spiritual world, why should I stay in the material world surrounded by non-devotees?'"****

Text 3

yadyapy ukta-prakarena ashesha-sthiti-sambhavapyayeshv ananya-hetuh, yad yasmat tad urdhvam apy ananta-tadrisha-shakti-dhrik, tathapi yadavan antardhapy nijam vapur atra sheshitam pranetum kincit kalam sthapayitum naicchat, kintu svam eva lokam anayat. tatra hetuh tan vina martyena kim mama prayojanam iti svashtanam tad-dhama-gatanam tesham gatim eva svasyabhimatatvena prakrishöam darshayan iti. shri-shukah.

yadyapi-although; ukta-prakarena-by this statement; ashesha-of everything; sthiti-maintenance; sambhava-creation; apyayeshu-and destruction; ananya-hetuh-sole cause; yat-the word "yat"; yasmat-means "because"; tat-urdhvam-beyond that; api-even; ananta-unlimited; tadrisha-like that; shakti-potencies; dhrik-possessing; tathapi-nevertheless; yadavan-the members of the Yadu dynasty; antardhapy-having caused to dissappear; nijam-His own; vapuh-transcendental form; atra-here in the material world; sheshitam-remaining; prantum-to leave; kincit kalam-for a certain time; sthapayitum-to manifest; na-did not; aicchat-desire; kintu-but; svam-to His own; eva-certainly; lokam-abode; anayat-brought; tatra-here; hetuh-is the reason; tan-the members of the Yadu dynasty; vina-without; martyena kim-what is the use of remaining for the conditioned souls; mama-of Me; prayojanam-what is the necessity?; iti-thus; svashtanam-the word "svastha"; tat-dhama-gatanam-means "of those who had gone to the abode of Shri Krishna"; gatim-the destination in the spiritual world; eva-certainly; svasya-of His own; abhimatatvena-because of affection; prakrishöam-greatly; darshayan-revealed; iti-thus; shri-shukah-spoken by Shri Shukadeva Gosvami.

{ }In this verse we may note Shri Krishna is described as the sole cause of the creation, maintenance, and destruction of unlimited material universes (ashesha-sthiti-sambhavapyayeshv ananya-hetuh). Even more significant than that, He is the master of all unlimited potencies (ashesha-shakti-dhrik).

Even though Shri Krishna is the omnipotent Godhead, after the departure of the Yadu dynasty, He did not desire (naicchat) to remain in His transcendental form within this material world (vapuh atra sheshitam pranetum). He decided to return to His own abode in the spiritual world. What is the reason for the Lord to decide in this way? The reason is that He considered: what is the use of this material world (martyena kim), for I have already brought My pure devotees to the spiritual world (svastha-gatim pradarshayan). This verse

shows the great affection felt by the Lord for the members of the Yadu dynasty.

Anuccheda 127

Text 1

atas tesham shri-bhagavadvad antardhanam eva, na tv anyad astiti shri-bhagavad-abhipraya-kathanenapy
aha

mitho yadaisham bhavita vivado
madhv-amadatamra-vilocananam
naisham vadhopaya iyan ato 'nyo
mayy udyate 'ntardadhate svayam sma

atah-from this; tesham-of them; shri-bhagavat-vat-just like the Supreme Personality of Godhead;
antardhanam-dissappearance; eva-certainly; na-not; tu-but; anyat-otherwise; asti-it is; iti-thus; shri-
bhagavat-of the Supreme Personality of Godhead; abhipraya-of the intention; kathanena-by the description;
api-even; aha-he said; mithah-one another; yada-when; esham-of them; bhavita-will take place; vivadah-
quarrel; madhu-amada-intoxication by drinking; atamra-vilocananam-of their eyes being copper-red; na-not;
esham-of them; vadha-upayah-means of disappearance; iyan-like this; atah-besides this; anyah-alternative;
mayi-on My; udyate-disappearance; antah-dadhate-will disappear; svayam-themselves; sma-certainly.

{ }The members of the Yadu dynasty left this material world in much the same way as Lord Krishna Himself left (by the agency of the Lord's transcendental potency). The Lord's plan for causing the disappearance of the Yadu dynasty is described in the following statement of Shri Krishna related by Uddhava to Vidura (Shrimad-Bhagavatam 3.3.15):

"When they quarrel among themselves, influenced by intoxication, with their eyes red like copper because of drinking [madhu], then only will they disappear; otherwise, it will not be possible. On My [Krishna's] disappearance, this incident will take place."*

Text 2

esham yadunam yada mithah vivadah tadapi esham prithivi-parityajane vadha-rupah upayah na vidyate,
kim utanyena vivade sa na syad iti. tarhi tesham mayabhilashite prithivi-parityajane katama upayo bhavet.
tatra punah paramrishati atah vadhat anyah eva iyan etavan eva upayo vartate. ko 'sau mayy udyate
mameccchayaite svayam antardadhate iti yah. sma iti nishcyate. yadva, vadhasyopayo na vidyate ity eva
vyakhyaya, atah vadhopyat anyah iyan vadhopya-tulya upayo vidyata iti vyakhyeyam. anyat samanam.
shrimad-uddhavo viduram.

esham-of them; yadunam-of the members of the Yadu dynasty; yada-when; mithah-one another;
vivadah-quarrel; tada-then; api-even; esham-of them; prithivi-from the earth; parityajane-in the departure;
vadha-killing; rupah-in the form of; upayah-means; na-not; vidyate-exists; kim uta-how much more;
anyena-with another; vivade-in a quarrel; sah-that; na-not; syat-may be; iti-thus; tarhi-then; tesham-of
them; maya-by Me; abhilashite-desired; prithivi-from the earth; parityajane-in the departure; katamah-
what; upayah-method; bhavet-may be; tatra-in this matter; punah-again; paramrishati-He reflects; atah-

besides this; vadhat-killing; anyah-alternative; eva-certainly; iyan-like this; etavan-like this; eva-certainly; upayah-method; vartate-exists; kah-who?; asau-he; mayi-on My; udyate-disappearance; mama-by My; icchaya-desire; ete-they; svayam-themselves; antardadhate-will disappear; iti-thus; yah-who; sma-certainly; iti-thus; nishcaye-in the matter of certainty; yadva-or; vadhasya-of killing; upayah-method; na-does not; vidyate-exist; iti-thus; eva-certainly; vyakhyaya-having explained; atah-besides this; vadha-upayat-method of causing the disappearance; anyah-alternative; iyan-like this; vadha-upaya-tulyah upayah-method for causing the disappearance; vidyate-exists; iti-thus; vyakhyeyam-may be explained; anyat-others; samanam-equal; shrimat-uddhavah-spoken by Uddhava; viduram-to Vidura.

{ }In this verse Lord Krishna is considering: Anyone who fights with the members of the Yadu dynasty will be unable to kill them, and even if the Yadavas fight among themselves, they will still be unable to kill each other. In this way it will not be possible to effect the disappearance of the Yadu dynasty from this earth. What method of causing the Yadus to disappear exists: except for My own wish?" The Lord further thought: "Only if I wish it, will the Yadus leave this earth planet". This decision of the Lord is confirmed by the use of the word "sma", which means "certainly".

Another interpretation of this verse is that in truth there is no method that will succeed in the "vadha" (killing) of the Yadu dynasty, for their disappearance from this earth is not at all like the death of the conditioned souls. The Yadavas returned to the spiritual world without changing their bodies, and therefore they did not at all die (vadha).

Anuccheda 128

Text 1

ata evantarhite shri-bhagavati shrimat-uddhavasya viduh iti vartamana-pratyaya-nirdesha-vakyena tadanim antarhitasyapi tad-vargasya shri-bhagavataiva saha samvaso vyajyate. yatha

durbhago bata loko 'yam
yadavo nitaram api
ye samvasanto na vidur
harim mina ivodupam

atah eva-therefore; antarhite-disappeared; shri-bhagavati-when the Supreme Personality of Godhead; shrimat-uddhavasya-of Uddhava; viduh iti-the phrase beginning with the word "viduh"; vartamana-pratyaya-the present tense; nirdesha-indicating; disappeared; tat-vargasya-of His associates; shri-bhagavata-the Supreme Personality of Godhead; eva-certainly; saha-along with; samvasah-mutual residence; vyajyate-is manifested; yatha-just as; durbhagah-unfortunate; bata-certainly; lokah-universe; ayam-this; yadavah-the Yadu dynasty; nitaram-more specifically; api-also; ye-those; samvasantah-living together; na-do not; viduh-understand; harim-the Personality of Godhead; minah-the fishes; iva udupam-like the moon.

{ }After the departure of Shri Krishna and the Yadu dynasty, Uddhava spoke the following verse (Shrimad-Bhagavatam 3.2.8), using the word "viduh" (present-tense) to indicate that even after their departure from this earth planet, the Yadavas still remained intimate associates of Shri Krishna, residing in the same place with Him. Uddhava said:

"This universe with all its planets is most unfortunate. And even more unfortunate are the members of the Yadu dynasty because they cannot identify Lord Hari as the Personality of Godhead, any more than the fish could identify the moon."*

Text 2

ayam mama hridaye sphuran dvaraka-vasi lokah. ye samvasantah saha-vasanto 'pi na viduh jananti. aham tu samvasa-bhagya-hino na janamiti nashcaryam iti bhavah. atra tadanin yadi samvaso nabhavishyat, tada navedishur ity evavakshyad iti jneyam.

ayam-this; mama-my; hridaye-in the heart; sphuran-manifest; dvaraka-of Dvaraka; vasi-resident; lokah-universe; ye samvasantah-the words "ye samvasantah; saha-vasantah-mean "those who are living together"; api-even; na-do not; viduh-understand; jananti-understand; aham-I; tu-but; samvasa-of living together; bhagya-the good fortune; hinah-bereft of; na-do not; janami-I understand; iti-thus; na-not; ashcaryam-astonishing; iti-thus; bhavah-the meaning; atra-in this verse; tadanin-then; yadi-if; samvasah-residing together; na-not; abhavishyat-would have been; tada-then; na-not; avedishuh-would have known; iti-thus; eva-certainly; avakshyat-would have said; iti-thus; jneyam-may be understood.

{ }In this verse the words "ayam lokah" mean "the residents of Dvaraka, who are now remembered in my thoughts"; "ye samvasantah" means "even though living together"; "na viduh" means "do not understand". Although not explicitly stated, Uddhava intends to lament for Himself also in this verse. It is as if he had said: "I have been cheated by Lord Krishna and by the Yadavas, for I am now bereft of the good-fortune of their association. I am also unfortunate for I also am unable to understand Lord Krishna. All these things are not at all surprising for I am certainly unworthy to attain the Lord's association or qualified to understand Him. Still, somehow or other, in the past I did have Lord Krishna's association, and if it were not for that, I would not know enough to speak in this way."

Anuccheda 129

Text 1

nanv adhunapi na janantiti katham janasity ashankya hetum pracina-nijanubhavam aha

ingita-jnah puru-praudha
ekaramash ca satvatah
satvatam rishabham sarve
bhutavasam amamsata

nanu-is it not so?; adhuna-at this moment; api-even; na-do not; jananti-understand; iti-thus; katham-how is it possible?; janasi-that you understand; iti-thus; ashankya-doubting; hetum-the reason; pracina-previous; nija-own; anubhavam-experience; aha-he describes; ingita-jnah-expert in psychic study; puru-praudhah-highly experienced; eka-one; aramah-relaxation; ca-also; satvatah-devotees, or own men; satvatam rishabham-head of the family; sarve-all; bhuta-avasam-all-pervading; amamsata-could think.

{ }At this point in their conversation, Vidura may object: "If the Yadavas do not understand Lord Krishna, even now, then how is it that you understand this much?"

In order to remove Vidura's doubt, Uddhava spoke the following verse, explaining that the Yadavas are able to understand Krishna to a certain extent. They know that He is the all-pervading Supersoul, but they are not aware that He is the Original Personality of Godhead, the origin of all expansion of Godhead. Uddhava said

(Shrimad-Bhagavatam 3.2.9):

"The Yadus were all experienced devotees, learned and expert in psychic study. Over and above this, they were always with the Lord in all kinds of relaxations, and still they were only able to know Him as the one Supreme who dwells everywhere."*

Text 2

satvatam svesham eva rishabham nitya-kula-patitvena vartamanam svayam bhagavantam api bhuta-vasam tad-amsha-rupam bhutantaryaminam eva amamsata iti. sarva-bhutadhivasah ity antaryami-shruteh. uktam ca vrishninam para-devata iti. shrimad-uddhavah shri-viduram.

satvatam-the word "satvatam"; svesham-means "of the family"; eva-certainly; rishabham-the word "rishabham"; nitya-kula-patitvena-means "the eternal leader of the family"; vartamanam-remaining; svayam-bhagavantam-the Original Personality of Godhead; api-also; bhuta-vasam-all-pervading; tat-amsha-rupam-by His expansion as Kshirodakasayi Vishnu; bhutaantaryaminam-the Supersoul; eva-certainly; amamsata-could think; iti-thus; sarva-of all; bhuta-living entities; adhivasah-residing in the hearts; iti-thus; antaryami-description of the Supersoul; shrutah-from the Shruti-sastra; uktam-said; ca-also; vrishninam-of the members of the Vrishni family; para-devata-the supreme diety; iti-thus; shrimat-uddhavah-spoken by Uddhava; shri-viduram-to Vidura.

{ }In this verse the words "satvatam rishabham" mean "the eternal leader of the family". Even though Shri Krishna is the Original Personality of Godhead, the source of all incarnations, the Yadavas thought of Him (amamsata) as the all-pervading Supersoul (bhuta-vasam), who is one of the expansions (Kshirodakashayi Vishnu) of Lord Krishna. The Supersoul is described in the following statement of Shruti-shastra:

"The Supersoul resides in the hearts of all living entities."

That Shri Krishna is the leader of the Yadu dynasty is also described in the following statement of Shrimad-Bhagavatam (10.43.17):

"Shri Krishna is the supreme Deity worshiped by the members of the Vrishni dynasty."

Anuccheda 130

Text 1

yam eva samvasam purvam api prarthayam asa

naham tavanghri-kalam
kshanardham api keshava
tyaktum samutsahe natha
svadhama naya mam api

yam-which; eva-certainly; samvasam-associates; purvam-former; api-also; prarthayam asa-requested; na-not; aham-I; tava-Your; anghri-kalam-lotus feet; ksana-ardham-for half a second; api-even; kesava-

O Kesava; tyaktum-to abandon; samutsahe-desire; natha-O Lord; sva-dhama-to Your transcendental abode; naya-please bring; mam-me; api-also.

{ }After the departure of Lord Krishna and the Yadavas from the earth, Uddhava offered the following prayer, begging the Lord to enable him to regain their former association. Uddhava said (Shrimad-Bhagavatam 11.6.43):

"O Lord Keshava, I am not willing to abandon Your lotus feet for even half a second. Please bring me to Your transcendental abode."***

Text 2

svadhama dvarakaya eva prapancikaprakaöa-prakasha-vishesham apiti. yatha yadavan anyan nayasi, yatha mam api naya ity arthah. arthantare tv api-shabda-vaiyarthiyam syat. shrimad-uddhavah.

sva-dhama-the word "svadhama; dvarakayah-of Dvaraka; eva-certainly; prapancika-in the material world; aprakaöa-unmanifested; prakasha-manifestation; vishesham-specific; api-even; iti-thus; yatha-just as; yadavan-members of the Yadu dynasty; anyan-others; nayasi-You bring; tatha-in the same way; mam-me; api-also; naya-bring; iti-thus; arthah-the meaning; artha-antara-another meaning; tu-also; api-shabda-of the word "api"; vaiyarthiyam-in the sense of uselessness; syat-may be; shrimat-uddhavah-spoken by Uddhava.

{ }In this verse the word "sva-dhama" refers to the abode of Dvaraka in the spiritual world, beyond the view of the material world. Uddhava says in this verse: "O Lord, You have brought the other members of the Yadu dynasty to Your abode, You should also bring me." Another meaning of the word "api" is "even". Interpreted in this way, Uddhava says "Please bring even me to Your abode". In this way Uddhava humbly describes his own uselessness and lack of good qualities.

Anuccheda 131

Text 1

padmottara-khande yadavanam tadrisham

yatha saumitri-bharatau
yatha sankarshanadayah
tatha tenaiva jayante
nija-lokad yadricchaya

punas tenaiva gacchanti
tat-padam shashvatam param
na karma-bandhanam janma
vaishnavanam ca vidyate iti.

padma-uttara-khande-in the Uttara-khanda of the Padma Purana; yadavanam-of the members of the Yadu dynasty; tadrisham-like that; yatha-just as; saumitri-Laksmana; bharatau-and Bharata; yatha-just as;

sankarshana-Balarama; adayah-and others; tatha-in the same way; tena-with Shri Krishna; eva-certainly; jayante-they take birth; nija-lokat-from their respective abodes in the spiritual sky; yadicchaya-by their own wish; punah-again; tena-with the Lord; eva-certainly; gacchanti-they go; tat-padam-to their abodes in the spiritual world; shashvatam-eternal; param-transcendental; na-not; karma-of fruitive actions; bandhanam-bondage; janma-of birth; vaishnavanam-of the pure devotees of the Lord; ca-and; vidyate-exists; iti-thus.

{ }The appearance and activities of the Yadavas are transcendental, just as those of Shri Krishna. This is confirmed in the following statement of Padma Purana, Uttara-khanda:

"Just as Lakshmana and Bharata descend into the material world to accompany Lord Ramacandra, and just as Lord Balarama and others also descend to accompany Lord Krishna, in the same way the members of the Yadu dynasty descend from their own abodes in the spiritual sky, and take birth in the material world to accompany Shri Krishna. When Lord Krishna again returns to the spiritual world, the members of the Yadu dynasty again accompany Him. They thus return to their original eternal abodes in the spiritual sky. The Yadavas and other great devotees, therefore, never take birth in the material world, as the conditioned souls do. Neither are they bound by the reactions of fruitive activities, as are the conditioned souls."

Text 2

atra nija-lokat iti tat-padam iti ca rama-krishnadi-vaikunöham padmottara-khanda-matam matsyady-
avataranam prithak prithak vaikunöhavasthitas tatra sakshad uktatvat.

atra-in this verse; nija-lokat-from their own abode; iti-thus; tat-padam-that abode; iti-thus; ca-also; rama-of Lord Ramacandra; krishna-of Lord Krishna; adi-beginning with; vaikuntham-Vaikunöha realm; padma-uttara-khanda-of the Padma Purana, Uttara-khanda; matam-opinion; matsya-of Lord Matsya; adi-and other avataranam-incarnations of Godhead; prithak prithak-variously; vaikunöha-in Vaikunöhaloka; avasthiteh-because of residents; tatra-there; sakshat-directly; uktatvat-because of the statement.

{ }In these verses the words "nija-lokat" and "tat-padam" refer to the planets of Lord Krishna and Lord Ramacandra in the spiritual world. According to this statement of Padma Purana, Uttara-khanda, the incarnations of the Lord, (such as Lord Matsya and others), each have Their own planet in the Vaikunöhalokas.

Text 3

tadrishanam bhagavat iva bhagavad-icchayaiva janmadi-karanam cuktam shri-vidurena

ajasya janmotpatha-nashanaya
karmany akartur grahanaya pumsam
nanv anyatha ko 'rhati deha-yogam
paro gunanam uta karma-tantram

tadrishanam-of those like Him; bhagavatah-of the Supreme Personality of Godhead; iva-just like; bhagavat-of the Supreme Lord; icchaya-by the desire; eva-certainly; janma-adi-of their appearance, activities, and disappearance; karanam-cause; ca-also; uktam-described; shri-vidurena-by Shri Vidura; ajasya-of the unborn; janma-appearance; utpatha-nashanaya-for the sake of annihilating the upstarts; karmani-works; akartuh-of one who has nothing to do; grahanaya-to take up; pumsam-of all persons; nanu anyatha-otherwise; kah-who; arhati-may deserve; deha-yogam-contact of the body; parah-transcendental;

gunanam-of the three modes of nature; uta-what to speak of; karma-tantram-the law of action and reaction.

{ }The reason for the voluntary appearance of the Supreme Personality of Godhead and His associates in this material world is described by Vidura in the following verse from Shrimad-Bhagavatam (3.1.44):

"The appearance of the Lord is manifested for the annihilation of the upstarts. His activities are transcendental and are enacted for the understanding of all persons. Otherwise, since the Lord is transcendental to all material modes, what purpose could He serve by coming to earth?"*

Text 4

ko vanyo 'pi iti öika ca. tad evam tesham shri-krishna-nitya-parikaratve siddhe sadhite shri-vasudevadinam prag janmani sadhakatvadi-kathanam ca bhagavata iva bhagavad-icchayaiva loka-sangrahadyartham amshenaivavatarat kvacij jivantaraveshat sambhavati. punash ca svayam avataratsu teshu tad-amsha-praveshah katha-ritya tv ekatvena kathanam iti jneyam, yatha pradyumnasya vyakhyatam.

kah-who?; va-or; anyah-another; api-even; iti-thus; öika-the commentary of Shridhara Svami; ca-also; tat-therefore; evam-in this way; tesham-of them; shri-krishna with Shri Krishna; nitya-parikaratve-in the position of being eternal associates; siddhe-perfect; sadhite-proved; shri-vasudeva-adinam-of Maharaja Vasudeva and the other confidential associates of Lord Krishna; prak-before; janmani-in the birth; sadhakatva-the state of becoming eligible to become the Lord's associate; adi-beginning with; kathanam-description; ca-also; bhagavatah-of the Supreme Personality of Godhead; iva-just like; bhagavat-of the Supreme Lord; icchaya-according to the desire; eva-certainly; loka-the word; sangraha-protection; adi-beginning with; artham-for the purpose; amshena-by a partial expansion; eva-certainly; avatarat-from incarnation; kvacit-somewhere; jiva-a living entity; antara-with; aveshat-because of entrance; sambhavati-is possible; punah-again; ca-also; svayam-personally; avataratsu-descending; teshu-among them; tat-of Him; amsha-part; praveshah-entrance; katha-ritya-by the statement; tu-but; ekatvena-as one; kathanam-account; iti-thus; jneyam-may be understood; yatha-just as; pradumnasya-of Pradyumna; vyakhyatam-explained.

{ }The word "kah" in this verse is explained by Shridhara Svami:

"In this verse the word 'kah' means 'otherwise'".

Now that we have proven that Maharaja Vasudeva and the other confidential associates of Lord Krishna are all the Lord's eternal associates in the spiritual world, someone may protest, saying that there are many places in the Vedic literatures where it is described that the Lord's associates were demigods or great devotees in their previous lives, and because of their great devotion they became eligible to become the Lord's associates.

To this objection I reply that in such cases it should be understood that such great devotees are empowered expansions of particular associates of the Lord. In other words, at the time of the Lord's appearance in this world, some of the Lord's eternal associates may empower certain great devotees to assume their roles in the Lord's pastimes within the material world. Such empowerment is like the empowerment of Pradyumna, who was the demigod Cupid empowered by (vishnu-tattva) Lord Pradyumna of the catur-vyuha.

Text 5

evam tritiye vedaham ity adi bhagavad-vakya uddhavam prati vasv-amshatvapekshayaiva vaso iti sambodhanam. tadrishamsha-paryavasanaspadamshi-rupatvena carama-janmatoktish ca jeya.

evam-in this way; tritiye-in the Third Canto of Shrimad-Bhagavatam (3.4.11): veda aham iti adi bhagavat-vakye-in the followingn statement of the Supreme Personality of Godhead

vedaham antar manasipsitam te
dadami yat tad duravapam anyaih
satre pura vishva-shrijam vasunam
mat-siddhi-kamena vaso tvayeshöh

uddhavam-Uddhava; prati-to; vasu-of Vasu; amshatva-partial incarnation; apekshaya-in relation to; eva-certainly; vaso-the word "vaso"; iti-thus; sambodhanam-in the vocative case; tadrisha-like that; amsha-partial incarnation; paryavasana-conclusion; aspada-abode; amshi-origin of the incarnation; rupatvena-in the form of; carama-final; janmata-birth; uktih-statement; ca-also; jneya-may be understood.

{ }An example of one of the Lord's associates who did not descend from the spiritual world to accompany the Lord in His pastimes is Uddhava. This is described by Shri Krishna to Uddhava, where the Lord described Uddhava's previous birth as Vasu. Shri Krishna said (Shrimad-Bhagavatam 3.4.11):

"O Vasu, I know from within your mind what you desired in the days of yore when the Vasus and other demigods responsible for expanding the universal affairs performed sacrifices. You particularly desired to achieve My association. This is very difficult to obtain for others, but I award it unto you."*

In this verse Lord Krishna addressed Uddhava as "vaso" (in the vocative case) because in his previous birth he was the demigod Vasu. He was a partial expansion of the Lord's associate Uddhava. Uddhava's previous birth as Vasu should be understood in this way.

Text 6

ata evaha

tvam eva purva-sarge 'bhuh
prishnih svayambhuve sati
tadayam sutapa nama
prajapatir akalmashah

tvam shri-devaki-devy eva prishnir abhuh, na tu prishnis tvam abhud iti. evam tadiyam apiti. shri-bhagavan.

atah eva-therefore; aha-He says; tvam-you; eva-indeed; purva-sarge-in a previous millenium; abhuh-became; prishnih-by the name Prishni; svayambhuve-the millennium of Svayambhuva Manu; sati-O supremely chaste; tada-at that time; ayam-Vasudeva; sutapa-Sutapa; nama-by the name; prajapatih-a Prajapati; akalmashah-a spotlessly pious person; tvam-the word "tvam (you)"; shri-devaki-devi-refers to Devaki-devi; eva-certainly; prishnih-by thename Prishni; abhuh-became; na-not; tu-but; prishnih-Prishni; tvam-you; abhut-became; iti-thus; evam-in the same way; tada-at that time; ayam-Vasudeva; api-also; iti-thus; shri-bhagavan-spoken by the Supreme Personality of Godhead.

{ }Devaki and Maharaja Vasudeva are described in the same way. Lord Krishna says to Devaki (Shrimad-Bhagavatam 10.3.32):

"My dear mother, best of the chaste, in your previous birth, in the Svayambhuva millennium, you were known as Prishni, and Vasudeva, who was the most pious Prajapati, was named Sutapa."*

The Lord here says that Devaki became Prishni. He does not say that Prishni became Devaki.

Anuccheda 132

evam evaha

vasudevam hareh sthanam
vadanty anakadundubhim iti

sattvam vishuddham vasudeva-shabditam
yad iyate tatra puman apavritah

ity adau prasiddham vasudevakhya hareh sthanam atra anakadundubhim vadanti munaya iti. shri-shukah.

evam-in this way; eva-certainly; aha-he says; vasudevam-unto Vasudeva; hareh-of the Supreme Personality of Godhead; sthanam-that place; vadanti-they call; anaka-dundubhim-/Anakadundubhi; sattvam-consciousness; vishuddham-pure; vasudeva-Vasudeva; shabdi-tam-known as; yat-because; iyate-is revealed; tatra-there; puman-the Supreme Person; apavritah-without any covering; iti-thus; adau-in the passage beginning; prasiddham-celebrated; vasudeva-Vasudeva; akhyam-named; hareh-of the Supreme Personality of Godhead; sthanam-the place; atra-there; anakadundubhim-Anakadundubhi; vadanti-they call; munayah-the sages; iti-thus; shri-shukah-spoken by Shri Shukadeva Gosvami.

{ }That Maharaja Vasudeva is described in Shrimad-Bhagavatam:

"The stage of pure goodness, where one is able to realize the Supreme Lord, is known as `vasudeva-sattva'"*

"Because Anakadundubhi was situated in the platform of pure goodness (vasudeva-sattva), he became the place where the Supreme Personality of Godhead made His appearance within this world. This is described by the great sages."*

This means that the sages say that Anakadundubhi became famous as Vasudeva, the place of the Lord's appearance. This verse was spoken by Shrila Shukadeva Gosvami.

Anuccheda 133

tathatrapy evam vyakhyeyam

devakyam deva-rupinyam iti.

devo vasudevas tad-rupinyam shuddha-sattva-vritti-rupayam eveti. ata eva vishnu-purane tam prati deva-

stutau tvam para prakritih sukshma iti bahutaram. shri-shukah.

tatha-in the same way; atra-here; api-also; evam-in this way; vyakhyeyam-may be explained; devakyam-Devaki; deva-rupinyam-whose form was spiritual; iti-thus; devah-the word "deva"; vasudevah-means the transcendental state of vasudeva-sattva; tat-rupinyam-with such a transcendental form; shuddha-sattva-vritti-rupayam-with a form of pure goodness; eva-certainly; iti-thus; atah- ; eva-therefore; vishnu-purane-in the Vishnu Purana; tamprati-to her; deva-of the demigods; statue-in the prayers; tvam-you are; para-superior; prakritih-nature; sukshma-subtle; iti-thus; behutaram-greatly; shri-shukah-spoken by Shri Shukadeva Gosvami.

{ }It is further explained (Shrimad-Bhagavatam 10.3.8):

"Devaki appeared in a spiritual form."

The word "deva" here means "of Lord Vasudeva" and "deva-rupinyam" means "a spiritual form of pure goodness."

The spiritual form of Devaki-devi is also described in the Vishnu Purana, where the demigods, offer the following offering prayers to her:

"O Devaki, your form is transcendental."

Anuccheda 134

ata evaham iva nityam eva mat-pitri-rupenaprakaöa-lilayam vartamanau yuvam adhuna prakaöa-lilam
anugatau punar aprakaöa-lila-pravesham yadricchayapy athety aha

yuvam mam putra-bhavana
brahma-bhavana casakrit
cintayantau krita-snehau
yasyethe mad-gatim param

brahma-bhavana narakriti-para-brahma-buddhya param prakaöa-lilato 'nyam mad-gatim lilam.

atah eva-therefore; aham-I; iva-as if; nityam-eternally; eva-certainly; mat-my; pitri-father; rupena-in the form; aprakaöa-lilayam-in the unmanifested pastimes; vartamanau-being; yuvam-you two; adhuna-at present; prakaöa-lilam-manifest pastimes; anugatau-attained; punah-again; aprakaöa-lila-pravesham-attainment of the unmanifest pastimes; yadricchaya-automatically; atha-then; iti-thus; aha-He said; yuvam-both of you (husband and wife); mam-unto Me; putra-bhavana-as your son; brahma-bhavana-knowing that I am the Supreme Personality of Godhead; ca-and; asakrit-constantly; cintayantau-thinking like that; krita-snehau-dealing with love and affection; yasyethe-shall both obtain; mat-gatim-My supreme abode; param-which is transcendental, beyond this material world; brahma-bhavana-the words "brahma-bhavana"; nara-human; akriti-form; para-brahma-the Supreme Personality of Godhead; buddhya-with the understanding; param-the word "param"; prakaöa-lilatah-than the manifest pastimes; anyam-other; mat-My supreme abode; lilam-pastimes.

{ }Before Shri Krishna appeared in this material world, Vasudeva and Devaki were His parents in the aprakaöa-lila (unmanifest pastimes) of the spiritual world. These two parents entered this material world along with the Lord, and performed the manifest pastimes (prakaöa-lila) there. When Krishna would return to the spiritual world, Vasudeva and Devaki would automatically follow Him there, and again assume their parental

roles there. It is with this understanding that Shri Krishna said to them (Shrimad-Bhagavatam 10.3.45):

"Both of you, husband and wife, constantly think of Me as your son, but always know that I am the Supreme Personality of Godhead. By thus thinking of Me constantly with love and affection, you will achieve the highest perfection; returning home, back to Godhead."*

In this verse we may note that the word "brahma-bhavana" means "with the understanding that the Supreme Personality of Godhead has appeared in a humanlike form" and the words "mad-gatim param" means "the unmanifest pastimes of the spiritual world, different from the manifest pastimes of the material world."

Anuccheda 135

Text 1

yuvayoh prag-amshenavirbhutayor api mad-eka-nishöhasid ity aha

ajushöa-gramya-vishayav
anapatyau ca dam-pati
na vavrathe 'pavargam me
mohitau deva-mayaya

yuvayoh-of the two of you; prak-formerly; amshena-by a partial incarnation; avirbhutayoh-manifest; api-also; mad-eka-nishöha-firm faith and devotion to Me; iti-thus; aha-He describes; ajushöa-gramya-vishayau-for sex life and to beget a child like Me; anapatyau-because of possessing no son; ca-also; dam-pati-both husband and wife; na-never; vavrathe-asked for (any other benediction); apavargam-liberation from this world; me-from Me; mohitau-being so muchy attracted; deva-mayaya-by transcendental love for Me (desiring Me as your beloved son).

{ }Shri Krishna describes the great devotion and faith felt by Vasudeva and Devaki in their partial incarnation as Sutapa and Prishni in the following words (Shrimad-Bhagavatam 10.3.39):

"Being husband and wife but always sonless, you were attracted by sexual desires, for by the influence of devamaya, transcendental love, you wanted to have Me as your son. Therefore you never desired to be liberated from this material world."*

Text 2

mama mayaya mad-visheyaka-sneha-mayya shaktyety arthah.

vaishnavim vyatanon mayam
putra-snehamayim vibhuh

iti vraja-rajnim prati ca darshanat. tadrisha-sneha-janikaya mama kripayeti va maya dambhe kripayam ca iti vishva-prakashat. tat-premnaiva hy apavargasya tiraskarah sarvatra shrutyate, yadyapi moksha-varane hetur astity aha ajushöa iti. vishayaveshabhavad vairagyat patter iti bhavah. shri-bhagavan pitarau.

mama mayaya-the words "mama mayaya; mat-vishayaka-sneha-mayya-mean "with transcendental love for Me"; shaktya-by that potency; iti-thus; arthah-the meaning; vaishnavim-vishnumaya, or yogamaya; vyatanot-expanded; mayam-yogamaya; putra-sneha-mayim-very much attached because of maternal affection for her son; vibhuh-the Supreme Lord; iti-thus; vraja-of Vrajabhumi; rajnim prati-to the queen (Mother Yashoda); ca-also; darshanat-because of seeing; tadrisha-like that; sneha-love; janikaya-produced from; mama-My; kripaya-by the mercy; iti-thus; va-or; maya-the word "maya"; dambhe-in the sense of deceit; krpayam-or mercy; ca-and; iti-thus; vishva-prakashat-from the Visva-prakasa dictionary; tat-premna-by that pure love for Krishna; eva-certainly; hi-indeed; apavargasya-of liberation; tiraskarah-eclipse; sarvatra-everywhere; shruyate-is heard; yadyapi-although; moksha-of liberation; varane-in the selection; hetuh-the reason; asti-is; iti-thus; aha-He said; ajushöa iti-the verse beginning with the word "ajusta"; vishaya-avesha-abhavat-because of not engaging in material sense-gratification; vairagyat patteh-because of renunciation; iti-thus; bhavah-the meaning; shri-bhagavan-spoken by the Supreme Personality of Godhead; pitarau-to His parents.

{ }In this verse the word "mayaya" means "by the Lord's potency which inspires transcendental love for Him". The word "maya" is also used in this sense in the following quote from Shrimad-Bhagavatam (10.8.43), where Mother Yashoda's love for Krishna is described in the following words:

"Mother Yashoda, by the grace of the Lord, could understand the real truth. But then again, the supreme master, by the influence of the internal potency, yogamaya, inspired her to become absorbed in intense maternal affection for her son."*

The word "maya" may also mean "My mercy, which is the cause of intense love for Me." This interpretation is supported by the Vishva-prakasha dictionary, which defines the word "maya" in the following way:

"The word `maya' means either `deceit', or `mercy'".

Although pure love of Krishna is the natural cause of liberation from material entanglement, it also eclipses that benediction of liberation and makes it seem very insignificant. For this reason, Vasudeva and Devaki were not very eager to attain liberation. We may also note that the phrase "ajushöa-gramya-vishayau" does not mean that Vasudeva and Devaki were intent on material sense gratification as the conditioned souls are. Actually Vasudeva and Devaki were supremely renounced and free from all material desires.

Anuccheda 136

atha shri-gopadinam api tan-nitya-parikaratvam jayati jana-nivasah ity adav eva vyaktam. ata evaha

tasman mac-charanam goshöham
man-natham mat-parigraham
gopaye svatma-yogena
so 'yam me vrata ahitah

spashöam. shri-bhagavan.

atha-now; shri-gopa-adinam-of the cowherd residents of Vrindavana; api-also; tat-nitya-parikaratvam-status as the eternal associates of Shri Krishna; jayati jana-nivasah-(Shrimad-Bhagavatam 10.90.48):

jayati jana-nivaso devaki-janma-vado

yadu-vara-parishat svair dorbhir asyann adharmam sthira-cara-vrijina-ghnah susmita-shri-mukhena
vraja-pura-vanitanam vardhayan kama-devam

iti adau-in that passage; eva-certainly; vyaktam-is revealed; atah eva-therefore; aha-Shri Krishna said; tasmāt-therefore; mat-saranam-taking shelter of Me; goshōham-the residents of Vrindavana; mat-natham-taking Me as their lord; mat-parigraha-My associates; gopaye-I shall protect; sva-atma-yogena-by My own transcendental potency; sah-ayam-that; me-My; vratah-vow; ahitah-accepted; spashōam-the meaning is clear; shri-bhagavan-spoken by the Supreme Personality of Godhead.

{ }That the residents of Gokula Vrindavana are also eternal associates of Shri Krishna is confirmed in the following verse from Shrimad-Bhagavatam (10.90.48):

"Lord Shri Krishna is He who is known as jana-nivasa, the resort of all living entities, and who is also known as Devaki-nandana or Yashoda-nandana, the son of Devaki and Yashoda. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopis of Vrindavana. May He be all glorious and happy."*

Shri Krishna also affirmed that the residents of Vrindavana are His eternal associates in the following words (Shrimad-Bhagavatam 10.25.18):

"The residents of Vrindavana have completely taken shelter of Me. They consider Me their supreme master, and they are all My eternal associates. By expanding My own transcendental potency, I shall therefore protect them from Indra's wrath, for I have vowed that I shall always protect My devotees."*

Anuccheda 137

Text 1

tatha

tata arabhya nandasya
vrajah sarva-samriddhiman
harer nivasatma-gunai
ramakridam abhun nripa

tatha-in the same way; tatah arabhya-beginning from that time; nandasya-of Maharaja Nanda; vrazah-Vrajabhumi, the land for protecting and breeding cows; sarva-samriddhiman-became opulent with all kinds of riches; hareh nivasa-of the residence of the Supreme Personality of Godhead; atma-gunaih-by the transcendental qualities; rama-akridam-the place of pastimes for the goddess of fortune; abhut-became; nripa-O King (Maharaja Parikshit).

{ }That the gopis of Vrindavana are goddesses of fortune in the spiritual world is confirmed by the following statement of Shрила Shukadeva Gosvami in Shrimad-Bhagavatam (10.5.18):

"O Maharaja Parikshit, the home of Nanda Maharaja is eternally the abode of the Supreme Personality of Godhead and His transcendental qualities and is therefore always naturally endowed with the opulence of all wealth. Yet beginning from Lord Krishna's appearance there, it became the place for the pastimes of the

goddess of fortune."*

Text 2

harer nivasa-bhuto yah atma tasya ye gunas tair eva sarva-samriddhiman. nitya-yoge matvarthiyena nityam eva sarva-samriddhi-yuktah shri-nandasya vrajah. tatas tam shri-krishna-pradurbhavam arabhya tu rama-kridam

cintamani-prakara-sadmasu kalpa-vriksha-
lakshavriteshu surabhir abhipalayantam
lakshmi-sahasra-shata-sambhrama-sevyamanam
govindam adi-purusham tam aham bhajami

ity atra prasiddhya ramanam maha-lakshminam shri-vraja-devinam api sakshad viharaspadam babhuva. hari-nivasatmani tatra shri-krishno yavan nigudhataya viharati sma, tavat ta api tathaiva viharanti sma. vyaktataya tu ta api vyaktatayety arthah. shri-shukah.

hareh-of Lord Hari; nivasa-residence; bhutah-become; yah-who; atma-self; tasya-of whom; gunaih-by the qualities; taih-by them; eva-certainly; sarva-samriddhiman-opulent with all kinds of riches; nitya-yoge-eternally; matva-having considered; arthiyena-with opulence; nityam-eternally; eva-certainly; sarva-samriddhi-yuktah-opulent with all kinds of riches; shri-nandasya-of Maharaja Nanda; vrajah-Vrajabhumi; tatah-therefore; tam-that; shri-krishna-of Shri Krishna; pradurbhavam-appearance; arabhya-beginning from that time; tu-also; rama-kridam-the place of pastimes for the goddess of fortune; cintamani-touchstone; prakara-groups made of; sadmasu-in abodes; kalpa-vriksha-of desire trees; laksha-by millions; avriteshu-surrounded; surabhih-surabhi cows; abhipalayantam-tending; lakshmi-of goddesses of fortune; sahasra-of thousands; shata-by hundreds; sambhrama-with great respect; sevyamanam-being served; govindam-Govinda; adi-purusham-the original person; tam-Him; aham-I; bhajami-worship; iti-thus; atra-here; prasiddhya-with great fame; ramanam maha-lakshminam-of the most exalted goddess of fortune; shri-vraja-devinam-of the gopis of Vrajabhumi; api-even; sakshat-directly; vihara-of transcendental pastimes; aspadam-abode; babhuva-became; hari-nivasa-atmani-in that abode of Shri Krishna; tatra-there; shri-krishnah-Shri Krishna; yavat-as long as; nigudhataya-with confidential pastimes; viharati sma-sported; tavat-for that length of time; tah-they; api-also; tatha-in the same way; eva-certainly; viharanti sma-performed pastimes; vyaktataya-with the manifestation; tu-also; tah-the gopis; api-also; vyaktataya-with the manifestation; iti-thus; arthah-the meaning; shri-shukah-spoken by Shrila Shukadeva Gosvami.

{ }In this verse Vrindavana-dhama, the home of Nanda Maharaja (nandasya vrajah) is described as eternally endowed with the opulence of all wealth (sarva-samriddhiman). When Shri Krishna appeared in Vrindavana with all His transcendental qualities (atma-gunaih), and enjoyed confidential pastimes there, the most exalted goddesses of fortune in the spiritual world came with Him to enjoy pastimes with the Lord. As long as the Lord stayed in the material world, these goddesses of fortune also stayed. In this way Vrindavana-dhama became the place of Shri Krishna's pastimes, and also the residence of the greatest goddesses of fortune. That Vrindavana-dhama is the abode of pastimes for the goddesses of fortune (rama-kridam) is confirmed by the following verse from Brahma-samhita (5.29):

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune."*

Text 1

etad eva prapancayati shadbhih

aho bhagyam aho bhagyam
 nanda-gopa-vrajaukasam
 yan-mitram paramanandam
 purnam brahma sanatanam

etat-this; eva-certainly; prapancayati-is manifested; shadbhih-by six verses (Bhagavatam 10.14.32-37); aho-what great; bhagyam-fortune; aho-what great; bhagyam-fortune; nanda-of Maharaja Nanda; gopa-of other cowherd men; vraja-okasam-of the inhabitants of Vrajabhumi; yat-of whom; mitram-friend; parama-anandam-the supreme bliss; purnam-complete; brahma-the Absolute Truth; sanatanam-eternal.

{ }That the residents of Gokula Vrindavana are the eternal associates of Shri Krishna is confirmed by Lord Brahma in six verses from Shrimad-Bhagavatam (10.14.32-37), which I shall now discuss (in Anucchedas 138-143).

In the first of these verses (Shrimad-Bhagavatam 10.14.32), Brahma glorified the residents of Vrindavana, saying:

"How greatly fortunate are Nanda Maharaja, the cowherd men and all the inhabitants of Vrajabhumi! There is no limit to their fortune because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend."*

Text 2

bhagyam anirvaciya kapi shri-krishnasya kripa, tasya punar ukty-darena sarvathaivaparicchedyatvam uktam. purna-paramananda-brahmatvenaiva sanatanatve siddhe yat punas tad-upadanam tan-mitra-padasyaiva visheshanatvena labhyam. athava vidheyasya vishesha-pratipatty-artham anudyam vishishyate. yatha manoramam suvarnam idam kundalam jatam iti kundalasyaiva manoramatvam sadhyam, tasmad atrapy anudyasya shri-krishnakhyasya para-brahmanah paramananda-purnatva-lakshanam visheshana-dvayam vidheyaya mitrataya eva tat-tad-bhavam sadhayatiti tad-ekartha-pravrittam sanatanatvam tasyas tad-bhavam sadhayet. kim catra mitram iti kala-vishesha-yoga-nirdeshabhavat kala-samanyam eva bhajate. tatash ca tasya mitrata-lakshanasya vidheyasya kala-trayavasthayitvam eva spashöam. kalantarasanjanam tu kashöam. atra cottarayor arthayoh shri-krishnasya sanatanatve shabda-labdhe sati tadiya-maitri-matam parikaranam api sanatanatvam nasambhavam api. shri-rukmini-prabhritinam tatha darshanat.

bhagyam-good fortune; anirvacaniya-indescribable; kapi-something; shri-krishnasya-of Shri Krishna; kripa-mercy; tasya-of His; punah-again; ukty-to the statement; adarena-by careful attention; sarvatha-completely; eva-certainly; aparicchedyatvam-limitlessness; uktam-is described; purna-perfect and complete; parama-ananda-full of transcendental bliss; brahmatvena-by the status as the Supreme Godhead; eva-certainly; sanatanatve-in eternality; siddhe-perfect and complete; yat-because; punah-again; tat-upadanam-an additional meaning; tat-mitra-padasya-of the word "mitra"; visheshanatvena-as modifying; labhyam-may be obtained; athava-or; vidheyasya-of the predicate; vishesha-pratipatty-artham-modification of the meaning; anudyam-the subject; vishishyate-is distinguished; yatha-just as; manoramam-beautiful;

suvarnam-golden; idam-this; kundalam-earring; jatam-produced; iti-thus; kundalasya-of the earring; eva-certainly; manoramaivam-beauty; sadhyam-may be established; tasmat-therefore; atra-here; api-also; anudyasya-of the subject; shri-krishna-akhyasya-of Shri Krishna; para-brahmanah-the Supreme Godhead; parama-ananda-transcendental bliss; purnava-full of; lakshanam-characteristic; visheshana-dvayam-two modifiers; vidheyayah-of the predicate; mitratayah-of the friendship; eva-certainly; tat-tat-bhavam-various status; sadhayati-substantiates; iti-thus; tat-of that; eka-one; artha-meaning; pravrittam-established; sanatanatvam-eternality; tasyah-of that friendship; tat-bhavam-that condition; sadhayet-may establish; kim ca-furthermore; atra-here; mitram iti-the word "mitram"; kala-time; vishesha-specific; yoga-contact; nirdesha-indication; abhavat-because of the lack; kala-time; samanyam-in general; eva-certainly; bhajate-is meant; tatah-therefore; ca-also; tasya-of that; mitrata-by friendship; lakshanasya-characterized; vidheyasya-of the predicate; kala-traya-in all three phases of time (past, present, and future); avasthayitvam-condition; spashöam-is clearly established; kala-antara-asanjanam-limited to a specific period of time; tu-but; kashöam-a meaning difficult to accept; atra-here; ca-also; uttarayoh-arthayoh-of the two meanings; shri-krishnasya-of Shri Krishna; sanatanatve-when there is eternality; shabda-labdhe-expressed in this statement; sati-there is (indication of a locative absolute); tadiya-matri-matam-of those who have attained friendship with Him; parikaranam-of the associates; api-also; sanatanatvam-eternality; na-not; asambhavam-unlikely; api-also; shri-rukmini-prabhritinam-of the great devotees beginning with Queen Rukmini; tatha-in the same way; darshanat-because it may be seen.

{ }In this verse the word "bhagyam" (good fortune) does not refer to the ordinary auspicious situation created by ordinary pious activities. The transcendental good fortune described in this verse was obtained by receiving the indescribable causeless mercy of Shri Krishna. We may also note that the word "bhagyam" is repeated twice to indicate the limitless extent of that good-fortune.

In the second part of the verse, the subject "brahma" refers to Shri Krishna. The subject is modified by the words "purnam" (complete), "paramanandam" (the supreme bliss), and "sanatanam" (eternal). The predicate is "mitram" (friend). The adjective "sanatana" (eternal) may be understood to modify either "brahma" (the Absolute Truth), or "mitram" (friend). In this way the construction may be interpreted: "The eternal Absolute Truth is the friend of the inhabitants of Vrajabhumi" or it may also be interpreted: "The Absolute Truth is the eternal friend of the inhabitants of Vrajabhumi." An example of this may be seen in the sentence "manoramam suvarnam idam kundalam jatam", where the adjective "manoramam" (beautiful) may be understood to modify either "suvarnam" (gold), or "kundalam" (earring). Interpreted in the first way, the sentence may be translated: "This earring is fashioned from beautiful gold", and interpreted in the second way the sentence may be translated: "This golden earring is beautiful". Both interpretations are possible.

In this verse both interpretations may be accepted simultaneously, and "sanatanam" may modify both "brahma" (the Absolute Truth) and "mitram" (friend) at the same time. Therefore we may say that "Shri Krishna is the eternal Absolute Truth", and we may also say that Shri Krishna, the Absolute Truth is the eternal friend of the inhabitants of Vrajabhumi". If we wish to completely reject the second interpretation, and say that Shri Krishna is the eternal Absolute Truth, and He is only temporarily the friend of the inhabitants of Vrajabhumi", we will create an interpretation that is hard for a reasonable person to accept. For this reason we may understand that this verse (by using the phrase "mitam sanatanam") affirms that the inhabitants of Vrajabhumi are the eternal associates of Shri Krishna just as Rukmini and the other intimate associates of the Lord are. Their relationship continuously exists in all three phases of time (past, present, and future).

Anuccheda 139

Text 1

aho astu tavad esham nityam eva shri-krishna-maitri-paramanandam anubhavatam bhagyam, sampraty

asmakam api tat kim api jatam ity aha

esham tu bhagya-mahimacyuta tavad astam
ekadashaiva hi vayam bata bhuri-bhagah
etat-dhrishika-casakair asakrit pibamah
sarvadayo 'nghry-udaja-madhv-amritasavam te

aho-Oh!; astu-there may be; tavat-in that way; esham-of them; nityam-eternal; eva-certainly; shri-krishna-of Shri Krishna; maitri-of the friendship; parama-anandam-transcendental bliss; anubhavatam-experiencing; bhagya-good fortune; samprati-at the present moment; asmakam-of us; api-also; tat-that; kim-api-somewhat; jatam-produced; iti-thus; aha-he says; esham-of these residents of Vrindavana; tu-indeed; bhagya-mahima-the glories of their good fortune; acyuta-O infallible Lord; tavad-as much as; astam-it may be; ekadasha-the presiding deities of the senses such as Candra, etc.; eva-certainly; hi-indeed; vayam-myself, Lord Brahma; bata-oh; bhuri-bhagah-greatly fortunate; etat-hrsika-casakaih-through the vessels of the senses; asakrit-always; pibamah-we drink; sarva-adayah-the deities headed by Sarva (Siva), etc.; anghri-udaja-of the lotus feet; madhu-sweet; amrta-asavam-the nectar; te-Your.

{ }After describing the good fortune of the residents of Vrajabhumi, who are able to experience the transcendental bliss of eternal friendship with Shri Krishna, Brahma describes the auspicious condition that is attained even by him and the other demigods, Brahma says (Shrimad-Bhagavatam 10.14.33):

"O infallible Lord, although the good-fortune of these inhabitants of Vrajabhumi is beyond compare, even the demigods, such as Shiva, Candra, and myself have become greatly fortunate, for we always drink through our senses the honey-like nectar of Your lotus feet."*

Text 2

eka akhandita nityeti yavat, sa bhagya-mahima bhagya-mahatmyam esham tavad astam samprati sarvadayah dasha-dikpala-devata eva vayam bhuri-bhagah. parama-bhaktatvat tesu mukhyatvac ca sarvadayah ity uktam. bhuri-bhagatvam eva darshayati hrishika-casakaih cakshur-adi-lakshana-pana-patraih kritva vayam apy etat sakshad eva yatha syat tatha te tava anghry-udaja-madhv-amritasavam asakrit punah punar ihagatya pibamah iti. carana-saundaryadikam evati-manoharatvan madhv-aditaya tridhapi rupitam samahara-dvandvena. etat iti casyaiva va visheshanam. atra tushyatu-nyayena shri-vraja-vasinam prakrita-dehitva mato 'pi tesham karanair devata-karitrika-bhogo na yujyate, asya ca nityatvat ity atra shri-shankaracaryena ca karana-pakshasyaiva hi devata, na bhoktri-pakshasya ity atmana eva bhoktritva-nirdharanat.

eka-the word "eka"; akhandita-unbroken; nitya-eternal; iti-thus; yavat-to that extent; sah-that; bhagya-of the good fortune; mahima-glory; bhagya-of the good fortune; mahatmyam-glorification; esham-of them; tavat-as much as; astam-it may be; sampriti-at the present moment; sarva-adayah-the dieties headed by Shiva; dasha-ten; dik-pala-protecting the directions; devatah-demigods; eva-certainly; vayam-we; bhuri-bhagah-greatly fortunate; parama-bhaktatvat-because of great devotion; tesu-among them; mukhyatvat-primarily; ca-also; sarva-dayah-the word "sarvadayah"; iti-thus; uktam-is said; bhuri-bhagatvam-great good fortune; eva-certainly; darshayati-he reveals; hrishika-casakaih-through the vessels of the senses; cakshuh-the eyes; adi-beginning with; lakshana-characterized by; pana-patraih-with the drinking vessels; kritva-having done; vayam-we; api-also; etat-this; sakshat-directly; eva-certainly; yatha-just as; syat-may be; tatha-in the same way; te-the word "te"; tava-means "Your"; anghri-udaja-of the lotus feet; madhu-sweet; amrita-asavam-nectar; asakrit-always; punah-again; punah-and again; iha-here; agatya-having arrived; pibamah-we drink; iti-thus; carana-of the lotus feet; saundarya-beauty; adikam-great; eva-

certainly; ati-manoharatvat-because of great beauty; madhu-aditaya-with sweetness and other good qualities; trdha-in three ways; api-also; rupitam-described; samahara-dvandvena-by a samahara-dvandva-samasa; eteat-the word "etat"; iti-thus; ca-also; asya-of that; eva-certainly; va-or; visheshanam-modifying; atra-here; tushyatu-nyayena-the example of "may he be pleased"; shri-vraja-vasinam-of the inhabitants of Vrajabhumi; prakrita-dehatva-matah-the opinion of possessing material forms; api-even; tesham-of them; karanaih-with the senses; devata-karitrika-of the demigods; bhogah-enjoyment; na-not; yujyate-is engaged; asya-of Him; ca-also; nityatvat-because of eternity; iti-thus; atra-here; shri-shankara-acaryena-by Shripada Shankaracarya; ca-also; karana-pakshasya-of the senses; eva-certainly; hi-indeed; devata-the demigods; na-not; bhoktri-pakshasya-of the enjoyers; iti-thus; atmanah-of the self; eva-certainly; bhoktritva-the condition of being the enjoyer; nirdharanat-because of demonstration.

{ }In this verse the word "eka" means "unbroken" or "eternal", and the word "bhagya-mahima" means "the glorification of their good-fortune". "Sarvadayah" means "the demigods (headed by Shiva) in charge of the ten directions". We may note that Lord Shiva is put at the head of all demigods because he is the greatest devotee of Lord Krishna. The word "bhuri-bhagyah" indicates the good-fortune experienced by these demigods. The word "hrishika-casakaih" means "with the drinking vessels of the eyes and the other senses" and the word "te" means "Your". In the last part of the verse, Brahma says: "We always drink the nectar of Your lotus feet". By using the three words "madu", "amrita" and "asavam" which all mean "nectar", the swetness and beauty of the Lord's lotus feet is described. These three words form a samahara-samasa in order to indicate the limitless variety and amount of nectar present in the Lord's lotus feet. We may also note that the demonstrative pronoun "etat" (this) refers to the nectar of Lord Krishna's lotus feet.

Someone may argue that because the demigods are the administrators of the affairs of the material senses of the living entities within the material world, we may conclude that they perceived the Lord through the senses of the residents of Vrajabhumi, and this is what is meant by the phrase "hrishika-casakaih pibamah". This cannot be the case, for the inhabitants of Vrajabhumi all have eternal spiritual forms, not under the jurisdiction of the material demigods. But even if we accept that the inhabitants of Vrajabhumi had material senses, still, the demigods do not enjoy the activities of the senses of conditioned souls, or directly experience through those senses. This is confirmed by Shripada Shankaracarya in his commentary on Vedanta-sutra (2.4.17) in the following words:

"The demigods are administrators of the the conditioned souls' senses. Only the individual living entities directly experience through their senses. The administrative demigods do not experience through the living entities senses."

Anuccheda 140

atah purvam api tad astu me natha sa bhuri-bhagah ity adina yat prarthitam, tad etad evety aha
tad bhuri-bhagayam iha janma kim apy aavyam
yad gokule 'pi katamanghri-rajo-'bhishekam yaj-jivitam tu nikhilam bhagavan mukundas
tv adyapi yat-pada-rajah shruti-mrigyam eva

anena shri-gokula-jama-labhad eva tava pada-nisheva-lakshano yacito bhuri-bhagah sadaiva setsyatiti
sucitam. tasmad tesham bhaga-dheyam kim varnaniyam.

atah purvam-before this; api-also; tat astu me natha sa bhuri-bhagah iti adina-in Shrimad-Bhagavatam
10.14.30:

tad astu me natha sa bhuri-bhago
bhava 'tra vanyatra tu va tirashcam yenaham eko 'pi bhavaj-jananam
bhutva niseve tava pada-pallavam

yat-what; prarthitam-is prayed for; tat etat-that; eva-certainly; iti-thus; aha-he says; tat-therefore; bhuri-bhagyam-greatly fortunate; iha-here; janma-birth; kim api-moreover; atavyam-in the forest of Vrindavana; yat-which; gokule-in Gokula; api-even; katama-which of many; anghri-raja-by the dust of the feet; abhisekam-smearing; yat-whose; jivitam-life; tu-indeed; nikhilam-whole; bhagavan-the Supreme Personality of Godhead; mukundah-Mukunda; tu-indeed; adya api-even til now; yat-whose; pada-rajah-dust of the feet; sruti-mrgyam-sought by the Vedas; eva-certainly; anena-by this; shri-gokula-in Gokula; janma-birth; labhat-from the attainment; eva-certainly; tava-Your; pada-lotus feet; sheva-the service; lakshanah-characterized by; yacitah-requested; bhuri-bhagah-great good fortune; sada-always; eva-certainly; setsyati-may be; sucitam-clearly; tasmāt-therefore; tesham-of them; bhaga-of good fortune; dheyam-gift; kim-what; varnaniyam-is able to be described.

{ }The exalted position of the inhabitants of Gokula is confirmed in the following appeal spoken by Lord Brahma to Shri Krishna (Shrimad-Bhagavatam 10.14.30-34):

"Therefore, my Lord, either in this life or wherever I may take my birth, even as an animal or a bird, I pray that I may be so fortunate that I may be counted as one of Your devotees. Wherever I may be, I pray that I may be engaged in the devotional service of Your lotus feet."*

"My dear Lord, I am therefore not interested in either material opulences or liberation. I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vrindavana forest so that I may be able to be favored by the dust of the feet of some of the devotees of Vrindavana. Even if I am given the chance to grow just as the humble grass in this land, that will be a glorious birth for me. But if I am not so fortunate to take birth within the forest of Vrindavana, I beg to be allowed to take birth outside the immediate area of Vrindavana so that when the devotees go out they will walk over me. Even that would be a great fortune for me. I am just aspiring for a birth in which I will be smeared by the dust of the devotees' feet.*

"I can see that everyone here is simply full of Krishna consciousness; they do not know anything but Mukunda. All the Vedas are indeed searching after the lotus feet of Krishna."*

In these verses Brahma requests a birth within the area of Vrindavana, because in that way he may attain the good fortune of eternal devotional service to the lotus feet of Shri Krishna. In these verses it is as if Brahma had asked: "What can compare to the good-fortune of taking birth within the area of Vrindavana?" By glorifying the land and residents of Vrindavana in this way, Brahma affirms that the residents of Vrindavana are the eternal associates of Shri Krishna.

Anuccheda 141

Text 1

aho yesham bhaktya bhavan api nityam rinitam apanno yeshu ruddha ivaste ity aha

esham ghosha-nivasinam uta bhavan kim deva rateti nash
ceto vishva-phalat phalam tvad-aparam kutrapi ayam muhyati
sad-veshad iva putanapi sa-kula tvam eva devapita
yad-dhamartha-suhrit-priyatma-tanaya-pranashayas tvat-krite

aho-Oh; yesham-of whom; bhaktya-with devotion; bhavan-Your Lordship; api-also; nityam-eternally; rinitam-the condition of a debtor; apannah-have attained; yeshu-among whom; ruddhah-obstructed; iva-as it were; aste-remain; iti-thus; aha-He says; esham-to these; ghosha-nivasinam-residents of Vrindavana;

uta-indeed; bhavan-Your Lordship; kim-what; deva-O Lord; rata-will give; iti-considering thus; nah-my; cetah-mind; vishva-phalat-from the supreme source of all benedictions; phalam-reward; tvat-aparam-other than You; kutra-where; api-indeed; ayam-this; muhyati-bewilders; sat-veshat-by dressing as Your devotee; iva-indeed; putana-Putana; api-even; sa-kula-along with other members of her family such as Aghasura; tvam-You; eva-certainly; deva-O Lord; apita-obtained; yat-whose; dhama-homes; artha-wealth; suhrit-friends; priya-dear ones; atma-bodies; tanaya-children; prana-lives; ashayah-thoughts; tvat-krite-dedicated to You.

{ }In the next verse (Shrimad-Bhagavatam 10.14.35), Brahma explains that Shri Krishna is greatly indebted to the residents of Vrindavana for their pure devotional service. Because of this unpayable debt, Shri Krishna thinks He must eternally remain among the residents of Vrindavana and accept their devotional service. Brahma says:

"My Lord, sometimes I am puzzled as to how Your Lordship will be able to repay, in gratitude, the devotional service of these residents of Vrindavana. Although I know that You are the supreme source of all benediction, I am puzzled to know how You will be able to repay all the service that You are receiving from these residents of Vrindavana. I think of how You are so kind, so magnanimous, that even Putana, who came to cheat You by dressing herself as a very affectionate mother, was awarded liberation and the actual post of a mother. And other demons belonging to the same family, such as Aghasura and Bakasura, were also favored with liberation. Under the circumstances, I am puzzled. These residents of Vrindavana have given You everything: their homes, wealth, friends, dear ones, bodies, children, lives and minds. Everything is being utilized for Your purpose. So how will You be able to repay their debt? You have already given Yourself to Putana! I surmise that You shall ever remain a debtor to the residents of Vrindavana, being unable to repay their loving service."*

Text 2

satam shuddha-cittanam dhatri-adi-jananam iva veshat. tasmāt anadi-kalpa-paramparagatatvad avatarata evaivam praptatvena tair ekair eva bhakti-ruddhatvat sanatanam mitram ity evam sadhuktam. tatash ca tad-bhuri-bhagyam ity adikam api sadhv eva prarthitam iti bhavah.

satam-the word "satam"; shuddha-cittanam-with pure hearts; dhatri-of the mother; adi-beginning with; jananam-of the residents of Vrindavana; iva-indeed; veshat-by external appearance; tasmāt-from that; anadi-without beginning; kalpa-of kalpas; parampara-series; agatatvat-because of the passing; avataratah-from the incarnations; eva-certainly; evam-in this way; praptatvena-by attainment; tair-by them; ekaih-one by one; eva-certainly; bhakti-of devotional service; ruddhatvat-because of being filled; sanatanam-eternal; mitram-friend; iti-thus; evam-in this way; sadhu-properly; uktam-said; tatah-therefore; ca-also; tat-bhuri-bhagyam iti adikam-Shrimad-Bhagavatam 10.14.34; api-also; shadhu-properly; eva-certainly; prarthitam-requested; iti-thus; bhavah-the meaning.

{ }In this verse the word "sad-veshat" means "appearing like Mother Yashoda and the other pure-hearted devotees of Vrindavana". Because each of the residents of Vrindavana loves Shri Krishna with great intensity, therefore they have attained His association from time immemorial. Shri Krishna is their eternal friend (sanatanam mitram) and therefore they are extremely fortunate (tad-bhuri-bhagyam). By praying for a birth in the land of Vrindavana, Brahma has spoken properly. This is a very good request.

Text 1

nanv esham manushyantaravad ragadikam drishyate, katham tarhi svayam bhagavato nitya-parikaratvam?
tatra kaimutyenaha

tavad ragadayah stenas
tavat kara-griham griham
tavan moho 'nghri-nigado
yavat krishna na te janah

nanu-is it not so?; esham-of them; manushya-antara-vat-just like ordinary conditioned souls; raga-adikam-material attachments; drishyate-are observed; katham-how is it possible; tarhi-then; svayam bhagavatah-of the Supreme Personality of Godhead; nitya-parikaratvam-the condition of being eternal associates; tatra-in this connection; kaimutyena-how much more so; aha-he says; tavat-so long; raga-adayah-material attachments and so on; stengah-thieves; tavat-so long; kara-griham-a prison house; griham-one's home; tavat-so long; mohah-illusion; anghri-nigadah-a fetter on the legs; yavat-as long as; krishna-O my dear Lord Krishna; na-are not; te-Your; janah-devotees.

{ }Someone may object, saying that the residents of Vrindavana are ordinary householders and conditioned souls, for they manifest all the ordinary material attachments to family and home that are manifested by ordinary creatures. They are not great sages or renounced sannyasis. How is it possible, therefore, that they are eternal associates of the Supreme Personality of Godhead.

In order to answer this objection, Brahma replies that because the residents of Vrindavana are immersed in love for Krishna, they cannot be at all encumbered by material desires or attachments as the conditioned souls are. Brahma explains this in the next verse, where he contrasts the condition of the materially contaminated living entities with that of the pure devotees of Vrindavana. Brahma says (Shrimad-Bhagavatam 10.14.36):

"My Lord, I can understand that the superexcellent service of the residents of Vrindavana is due to their engaging all natural instincts in Your service. It is said that attachments for material objects are like thieves which steal away the valuable time of the living entity. The material illusions of such attached persons are like shackles which bind him by the legs to his house and paraphernalia which become no more than a prisonhouse for him. But this is only the case for persons who are not in Krishna consciousness. In the case of the residents of Vrindavana, such obstructions as attachment for hearth and home are non-existent. Because their attachment has been converted to You, and their home has been converted into a temple because You are always there, and because they have forgotten everything for Your sake, there is no impediment. For a Krishna conscious person, there is no such thing as impediments in hearth and home. Nor is there illusion."*

Text 2

stenah purusha-sara-harah. anyesham prakrita-jananam api tavat eva ragadayah cauradayo bhavanti, yavat te janas te tava na bhavanti, sarvato-bhavana tvayy atmanam na samarpayanti, samarpite catmani tesham ragadayo 'pi tvan-nishöha eveti ragadinam prakritatvabhavan na cauraditvam, praty uta paramanandarupatvam evety arthah.

stenah-the word "stenah; purusha-sara-harah-means "stealing that which is of value to the living entities; anyesham-of others; prakrita-materialistic; jananam-persons; api-also; tavat-to that extent; eva-certainly; raga-adayah-material attachments; caura-adayah-thieves; bhavanti-are; yavat-as long; te-they; janah-

devotees; sarvatah-bhavana-in all respects; tvayi-to You; atmanam-themselves; na-do not; samarpayanti-offer; samarpite-offered; ca-and; atmani-when the self; tesham-of them; raga-adayah-material attachments; prakrtatva-abhavat-because of being non-material; na-not; caura-adi-tvam-the condition of being thieves; prati uta-on the contrary; parama-transcendental; ananda-bliss; rupatvam-consisting of; eva-certainly; iti-thus; arthah-the meaning.

{ }In this verse Brahma explains that as long as one does not completely surrender himself at the lotus feet of Lord Krishna, or in other words, as long as one remains a non-devotee materialist, his material attachments will act as thieves (stenah), stealing away the valuable opportunity offered in the human form of life. On the other hand, if one becomes devoted to Lord Krishna, and offers himself with love at the Lord's lotus feet, then his so-called material attachments to home and hearth do not remain material in nature, but become spiritualized because of being engaged in the Lord's service in Krishna consciousness. Such so-called material attachments do not act as thieves, but on the contrary, they are a source of transcendental happiness for the devotees.

Text 3

tathaiva prarthitam shri-prahladena

ya pritir avivekanam
vishayeshv anapayini
tvam anusmaratah sa me
hridayan mapasarpatu iti.

tatha-in the same way; prarthitam-prayed; shri-prahladena-by Prahlada Maharaja; ya-which; pritih-attachment; avivekanam-of the foolish conditioned souls; vishayeshu-in the objects of the senses; anapayini-constant; tvam-You; anusmaratah-remembering; sa-that; me-my; hridayat-from the heart; ma-may not; apasarpatu-appear; iti-thus.

{ }This is described by Prahlada Maharaja in the following prayer (Vishnu Purana 1.20.19):

"The foolish materialists take great delight in the contact of the senses with the sense-objects. O Lord, I pray that that same attachment may be manifested towards You. That I may always remember You and perceive You with my senses. May the attachment to You never leave my heart."*

Text 4

ato yadi sadhakanam eva varta, tada kim vaktavyam, nityam eva tadrisha-priyatvena satam shri-gokula-vasinam eveti. ittham evoktam

iti nandadayo gopah
krishna-rama-katham muda
kurvanto ramamamnash ca
navindan bhava-vedanam

atah-therefore; yadi-if; sadhakanam-of the great devotees who have completely surrendered to Lord Krishna; eva-certainly; varta-description; tada-then; kim-what?; vaktavyam-more need be said; nityam-

eternally; eva-certainly; tadrisha-priyatvena-dear to Lord Krishna; satam-of the saintly devotees; shri-gokula-vasinam-of the residents of Gokula; eva-certainly; iti-thus; ittham-in this way; eva-certainly; uktam-it is said; iti-in this way; nanda-adayah-all the cowherd men, headed by Nanda Maharaja; gopah-cowherd men; krishna-rama-katham-narration of incidents in connection with Bhagavan Krishna and Rama; muda-in great transcendental pleasure; kurvanta-doing that; ramamanah ca-enjoyed life and increased their affection for Krishna; na-not; avindan-perceived; bhava-vedanam-the tribulations of material existence.

{ }If Prahlada Maharaja and other great devotees who have completely surrendered to the Supreme Lord may remain in family life, apparently attached to family and home, then why should anyone think that simply because the residents of Vrindavana are householders, and not renounced sannyasis, therefore they cannot be eternal associates of the Lord? The residents of Vrindavana are eternally dear to Lord Krishna, and they are perfectly situated in the highest platform of spiritual happiness free from all contact of the material energy. This is described in the following statement of Shrila Shukadeva Gosvami (Shrimad-Bhagavatam 10.11.58):

"In this way all the cowherd men, headed by Nanda Maharaja, enjoyed topics about the pastimes of Krishna and Balarama with great transcendental pleasure, and they could not even perceive material tribulations."*

Text 5

bhavanti asminn iti bhavah prapancha. yadyapi prapancha-janeshu abhivyaktas te tathapi tat-sambandhini ya vedana vishaya-dukhadi-jnanam tam navindan ity arthah. vedana jnana-pidayoh iti kosha-jnah.

bhavanti-there are; asmin-in this; iti-thus; bhavah-the word "bhavah"; prapancha-means "material existence"; yadyapi-although; prapancha-janeshu-among the conditioned souls; abhivyaktah-manifested; te-they; tathapi-nevertheless; tat-sambandhini-in relation to that; ya-which; vedana-the word "vedana"; vishaya-from the material sense-objects; dukha-adi-happiness and distress; jnanam-awareness; tam-that; na-did not; avindan-find; iti-thus; arthah-the meaning; vedana-the word "vedana"; jnana-means "knowledge; pidayoh-or "suffering"; iti-thus; kosha-jnah-according to the dictionary definition.

{ }In this verse the word "bhava" means "material existence", and "vedana" means "awareness of material happiness and distress". We may note in this regard that the dictionary definition of "vedana" is:

"The word 'vedana' means 1. knowledge, or 2. suffering".

Although apparently situated in the material world as ordinary conditioned souls, the residents of Vrindavana were completely free from the bondage of material existence. They did not suffer any of the distresses of material life.

Sarva-samvadini Comment (Anucchedas 139-142)

Text 1

tad etam api paripatim pashcad vidhayaha

esham tu bhagya-mahimacyuta tavad astam

ekadashaiva hi vayam bata bhuri-bhagah
etad-dhrishika-cashakair asakrit pibamah
sharvadayo 'nghry-udaja-madhv-amritasavam te

tat-therefore; etat-this; api-also; paripatim-arrangement; pashcat-afterwards; vidhaya-giving; aha-he said; esham-of these residents of Vrindavana; tu-indeed; bhagya-mahima-the glories of their good fortune; acyuta-O infallible Lord; tavad-as much as; astam-it may be; ekadasha-the presiding deities of the senses such as Candra, etc.; eva-certainly; hi-indeed; vayam-myself, Lord Brahma; bata-oh; bhuri-bhagah-greatly fortunate; etat-dhrishika-casakaih-through the vessels of the senses; asakrit-always; pibamah-we drink; sharva-adayah-the deities headed by Sharva (Shiva), etc.; anghri-udaja-of the lotus feet; madhu-sweet; amrita-asavam-the nectar; te-Your.

{ }Brahma explains (Shrimad-Bhagavatam 10.14.33-36):

"My dear Lord, no one can actually appreciate the good fortune of these residents of Vrindavana. We are all demigods, controlling deities of the various senses of the living entities, and we are proud of enjoying such privileges, but actually there is no comparison between our position and the position of these fortunate residents of Vrindavana because they are actually relishing Your presence and enjoying Your association by dint of their activities. We may be proud of being controllers of the senses, but here the residents of Vrindavana are so transcendental that they are not under our control. Actually they are enjoying the senses through service to You. I shall therefore consider myself fortunate to be given a chance to take birth in this land of Vrindavana in any of my future lives."*

Text 2

tad bhuri-bhagyam iha janma kim apy aöavyam
yad gokule 'pi katamanghri-rajobhishekam
yaj-jivitam tu nikhilam bhagavan mukundas
tv adyapi yat-pada-rajah shruti-mrigyam eva

tat-therefore; bhuri-bhagyam-greatly fortunate; iha-here; janma-birth; kim api-moreover; aöavyam-in the forest of Vrindavana; yat-which; gokule-in Gokula; api-even; katama-which of many; anghri-rajah-by the dust of the feet; abhishekam-smeared; yat-whose; jivitam-life; tu-indeed; nikhilam-whole; bhagavan-the Supreme Personality of Godhead; mukundah-Mukunda; tu-indeed; adya api-even til now; yat-whose; pada-rajah-dust of the feet; shruti-mrigyam-sought by the Vedas; eva-certainly.

{ }My dear Lord, I am therefore not interested in either material opulences or liberation. I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vrindavana forest so that I may be able to be favored by the dust of the feet of some of the devotees of Vrindavana. Even if I am given the chance to grow just as the humble grass in this land, that will be a glorious birth for me. But if I am not so fortunate to take birth within the forest of Vrindavana, I beg to be allowed to take birth outside the immediate area of Vrindavana so that when the devotees go out they will walk over me. Even that would be a great fortune for me. I am just aspiring for a birth in which I will be smeared by the dust of the devotees' feet.*

"I can see that everyone here is simply full of Krishna consciousness; they do not know anything but Mukunda. All the Vedas are indeed searching after the lotus feet of Krishna."*

Text 3

ity atra yatravatirnah shri-bhagavan tatra iha shri-mathura-mandale, tatra apy aavyam shri-vrindavane, tatrapi shri-gokule. katham-bhutam janma? atra öika ca gokula-vasinam madhye 'pi 'katamasya' yasya kasyapy 'anghri-rajashishekah' yasmims tat ity esha.

iti-thus; atra-here; yatra-where; avatirnah-descended; shri-bhagavan-the Supreme Personality of Godhead; tatra-there; iha-here; shri-mathura-mandale-in the district of Mathura; tatra-there; api-also; aavyam-in the forest; shri-vrindavane-in Vrindavana; tatra-there; api-also; shri-gokule-in Gokula; katham-bhutam-what kind?; janma-of birth; atra-here; öika-the commentary of Shridhara Svami; ca-also; gokula-vasinam-of the residents of Gokula; madhye-in the midst; api-also; katamasya-of someone; yasya-of whom; kasya-of a certain; api-even; anghri-of the lotus feet; rajasa-by the dust; abhishekah-sprinkling; yasmin-in which; tat-that; iti-thus; esha-the commentary.

{ }In this verse the word "iha" (here) means "in the district of Mathura, where the Supreme Personality of Godhead descended. "Apy aavyam shri-gokule" means "in the forest of Vrindavana". What kind of birth does Brahma pray to get? Shridhara Svami explains in his commentary:

"Brahma prays for any kind of birth in Vrindavana where he may be able to become sprinkled by the dust of the lotus feet of the residents of Vrindavana."

Text 4

esham ghosha-nivasinam uta bhavan kim deva rateti nash
ceto vishva-phalat phalam tvad-aparam kutrapy ayam muhyati
sad-veshad iva putanapi sa-kula tvam eva devapita
yad-dhamartha-suhrit-priyatma-tanaya-pranashayas tvat-krite

ity atra rata data; tvat tvattah ayat itas tato gacchat.

esham-to these; ghosha-nivasinam-residents of Vrindavana; uta-indeed; bhavan-Your Lordship; kim-what; deva-O Lord; rata-will give; iti-considering thus; nah-my; cetah-mind; vishva-phalat-from the supreme source of all benedictions; phalam-reward; tvat-aparam-other than You; kutra-where; api-indeed; ayam-this; muhyati-bewilders; sat-veshat-by dressing as Your devotee; iva-indeed; putana-Putana; api-even; sa-kula-along with other members of her family such as Aghasura; tvam-You; eva-certainly; deva-O Lord; apita-obtained; yat-whose; dhama-homes; artha-wealth; suhrit-friends; priya-dear ones; atma-bodies; tanaya-children; prana-lives; ashayah-thoughts; tvat-krite-dedicated to You; iti-thus; atra-here; rata-the word "rata"; data-means "giver; tvat-the word "tvat"; tvattah-means "from you"; ayat-the word "ayat"; itah-from there; tatah-from there; gacchat-going.

{ }My Lord, sometimes I am puzzled as to how Your Lorship will be able to repay, in gratitude, the devotional service of these residents of Vrindavana. Although I know that You are the supreme source of all benediction, I am puzzled to know how You will be able to repay all the service that You are receiving from these residents of Vrindavana. I think of how You are so kind, so magnanimous, that even Putana, who came to cheat You by dressing herself as a very affectionate mother, was awarded liberation and the actual post of a mother. And other demons belonging to the same family, such as Aghasura and Bakasura, were also favored with liberation. Under the circumstances, I am puzzled. These residents of Vrindavana have given You everything: their bodies, their minds, their love, their homes. Everything is being utilized for Your purpose. So how will You be able to repay their debt? You have already given Yourself to Putana! I surmise that You shall ever remain a debtor to the residents of Vrindavana, being unable to repay their loving service."*

In this verse "rata" means "giver" and "tvat" means "from You".

Text 5

tavad ragadayah stenas
tavat kara-griham griham
tavan moho 'nghri-nigado
yavat krishna na te janah

tavat-so long; raga-adayah-material attachments and so on; stenah-thieves; tavat-so long; kara-griham-a prison house; griham-one's home; tavat-so long; mohah-illusion; anghri-nigadah-a fetter on the legs; yavat-as long as; krishna-O my dear Lord Krishna; na-are not; te-Your; janah-devotees.

{ }My Lord, I can understand that the superexcellent service of the residents of Vrindavana is due to their spontaneously engaging all natural instincts in Your service. It is said that attachment for material objects and home is due to illusion, which makes a living entity conditioned in the material world. But this is only the case for persons who are not in Krishna consciousness. In the case of the residents of Vrindavana, such obstructions, as attachment to hearth and home, are nonexistent. Because their attachment has been converted unto You, and their home has been converted into a temple because You are always there, and because they have forgotten everything for Your sake, there is no impediment. For a Krishna conscious person, there is no such thing as impediments in hearth and home. Nor is there illusion.*

Text 6

antar-griha-gatah kashcid
gopyo 'labdha-vinirgamah
krishnam tad-bhavana-yukta
dadhyur milita-locanah

antah-within; griha-the house; gatah-gone; kashcit-some; gopyah-gopis; alabdha-without attaining; vinirgamah-exit; krishnam-Krishna; tat-bhavana-yuktah-meditating on; dadhyuh-milita-locanah-closed their eyes.

{ }This is also described in the following verses (Shrimad-Bhagavatam 10.29.9-16):

"Some of the gopis were factually detained from going to Krishna by their husbands and were locked up by force within their rooms. Being unable to go to Krishna, they began to meditate upon His transcendental form by closing their eyes. They already had the form of Krishna within their minds.*

Text 7

duhsaha-preshöha-viraha-
tivra-tapa-dhutashubhah
dhyana-praptacyutashlesha-

nirvritya kshina-mangalah

duhsaha-difficult to bear; preshöha-from the beloved; viraha-separation; tivra-sever; tapa-by pain; dhuta-cleansed; ashubhah-all inauspicious things; dhyana-meditation; prapta-attained; acyuta-of the infallible Personality of Godhead; ashlesha-of the embrace; nirvritya-by the happiness; kshina-diminished; mangalah-auspicious reactions of material pious activities.

{ }"If they had been bound by fruitive action, they were fully freed from the reaction of karma by constant meditation on Krishna. Their severe painful yearnings caused by their not being able to see Krishna freed them from all sinful reactions, and their ecstasy of transcendental love for Krishna in His absence was transcendental to all their reactions of material pious activities.*

Text 8

tam eva paramatmanam
jara-buddhyapi sangatah
juhur gunamayam deham
sadyah prakshina-bandhanah

tam-Him; eva-certainly; parama-atmanam-the Supreme Soul; jara-of a paramour; buddhya-with the conception; api-even; sangatah-by the contact; juhuh-they abandoned; gunamayam-consisting of the three modes of nature; deham-body; sadyah-immediately; prakshina-bandhanah-free from bondage.

{ }"All the gopis who concentrated their minds on Krishna in the spirit of paramour love became fully uncontaminated from all the fruitive reactions of material nature, and some of them immediately gave up their material bodies developed under the three modes of material nature.*

Text 9

shri-parikshid uvaca

krishnam viduh param kantam
na tu brahmataya mune
guna-pravahoparamas
tasam guna-ghiyam katham

shri-parikshit uvaca-Maharaja Parikshit said; krishnam-Krishna; viduh-they understood; param-supreme; kantam-lover; na-not; tu-but; brahmataya-as the Supreme Personality of Godhead; mune-O sage; guna-pravaha-uparamah-free from the influence of the modes of material nature; tasam-of them; guna-dhiyam-with material conceptions; katham-how is it possible?

{ }"Maharaja Parikshit heard Shukadeva Gosvami explain the situation of the gopis who assembled with Krishna in the rasa dance. When he heard that some of the gopis, simply by concentrating on Krishna as their paramour, became freed from all contamination of material birth and death, he said: The gopis did not know that Krishna is the Supreme Personality of Godhead. They accepted Him as a beautiful boy and considered Him to be their paramour. So how was it possible for them to get freed from the material condition just by thinking of a paramour?*"

Text 10

shri-shuka uvaca

uktam purastad etam te
caidyah siddhim yatha gatah
dvishann api hrishikesham
kim utadhokshaja-priyah

shri-shukah uvaca-Shri Shukadeva Gosvami said; uktam-explained; purastat-before; etam-this; te-to you; caidyah-Shishupala; siddhim-perfection; yatha-just as; gatah-attained; dvishan-hating; api-although; hrishikesham-Lord Krishna; kim uta-what to speak?; adhokshaja-of the Supreme Lord; priyah-the dear devotees.

{ }"On hearing this question of Maharaja Parikshit, Shukadeva Gosvami replied: My dear King, your question is already answered, even before this incident.*

"Shishupala was always envious of Krishna, and because of his envy Krishna killed him. Since Krishna is the Supreme Personality of Godhead, Shishupala gained salvation simply by seeing Him. If an envious person can get salvation simply by concentrating his mind on Krishna, then what to speak of the gopis who are so dear to Krishna and always thinking of Him in love? There must be some difference between the enemies and the friends. If Krishna's enemies could get freed from material contamination and become one with the Supreme, then certainly His dear friends like the gopis are freed and with Him.*

Text 11

nrinam nihshreyasarthaya
vyaktir bhagavato nripa
avyayasyaprameyasya
nirgunasya gunatmanah

nrinam-of the conditioned souls; nihshreyasa-arthaya-for the benefit; vyaktih-manifestation; bhagavatah-of the Supreme Personality of Godhead; nripa-O king; avyayasya-imperishable; aprameyasya-unlimited; nirgunasya-free from the modes of material nature; guna-atmanah-the origin of all qualities.

{ }"Krishna is not an ordinary person. He is the Supreme Personality of Godhead, full of all spiritual qualities. He appears in this material world out of His causeless mercy, in order to benedict the conditioned souls, and whenever He appears, He appears as He is without change.*

Text 12

kamam krodham bhayam sneham
aikyam sauhridam eva ca
nityam harau vidadhato
yanti tan-mayatam hi te

kamam-lust; krodham-anger; bhayam-fear; sneham-love; aikyam-oneness; sauhridam-friendship; eva-certainly; ca-also; nityam-eternally; harau-in relation to Lord Krishna; vidadhatah-those who place; yanti-attain; tat-mayatam-the same nature as His; hi-certainly; te-they.

{ }"If one somehow or other becomes attached to Krishna or attracted to Him, either because of His beauty, quality, opulence, fame, strength, renunciation or knowledge, or even through lust, anger or fear, or affection or friendship, then one's salvation and freedom from material contamination is assured.*

Text 13

na caiva vismayah karyo
bhavata bhagavaty aje
yogeshvareshvare krishne
yata etad vimucyate.

na-not; ca-also; eva-certainly; vismayah-astonishment; karyah-result; bhavata-by you; bhagavati-in relation to the Supreme Personality of Godhead; aje-unborn; yoga-ishvara-of the masters of the yoga system; ishvara-the controller; krishne-Lord Krishna; yatah-from which; etad-therefore; vimucyate-liberated.

{ }"Rest assured that one attracted by Krishna attains liberation from material bondage because Krishna is the transcendental master of all mystic power. There is nothing surprising about this."*

Note: The main text of the Sandarbha is resumed at this point.

Anuccheda 143

Text 1

tarhi katham gokule prapancavd bhanam lokanam bhavati tatraha
prapancam nishprapanco 'pi
vidambayasi bhu-tale
prapanna-janatananda-
sandoham prathitum prabho

tarhi-then; katham-how is it; gokule-in Gokula; prapancavat-like the material world; bhanam-appearance; lokanam-of the residents; bhavati-is; tatra-in this connection; aha-he says; prapancam-material activities; nishprapancah-not material; api-although; vidambayasi-You imitate; bhu-tale-on the surface of the earth; prapanna-surrendered; janata-of Your devotees; ananda-of the transcendental bliss; sandoham-the volume; prathitum-to increase; prabho-O my Lord.

{ }Someone may say that if the residents of Vrindavana are free from the bondage of material existence, then why

do they seem like ordinary inhabitants of the material world. In order to answer this objection, Brahma explains that the appearance and activities of both Shri Krishna and the residents of Vrindavana are spiritual, only superficially do they appear to be material. Brahma said (Shrimad-Bhagavatam 10.14.37):

"My dear Lord Krishna, I can also understand that Your appearance as a small cowherd boy, a child of the cowherd men, is not at all a material activity. You are so much obliged by their affection that You are here to enthuse them with more loving service by Your transcendental presence. In Vrindavana there is no distinction between material and spiritual because everything is dedicated to Your loving service. My dear Lord, Your Vrindavana pastimes are simply to enthuse Your devotees. If someone takes Your Vrindavana pastimes to be material, he will be misled."*

Text 2

prapancatito 'pi tvam bhu-tale sthitam prapancam vidambayasi svayam anena prastutena gokulea-rupenanukaroshi. vastutas tu shri-gokula-rupam idam tava svarupam prapancavad eva bhati. na tu prapanca-rupam eveti tatparyam. tadvac ca bhanam kim artham? tatraha prapanna iti. tadrisha-laukikakara-lilayaiva hi prapanna-jana-vrindasya pramanando bhavatity etad artham. tasmad sadhuktam aho bhagyam.

prapanca-the material world; atitah-beyond; api-although; tvam-You; bhu-tale-on the earth; sthitam-situated; prapancam-the activities of ordinary creatures; vidambayasi-You imitate; svayam-personally; anena-by this; prastutena-glorified; gokula-rupena-by the form of a cowherd boy in Gokula; anukarosi-You imitate; vastuteh-in truth; tu-but; shri-gokula-rupam-form of a cowherd boy in Gokula; idam-this; tava-Your; svarupam-original form; prapancavat-superficially appearing like an ordinary person; eva-certainly; bhati-is manifest; na-not; tu-but; prapanca-composed of the five material elements; rupam-form; eva-certainly; iti-thus; tatparyam-the meaning; tadvat-in that way; ca-also; bhanam-appearance; kim artham-what is the reason?; tatra-in this matter; aha-he says; prapanna iti-the phrase beginning with the word "prapanna"; tadrsha-like that; laukika-material; akara-form; lilaya-and pastimes; eva-certainly; hi-indeed; prapanna-jana-vrindasya-of the surrendered devotees; parama-anandah-transcendental bliss; bhavati-is; iti-thus; etad artham-this is the meaning; tasmad-therefore; sadhu-properly; uktam-it is said; aho-Oh; bhagyam-good fortune; iti-adi-in the verse beginning; brahma-spoken by Brahma; shri-bhagavantam-to the Supreme Personality of Godhead.

{ }In this verse Brahma explains that Shri Krishna is beyond the touch of the material energy, and He imitates the form and activities of the ordinary living entities in the material world, appearing as a small cowherd boy in Gokula. Even though this is true, still the form of Shri Krishna, the small cowherd boy in Gokula, is not a temporary manifestation of the Supreme Lord for a particular purpose, but rather it is the original feature of the Supreme Personality of Godhead. In other words, the form of Shri Krishna is the original form of God, and is not made of the five material elements, but is completely spiritual.

Someone may ask: Why does the Supreme Lord appear in this way as a small child? To this question the following answer may be given: Lord Krishna seems like an ordinary child, and performs activities that seem like those of an ordinary child, in order to grant transcendental bliss to the devotees who become His associates. In other words, they become charmed and pleased by the Lord's apparently ordinary activities. Because these devotees are so intimately associated with the Lord in this way, Brahma praised them in the verse beginning with the words "aho bhagyam" (quoted in Anuccheda 138, Text 1).

Text 1

ata evaha

tasam aviratam krishne
kurvatinam sutekshanam
na punah kalpate rajan
samsaro 'jnana-sambhavah

atah eva-therefore; aha-he said; tasam-of all of them (of all the gopis); aviratam-constantly; krishne-
unto Lord Krishna; kurvatinam-making; suta-ikshanam-as a mother looks upon her child; na-never; punah-
again; kalpate-can be imagined; rajan-O King Parikshit; samsarah-the material bondage of birth and death;
ajnana-sambhavah-which is to be accepted by foolish persons ignorantly trying to become happy.

{ }Although superficially appearing as ordinary householders, the residents of Vrindavana remained always
free from all material contamination. This is confirmed in the following statement of Shrila Shukadeva Gosvami
(Shrimad-Bhagavatam 10.6.40):

"For that Personality of Godhead, the gopis always felt maternal love, and Krishna sucked their breasts with
full satisfaction. Therefore, because of their relationship as mother and son, although the gopis were engaged
in various family activities, one should never think that they returned to this material world after leaving their
bodies."*

Text 2

tasam shri-gopa-pura-strinam samsarah samsaritam prapancikatvam na punah kalpate, na tu ghaöate,
kintu aprapancikatvam eva ghaöata ity arthah; yato 'sau ajnana-sambhavah. tasam tu katham-bhutanam?
ajnana-tamah-suryasya jnanasyopari-virajamano yah prema tasyapy upari virajamanam yat sutekshanam
putra-bhavo vatsalyabhidhah prema tadeva, tatrapı aviratam nityam anadita eva shri-krishne kurvatinam iti.
shri-shukah.

tasam-the word "tasam (of them)"; shri-gopa-pura-strinam-refers to the gopis of Vrajabhumi; samsarah-
the word "samsarah"; samsaritam prapancikatvam-means "material existence"; na-never; punah-again;
kalpate-can be imagined; na-never; tu-certainly; ghaöate-may occur; kintu-however; aprapancikatvam-
freedom from material entanglement; eva-certainly; ghaöate-occurs; iti-thus; arthah-the meaning; yatah-
because; asau-this; ajnana-sambhavah-which is to be accepted by foolish persons ignorantly trying to
become happy; tasam-of them; katham-bhutanam-how may they be described?; ajnana-of ignorance;
tamah-the darkness; suryasya-of the sun for illuminating; jnanasya-of knowledge; upari-above;
virajamanah-manifested; yah-which; prema-love of God; tasya-that; api-even; upari-above; virajamanam-
manifest; yat-which; suta-ikshanam-glance of a mother upon her child; putra-of the child; bhavah-
conception; vatsalya-vatsalya-rasa; abhidhah-named; prema-love of God; tat-that; eva-certainly; tatrapı-
nevertheless; aviratam-the word "aviratam"; nityam-means "constantly"; anaditah-without beginning; eva-
certainly; shri-krishne-unto Lord Krishna; kurvatinam-making; iti-thus; shri-shukah-spoken by Shri
Shukadeva Gosvami.

{ }In this verse the word "tasam" (of them) refers to the gopis of Vrajabhumi, and the word "samsarah"
means "material existence". The phrase "na punah kalpate" means "one should never think that the gopis
returned to this material world, for they were always situated in the transcendental position,

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aloof from the contact of the material energy". Material existence is a condition imposed upon those who are ignorant (ajnana-sambhavah), but because the gopis were always enlightened by pure Krishna consciousness, they remained always free from the darkness of material existence. Although the brilliant sun of transcendental knowledge destroys the darkness of material existence, the exalted state of love of Godhead is situated on a platform above the condition of transcendental knowledge. The intimate love of the gopis for Krishna in the mood of parental love (vatsalya-rasa) is a very exalted condition, superior to ordinary love of God. The gopis are eternally situated in in that condition of intense love of Krishna (aviratam shri-krishne kurvatinam). Because in this verse Shukadeva Gosvami has used the word "aviratam" (eternally), we should understand that the relationship of the gopis with Krishna is eternal and beginningless. The gopis are also, therefore, eternal associates of Shri Krishna.

Anuccheda 145

yasmad eva shri-gopadinam tadiya-nitya-parikaratvam tadmata etat prakaranam tv asiddha-dehanam sadhaka-cam kasancid apekshaya. yadvaitad-abhiprayam, tac ca, antar-grha-gatah, ity adikam na caiva vismayah karya ity ady-antam.

yasmat-because; eva-certainly; shri-gopa-adinam-of the cowherd men, gopis, and other inhabitants of Vridavana; tadiya-of Lord Krishna; nitya-eternal; parikaratvam-the status of associates; tasmat-therefore; etat-in this; prakaranam-account; tu-but; asiddha-dehanam-with material bodies; sadhaka-carinam-perfect

devotees who became eligible to become Shri Krishna's associates; kasancit-some of them; apekshaya-with reference to; yadva-or; etat-this; abhiprayam-meaning; tat-that; ca-also; antah-griha-gatah iti adikam na ca eva vismayah karyah iti adi-antam-Shrimad-Bhagavatam 10.29.9-16 (the original verses follow)

antar-griha-gatah kashcid
gopyo 'labdha-vinirgamah
krishnam tad-bhavana-yukta
daddhyur milita-locanah

duhsaha-presöha-viraha-
tivra-tapa-dhutasubhah
dhyana-praptacyutashlesha-
nirvitya kshina-mangalah

tam eva paramatnanam
jara-buddhyapi sangatah
juhur gunamayam deham
sadyah prakshina-bandhanah

shrii-parikshid uvaca

krishnam viduh param kantam
na tu brahmataya mune
guna-pravahoparamas
tasam guna-dhiyam katham

shri-shuka uvaca

uktam purastad etam te
caidyah siddhim yatha gatah
dvishann api hrishikesham
kim utadhokshaja-priyah

nrinam nihshreyasarthaya
vyaktir bhagavato nripa
avyayasyaprimeyasya
nirgunasya gunatmanah

kama' krodham bhayam sneham
aikyam sauhridam eva ca
nityam harau vidadhato
yanti tan-mayatam hi te

na caiva vismayah karyo
bhavata bhagavaty aje
yogeshvare kshine
yata etad vimucyate.

Someone may argue that because the Shrimad-Bhagavatam says "na punah kalpate samsarah" (the gopis

never returned to the material world), therefore we must conclude that at a certain time the gopis were conditioned souls, or else how would it be possible for them to not return to the material world (if they had never been in it in the first place).

The answer to this question is that the gopis of Vrajabhumi may be divided into two classes: 1. eternal associates of Shri Krishna, and 2. those who are being promoted to that status from the material world.

The description "na punah kalpate samsarah" refers to this second class of gopis, who are becoming eligible to be eternal associates of Shri Krishna. It is this second class of gopis who are described by Shrila Shukadeva Gosvami in the following words (Shrimad-Bhagavatam 10.29.9-16):

"Some of the gopis were factually detained from going to Krishna by their husbands and were locked up by force within their rooms. Being unable to go to Krishna, they began to meditate upon His transcendental form by closing their eyes. They already had the form of Krishna within their minds. *

"If they had been bound by fruitive action, they were fully freed from the reaction of karma by constant meditation on Krishna. Their severe painful yearnings caused by their not being able to see Krishna freed them from all sinful reactions, and their ecstasy of transcendental love for Krishna in His absence was transcendental to all their reactions of material pious activities.*

"All the gopis who concentrated their minds on Krishna in the spirit of paramour love became fully uncontaminated from all the fruitive reactions of material nature, and some of them immediately gave up their material bodies developed under the three modes of material nature.*

"Maharaja Parikshit heard Sukadeva Gosvami explain the situation of the gopis who assembled with Krishna in the rasa dance. When he heard that some of the gopis simply by concentrating on Krishna as their paramour, became freed from all contamination from material birth and death, he said: The gopis did not know that Krishna is the Supreme Personality of Godhead. They accepted Him as a beautiful boy and considered Him to be their paramour. So how was it possible for them to get freed from the material condition just by thinking of a paramour?*

"On hearing this question of Maharaja Parikshit, Shukadeva Gosvami replied, "My dear King, your question is already answered, even before this incident.*

"Shishupala was always envious of Krishna, and because of this envy Krishna killed him. Since Krishna is the Supreme Personality of Godhead, Shishupala gained salvation simply by seeing Him. If an envious person can get salvation simply by concentrating his mind on Krishna, then what to speak of the gopis who are so dear to Krishna and always thinking of Him in love? There must be some difference between the enemies and the friends. If Krishna's enemies could get freed from material contamination and become one with the Supreme, then certainly His dear friends like the gopis are freed and with Him. *

"Krishna is not an ordinary person. He is the Supreme Personality of Godhead, full of all spiritual qualities. He appears in this material world out of His causeless mercy in order to benedict the conditioned souls, and whenever He appears, He appears as He is without change.*

"If one somehow or other becomes attached to Krishna or attracted to Him, either because of His beauty, quality, opulence, fame, strength, renunciation or knowledge, or even through lust, anger or fear, or affection or friendship, then one's salvation and freedom from material contamination is assured.*

"Rest assured that one attracted by Krishna attains liberation from material bondage because Krishna is the transcendental master of all mystic power. There is nothing surprising about this."*

Anucchada 146

Text 1

atra antah iti sphuöam eva. ashubham shri-krishna-praptav antaraya-rupam guru-bhayadikam. mangalam shri-krishna-praptau sadhanam sakhyadi-sahayya-cintanam.

na karma-bandhanam janma
vaishnavanam ca vidyate ity uktam eva.

atra-here; antah iti-the verse beginning with the word "antah" (10.29.9); sphuöam-the meaning is clear; eva- certainly; asubham-inauspicious things; shri-krishna-praptau-when Shri Krishna was attained; antaraya-rupa- consisting of impediments; guru-of superiors; bhaya-fear; adikam-beginnig with; mangalam- auspiciousness; shri-krishna-praptau-when Shri Krishna wa attained; sadhanam- practice; sakhya-adi- beginnign with friendship; sahayya- assistance; cintanam-meditation; na-not; karma-of fruitive actions; bandhanam-bondage; janma-no birth; vaishnavanam- of the pure devotees of the Lord; ca-also; visyate- exists; iti-thus; uktam-it is said; eva-certainly.

In Shrimad-Bhagavatam 10.29.10 (the second verse quoted in Anuccheda 145), the word "ashubha" means "the gopis' fear of their superiors, and other inauspicious impediments, which obstructed their going to meet Krishna", and the word "mangalam" means "the auspicious process of thinking of Krishna as their dearmost friend, which enables the gopis to very quickly attain Him."

By intently meditating on Shri Krishna, these gopis became purified of all material defects and returned back to the spiritual world. That such an auspicious result is obtained by the devotees is confirmed in the following verse from Vedic literature:

"Pure devotees of Lord Krishna are always free from the bondage of fruitive actions (karma). Such devotees do not again take birth in the material world, for they return to the eternal spiritual world."

Text 2

drishyate canyatrapī tad-asambhava-sthale tac-chabda-prayogah

vatsyaty urasi me bhutir
bhavat-pada-hatamhasah ity adau.

tatra yatha shri-bhagavad-vakya-yatharthayarthantaram anusandheyam, tadvad ihapiti.

drishyate-may be seen; ca-also; anyatra-in another place; api-also; tat-of that; asmabhava-sthale-the unlikelyness; tat-of that; sabda-word; prayogah-usage; vatsyati-will eternally remain; urasi-on the chest; me-My; bhutih-Laksmi-devi; bhavat-your; pada-of the foot; hata- struck; amhasah-sins; iti-thus; adau-in the passage beginning; tatra-in this connection; yatha-just as; asi shrīi-bhagavat-of the Supreme Personality of Godhead; vakya- the statement; yatharthayaya-actual truth; artha-antaram- different meaning; anusandheyam-should be considered; tadvat- in the same way; iha-here; api-also; iti-thus.

When Shrimad-Bhagavatam says that the gopis became liberated (instead of already being eternally liberated) (10.29.9-16), we may take it in the opposite way. An example of a statement intended to be taken in the opposite way is the following verse spoken by Lord Narayana to Bhrigu Muni, who had just kicked the Lord's chest (to test whether the Lord were actually humble and situated in the mode of goodness). Lord Narayana said (Shrimad-Bhagavatam 10.89.11):

"My dear Bhrigu Muni, My chest has now become sanctified because of the touch of your feet, and I am now assured that the goddess of fortune, Lakshmi, will be very glad to live there perpetually."*

This statement of the Lord is actually untrue. The opposite is true: that Bhrigu Muni became purified by touching the Lord (although under extraordinary circumstances). In the same way, it may also be taken that the description of the gopis attaining liberation at a certain point actually means not that they attained liberation, but that they were already liberated eternally.

Text 3

paramatmanam iti brahma-stavanta-nirdishöa-siddhanta-ritya shri-krishnasya sva-bhavata eva parama-premaspadatvam darshitam.

paramatmanam iti-the phrase beginning with the word paramatmanam" (Shrimad-Bhagavatam 10. 29.11 quoted on page 1061); brahma-of Lord Brahma; stava-of the prayers; anta-at the conclusion (Shrimad-Bhagavatam 10.14.53)

krishnam enam avehi tvam
atmanam akhilatmanam
jagad-dhitaya so 'py atra
dehivabhati mayaya

nirdista-indicated; siddhanta-conclusion; ritya-by the words; shri-krishnasya-of Shri Krishna; sva-bhavatah-by His own nature; eva-certainly; parama-supreme; prema-of love; aspadam-object; darshitam-revealed.

In these verses (quoted in Anuccheda 145) the word "paramatmanam" means "the all-pervading Supersoul" or "the supreme soul of all souls". Because Shri Krishna is the supreme soul of all souls, He is the supreme object of everyone's love. This is described in the following statement at the conclusion of Brahma's prayers to Lord Krishna (Shrimad-Bhagavatam 10.14.53):

"You should know Krishna as the original soul of all atmas (living entities). For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this with the strength of His own internal potency."*

Text 4

jara iti ya buddhih tayapi tan-matrenapi sangatah. na tu sakshad eva jara-rupena praptyeti tad-bhava-puraskarena bhajanasya prabalyam vyanjitam. jara-shabdene nirdeshai loka-dharma-maryadatikramam darshayitva tatha-vidha-bhavyasyati-nirargalatvam darshitam.

jara-paramour; iti-thus; ya-which; buddhih-conception; taya-by that; api-also; tat-matrena-in that way; api- also; sangatah-contacting; na-not; tu-but; sakshat- directly; eva-certainly; jara-rupena-as a paramour; praptya-by the attainment; iti-thus; tat-bhava-puraskarena-with that conception; bhajanasya-of the worship; prabalyam- superiority; vyajitam-is manifested; jara-shabdena-by the word "jara"; nirdeshat-by the indication; loka-of the world; dharma-of the piety; maryada-of the limits; atikramam- overstepping; drsayita-revealing; tatha-vidha-bhavyasya-of that conception; ati-nirargalatvam-complete lack of restraint; darshitam-is revealed.

In verse 11 (quoted in Anuccheda 145) we may note the word "jara-buddhya" (thinking of Him as their paramour). Although the love of the gopis for Krishna appeared to cross beyond all bounds of propriety and morality, actually it did not. The gopis thought of Krishna as their paramour, and thinking in that way their love for Him was unexcelled, but still, their contact with Krishna remained always free from the gross physical activity known in this world as adulterous love.

Text 5

bandhanam shri-krishna-prapti-virodhi-guru-jana-madhya-vashadi-rupam, tatra gunamayam deham jahuh ity atra rajnah sandehah krishnam viduh iti, he mune tah shri-krishnam param kevalam kantam nigudha-vallabham viduh, na tu brahma iti. tarhi katham tasam guna-pravahasyoparamah sambhavati? yasya brahma-bhavana syat tatra tasya nirgunasyaivodaya bhavet, pracina-mayika-guna-pravahoparamah. tasu tu kantatayaiva bhavayantisu prakrita-gunatita-gunasyaiva tasyodayat prakrita-gunabhava 'pi tad-gunanubandha-gunatvat parama-purusharthanugatanam tesham katham uparama ity arthah. yadva tasam guna-pravahah katham uparamah paramarthiko na bhavati, yena tato muktim kathayasiti bhavah.

bandhanam-the word "bandhanam"(bondage); shri-krishna- of Shri Krishna; prapti-attainment; virodhi-obstruction; guru-jana-superiors; madhya-in the midst; vasha-residence; adi-beginning with; rupam-in the form of; tatra-there; gunamayam-fashioned from the three modes of material nature; deham-body; jahuh-they abandoned; iti-thus; atra-in this description; rajnah-of Maharaja Parikshit; sandehah-doubt; krishnam viduh iti-beginning with the phrase "krishnam viduh"; he mune-O sage; tah-the gopis; shri-krishnam- Shri Krishna; param-the word "param"; kevalam-means "only"; kantam-the word "kantam"; nigudha-vallabham-means "paramour"; viduh-they understood; na-not; tu-but; brahma- the Supreme Personality of Godhead; iti-thus; tarhi-then; katham-how is it possible?; tasa-of them; guna-pravahasya-of the influence of the three modes of material nature; uparamah-cessation; sambhavati-is it possible; yasya-of Him; brahma-as the Supreme Personality of Godhead; bhavana- concetion; syat-may be; tatra-there; tasya-of Him; nirgunasya-beyond the influence of the three modes of material nature; eva-certainly; udayat-because of arisal; bhavet-may be; pracina-previous; mayika-guna-pravaha-influence of the three modes of material nature; uparamah-cessation; tasu- among them; tu-but; kantataya-with the coneption as paramour; eva-certainly; bhavayantisu-thinking; prakrita-material; guna-modes of nature; atita-beyond; gunasya-of the quality; eva-certainly; tasya-of that; udayat-with the arisal; prakrita-guna-bhave-in the condition free from the three modes of material nature; api-even; tat-guna-anubandha-gunatvat-from the bondage of the three modes of material nature; parama-purusha-artha-the supreme goal of life; anugatanam-who have attained; tesham-of them; katham-how is it?; uparamah-cessation; iti-thus; arthah-the meaning; yadva-or tasam-of the gopis; guna-pravahah-the influence of the three modes of nature; katham-how is it?; uparamah-cessation; parama-arthikoh-seeking after the supreme goal of life; na-does not; bhavati-become; yena-by which; tatah-therefore; muktim-liberation; kathayasi-you describe; iti-thus; bhavah-the meaning.

In verse 11, (quoted in Anuccheda 145), the word "bandhana" means " husbands, fathers, and other superiors, who stopped the gopis from going to Krishna". When Maharaja Parikshit heard that the gopis became liberated from their material bodies constructed from the three modes of material nature, and became liberated simply by thinking of Krishna, a doubt arose in his mind. He said:

"the gopis simply thought of Krishna as their paramour (shri-krishnam param kantham viduh), and they were completely unaware that He was actually the Supreme Personality of Godhead (brahma). Under these circumstances, how is it possible that they became free from the influence of the three modes of material

nature simply by thinking of a paramour? Genarally, those who understand the actual truth about the Supreme Personality of Godhead become free from the modes of nature. How is it possible, then, that the gopis became liberated without understanding the actual truth about Shri Krishna?"

Text 6

brahmataya vedana-vailakshanyam pratipadayati guna-dhiyam brahma-nishöhaye api tyajake tasya parama-saundaryadi-gune dhish ceto yasam. tatrottaram uktam iti.

brahmataya-as the Supreme Personality of Godhead; vedana-vailakshanyam-different conception; pratipadayati- demonstrates; guna-dhiyam-the word guna-dhiyam (fixing their mind on the attributes); brahma-nishöhayah-of fixing the mind on the Personality of Godhead; api-even; tyajake-in abandonment; tasya-of Him; parama-transcendental; saudarya- beauty; adi-beginning with; gune-in the attribute; dhih-the word dhi"; cetah-mind; yasam-of whom; tatra-in this connection; uttaram-the answer; uktam iti-the verse beginning with the word "uktam" (Shrimad-Bhagavatam 10.29.14);

In verse 13 (quoted in Anuccheda 145), we may note that the word "guna-dhiyam" (meditating on the qualities) does not mean that the gopis were absorbed in thinking of the three modes of material nature, but that they were meditating on the transcendental qualities and beautiful form of Shri Krishna. How the gopis obtained liberation simply by thinking of Shri Krishna as their paramour is explained in the following verse (Shrimad-Bhagavatam 10.29.14):

"On hearing this question of Maharaja Parikshit, Shukadeva Gosvami replied, "My dear King, your question is already answered, even before this incident.*

"Shishupala was always envious of Krishna, and because of his envy Krishna killed him. Since Krishna is the Supreme Personality of Godhead, Shishupala gained salvation simply by seeing Him. If an envious person can get salvation simply by concentrating his mind on Krishna, then what to speak of the gopis who are so dear to Krishna and always thinking of Him in love? There must be some difference between the enemies and the friends. If Krishna's enemies could get freed from material contamination and become one with the Supreme, then certainly His dear friends like the gopis are freed and with Him."*

Text 7

puranjanetihasadivad duruhatvat svayam uktasya vyakhyanam idam. evam hi drishöanta-balena labhyate. yatha caidya-shabdenatra karusho 'pi grihitah.

puranjana-of King Puranjana; itihasa-the history (recorded in the Fourth Canto of Shrimad-Bhagavatam); adi- beginnig with; vat-like; duruhatvat-because of the difficulty; svayam-personally; uktasya-spoken; vyakhyanam- account; idam-this; evam-in this way; hi-certainly; drishöanta-balena-by an example; labhyate-is attained; yatha-just as; caidya-shabdena-by the word "caidya (Shishupala); karushah-the king of the Karusha province (Dantavakra); api-also; grihitah-is intended.

By reading the story of King Puranjana (Shrimad-Bhagavatam, Canto Four), and other accounts in the Vedic literatures, we may understand how difficult it is to become liberated and enter the spiritual planet of Shri Krishna. Shrila Shukadeva Gosvami has therefore described the actual path of liberation by speaking this

verse. We may note that the word "caidya" in this verse does not only refer to Shishupala, but to Dantavakra as well.

Text 8

tau ca jaya-vijayau, tayosh ca

dehendriyasu-hinanam
vaikunöha-pura-vasinam
deha-sambandha-sambaddham
etat akhyatum arhasi

iti yudhishöhira-prashna-drisha tv aprakrita-vigrahatvenashvara-vigrahayor eva satoh

tau-they; ca-also; jaya-Jaya; vijayau-and Vijaya; tayoh-of them; ca-also; deha-of a material body; indriya-material senses; asu-life breath; hinanam-of those devoid; vaikunöha-pura-of Vaikunöha; vasinam-the residents; deha-sambandha-in a material body; sambaddham-bondage; etat-this; akhyatum arhasi-please describe; iti-thus; yudhishöhira-of Maharaja Yudhishöhira; prashna-drisha-by the question; tu-certainly; aprakrita-not material; vigrahatvena-with a form; anasvara-eternal; vigrahayoh-of the firms; eva-certainly; satoh-of the two devotees.

We may note that Shishupala and Dantavakra had previously been Jaya and Vijaya, the doorkeepers of Vaikunöhaloka. In the following verse (Shrimad-Bhagavatam 7.1.35), Maharaja Yudhishöhira asked how it was possible that these two liberated residents of the spiritual world could fall into the material world and accept bodies made of the gross material elements. The king said:

"The bodies of the inhabitants of Vaikunöha are completely spiritual, having nothing to do with the material body, senses or life air. Therefore, kindly explain how associates of the Personality of Godhead were cursed to descend in material bodies like ordinary persons."*

In another place in Shrimad-Bhagavatam we also find the explanation that the bodies of Shishupala and Dantavakra were not material, but eternal and spiritual. In other words, Jaya and Vijaya never actually accepted material bodies. This is explained by the Supreme Personality of Godhead Himself.

Text 9

bhagavan anugav aha
yatam ma bhaishöam astu sham
brahma-tejah samartho 'pi
hantum necche matam tu me

iti bhagavad-ukty-anusarena.

bhagavan-the Supreme Personality of Godhead; anugau-to His two attendants; aha-said; yatam-depart from this place; ma-let there not be; bhaishöam-fear; astu-let there be; sham-happiness; brahma-of a brahmana; tejah-the curse; samarthah-being able; api-even; hantum-to nullify; na icche- do not desire;

matam-approved; tu-on the contrary; me-by Me; iti-thus; bhagavat-of the Supreme Personality of Godhead; ukti-the words; anusarena-according to.

Jaya and Vijaya descended to the material world to facilitate the Lord's pastimes there. Their being cursed by the Four Kumaras was simply a pretext. The Lord's pastimes was the actual reason. This is confirmed by the following verse from Shrimad-Bhagavatam (3.16.29):

"The Lord then said to His attendants, Jaya and Vijaya: Depart this place, but fear not. All glories unto you. Though I am capable of nullifying the brahmanas' curse, I would not do so. On the contrary, it has My approval."*

Text 10

ittham jaya-vijayau sanakadi-shapa-vyajena kevalam bhagavato lilartham samshritav avatirya iti padmottara-khanda-gadyanusarena ca sva-bhakta-cittakarsha-vinodaya yuddhadi-krida-nimittataya-tasya durghaöa-ghaöahakarinyecchayaiva vara-trayam sviyasyanimadi-siddhi-maya-parama-jyotir-dehasya gunamaya-parthiva-dehantara-praveshah.

ittham-in this way; jaya-Jaya; vijayau-and Vijaya; sanaka-adi-by the four Kumaras; shapa-of a curse; vyajena- on the pretext of; kevalam-eclusively; bhagavatah-of the Supreme Personality of Godhead; lila-pastiimes; artham-for the purpose of; samshritau-in the material world; avatirya- havingd descended; iti-thus; padma-uttara-khanda-of the Uttara-khanda of the Padma Purana; gadya-the prose statement; anusarena-according to; ca-also; sva-bhakta-for the Lord's devotees; citta-the minds; akarsha-attracting; vinodaya- for pastimes; yuddha-adi-fighting and other activities; krida-pastimes; nimittataya-fashioned with; tasya-of Him; durghaöa-ghaöana-karinya-causing strife; icchaya-with the desire; eva-certainly; vara-trayam-three times; sviyasya- own; anima-adi-beginning with anima; siddhi-mystic perfections; maya-consisting of; parama-jyotih-spiritual effulgence; dehasya-body; gunamaya-consisting of the three modes of material nature; parthiva-of a king; deha-body; antara-within; praveshah-entrance.

The reason for the descent of Jaya and Vijaya to the material world is described in the following prose statement from the Uttara-khanda of Padma-Purana:

"On the pretext of being cursed by the Four Kumaras, Jaya and Vijaya descended to the material world. Actually, the only real reason for their descent was to perform pastimes with the Supreme Personality of Godhead."

In order to attract the minds of the devotees with His transcendental pastimes, the Lord desired to fight great heroic battles with certain demons. In order to fulfill this desire of the Lord, Jaya and Vijaya three times accepted the bodies of kings. The bodies they accepted were splendidly effulgent and fully invested with anima and other mystic powers. They were not ordinary bodies.

Text 11

ata eva saptame krishna-cakra-hatamhasau ity atra öika ca krishna-cakrena hatam yayos tau, tayoh papam eva hatam, na tau ity esha.

atah eva-therefore; saptame-in the Seventh Canto of Shri[6]mad-Bhagavatam; krishna-cakra-hata-amhasau iti atra-in Bhagavatam 7.1.45; öika-Shridhara Svami's commentary; ca- also; krishna-Lord Krishna's; cakrena-by the disc; hatam- destroyed; amhah-the sin; yayoh-of whom; tau-they; tayoh-of them; papam-the sin; eva-certainly; hatam-destroyed; na-not; tu-but; tau-them; iti-thus; esha-the commentary;

In his commentary on Shrimad-Bhagavatam 7.1.45, Shridhara Svami explains that Jaya and Vijaya did not accept material bodies when they descended to this world. Shridhara Svami says:

"By the phrase `krishna-cakra-hatamhasau' it should be understood that Lord Krishna destroyed the sinful reactions of Jaya and Vijaya. It was, therefore Jaya and Vijaya's sinful reactions that were killed, and not their bodies."

Text 12

tatha tad-artham eva shri-krishnecchayaivatrapī tasam aprakṛita-vigrahaḥ eva tad-abhisara-pratirodha-samaye

nasuyan khalu krishnaya
mohitas tasya mayaya
manyamanah svaprashva-sthan
svan svan daran vrajakasah

itivat tat-kalika yo gunamayo dehas tatra pravesah.

tatha-in that way; tat-artham-for that reason; eva- certainly; shri-krishna-of Shri Krishna; icchaya-by the desire; eva-certainly; atrapi-somewhere; tasam-of the gopis; aprakṛita-non-material; vigrahanam-of forms; eva-certainly; tat-abhisara-the rendezvous with Krishna; pratirodha-of obstruction; samaye-on the occasion; na-not; asuyan-they consider sinful; khalu-certainly; krishnaya-for Krishna; mohitah-bewildered; tasya-His; mayaya-by potency; manyamanah-considering; sva-parshva-by their sides; sthan- remaining; svan svan-their own; daran-wives; vraja-okasah-residents of Vrajabhumi; itivat-in this way; tat-kalika-kalpitah-created for that specific occasion; yah-which; gunamayah-constructed of the three modes of material nature; deha-body; tatra-there; pravesah-entrance.

When Krishna played His flute to call the gopis to the arena of the rasa dance, the gopis went to meet Krishna in their original spiritual bodies, and left behind them imitation material bodies constructed of the modes of material nature especially for that occasion. This is described in the following statement of Shrila Shukadeva Gosvami (Shrimad-Bhagavatam 10.33.37):

"The so-called husbands of the gopis felt no enmity towards Lord Krishna. Enamoured by the influence of the external energy of Krishna, they thought that their wives were sleeping by their sides. They could not understand that they had gone to dance with Krishna."*

Text 13

idam evapekshya darshöantike 'py uktam. jahur gunamayam deham iti visheshana-vaiyarthyan na tu svam ity arthah.

idam-this; eva-certainly; apekshya-in reference to; darshöantike-in the example; api-also; uktam-described; jahuh-they left behind; gunamayam-composed of the three modes of material nature; deham-bodies; iti-thus; visheshana-vaiyarthyat-because of useless contradiction; na-not; tu- but; svam-their own; iti-thus; arthah-the meaning.

From this explanation we may understand that where it says in Shrimad-Bhagavatam (10.29.11) that the gopis left behind material bodies (jahur gunamayam deham) when they went to join Shri Krishna in the rasa-dance, it does not mean that they left behind their own material bodies. The gopis always had eternal spiritual forms, and the bodies left behind by them were specially constructed for the occasion.

Text 14

tatra ca yatha tayoh sadveshasyapy anusmaranasya prabhavena tathadrisopadhi-parityagat tato 'ntardhaya bhagavat-praptis tatha sutaram eva sa-prites tasya prabhavena tat-praptih. atra ca bhakta-cittakarshanam eva sambhavati aho tadrisho 'sau shri-krishne madhurima yena tah sakshat-karaya pranam api tyajyante smeti.

tatra-there; ca-also; yatha-just as; tayoh-of Jaya and Vijaya; sa-dveshasya-with enmity; api-even; anusmaranasya- memory; prabhavena-by the strength; tadrisho-like that; upadhi-designation; parityagat-by relinquishing; tatra- from that; antardhaya-having disappeared; bhagavat-of the Supreme Personality of Godhead; praptih-attainment; tatha-in the same way; sutaram-very much; eva-certainly; sa-priteh- with love; tasya-of Him; prabhavena-by the potency; tat-of Him; praptih-the attainment; atra-here; ca-also; bhakta-of the devotees; citta-the minds; akarshanam-the attraction; eva-certainly; sambhavati-is possible; aho-Oh; tadshah- like this; asau-this; shri-krishne-in Shri Krishna; madhurima- sweetness; yena-by which; tah-the gopis; sakshat-karaya- to attain the direct association; pranam-their lives; api- even; tyajyante sma-gave up; iti-thus.

In the mood of enmity Jaya and Vijaya (Shishupala and Dantavakra) were constantly thinking of Krishna, and when they were finally killed by Krishna, they attained Krishna's association in the spiritual world. In the same way the gopis, who were always intensely absorbed in feelings of love for Krishna, also attained His association again in the spiritual world. These gopis were so attracted to the sweetness of Shri Krishna's handsome form, that they gave up their lives in order to attain His association.

Text 15

nrinam iti samayato jivanam eva nihshreyasaya vyaktau satyam bhaktanam tu sutaram evety ayatam. anyatha tasya vyaktir eva na sambhaved ity aha avyayasya iti. nirgunasya prakrita-guna-rahitasya gunatmanah. tatra ye caishvaryadayo gunas ta atmanah svarupany eva yasya tasya. tarhy etadrishalilaya katham nrinam nihshreyasam bhavati? ucyate etad-bodhanena bhavati aha kamam iti.

nrinam iti-the verse beginning with the word "nrinam" (Shrimad-Bhagavatam 10.29.14), quoted on pps

1060 and 1061; samanyatah-in general; jivanam-of living entities in the material world; eva-certainly; nihshreyasaya-for the well-being; vyakta-manifested; satyam-when; bhaktanam-of the devotees; tu-certainly; sutaram-greatly; eva-certainly; iti-thus; ayatam-attains; anyatha-otherwise; tasya-His; vyaktih-personal presence; eva-certainly; na-not; sambhavet-would not be possible; iti-thus; aha-he says; avyayasya iti-of the phrase beginning with the word "avyayasya"; nirgunasya-the word "nirgunasya"; prakrita-material; guna-qualities; rahitasya- devoid of; guna-atmanah-the word "gunatmanah"; tatra- there; ye-which; ca-also; aishvarya-adayag-various powers and opulences; gunah-qualities; te-they; atmanah-of the self; svarupan-own forms; eva-certainly; yasya-of whom; tasya-of Him; tarhi-then; etadrisha-lilaya-with these pastimes; katham-how is it?; nrinam-of the human beings; nihshreyasam-auspiciousness; bhavati-is; ucyate-it is said; etat-bodhanena-by this understanding; bhavati-is; iti-thus; aha-he says; kaman iti-the next verse (10.29.15), which begins with the word "kaman".

In Shrimad-Bhagavatam 10.29.14. (quoted in Anuccheda 145), Shrila Shukadeva Gosvami said that Lord Krishna appears in this material world in order to benefit the conditioned souls. Otherwise He has no reason to appear in this world. This is explained in the second part of the verse, where the word "avyayasya" means that Lord Krishna never falls down. In other words, He is never forced to descend to this material world, but only comes out of His own wish.

In this verse the word "nirgunasya" indicates that Shri Krishna has no material qualities, for He has all spiritual qualities, powers and opulences (gunatmanah).

The question may be asked: Why are that Lord Krishna's pastimes in this material world beneficial for the conditioned souls? The answer to this question is given in the next verse (10.29.15), where it is said:

"If one somehow or other becomes attached to Krishna or attracted to Him, either because of His beauty, qualities, opulence, fame, strength, renunciation or knowledge, or even through lust, anger, or fear, or affection or friendship, then one's salvation and freedom from material contamination are assured."*

In other words, by appearing in this world and manifesting His transcendental pastimes, Lord Krishna gives the conditioned souls an opportunity to hear about Him and thus become attracted to Him. Attraction to Krishna is the beginning of all-auspiciousness for the conditioned souls.

Text 16

atra tan-mayata-shabdena-pracuratocyate. tatra kama-snehadisu tad-uparaktatmateti paryavasananam. stri-mayo jalma itivat krodha-bhayaikyeshu tu prayas tat-pralinateti. dugdhamayam jalam itivat.

atra-in this verse; tat-mayata-shabdena-by the word "tanmayata"; tat-pracurata-is meant "His greatness"; ucyate- it is said; tatra-there; kama-lust; snehao-affection; adisu-beginning with; tat-to Him; uparakta-attached; atmata-mind; iti-thus; paryavasananam-the conclusion; strih-mayah-lusty; jalmah-degraded man; itivat-just as; krodha-anger; bhaya- fear; aikyeshu-in oneness; tu-certainly; prayah-mainly; tat-pralinata-entering; iti-thus; dugdha-mayam-with milk; jalam- water; itivat-like.

In this verse (Shrimad-Bhagavatam 10 29.15, quoted in Anuccheda 145), the word "tan-mayatam" means "the greatness of Shri Krishna". In the case of the devotees, who always remember Krishna with love and affection, this means that they become attracted to Shri Krishna. In the case of the demons, however, this means that by meditating on Krishna in a mood of fear and anger, they get the opportunity to merge into the effulgence of Krishna, just as a drop of water merges into a container of milk. In this way there are two separate destinations for the devotees and the demons, although both kinds of liberation are designated by

the single word "tan-mayatam" in this verse.

Text 17

ekasya shabdasya visheshana-vashad artha-bhedash ca yujyate. syac caikasya brahma-shabdavat iti nyayena krodha-bhayayor atra paõhanam anyesu kaimutyopapadanayaiva, na tu tad-upadesha-vivakshaya.

ekasya-of one; shabdasya-word; visheshana-vashat-according to characteristics; artha-bhedah-different meanings; ca-also; yujyate-are engaged; syat-there may be; ca-also; ekasya-of one; brahma-shabda-the word "brahma"; vat-like; iti-thus; nyayena-according to the Vedanta-sutra (2.3.4); krodha-of anger; bhayayoh-and fear; atra-here; paõhanam-reading; anyeshu-among others; kaimutya-upapadanaya-what to speak of?; eva-certainly; na-not; tu-but; tat-of that; upadesha- instruction; vivakshaya-with a desire to speak.

In this context the word "tan-mayatam" has these two meanings. The phrase "dugdhamayamalam" is an example of an ambiguous statement that can be interpreted in different ways. The fact that a single word may have many meanings is described in the following statement of Vedanta-sutra (2.3.4):

syac caikasya brahma-shabdavat

If the demons attained liberation simply by meditating on Shri Krishna in the mood of fear and anger, then the devotees, by meditating on Krishna with love, certainly attained a much greater result. Therefore the destination attained by the gopis was certainly much greater than the liberation attained by Jaya and Vijaya.

Text 18

na ca gopikadinam ye kamadayo bhavas tad-anusaranenanye kitartha bhavanti citram ity aha na ca iti. kim vaktavyam ekesham vimuktir jagato 'pi sambhavatity aha yatah iti. shri-shukah.

na-not; ca-also; gopika-adinam-of the gopis and other residents of Vrindavana; ye-which; kama-lust; adayah- beginning with; bhavan-sentiments; tat-anusarana-in accordance with; anye-others; krita-arthah-results; bhavanti-come into being; iti-thus; citram-astonishment; iti-thus; aha-he said; na ca iti-the phrase beginning with the words na ca" (10.29.16); kim-what more; vaktavyam-need said; ekesham-of each one; vimuktih-liberation; jagatah-from material existence; api-also; sambhavati-came into existence; iti-thus; aha-he said; yatah iti-the phrase beginning with the word "yatah" (10.29.16); shri-shukah-spoken by Shрила Shukadeva Gosvami.

The gopis attained liberation from material existence (yata etad vimucyate) simply by meditating on Krishna in what was apparently lust, and the other residents of Vrindavana also became liberated by meditating on Krishna as their child or friend. One might be surprised to hear that the residents of Vrindavana became liberated by lust and other seemingly material emotions. One would have certainly expected a different result to be obtained from lust and other emotions. However, because these emotions were directed towards Krishna, Shukadeva Gosvami informs Maharaja Parikshit that this auspicious result obtained by the residents of Vrindavana is not at all surprising (na caiva vismayah karyah).

Text 1

atra purvavad ihapi shri-vrajeshvaradinam pracina-janmadikam vyakhyeyam. tatha hi

trayya copanishadbhish ca
sankhya-yogaish ca satvataih
upagiyamana-mahatmayam
harim samanyatatmajam ity etat.

atha-now; purvavat-as before; iha-here; api-also; shri-vrajeshvara-adinam-of Maharaja Nanda and the other residents of Vrndavana; pracina-former; janma-birth; adikam-beginning with; vyakhyeyam-may be explained; tatha hi- furthermore; trayya-by studying the three Vedas (Sama, Yajur and Atharva); ca-also; upanishadbhish ca-and by studying the Vedic knowledge of the Upanishads; sankhya-yogaiih-by reading the literature of san khya-yoga; ca-and; satvataih-by the great sages and devotees, or by reading Vaishnava-tantra, Pancaratras; upagiyamana-mahatmyam-whose glories are worshiped (by all these Vedic literatures); harim-unto the Supreme Personality of Godhead; sa-she; amanyata-considered (ordinary); atmajam-as her own son; iti-thus; etat-this.

The previous births of the king of Vraja and other associates of the Lord will now be discussed. The glorious position of Mother Yasoda is described in the following verse (Shrimad-Bhagavatam 10.8.45):

"The glories of the Supreme Personality of Godhead are studied through the three Vedas, the Upanishads, the literature of sankhya-yoga, and other Vaishnava literature, yet mother Yashoda considered that Supreme Person her ordinary child."*

Text 2

nemam virinco na bhavah

na imam virincah na bhavah-the following verse from Shrimad-Bhagavatam (10.9.20):

nemam virinco na bhavo
na shrir apy anga-samshraya
prasadam lebhire gopi
yat tat prapa vimuktidat.

Mother Yashoda's good fortune is also described in the following verse (Shrimad-Bhagavatam 10.9.20):

"Neither Lord Brahma, nor Lord Shiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by Mother Yashoda."*

Text 3

iti vakshyamananusari-maha-mahatmyam shrutva vismita-manah shri-rajovaca

nandah kim akarod brahman
shreya evam mahodayam
yashoda ca maha-bhaga
papau yasyah stanam harih

iti-thus; vakshyamanam-about to be spoken; anusari-the following; maha-great; mahatmyam-glorification; shrutva- hearing; vismita-manah-astonished; shri-raja uvaca- Maharaja Parikshit; further inquired (from Shukadeva Gosvami; nandah-Maharaja Nanda; kim-what; akarot- performed; brahman-O learned brahmana; shreyah-auspicious activities, like performing penances and austerities; evam-as exhibited by him; maha udayam-from which they achieved the greatest perfection; yashoda-mother Yashoda; ca-also; maha-bhaga-most fortunate; papau-drunk; yasyah-of whom; stanam the breast milk; harih-the Supreme Personality of Godhead.

Having heard of the great fortune of Mother Yashoda, Parikshit Maharaja became astonished and inquired from Shukadeva Gosvami (Shrimad-Bhagavatam 10.8.46):

"O learned brahamana, mother Yashoda's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Maharaja perform to achieve such perfection in ecstatic love?"*

Text 4

pitarau nanvanindetam
krishnodararbhakehitam
gayanty adyapi kavayo
yal loka-shamalapaham

yayoh prasanno 'vatirnas tau pitarau api.

pitarau-the actual father and mother of Krishna; na-not; anva-vindetam-enjoyed; krishna-of Krishna; udara- magnanimous; arbhaka-ihitam-the childhood pastimes He performed; gayanti-are glorifying; adya api-even today; kavayah-great, great sages and saintly persons; yat-which is; loka-shamala-apaham-by hearing of which the contamination of the whole material world is vanquished; yayoh-with whom; prasannah-pleased; avatirnah-descended; tau-the two; pitarau-the actual father and mother of Krishna; api-even.

Parikshit Maharaja also described the great fortune of Nanda Maharaja and Yashoda-devi in the following verse (Shrimad-Bhagavatam 10.8.47):

"Although Krishna was so pleased with Vasudeva and Devaki that He descended as their son, they could

not enjoy Krishna's magnanimous childhood pastimes, which are so great that simply chanting about them vanquishes the contamination of the material world. Nanda Maharaja and Yashoda, however, enjoyed these pastimes fully, and therefore their position is always better than that of Vasudeva and Devaki."*

Anuccheda 148

tad evam prashnam avadharya shri-shuka uvaca

drono vasunam pravaro
dharaya bharyaya saha
karishyamana adeshan
brahmanas tam uvaca ha

adeshan gopalanadi-lakshanam.

tat-then; evam-in this way; prashnam-the question of Pariksit Maharaja; avadharya-hearing; shri-shukah-Shri Shukadeva Gosvami; uvaca-said; dronah-by the name Drona; vasunam-of the eight Vasus (a type of demigod); pravarah-who was the best; dharaya-with Dhara; bharyaya-His wife; saha- with; karishyamanah-just to execute; adshan-the orders; brahmanah-of Lord Brahma; tam-unto him; uvaca-said; ha-in the past; adeshan-the orders; gopalana-adi-lakshanam- birth in a family of cowherds.

Considering Maharaja Parikshit's question about the previous birth of Nanda and Yashoda, Shukadeva Gosvami replied (Shrimad-Bhagavatam 10.8.48):

"To follow the orders of Lord Brahma, Drona, the best of the Vasus, along with his wife, Dhara, spoke to Lord Brahma in this way."*

Anuccheda 149

kim uvaca. tad aha

jatayor nau mahadeve
bhuvi vishveshvare harau
bhaktih syat parama loke
yayanjo durgatim taret

kim-what?; uvaca-did he say; tat-this; aha-he said; jatayoh-after we two have taken birth; nau-both husband and wife, Drona and Dhara; mahadeve-in the Supreme Person, the Supreme Personality of Godhead; bhuvi-on the earth; vishva-ishvare-in the master of all planetary systems; harau-in the Supreme Lord; bhaktih-devotional service; syat-will be spread; parama-the ultimate goal of life; loke-in the world; yaya-by which; anjah-very easily; durgatim-miserable life; taret-one can avoid and be delivered.

What did they say? They said (Shrimad-Bhagavatam 10.8.49):

"Drona and Dhara said: Please permit us to be born on the planet earth so that after our appearance, the

Supreme Lord, the Personality of Godhead, the supreme controller and master of all planets, will also appear and spread devotional service, the ultimate goal of life, so that those born in this material world may very easily be delivered from the miserable condition of materialistic life by accepting this devotional service."*

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vraje drono maha-yashah

yashoda sa dharabhavat

tatah-then; ca-also; astu-when Brahma agreed, "Yes, it is all right"; iti uktah- thus

sah-he (Drona); bhagavan- eternally the father of Krishna (Bhagavan's father is also Bhagavan); vraje-in

Vrajabhumi, Vrindavana; dronah-Drona, the most powerful Vasu; maha-yashshh-the very famous

transcendentalist; jajne-appeared; nandah-as Nanda Maharaja; iti-thus; khyatah-is celebrated; yashoda-as

mother Yashoda; sa-she; dhara-the same Dhara; abhavat- appeared.

Lord Brahma agreed to the request of Drona and Dhara (Shrimad-Bhagavatam 10.8.50):

"When Brahma said, 'Yes, let it be so,' the most fortunate Drona, who was equal to Bhagavan, appeared in Vrajapura, Vrindavana, as the most famous Nanda Maharaja, and his wife, Dhara, appeared as Mother Yashoda."*

Text 2

tato bhaktir bhagavati
putri-bhute janardane
dampatyor nitaram asid
gopa-gopishu bharata

tatah-thereafter; bhaktih bhagavati-the cult of bhakti, devotional service unto the Supreme Personality of Godhead; putri-bhute-in the Lord, who had appeared as the son of mother Yashoda; janardane-in Lord Krishna; dam-patyoh-of both husband and wife; nitaram-continuously; asit-there was; gopa-gopishu-all the inhabitants of Vrindavana, the gopas and the gopis, associating with Nanda Maharaja and Yashoda and following in their footsteps; bharata-O Maharaja Parikshit.

Shukadeva Gosvami continued the narration (Shrimad-Bhagavatam 10.8.51):

"Therefore, O Maharaja Parikshit, best of the Bharatas, when the Supreme Personality of Godhead became the son of Nanda Maharaja and Yashoda, they maintained continuous, unswerving devotional love in parental affection. And in their association, all the other inhabitants of Vrindavana, the gopas and gopis, developed the culture of krishna-bhakti."

Text 3

anyesham yah putro nasit, tasmims tu tayoh putratam prapta iti cvi-pratyayarthah bhakti-vishesha-matrenaivodaya-vishesha-niyamat.

anyesham-of others; yah-who; putrah-the son; na-not; asit-was; tasmin-in this connection; tu-but; tayoh-of Nanda and Yasoda; putratam-the condition of being the son; praptah-attained; iti-thus; cvi-pratyaya-artha-the meaning of the cvi-affix; bhakti-vishesha-matrena-simply by pure devotional service; eva-certainly; udaya-vishesha-niyamat-appearing according to.

Krishna became the son of Nanda and Yashoda. He was not the son of anyone else. This is the meaning of the use of cvi-pratyaya in this verse. He became their son because of their deep love for Him.

Text 4

vatsalyabhidha-prema-visheshenaiva shri-krishnah putratayodeti, na tu sva-dehad avirbhavena hiranyakashipu-sabha-sambhe shri-nrisimhasya, brahmani shri-varahasya ca pitritvaprayogat, na ca garbha-praveshena parikshid-rakshanartham tat-pravishöasyapi tasyottara-matritvashravanat.

vatsalya-abhida-named vatsalya-rasa; prema- love; visheshena-by the specific; eva-certainly; shri-krishnah-Shri Krishna; putrataya-as a son; udeti-appears; na-not; tu-but; sva-dehat-from one's own body; avirbhavena-by appearance; hiranyakashipu-of Hiranyakashipu; sabha-in the assembly hall; stambhe-in the pillar; shri-nrisimhasya-of Lord Nrisimha; brahmani-in Lord Brahma; shri-varahasya-of Lord Varaha; ca-also; pitritva-fatherhood; aprayogat- because of unsuitability; na-not; ca-also; garbha-within the womb; praveshena-by entrance; parikshit-of Maharaja Parikshit; rakshana-protection; artham-for the purpose; tat-that; pravishöasya-entered; api-even; tasya-of Lord Krishna; uttara-of Uttara-devi; matritva-motherhood; ashhravanat-because of not being described in the Vedic literatures.

Shri Krishna appears as the son of a certain devotee when that devotee is immersed in parental love for the Lord. It is this parental love for Krishna that makes the Lord one's son, and not simply the Lord's appearance from the body of a certain living entity. For example, Lord Nrisimha appeared from the pillar in Hiranyakashipu's assembly hall, and Lord Varaha appeared from the nostril of Lord Brahma, but no one will say that the pillar is the father of Lord Nrisimha, or that Brahma is the father of Lord Varaha. In the same way, Lord Vishnu entered the womb of Uttara-devi in order to protect Maharaja Parikshit, but no one will say that Uttara was the mother of Lord Vishnu, even though He entered her womb. Therefore it is not the superficial appearance of being born as the "natural" son of a certain devotee that establishes the devotee's parental relationship with the Lord, but rather it is the increase of parental love that is the sole cause of that relationship.

Text 5

tadrisha-prema tu shuddhah samudriktash ca shri-vrajeshvarayor eva. ata eva garbha-praveshadikam vinapi tayoh putrataya tasya prasiddhih. yatha nandas tv atmaja utpanne ity adau. tathopasana ca yatha sakala-loka-mangalo nandagopa-tanayah ity adau, na tv evam stambhadeh.

tadrisha-like this; prema-love; tu-certainly; shuddhah-pure; samudriktah-intense; ca-also; shri-vraja-ishvarayor-of the king and Queen of Vraja; eva-certainly; atah eva-therefore; garbha-within the womb; pravesha-entrance; adikam-beginning with; vina-without; api-even; tayoh-of Nanda and Yashoda; putrataya-sonship; tasya-of Lord Krishna; prasiddhih-fame; yatha-just as; nandah tu atmaje utpanne iti adau-Shrimad Bhagavatam 10.5.1-- the entire verse is:

nanda tv atmaja utpanne
jatahlado maha-manah
ahuya vipran veda-jnan
snatah shucir alankritah

tatha-in the same way; upasana-worship; ca-also; yatha- just as; sakala-all; loka-of planets and living entities; mangalah-auspiciousness; nanda-gopa-of Nanda Maharaja; tanayah-the son; iti-thus; adau-in the passage beginning; na-not; tu-but; evam-in the same way; stambha-adeh-from the pillar or other places from which Lord appears.

Even though Shri Krishna was not born from the womb of Yashoda-devi, because of Nanda and Yashoda's intense pure love for Krishna in the mood of parental love, they are famous as the parents of Shri Krishna. The parenthood of Nanda and Yashoda is confirmed in the following verses from the Vedic literatures:

"Shukadeva Gosvami said: Nanda Maharaja was naturally very magnanimous, and when Lord Shri Krishna appeared as his son, he was overwhelmed by jubilation. Therefore, after bathing and purifying himself and dressing himself properly, he invited brahmanas who knew how to recite Vedic mantras. After having these qualified brahmanas recite auspicious Vedic hymns, he arranged to have the Vedic birth ceremony celebrated for his newborn child according to the rules and regulations, and he also arranged for worship of the demigods and forefathers."

-{ }Shrimad-Bhagavatam 10.5.1

"Nanda Maharaja's son is the Supreme Personality of Godhead, who brings auspiciousness to all planetary systems and all living entities".

-{ }Vaishnava Literature

Text 6

kim ca shrimad-anakadundubhi-prabhritishv avirbhavo 'pi na prakritavat tadiya-carama-dhatv-adau pravesah, kintu sac-cid-ananda-vigrahasya tasya tanomanasy avesha eva. tad uktam

kim ca-furthermore; shrimat-anakadundubhi-Maharaja Vasudeva; prahritishu-and in the Lord's other fathers; avirbhavah-appearance; api-also; na-not; prakritavat-like that of an ordinary child; tadiya-his; carama-dhatu-adau-in the semen; pravesah-entrance; kintu-however; sat-eternal; cit-full of knowledge; ananda-and bliss; vigrahasya-of the form; tasya-of Lord Krishna; tat-of Maharaja Vasudeva; manasi- within the mind; aveshah-entrance; eva-certainly; tat-this; uktam-is described.

Even the Lord's so-called natural parents did not beget Him as ordinary parents beget a child by seminal injection in the womb of the mother. Lord Krishna appeared, in His eternal, all-cognizant and blissful spiritual form within the mind of Maharaja Vasudeva, and from there He was transferred to the heart of Devaki. This is described in the following verse (Shrimad-Bhagavatam 10.2.18):

Text 7

tato jagan-mangalam acyutamsham
samahitam shura-sutena devi
dadhara sarvatmakam atma-bhutam
kashöha yathananda-karam manastah

tattah-thereafter; jagat-mangalam-auspiciousness for all living entities in all the universes of the creation; acyuta-amsham-the Supreme Personality of Godhead, who is never bereft of the six opulences, all of which are present in all His plenary expansions; samahitam-fully transferred; shura-sutena-by Vasudeva, the son of Shurasena; devi-Devaki-devi; atma-bhutam-the cause of all causes; kashöha-the east; yatha- just as; ananda-karam-the blissful (moon); manastah-being placed within the mind.

"Thereafter, accompanied by plenary expansions, the fully opulent Supreme Personality of Godhead, who is all-auspicious for the entire universe, was transferred from the mind of Vasudeva to the mind of Devaki. Devaki, having thus been initiated by Vasudeva, became beautiful by carrying Lord Krishna, the original consciousness for everyone, the cause of all causes, within the core of her heart, just as the east becomes beautiful by carrying the rising moon."*

Text 8

tatah-shri-narada-prahlada-dhruvadishu darshanat sarva-sammatatvat tadrisha-prema-vishayatvena sakshac ca shri-bhagavad-avirbhavayavahita-purva-pracura-kalam vyapya santatas tad-aveshah shri-vrajeshvarayor apy avashyam eva kalpyate. brahma-vara-prarthanayapi tad eva labhyata iti samana eva granthah.

tatah-therefore; shri-narada-among Narada; prahlada- Prahlada; dhruva-Dhruva; adisu-and others; darshanat- because of sight; sarva-sammatatvat-because of agreement; tadrisha-prema-vishayatvena-because of this kind of love; sakshat-directly; ca-also; shri-bhagavat-of the Supreme Personality of Godhead; avirbhava-appearance; avyavahita- immediate; purva-previous; pracura-long; kalam-time; vyapya-having pervaded; santatah-continually; tat-aveshah-the entrance of Shri Krishna; shri-vraja-ishvarayoh-in the King and Queen of Vrajabhumi; api-even; avashyam-certainly; eva- indeed; kalpyate-is accomplished; brahma-of Lord Brahma; vara- benediction; prarthanaya-by the request; api-also; tat- that; eva-certainly; labhyate-is attained; iti-thus; samanah-agreed; eva-certainly; granthah-scriptures.

Shri Krishna is actually already always present in the material world in His all-pervading feature. He is present in everyone's heart, and great devotees such as Narada, Prahlada, and Dhruva are able to see Him because they are filled with love for Him. Just as Lord Krishna is always visible to Narada and other great devotees because of their love for Him, in the same way, the Lord appeared before the king and queen of Vrajabhumi as their son because of their pure love for Him, and also because of the benediction granted to them by Brahma in their previous life. This description is confirmed by all Vedic literatures, and this is the actual meaning of the word "tatah" in this verse (Text 7).

Text 9

vatsalyam tv atradhikam, yena vina tasya putra-bhavo na sambhavatity atraiva putratam manyamana iti puribhuta ity asya bhavah.

vatsalyam-parental love; tu-certainly; atra-adhikam- increased; yena-by which; vina-without; tasya-of Shri Krishna; putra-of son; bhavah-state; na-not; sambhavati-is possible; iti-thus; atra-here; eva-certainly; putratam- sonship; manyamahe-we consider; iti-thus; putra-son; bhutah-become; iti-thus; asya-of this verse; bhavah-the meaning.

In this verse (10.8.51, quoted in Text 7) the word "putra-bhuta" indicates that because of the intense parental love felt by Vasudeva, Devaki, Nanda, and Yashoda for Lord Krishna, the Lord became their son. Without intense parental love for Him it is not possible for one to get the Lord as a son.

Text 10

idam prakaōayam lilayam samahitam aprakaōayam tu. tayor nitya-siddhatva eva purato 'vadharayishyamane-vishnor anadita adi-rasa-siddha-dam-patyavat shri-vrajeshvarayos tasya canadito vatsala-rasa-siddha-pitri-putra-bhavo vidyata eva. atah putra-bhuta iti ca kvacit paöhah.

idam-this; prakatayam-manifest; lilayam-in the pastimes; samahitam-arranged; aprakaōayam-in the unmanifest pastimes; tu-but; tayoh-of the Lord's parents; nitya-siddhatve-in the eternal perfection; eva-certainly; puratah- formerly; avadharayishyamane-will be determined; lakshmi-vishnvoh-of Lakshmi and Vishnu; anaditah-without beginning; adi-original; rasa-mellow; siddha-perfected; dam-patyavat-as husband and wife; shri-vraja-ishvarayoh-of the king and queen of Vraja; tasya-of that; ca-also; anaditah-beginningless; vatsala-rasa-in parental love; siddha-perfected; pitri-of father; putra-and son; bhavah-condition; vidyate-is; eva- certainly; atah-from this; putra-bhutam-the word "putra bhutam"; iti-thus; ca-also; kvacit-in some manuscripts; paöhah-alternate reading.

In the Lord's pastimes within the material world (prakaōa-lila), the relationship of parent and child exchanged by the Lord and His devotees in the parental mellow (vatsalya-rasa) begins at a certain point in time, and appears to be existing within the limitations of material time. The same parental mellow is experienced by the Lord's parents in the unmanifested pastimes (aprakaōa-lila) in the spiritual world also. The parental mellow actually has no beginning in time.

In some manuscripts of Shrimad-Bhagavatam we find the reading "putra-bhutam" (who is the son) instead of "putri-bhutam" (who became the son). The reading "putra-bhutam" refers to the beginningless mellow of parental love for the Lord tasted by the devotees in the spiritual world.

Text 11

ata eva na hy asyasti priyah kashcit ity adi prakarane

yuvayor eva naivayam
atmajo bhagavan harih
sarvesham atmajo hy atma
pita mata sa ishvarah

ity etat shri-vrajeshvarau prati shrimat-uddhava-vakyam.

atah eva-therefore; na hi asya asti priyah kashcit iti adi prakarane-in the passage beginning with these words (Shrimad-Bhagavatam 10.46.37); yuvayoh-of the two of you; eva- certainly; na-not; eva-certainly; ayam-He; atmajah-the son; bhagavan-the Supreme Personality of Godhead; harih-Hari; sarvesham-of everyone; atmajah-the son; hi-certainly; atma-the Supersoul; pita-father; mata-mother; sah-He; ishvarah-the supreme controller; iti-thus; etat-this; shri-vraja-ishvarau prati-to the king and queen of Vraja; shrimat-uddhava-of Uddhava; vakyam-the statement.

We may note here the following verse spoken by Uddhava to the king and queen of Vrindavana, which seems to deny the parental relationship between Lord Krishna and the king and queen of Vraja. Uddhava said to them (Shrimad-Bhagavatam 10.46.42):

"My dear Nanda and Yashoda, Krishna is not your son, but the Personality of Godhead. He is one's son. He is actually everyone's father, mother, and supreme controller."*

Text 12

tadaudasinya-prakaōanapata-santvana-matra-tatparyaka-bahyartham api vastavam artham tv evam vahati purvokta-prakerenayam priyapriyadi-mata-pitradi-rahito 'pi bhagavan harir yah sah ayam krishna-rupatvena visheshakarah san yuvayor evatmajō naiva sarvesham. sa eveshvara-rupatvena samahyakaratas tu sarvesam atmajadi-sarva-rupah syat. kintu paratra maya-mayatvan nasmakan adarah. purvatra tu mumukshu-mukta-bhakta-shlaghya-premamayatvad atyadara iti bhavah.

tat-aduasinya-aloof from everything; prakaōanena-by the manifestation; apata-at that moment; santvana-for consoling; matra-only; tatparyaka-meaning; bahya-external; artham-meaning; api-although; vastavam-actual; artham-meaning; tu- but; evam-in this way; vahati-is; purva-previously; uktam- spoken; prakarena-by the method; ayam-this; priya-dear; apriya-not dear; adi-beginning with; mata-mother; pitri-father; adi-beginning with; rahitah-devoid of; api-although; bhagavan-the Supreme Personality of Godhead; harih-Hari; yah-who; sah-He; ayam-He; krishna-rupatvena-in the form of Shri Krishna; vishesha-specific; akararah-form; san-being; yuvayoh-of the two of you; eva-certainly; atmajah-the son; na-not; eva-certainly; sarvesham-of everyone; sah-He; eva- certainly; ishvara-rupatvena-as the Supreme Controller; samanya-akaratah-as the all-pervading Supersoul; tu-also; sarvesham-of everyone; atmaja-son; adi-beginning with; sarva-all; rupah-form; syat-may be; kintu-however; paratra-in others; maya-mayatvat-because of being a production of the illusory energy; na-not; asman-of us; adarah-faith; purvatra-previously; tu-but; mumukshu- desiring liberation; mukta-and liberated; bhakta-by the devotees; shlaghya-praiseworthy; premamayatvat-because of pure love; ati-great; adarah-faith; iti-thus; bhavah-the meaning.

The basic meaning of this verse is that, in order to pacify Nanda and Yashoda, Uddhava tells them that their son, Krishna, is actually the Supreme Personality of Godhead, who is aloof from the entire cosmic manifestation and impartial to all living entities. There is, however, another, a deeper meaning of this verse. This verse actually means: Although Krishna is the Supreme Personality of Godhead (bhagavan harir yah sah), and although He is aloof to all living entities, impartial to friends and enemies, and without father, mother, or other relations, still He has become the son of Nanda and Yashoda (yuvayor evatmajah), even though He is never the son of anyone (naiva sarvesham). One may say also interpret this phrase as "atmaja eva sarvesham (He is the son of everyone), in which case it is understood that Lord Krishna expands as the Supersoul in the hearts of all conditioned souls, and in this way He becomes their son. This interpretation is a product of the illusory potency, maya. This second interpretation is not very sound, and we do not accept it. The great devotees who are liberated or aspiring to become liberated praise the other interpretation (yuvayor evatmajah) which describes the great parental love of Nanda and Yashoda for Krishna. We also endorse this interpretation, which emphasizes the parenthood of Nanda and Yashoda.

Text 13

tathoktam prag eva

tayor ittham bhagavati
krishne nanda-yashodayoh
vikshyanuragam paramam

nandam ahoddhavo muda

yuyam shlaghyatamau nunam
dehinam iha manada
narayane 'khila-gurau
yat krita matir idrishi iti.

tatha-in the same way; uktam-described; prak-before; eva-certainly; tayih-of the two of them; ittham-in this way; bhagavati-for the Supreme Personality of Godhead; krishne- Krishna; nanda-of Nanda Maharaja; yashodayoh-and Yashoda-devi; viksyā-seeing; anuragam-love; paramam- transcendental; nandam-to Nanda; aha-spoke; uddhavah-Uddhava; muda-with happiness; yuyam-you two; shlaghyatamau-most praiseworthy; nunam-indeed; dehinam-of living entities; iha-in this world; manada-O glorious one; narayane-for Lord Narayana; akhila-of everyone; gurau-the Lord; yat-because; krita-attained; matih-conception; idrisi-like this. iti-thus.

The parental love of Nanda and Yashoda for their son Krishna is glorified in the following verses from Shrimad-Bhagavatam (10.46.19-30):

"When Uddhava saw Maharaja Nanda and Yashoda so extraordinarily overwhelmed with thoughts of Krishna, the Supreme Personality of Godhead, and when he experienced their extraordinary affection for Him, he also became overwhelmed and began to speak as follows, `My dear mother Yashoda and Nanda Maharaja, you are most respectable among human beings because no one but you can meditate in such transcendental ecstasy'".*

Text 14

tatha

sa pita sa janani
yau pushnitam svaputravat
shishun bandhubhir utshrishtan
akalpaih posha-rakshane

iti shri-vrajeshvaram prati shri-krishna-ramabhyam santvanam ca shri-ramasyaiva para-putratvam apekshyati jneyam.

tatha-in the same way; sah-he; pita-the father; sa- she; ca-also; janani-the mother; yau-who; pushnitam- nourished; sva-putra-vat-as their own son; shishun-the children; bandhubhih-by his relatives; utshrishtan-abandoned; ekalpaih-unable to protect; posha-in nourishment; rakshane- and protection; iti-thus; shri-vraja-ishvaram-prati-to the king of Vrajabhumi; shri-krishna-ramabhyam-by Lord Krishna and Balarama; santvanam-consolation; ca-also; shri-ramasya-of Lord Balarama; eva-certainly; para-transcendental; putratvam-sonship; apekshya-in reference to; iti-thus; jnaeyam-may be understood.

In the following verse Krishna and Balarama console Nanda Maharaja and glorify Nanda and Yashoda's exalted parental relationship with them. Krishna and Balarama said (Shrimad-Bhagavatam 10.45.22):

"My dear father and mother, although I was born of Vasudeva and Devaki, you have been Our real father

and mother, because from Our very birth and childhood, you raised Us with great affection and love. Your affectionate love for Us was more than anyone can offer one's own children. You are actually Our father and mother, because you raised Us as your own children at a time when We were just like orphans. For certain reasons We were rejected by Our father and mother, and you protected Us."*

Text 15

yathoktam tatraiva tena

yatha yuyam vrajam tata
vayam ca sneha-dukhitan
jnatin vo drashöum eshyamo
vidhaya suhridam sukham iti.

yatha-just as; uktam-said; tatra-in that passage; eva- certainly; tena-by Lord Krishna; yatha-you should go; yuyam- you; vrajam-to Vraja; tata-O father; vayam-we; ca-also; sneha-by love; dukhitan-distressed; jatin-relatives; vah-you; drashöum-to see; eshyamah-we shall go; vidhaya- having given; suhridam-to our friends; sukham-happiness; iti-thus.

"My dear father and mother, I know you will be feeling separation by returning to Vrindavana and leaving us here, but please rest assured that I shall be coming back to Vrindavana just after giving some satisfaction to My real father and mother, Vasudeva and Devaki, My grandfather, and other relatives and family members."*

Text 16

drashtum eshyamah pashyante eva sthasyama ity arthah. tasmad anayor eva mukhyam putratvam shri-krishne virajata iti siddham. prakritam anusaramah.

drashöum-to see; eshyamah-we shall go; pashyantah- seeing; eva-certainly; sthasyamah-shall cause to stay; iti- thus; arthah-the meaning; tasmad-therefore; anayoh-of Nanda and Yashoda; eva-certainly; mukhyam-primary; putratvam- sonship; shri-krishne-in relationship to Shri Krishna; virajate-manifested; iti-thus; siddham-demonstrated; prakritam-natural; anusaramah-in accordance with.

In this verse Krishna promises to return to Vraja to see Nanda and Yashoda. This means that He intends to remain in Vraja for some time. In this verse we may see that Nanda and Yashoda, and not Vasudeva and Devaki are the real parents of Shri Krishna.

Anuccheda 151

Text 1

gopa-gopinam api tasmin premasid eva dam-patyoh tayos tu tasv api nitaram asit iti.

gopa-of the cowherd men; gopinam-and gopis; api-also; tasmin-in relation to Lord Krishna; prema-pure love; asit-was; eva-certainly; dam-patyoh-Shrimad-Bhagavatam 10.8.51

dam-patyor nitaram asid
gopa-gopishu bharata;

tayoh-of Nanda and Yashoda; tasu-among the gopis; api-also; nitaram-greatly; asit-was; iti-thus.

The elderly cowherd men and gopas of Vrindavana also felt intense parental love for Lord Krishna. This is confirmed in the following verse of Shrimad-Bhagavatam (10.8.51):

"Therefore, O Maharaja Parikshit, best of the Bharatas, when the Supreme Personality of Godhead became the son of Nanda Maharaja and Yashoda, they maintained continuous, unswerving devotional service in parental affection. And in their association, all other inhabitants of Vrindavana, the gopas and gopis, developed the culture of krishna-bhakti."*

Text 2

upasamharati

krishno brahmana adesham
satyam kartum vraje vibhuh
saha-ramo vasamsh cakre
tesham pritim sva-lilaya

upasamharati concludes; krishnah-the Supreme Personality of Godhead, Krishna; brahmanah-of Lord Brahma; adesham-the order; satyam-truthful; kartum-to make; vraje-in Vrajabhumi, Vrindavana; vibhuh-the supreme powerful; saha-ramah-along with Balarama; vasan-residing; cakre-increased; tesham-of all inhabitants of Vrindavana; pritim-the pleasure; sva-lilaya-by His transcendental pastimes.

In the following verse (Shrimad-Bhagavatam 10.8.52) Shrila Shukadeva Gosvami concludes his description of the parenthood of Nanda and Yashoda:

"Thus the Supreme Personality, Krishna, along with Balarama, lived in Vrajabhumi, Vrindavana just to substantiate the benediction of Brahma. By exhibiting different pastimes in His childhood, He increased the transcendental pleasure of Nanda and the other inhabitants of Vrindavana."*

Text 3

sveshu bhakta-jana-vishesheshu ya lila tad-bhakti-vishesha-vasa-lila-visheshas tayaiva tesham sarvesham api pritim cakre. dvav api tau prati tena vara-danad iti bhavah. yadyapy evam, tathapi brahmana adesham satyam kartum mahad-ashir anyatha na syad iti darshayitum apity arthah. yadva, sva-lilaya tesham pritim

kartum vraje vasan brahmana adesham satyam cakre. tad-anushangatah svayam adritya sarvatrayabhicarinam cakareti. shri-shukah.

sveshu-among His own; bhakta-jana-devotees; vishsheshu- specific; ya-which; lila-pastime; tat-bhakti-vishesha-by devotional service; vasa-controlled; lila- pastimes; visheshah-specific; taya-by that; eva-certainly; tesham-of them; sarvesham-of all the inhabitants of Vrndavana; api-also; pritim-pleasure; cakre-increased; dvav api tau-to Nanda and Yashoda; tena-by that; vara-danat-because of granting the benediction; iti-thus; bhavah-the meaning; yadyapi-although; evam-in this way; tathapi-nevertheless; brahmanah-of Lord Brahma; adesham- the order; satyam-truthful; kartum-to make; mahat-ashih- great benediction; anyatha-otherwise; na-not; syat-may be; iti-thus; darshayitum-to reveal; api-also; iti-thus; arthah-the meaning; yadva-or; sva-lilaya-by His transcendental pastimes; tesham-of them; pritim-the pleasure; kartum-to make; vraje-in Vrajabhumi; vasan- residing; brahmanah-of Lord Brahma; adesham-the order; satyam-truthful; cakre-made; tat-anushangatah-by placing the words in this sequence; svayam-personally; adritya-respecting; sarvatra-everywhere; avyabhicarinam-without break; cakara-did; iti-thus; shri-shukah-spoken by Shrila Sukadeva Gosvami.

Shri Krishna becomes controlled by the pure love of His devotees, and He increased the pleasure of the residents of Vrajabhumi in transcendental reciprocation for their pure love for Him. Even so, Lord Krishna arranged that the residents of Vraja obtained His association as a result of the benediction of Brahma. The Lord did this in order to demonstrate that the association of Lord Krishna is not ordinary. It is a great benediction bestowed upon the living entities. It is also possible to interpret this verse to mean: "Shri Krishna lived in Vrindavana just to increase the pleasure of His devotees there. Incidentally, He did this by fulfilling the benediction offered by Brahma".

Anuccheda 152

Text 1

tad etat karanam tad-abhasam eva manyamanac tayor brahmadibhyo 'pi saubhagyatishayasya khyapanartham anantaram eva ekada griha-dasishu ity ady adhyayam arabdhavan. tatraiva ca sakshac chri-bhagavad-bandhana-rupa maha-vasi-karana-karana-vatsaiya-mahima-viditam. tena brahmanapi shiva-lakshmibhyas api durlabham bhagavat-prasada bharam aha

tat-therefore; etat-of this; karanam-the cause; tat-abhasam-in appearance; eva-certainly; manyamanah- considering; tayoh-of Nanda and Yasoda; brahma-adibhyah-than what is obtained by Brahma, or other demigods; api-even; saubhagya-good fortune; atishayena-be greatness; khyapana- praising; artham-for the purpose; anantaram-afterwards; eva- certainly; ekada griha-dasisu iti adi adhyayam-the Ninth Chapter of the Tenth Canto of Shrimad-Bhagavatam, which begins with the words "ekada griha-dasisu"; arabdhavan-began; tatra-there; eva-certainly; ca-also; sakshat-directly; shri-bhagavat-of the Supreme Personality of Godhead; bandhana- binding; rupa-consisting of; maha-vasi-greatly subordinate to; karana-cause; karana-cause; vatsalya-parental relationship; mahima-glory; viditam-known; tena-by him; brahmana-Brahma; api-even; shiva-by Shiva; lakshmibhyam- of Laksmi-devi; api-even; durlabham-difficult to obtain; bhagavat-of the Supreme Personality of Godhead; prasada-bharam-great mercy; aha-he describes.

Nanda and Yashoda did not become Lord Krishna's parents by achieving the blessing of Brahma. Actually,

Nanda and Yashoda are more fortunate and exalted than the demigod Brahma. This is confirmed in the Ninth Chapter of the Tenth Canto of Shrimad-Bhagavatam, where we find the description of the glories of mother Yashoda's maternal love for Krishna, how Lord Krishna is completely under the control of Mother Yashoda, and how she bound Him with ropes. Mother Yashoda obtained greater mercy from Lord Krishna than even Brahma, Shiva or Lakshmi could ever attain. This is described in the following verse, (Shrimad-Bhagavatam 10.9.20):

Text 2

nemam virinco na bhavo
na shrir apy anga-samshraya
prasadam lebhire gopi
yat tat prapa vimuktidat

na-not; imam-this exalted position; viricah-Lord Brahma; na-nor; bhavah-Lord Shiva; na-nor; shrir-the goddess of fortune; api-indeed; anga-samshcya-although she is always the better half of the Supreme Personality of Godhead; prasadam-mercy; lebhire-obtained; gopi-mother Yashoda; yat tat-as that which; prapa-obtained; vimukti-dat-from Krishna, who gives deliverance from this material world.

"Neither Lord Brahma, nor Lord Shiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by mother Yashoda."*

Text 3

sa adi-devo jagatam paro guruh ity ukteh virincih tavad bhaktadi-guruh sa ca, bhavah tu vaishnavanam yatha shambhuh ity adi darshanat tato 'py utkarshavan, sa ca. shrir tu tayor api bhagavad-bhakti-shiksha-nidarshana-prathama-rupatvat paramotkarshavati. tad evam uttarottara-vinyasena yathottara-mahimanam sucayitva shris tu na kevalam bhakti-matrena tadrisy eva, kim tarhi parama-sakhyena tato 'py anirvacaniya-mahat myety aha anga-samshraya iti.

sa-adi-devo jagatam paro- guruh- iti-thus; ukteh-from the statement (Shrimad-Bhagavatam 2.9.5); viricih-Brahma; tavat-in that way; bhakta-of the devotees; adi-the original; guruh- spiritual master; sah-he; ca-also; bhavah-Shiva; tu-also; vaishnavanam-of the Vaishnavas; yatha-just as; shambhuh-Shiva; iti-thus; adi-beginning with; darshanat-from the revelation; tatah-then Brahma; api-even; utkarshavan- superior; sah-he; ca-also; shrir-Lakshmi; tu-but; tayoh- then Brahma or Shiva; api-even; bhagavat-of the Supreme Personality of Godhead; bhakti-of the pure devotional service; shiksha-teaching; nidarshana-teaching; prathana-first; rupatvat-because of nature; parama-utkarshavati-most superior; tat-therefore; evam-in this way; uttara-uttara-vinyasena-grades of excellence; yatha-just as; uttara- superior; mahimanam-glory; sucayitva-having indicated; shrir-Lakshmi; tu-but; na-not; kevalam-only; bhakti- devotion; matrena-alone; tadrisi-in this way; eva- certainly; kim-how; tarhi-then; parama-great; sakhyena-with friendship; tatah-then Brahma and Shiva; api-even; anirvacaniya-indescribable; mahatmya-glory; iti-thus; aha-anga-samshraya-the words "anga-samshraya"; iti-thus.

The exalted demigod Brahma is the original spiritual master of the devotees of the Lord. This is confirmed in the following statement of Shrimad-Bhagavatam (2.9.5):

"Lord Brahma is the first spiritual master."

Shiva is still more exalted. This is described in the following verse from Shrimad-Bhagavatam (12.13.16):

"Shiva is the best among all the devotees of Lord Krishna".

Because Lakshmi is considered the teacher of devotional service to Brahma and Shiva, she is more exalted than even Brahma and Shiva. The glories of Lakshmi are so great that they cannot be described by even Brahma and Shiva. Lakshmi's good fortune extends beyond the realm of ordinary devotional service, for she is an intimate friend of the Personality of Godhead. This is confirmed in this verse (Shrimad-Bhagavatam 10.9.20) by the word "anga-samshraya" (Lakshmi-devi is the better half of the Supreme Lord).

Text 4

evam-bhutapi sa ca prasadam lebhire eva. kasmāt? vimuktidat

astv evam anga bhagavan bhajatam mukundo
muktim dadati karhicit sma na bhakti-yogam

ity ukta-ritya prayah muktim eva dadati, na tu tatha-bhutam prasadam, tasmac ca shri-bhagavata eva kintu gopi shri-gopeshvari yat tat anirvacaniyam prasada-shabdenapi bhavah ca shrih ca na lebhire na lebhire na lebhire ity arthah. lebhire ity asya pratyekam nancas trir-avrittish ca nishedhasyatishayatha.

evam-bhuta-in this way; api-also; sa-she; ca-also; prasadam-mercy; lebhire-attained; eva-certainly; kasmāt- how?; vimuktidat-from the giver of liberation; astu-to be sure; evam-thus; anga-O King; bhagavan-the Supreme Personality of Godhead; bhajatam-of those devotees engaged in service; mukundah-the Lord, the Supreme Personality of Godhead; muktim-liberation; dadati-delivers; karhicit-at any time; sma-indeed; na-not; bhakti-yogam-loving devotional service; iti-thus; ukta-ritya-from the statement; prayah-generally; muktim-liberation; eva-certainly; dadati-gives; na-not; tu- but; tatha-bhutam-in the same way; prasadam-mercy; tasmāt- therefore; ca-also; shri-bhagavata-of the Supreme Personality of Godhead; eva-certainly; kintu-however; gopi-the gopi; shri-gopi-ishvari-the queen of the gopis; yat tat-what; anirvacaniyam-indescribable; prasada-shabdena-by the word "prasadam"; api-also; samshaniyam-praiseworthy; tasmāt- therefore; prapa-attained; tat-rupa-prasadam-that mercy; virincih-Brahma; ca-also; bhavah-Shiva; ca-also; shrih- Lakshmi; ca-also; na-did not; lebhire-attain; na-did not; lebhire-attain; na-did not; lebhire-attain; iti-thus; arthah-the meaning; lebhire-the word "lebhire"; iti-thus; asya-of it; pratyekam-each time; nancas-negated; trih-avrittih-three times; ca-also; nishedhasya-of prohibition; atishaya-great; artha-the meaning.

What kind of mercy did Yashoda-devi obtain from Lord Krishna? Lord Krishna gave her a benediction greater than liberation. This is described in the following verse from Shrimad-Bhagavatam (5.6.18):

"Those engaged in getting the Lord's favor attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."*

Yashoda-devi, the queen of the gopis (gopi) obtained an indescribable (yat tat) benediction (prasadam) from Lord Krishna, which could not be obtained (na lebhire) by even Brahma, Shiva, or Lakshmi. The phrase "na lebhire" (not attained) should be understood to be repeated three times to refer to Brahma, Shiva, and

Lakshmi. In this way the rarity of the mercy obtained by Yashoda is emphasized.

Text 5

purvottaradhyaya-dvaye shri-badarayaner vivakshitam idam drona-dharayos tavat sadharana-devatatvam cet tarhi tayoh shri-shivadi-durlabha-caranaravinda-sphurti-leshasya shri-krishnasya tatha praptau svatah sambhavan nasti. na ca tayos tadrisha-gadha-bhajanadikam kutracid varnyate. anyatha tad evaham akhyasyam. na ca tabhuam yad idrisham phalam labdham. tad brahmani purvam prarthitam, kintu durgati-tarana-hetutvenottama-bhakti-matram. na ca brahmapi shri-krishnasya maha-bhaktair api durlabha-putratvadikam vishishya tabhyam ca varam dattavan. na ca nemam virincah ity adinocyamana-tadrisha-prasadapti-rahityasya brahmano varas tadrisha-phala-dane bhavati samarthah. vakshyate ca tasya tat-prasadapti rahityatishayah tad bhuri-bhagyam iha janma kim apy aavyam yad gokule 'pi kaomanghri-rajo-'bhishekam adina tasmāt tayos tadrisha-mahodaye karanam nasti, kintu nishkaranatvena tayor nityam eva tadshriim sthitim vijaya mayā sva-bhakti-vishesha-pracara-karanaka-shri-bhagavattval-lilayaiva drona-dhara-rupenamshenaivavatirnayor aikya-vivashya yatha-kathancit karanabhasa evopanyasta iti.

purva-before; utara-and after; adhyaya-in chapters; dvaye-two; shri-badarayaneh-of Shrila Sukadeva Gosvami; vivakshitam-described; idam-this; drona-of Drona; dharayoh-and Dhara; tavat-in that way; sadharana-devatatvam- position as material demigods; cat-if; tarhi-them; tayoh-of them; shri-shiva-adi-of Brahma, Shiva and Lakshmi; durlabha- difficult to attain; carana-aravinda-of the lotus feet; sphurti-manifestation; leshaya-of a glimpse; shri-krishnasya-of Shri Krishna; tatha-in that way; praptau-in the attainment; svatah-by themselves; sambhavana-ability; na- not; asti-is; na-not; ca-also; tayoh-of them; tadrisha- like this; gadha-intense; bhajana-devotional service; adikam-beginning with; kutracid-somewhere; varnyate-is described; anyatha-otherwise; tat-that; eva-certainly; aham-I; akhyasyam-shall describe; na-not; ca-also; tabhyam-by them; yat-what; idrisham-like this; phalam- result; labdham-is obtained; tat-that; brahmani-to Brahma; purvam-formerly; prarthitam-requested; kintu-however; durgati-difficulty of attainment; tarana-overcoming; hetutvena-by the cause; uttama-bhakti-the most pure devotional service; matram-only; na-not; ca-also; brahma-Brahma; api-even; shri-krishnasya-of Shri Krishna; maha-bhaktair-by great devotees; api-even; durlabha-difficult to attain; putra-sonship; adikam-beginning with; vishishya-singled out; tabhyam-to them; ca-also; varam-benediction; dattavan-gave; na-not; ca-also; na-not; imam-this; virincah-Brahma; iti-thus; adina-by the passage beginning with these words; ucyamana-described; tadrisha-like this; prasada-of mercy; apti-attainment; rahityasya-devoid of; brahmanah-of Brahma; varah-benediction; tadrisha-like this; phala-result; dane-in the gift; bhavati-is; samarthah- able; vakshyate-may be described; ca-also; tasya-of Brahma; tat-of Lord Krishna; prasada-of the mercy; apti-attainment; rahitya-lack; atishayah-great; tat-of them; bhuri-great; bhagyam-good fortune; iha-here; janma-birth; kim api-some; aavyam-in the forest; yat-which; gokule-in Gokula; api- even; kaomanghri-of their lotus feet; rajah-of the dust; abhishekam-bath; iti-thus; adina-in the passage beginning; tasmāt-therefore; tayoh-of them; tadrisha-like this; maha-udaye-in the occurrence; karanam-cause; na-not; asti-is; kintu-however; nishkaranatvena-as without a cause; tayoh-of them; nityam-eternal; eva-certainly; tadrishim-like this; sthitim-situation; vijaya-perceiving; maya-by me; sva-own; bhakti-devotional service; vishesha-specific; pracara- appearance; karanaka-cause; shri-bhagavattval-like the Supreme Personality of Godhead; lilaya-as a pastimes; eva- certainly; drona-of Drona; dhara-and Dhara; rupena-in the forms; amshena-as partial incarnations; eva-certainly; avatirnayoh-descended; aikya-as one; vivakshaya-with a desire to describe; yatha-kathancit-just as; karana-of cause; abhashah-appearance; eva-certainly; upanyasht- described; iti-thus.

Someone may say that Drona and Dhara are ordinary material demigods, and therefore they could not possibly have become Krishna's parents without receiving a benediction from Brahma. That Drona and Dhara

become Krishna's parents because of Brahma's blessings is not an acceptable proposition, however, for Shrimad-Bhagavatam clearly says that Brahma himself is not able to attain the good fortune obtained by Drona and Dhara (Shrimad-Bhagavatam 10.9.20, quoted in Text 2). How can Brahma give as a gift what other great devotees and he himself are unable to attain? Brahma himself says this in the following prayer (Shrimad-Bhagavatam 10.14.34):

"My dear Lord, I am therefore not interested in either material opulences or liberation. I am not humbly praying at Your lotus feet for You to please give me any sort of birth within this Vrindavana forest so that I may be able to be favoured by the dust of the feet of some devotees of Vrindavana. Even if I am given the chance to grow just as the humble grass in this land, that will be a glorious birth for me. But if I am not so fortunate to take birth within the forest of Vrindavana, I beg to be allowed to take birth outside the immediate area of Vrindavana so that when the devotees go out they will walk over me. Even that would be a great fortune for me. I am just aspiring for a birth in which I will be smeared by the dust of the devotees' feet."*

Also, no Vedic literature says that Drona and Dhara performed great devotional service to the Lord to make themselves eligible to become his parents.

The truth is that Drona and Dhara are partial expansions (amsha-avatara) of Nanda and Yashoda, Krishna's eternal parents in the spiritual world. They descended to this material world, just as the Lord Himself did in order to display His pastimes on earth.

Text 6

kim ca shri-bhagavate 'smin shri-bhagavatpremaiva sarva-purushartha-siromanitvenodghushyate. tasya ca paramashaya-rupam shri-gokulam eva, tatrapa shri-vrajeshvarau. tatas tat-paramashraya-nityatve siddha eva tadrisha-grantha-prayitnah saphalah syat. yata eva shri-brahmadibhis tatra yat kincij janma prarthayata iti.

kim-furthermore; shri-bhagavate-in the Shrimad-Bhagavatam; asmin-in this; shri-bhagavat-for the Supreme Personality of Godhead; prema-pure love; eva-certainly; sarva- of all; purusha-artha-goals of life; siromanitvena-as the crest jewel; udghushyate-is described; tasya-of that; ca-also; parama-ashraya-rupam-as the ultimate shelter; shri-gokulam-Shri Gokula; eva-certainly; tatra-there; api-also; shrui-vraja-ishvarau-the king and queen of Vrajabhumi; tatra- therefore; tat-of that; parama-asraya-supreme abode; nityatve-in eternity; siddha-demonstrated; eva-certainly; tadrisha- like this; grantha-of the scripture; prayitnah-endeavor; saphalah-fruitful; syat-may be; yata-because; eva- certainly; shri-brahma-adibhih-by Brahma and other great devotees of the Lord; tatra-there; yat-because; kincit-any; janma-birth; prarthayate-is requested; iti-thus.

Shrimad-Bhagavatam is the best of scriptures because it describes pure love for the Supreme Personality of Godhead as the ultimate goal of life. That pure love of Godhead is perfectly manifested in the holy abode of Gokula, and Nanda and Yashoda, the king and Queen of Gokula, are perfect examples of that pure love for Krishna. For this reason, Brahma prays to attain any sort of birth in that holy land of Gokula.

Anuccheda 153

Text 1

tasmat svabhaviky eva tayos tadrishi sthitir iti pratipadayams tat-sambandhenaiva bhajatam sukhapo nanyesham ity aha:

nayam sukhapo bhagavan
dehinam gopika-sutah
jnaninam catma-bhutanam
yatha bhaktimatam iha

tasmat-therefore; svabhaviki-natural; eva-certainly; tayoh-of them; tadrishi-like this; sthitih-situation; iti- thus; pratipadayan-demonstrating; tat-sambandhena-with a relationship with Shri Krishna; eva-certainly; bhajatam- engaging in devotional service; sakha-easily; apah-attained; na-not; anyesham-by others; iti- thus; aha-he says; na- not; ayam-this; sukha-a-apah-very easily obtainable, or object of happiness; bhagavan-the Supreme Personality of Godhead; dehinam-of persons in the bodily concept of life, especially the karmis; gopika-sutah-Krishna, the son of mother Yashoda (Krishna as the son of Vasudeva is called Vasudeva, and as the son of mother Yashoda He is known as Krishna); jnaninam ca-and of the jnanis, who try to be free from material contamination; atma-bhutanam-of self-sufficient yogis; yatha-as; bhakti-matam-of the devotees; iha-in this world.

Nanda and Yashoda are actually the eternal parents of Shri Krishna in the spiritual world. Now that we have clearly demonstrated this fact, we shall explain that such an intimate relationship with Shri Krishna can only be obtained by those engaged in devotional service to the Lord. It cannot be obtained by anyone else. That Lord Krishna may be attained only by devotional service is described in the following verse (Shrimad-Bhagavatam 10.9.21):

"The Supreme Personality of Godhead, Krishna, the son of mother Yashoda, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self."*

Text 2

sukhenapyata iti sukhapah. ayam shri-gopika-suto bhagavan dehinam dehabhimaninam tapa-adina na sukhapah, na sulabhah, kintu tair aticirenaiva tena shuddhe 'ntah-karane kathancit tad-bhaktavalokana-leshena jata-sad-buddhibhis tad eva tapa-adikam tasminn arpayadbhiih kathancid evasau labhyate. tatha catma-bhutanam avirbhutadvaitatma-vrittinam nivritta-dehabhimananam janinam api tadrishena jnanena na sukhapah. kintu purvenaiva karanena jata tad-asattibhis tena jnanena yad brahma sphurati tad evayam iti cintayadbhis taih kathancid evasau labhyate. tatash ca dvayor api tayoh sadhanayor hinatvat tal-labhash ca na sakshat, kintu kenacid amshenaiveti vyanjitam.

sukhena-easily; apyate-attained; iti-thus; sukha-apah-the word "sukhapah"; ayam-this; shri-gopika-sutah- Krishna, the son of Mother Yashoda; bhagavan-the Supreme Personality of Godhead; dehinam-abhimaninam-of persons in the bodily conception of life; tapah-adina-by performing austerities or similar practices; na-not; sukha-apah-easily attained; na-not; su-labhah-easily attained; kintu-but; taih-by them; ati-cirena-after a long time; eva-certainly; tena- by that; shuddhe-pure; antah-karane-in the heart; kathancit-somehow or other; tat-bhakta-of a pure devotee of the Lord; avalokana-leshena-by merciful glance; jata-produced; sat- transcendental; buddhibhih-intelligence; tat-that; eva- certainly; tapah-adikam-austerities and other similar processes; tasmin-to Lord Krishna; arpayadbhih-offering; kathancit-somehow; eva-certainly; asau-He; labhyate-is attained; tatha-in that way; ca-also; atma-bhutanam-of

self-sufficient yogis; avirbhuta-manifested; advaita- undivided; atma-self; vrittinam-in the condition; nivritta- negated; deha-abhimaninam-bodily conception of life; jnaninam-of the mental speculators; api-also; tadrishena- like that; jnanena-by knowledge; na-not; sukha-apah- easily attained; kintu-but; purvena-former; eva-certainly; karanena-by the cause; jata-produced; tat-asattibhih-by that contact; tena-by that; jnanena-knowledge; yat-which; brahma-Brahman; spurati-become manifested; tat-that; eva- certainly; ayam-this; iti-thus; cintayadbhih-meditating; taih-by them; kathancit-somehow; eva-certainly; asau-He; labhyate-is attained; tat-therefore; ca-also; dvayoh-of the two; api-also; tayoh-of them; sadhanayoh-engaged in spiritual practices; hinatvat-without; tat-labhah-attainment of Shri Krishna; ca-also; na-not; sakshat-directly; kintu-however; kencit-by a certain; amshena-partial expansion; eva- certainly; iti-thus; vyanjitam-manifested.

This verse explains that the Supreme Personality of Godhead, Krishna, the son of Mother Yashoda, is not easily accesible to the materialists, who consider the body the same as the self, even if they perform austerities and other similar practices to attain Him. Such persons may become somewhat purified at heart by prolonged austerities, and after a long time they may receive the merciful glance of a pure devotee of the Lord. By the mercy of such a devotee, the materialist may learn how to offer his performance of austerities and other spiritual practices as service to the Lord, and in that way Lord Krishna may become accesible to him. In the same way, Lord Krishna is also not easily accesible to the mental speculators who are from the bodily conception of life and who meditate on the impersonal Brahman. Only by the mercy of a devotee of the Lord can such speculators actually perceive the real nature of the Absolute Truth, and direct their meditation to Lord Krishna. These two processes (austerity and mental speculation) do not enable us to directly perceive the original feature of the Absolute Truth, but give us only a glimpse of His nature.

Text 3

te prapnuvanti mam eva
sarva-bhuta-hite ratah
klesho'dhikataras tesham
avyaktasakta-cetasam

iti shri-bhagavad-ukteh.

avyakta-unmanifested; hi-certainly; gatih duhkham- progress is troublesome; dehavadbhih-of the embodiment; avapyate-achieve; kleshah-trouble; adhikatarah-more troublesome; tesham-of them; avyakta-unmanifested; asakta- being attached; cetasm-of those whose minds; iti-thus; shri-bhagavat-of the Supreme Personality of Godhead; ukteh- according to the statements (Bhagavad-gita 12.4-5).

This is confirmed by the Supreme Personality of Godhead Himself (Bhagavad-gita 12.4-5):

"But those who fully worship the unmanifested, that which lies beyond the perception of the senses, the all-pervading, inconceivable, fixed, and immovable-{} the impersonal conception of the Absolute Truth-{} by controlling the various senses and being equally disposed to everyone, such persons, engaged in the welfare of all, at last achieve Me.*

"For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied."*

Text 4

tvam paryaöann arka iva tri-lokim
antash-caro vayur ivatma-sakshi
paravare brahmani dharmato vrataih
snatasya me alam vicakshva

iti shri-vyasa-prashnantarat

bhavatanudita-prayam
yasho bhagavato 'malam
yenaivasau na tushyeta
manye tad darshanam khilam

iti shri-narada-prativacanac ca.

tvam-Your Goodness; paryaöan-travelling; arkah-the sun; iva-like; tri-lokim-the three worlds; antah-carah-can penetrate into everyone's heart; vayuh iva-as good as the all-pervading air; atma-self-realized; sakshi-witness; paravare-in the matter of cause and effect; brahmani-in the Absolute; dharmatah-under disciplinary regulations; vrataih- in vow; snatasya-having been absorbed in; me-mine; nyunam- deficiency; alam-clearly; vicakshva-search out; iti-thus; shri-vyasa-of Vyasadeva; prashna-question; antarat- after; shri-naradah-Shri Narada; uvaca-said; bhavata-by you; anudita-prayam-almost not praised; yashah-glories; bhagavatah-of the Personality of Godhead; amalam-spotless; yena-by which; eva-certainly; asau-He (the Personality of Godhead); na-does not; tushyeta-be pleased; manye-I think; tat-that; darshanam-philosophy; khilam-inferior; iti-thus; shri-narada-of Narada Muni; prativocanat-from the reply; ca-also.

The superiority of devotional service and the inferiority of other methods of spiritual realization is confirmed in the following question posed by Shrila Vyasadeva and the answer given by Narada Muni (Shrimad-Bhagavatam 1.5.7-8):

"Like the sun, Your Goodness can travel everywhere in the three worlds, and like the air you can penetrate the internal region of everyone. As such, you are as good as the all-pervasive Supersoul. Please, therefore, find out the deficiency in me, despite my being absorbed in transcendence under disciplinary regulations and vows.*

"Shri Narada said: You have not actually broadcast the sublime and spotless glories of the Personality of Godhead. That philosophy which does not satisfy the transcendental senses of the Lord is considered worthless."*

Text 5

sukhapas tu kesham ity apekshayam nidarshanam aha iha shri-gopika-sute bhaktihatam-yatha sukhapa iti. shri-gopikayas tu sukhapa ity evam kim vaktavyam. tasyah suta evayam bhagavan ity ato gopika-sutah iti visheshanam dattam. sukham apayatiti va sukhapah. yato gopika-sutas tat-suta va-lilayah sva-sadharana-drishöya anadarat. tatha jnaninam api na sukhapah, yata eva gopika-sutah.sarvatmaikya-vritty-udayena bhagavat-svarupananda-vaicitri saroparicara-tal-lila-tattvanubhavat.

sukha-easily; apah-attained; tu-but; kesham-by whom?; iti-thus; apekshayam-in reference to; nidarshanam- indication; aha-speaks; iha-here; shri-gopika-sute-of Lord Krishna; bhaktimatam-by the devotees; yatha-just as; sukha-easily; apah-attained; iti-thus; shri-gopikayah-of Mother Yashoda; tu-certainly; sukha-easily; apah-attained; iti-thus; evam-in this way; kim-what further?; vaktavyam- need be said; tasyah-of her; sutah-the son; eva-certainly; ayam-He; bhagavan-the Supreme Personality of Godhead; iti- thus; atah-from this; gopika-sutah iti-the word "gopika-sutah"; visheshanam-decriptive epithet; dattam-is given; sukham-happiness; apayati-causes to attain; iti-thus; va- or; sukhapah-the word "sukhapah"; yatah-because; gopika-sutah-the son of Mother Yashoda; tat-utatva-as the son; lilayah-from the pastimes; sva-sadharana-drishya- seeing Krishna as an ordinary child; anadarat-without reverence; tatha-in the same way; jnaninam-of the mental speculators; api-even; na-not; sukha-apah-attainment of happiness; yatah-from which; eva-certainly; gopika-sutah-the son of Mother Yashoda; sarva-all; atma-self; aikya-sole; vritti-activity; udayena-by the manifestation; bhagavat-of the Lord; svarupa-form; ananda-bliss; vaicitri-wonder; sara-best; uparicara-service; tat-His; lila-pastimes; tattva-truth; anubhavat-because of the perception;

One may ask: Who, then, is able to attain Shri Krishna? This question is answered by the word "bhaktimatam" (by the devotees) in this verse. The Supreme Personality of Godhead (bhagavan), who is known as the son of Yashoda-devi (gopika-sutah) is attainable by Mother Yashoda, and the other devotees. What more need be said in this regard? The word "sukhapah" may also be interpreted to mean "the object of happiness". This mean that Shri Krishna appeared to be an ordinary child, the son of Yashoda-devi. Thinking of Krishna as her own son, Yashoda attained transcendental bliss by observing Shri Krishna's charming childhood pastimes. The mental speculators are always absorbed in meditation on the all-pervading impersonal feature of the Lord, and are thus unable to understand the transcendental happiness obtained by seeing the astonishing and beautiful transcendental form and pastimes of the Supreme Person.

Text 6

yatha iha gopika-sute bhaktimatam iti nidarshanam. sukhenapyate jnayate iti va sukhapah subodhah. tatash cayam dehabhimanibhir api tat-tad-alaukika-karma-lingakat tarkat jnanibhir apy anavritta-brahmatvavagamat subodha eva. satyam. tathapi yatha iha shri-gopika-sute bhaktimadbhih subodhas tatha na.

yatha-as; iha-in this world; gopika-sute-to the son of Yashoda; bhaktimatam-of the devotees; iti-thus; nidarshanam- explanation; sukhen-easily; apyate-attained; jnayate- understood; iti-thus; va-or; sukhapah-the word "sukhapah"; subodhah-may mean "easily understood"; tatah- therefore; ca-also; ayam-He; deha-abhimanibhih-by those in the bodily conception of life; api-also; tat-tat-various; alaukika-extraordinary; karma-lingat-because of pastimes; tarkat-from the logical argument; janibhih-by the mental speculators; api-also; anavrita-visible; brahmatva-Supreme; avagamat-because of understanding; subodhah-easily understood; eva-certainly; satyam-in truth; tathapi- nevertheless; yatha-as; iha-in this world; shri-gopika-sute-of the son of Yashoda; bhaktimadbhih-by the devotees; subodhah-easily understood; tatha-in the same way; na-not.

The word "sukhapah" may also be interpreted to mean "easily understood". When Shri Krishna performs extraordinary feats (such as the lifting of Govardhana Hill), the mental speculators and materialistics immersed in the bodily concept of life become able to understand that Shri Krishna is the Supreme Personality of Godhead. The intimate devotees and associates of the Lord, however, continue to consider the Lord to be

their friend or son, and thus, in one sense, it is difficult for them to understand the true position of the Lord, because of their intimate friendship with Him.

Text 7

te hi shri-krishna-bhaktah

sva-sukha-nibhrita-cetas tad-vyudastanya-bhavo
'py ajita-rucira-lilakrishöa-sarah

ity adi-darshanat tadrisha-lilanubhavyasyaiva parama-purusharthatvam avagacchantiti bhavah.

te-they; hi-indeed; shri-krishna-bhaktah-devotees of Lord Krishna; sva-sukha-own happiness; nibhrita-filled; cetah-hearts; tad-vyudasta-rejected; anya-other; bhavah-love; api-also; ajita-of the unconquerable Lord; rucira-charming; lila-pastimes; akrishöa-sarah-attracted; iti-thus; adi-beginning; darshanat-from seeing; tadrisha-like that; lila-pastimes; anubhavyasya-of the perception; eva-indeed; parama-purusharthatvam-the status of the Supreme Personality of Godhead; avagacchanti-understand; iti-thus; bhavah-the meaning.

The devotees of the Lord are thus perfectly enlightened about the real purpose of life, and they are plunged in transcendental bliss (sukhapa) because of their awareness of the Lord's transcendental handsome form and charming pastimes. This is described in Shrimad-Bhagavatam (12.12.69):

"Shrila Shukadeva Gosvami was simply attracted by the charming pastimes of Lord Krishna, and therefore his mind was always filled with transcendental bliss. He had given up all attraction for everything else."

Text 8

atrartha-trayo 'pi iha-padena paravyomanathadi- bhaktimanto 'pi vyavrittah. gopika-sutah iti vishesanena ca traikalika-tad-bhaktanam tat-sambandhi-sukahaptvam prati tat-sutatvayoga-tad-anyatva-yogau vyavacchidyete ity ato vidvad-anubhava-yatharthyaena nitya eva tat-sambandho vivakshitah. ata evayam gopika-sutah iti sakshad angulya nirdishyate. tasmad api sadhuktam nitya eva shri-vrajeshvarayos tat-sambandha iti.

atra-here; artha-meanings trayah-three; api-even; iha-padena-by the word "iha"; paravyoma-natha-adi-of Narayana, the master of Vaikunöha, and other forms of the Supreme Personality of Godhead; bhaktimantah-devotees; api-even; vyavrittah-singled out; gopika-sutah-iti-the word "gopika-sutah (the son of Yashoda); vishesanena-by the descriptive word; ca-also; traikalika-in all three phases of time (past, present and future); tat-bhaktanam-of His devotees; tat-with Him; sambandhi-relationship; sukhapatvam-the state of being easily attained; prati-to; tat-sutatva-sonship; ayoga-non-contact; tat-anyatva-being other; yogau-and contact; vyavacchidyete-singled out; iti-thus; atah-from this; vidyat- of the learned devotees; anubhava-experience; yatharthyaena-by the actual nature; nityah-eternal; eva-certainly; tat-sambandhah-that relationship; vivakshitah-is described; atah eva-therefore; ayam-He; gopika-sutah-the son of Yashoda; iti-thus; sakshat-directly; angulya-by the finger; nirdishyate-is pointed to; tasmad-therefore; api-also; sadhu-properly; uktam-spoken; bityah-eternal; eva- certainly; shri-vraja-ishvarayoh-of Nanda and Yashoda, the king and queen of Vraja; tat-with Krishna; sambandhah-that relationship; iti-thus.

Three points may be noted in this verse. First, the word "iha" (here) may be understood to mean specifically the devotees attached to the form of Shri Krishna. In this way the devotees attached to the Lord in His other forms, such as Narayana, the master of Vaikunöha, are also considered to be unable to understand the Lord in His original form as Shri Krishna. The second and third points are that the conceptions that Shri Krishna is only the adopted son of Yashoda, and that instead He is the actual son of Devaki, are both refuted by the use of the word "gopika-sutah". That Nanda and Yashoda, the king and queen of Vrajabhumi, are the eternal parents of Shri Krishna is the true meaning of this word (gopika-sutah). This point is also supported by the great self-realized devotees who understand the true nature of Shri Krishna.

Text 9

atra ekada griha-dasishu ity adikam,nemam virincā ity adi padya-dvayantam idam utara-vakyam, drono vasunam pravarah ity adikasya purva-vakasya badhakatvenaivoktam, purva-virodhi-dharmantara-pratipadanad ayuktatvac ca purvasya. asad vyadesan neti cen na dharmantarena vakya-sheshat itivat. tatra ca yathaiva asat-shabdasya gaty-antaram cintyate, tathatrapī. tac ca purvam eva darshitam. shri-shukah.

atrai-in this connection; ekada griha-dasishu iti adikam-beginning with Shrimad-Bhagavatam 10.9.1; na imam virincā-iti adi-padya-dvaya-antam-and concluding with Shrimad-Bhagavatam 10.9.20; idam-this; utara-vakyam-reply; dronah vasunam pravarah iti adikasya-of Shrimad-Bhagavatam 10.8.49; purva-previous; vakasya-statement; badhakatvena- as contradictory; eva-certainly; uktam-is said; purva-previous statements; virodhi-contradicting; dharma-meaning; antara-another; pratipadanat-because of demonstrating; ayuktatvat-because of unsuitableness; ca-also; purvasya-of the previous statement; asat-vyapadeshat-as false; na-not; iti-thus; cet-if; na-not; dharma-meaning; antarena-with another; vakya-of the statement; sheshat-from the remainder; iti-thus; vat-like; tatra-in that connection; ca-also; yatha-just as; eva-certainly; asat-shabdasya-of the word "asat"; gati-meaning; antaram-another; cintyate-may be considered; tatha-in the same way; atra-here; api-also; tat-that; ca- also; purvam-previously; darshitam-demonstrated; shri-shukah-spoken by Shrila Shukadeva Gosvami.

In Shrimad-Bhagavatam 10.9.1-20 we find an explanation of Nanda and Yashoda's eternal parenthood of Shri Krishna, and in Shrimad-Bhagavatam 10.8.49, we find the explanation of Nanda and Yashoda's previous birth as Drona and Dhara. The seeming contradiction of these two statements may be resolved by accepting the explanation that Drona and Dhara are partial incarnations of Nanda and Yashoda, the Lord's eternal parents in the spiritual world. We may also note that the description of the eternal parenthood of Nanda and Yashoda is given after the description of their previous birth as Drona and Dhara. If there are two contradictory statements in the scriptures, the second statement should be accepted, and the previous statement should be interpreted so that it does not contradict the later statement. This rule of interpretation is expressed in the Vedānta-sūtra in the following words (2.1.17):

asad-vyapadesan neti cen na dharmantarena vakya-sheshat.

Anuccheda 154

Text 1

tad evam shruti-puranadi-nigamokty-anusarean shri-krishnasya nityabhivyaktitvam dvarakadishu nitya-viharitvam nitya-yadavadi-parikaratvam ca darshitam. ittham ca krishnas tu bhagavan svayam iti su-siddham.

tat-therefore; evam-in this way; shruti-of the Vedas; purana-and Puranas; adi-beginning with; nigam-of the scriptures; ukhti-the statements; anusarena-in accordance with; shri-krishnasya-of Shri Krishna; nitya-eternal; abhivyaktatvam-state of being manifested; dvaraka-adishu-in Dvaraka, Mathura, Vrindavana, and other places of the Lord's pastimes; nitya-eternal; viharitvam-state of performing pastimes; nitya-eternal; yadava-adi-with the members of the Yadu dynasty, the residents of Vrindavana, and others; parikaratvam-association; ca-also; darshitam-were demonstrated; ittham-thus; ca-also; krishnah tu bhagavan svayam-the statement of Bhagavatam 1.3.28 ("Shri Krishna is the Supreme Personality of Godhead"); iti-thus; su-siddham- clearly proved.

We have thus quoted many statements from the Vedas and Puranas to clearly prove: 1. the form of Shri Krishna is eternal, 2. Shri Krishna eternally enjoys pastimes in Dvaraka, Mathura, and Vrindavana, and 3. Shri Krishna eternally associates with the Yadu dynasty and the inhabitants of Vrindavana. By proving these points we have strengthened the argument of the Bhagavatam's paribhasha-sutra (krishnas tu bhagavan svayam: Shri Krishna is the original Supreme Personality of Godhead, 1.3.28).

Text 2

athashankate yadi nityam eva tatha-vidhah shri-krishnakhyah svayam bhagavan tatra tair nija-parikaraih sardham viharati, tarhi katham brahmadi prarthanaya shri-narayana evavatatareti shruyate? tasya yadi shri-krishne praveshas tarhi ca katham eva dvarakadishu virajamanam svayam bhagavantam parityajya te tasmai nivedayitum gatah? katham va janmadi-lilaya kramena mathuram gokulam punar mathuram dvarakam ca tyaktva vaikunöham arudhavan? iti.

atha-now; ashankate-someone may doubt; yadi-if; nityam-eternally; eva-certainly; tatha-vidhah-in this way; shri-krishna akhyah-Shri Krishna; svayam bhagavan-the Supreme Personality of Godhead; tatra tatra-in various places; nija-parikaraih-His associates; samdham-accompanied by; viharati-performs pastimes tarhi-then; katham-how is it?; brahma-of Brahma; adi-and the other demigods; prarthanaya- by the appeal; shri-narayanah-Shri Narayana; eva-certainly; avatatara-incarnated; iti-thus; shruyate-it is heard in the Bhagavatam and other Vedic literatures; tasya-of Him; yadi-if; shri-krishnah-Shri Krishna; praveshash-entrance; tarhi- then; ca-also; katham-how is it possible?; nityam-eternally; eva-certainly; dvaraka-adisu-in Dvaraka, Mathura, and Vrindavana; virajamanam-manifested; svayam-bhagavantam-the Original Supreme Personality of Godhead; parityajya-abandoning; te-they; tasmai-to Lord Narayana; nivedayitum-to appeal; gatah-went; katham-how is it?; va-or; janma-adi- beginning with His birth; lilaya-pastimes; kramena-in accordance with; mathuram-Mathura; gokulam-Gokula; punah- again; mathuram-Mathura; dvarakaam-Dvaraka; ca-also; tyaktva-abandoning; vaikunöham-to Vaikunöha-loka; arudhavan-ascended; iti-thus.

Now someone may doubt:

1. If Shri Krishna is the Original Supreme Personality of Godhead, who eternally enjoys pastimes with His liberated associates, as you say, then why is it that the Bhagavatam and other Vedic literatures say that Brahma and the other demigods presented an appeal to Lord Narayana, who then descended to the earth in the form of Shri Krishna?

2.If Shri Krishna eternally remains in Dvaraka, Mathura, and Vrindavana, then why did the demigods not approach Lord Krishna personally with their request? Why did they approach Lord Narayana instead?

3.If Dvaraka, Mathura, and Vrindavana are the eternal abodes of Shri Krishna, then why did Krishna first appear in Mathura, then travel to Gokula, then again return to Mathura, then travel to Dvaraka, and finally leave Dvaraka, Mathura, and Gokula, in order to go to Vaikunöhaloka?

Text 3

atredam ucyate yo dvarakadau nityam viharati, shri-krishnakhyah svayam bhagavan parat paro brahmadishv aprakaöa eva prayashah. yas tu kshirodadi-lila-dhama narayanadi-nama purushah. sa eva vishnu-rupah sakshad nijamshena va teshu prakaöah san brahmanda-palana-kartety uktam eva. tatra brahmandadhikarino brahmadayo 'pi brahmanda-karyam tasma eva nivedayitum arhanti. tatas tadapi tasma eva prithivi-bharavataraya niveditavantah.

atra-in this connection; idam-this; ucyate-may be said; yah-he who; dvaraka-adau-in Dvaraka, Mathura, and Gokula; nityam-eternally; viharati-performs pastimes; shri-krishna-akhyah-Shri Krishna; svayam bhagavan-the Original Supreme Personality of Godhead; parat parah-supreme; brahma-adishu-to Brahma and the other demigods; aprakaöah-not visible; eva- certainly; prayashah-generally; yah-who; tu-certainly; kshiroda-adi-lila-dhama-who performs pastimes in the ocean of milk and other pla?; narayana-adi-nama-known by the name Narayana, and by other names also; purushah-the purusha incarnation; sah eva-that Supreme Person; vishnu-rupah-in the form of Lord Vishnu; sakshat-directly; va-or; nija-by His own; amshena-partial expansion; va-or; tesu-among the demigods; prakaöah-manifest; san-being; brahmanda-of the universe; palana-protector; kartety-creator; iti-thus; uktam-is described; eva-certainly; tatra-here; brahmanda-of the universe; adhikarinah-the administrators; brahma-adayah- Brahma and other demigods; api-even; brahmanda-of the universe; karyam-the duty fo administration; tasmai-to Him; eva-certainly; nivedayitum-to appeal; arhanti-was appropriate for them; tatah-therefore; tada-then; api-certainly; tasmai-to Narayana; eva-certainly; prithivi-of the earth planet; bhara-of the burden; avataraya-for the lifting; niveditavantah-they appealed.

To the first two questions we reply: The Original Personality of Godhead, Lord Krishna, who eternally enjoys pastimes in Dvaraka, Mathura, and Vrindavana, does not generally appear before Brahma and the other demigods. They cannot approach Him, although they may approach Lord Krishna's expansion as Kshirodakashayi Vishnu, who is known to them as the maintainer and creator of the universe. For this reason they appealed to Lord Kshirodakashayi Vishnu to relieve the burden of the earth.

Text 4

anantaram so 'pi purushas tan prati kesha-darshanena, "sa yavad urvya bharam ishvareshvarah ity adi vakyena ca svayam bhagavata evavatara-samayo 'yam iti sucayitva svayam apy avatitirsham cakana. sa cavititirsha purva-yuktya prakaöi-bhavati svayam-bhagavati praves hayaiva. tad evam vaikunöharohanam api tat-tad-amshenaiva. svayam tu tatra tatraiva punar nigudham lilayate. atrodahritam tantra-bhagavatadi-vakyam varahadi-vakyam canusandheyam. udaharishyate ca nityam sannihitas tatra bhagavan madhusudanah ity adikam.esha cabhisandhir na sarvair evabudhyateti.

anantaram-then; sah api-that very same; purushah-Purusa incarnation; tan prati-to them; kesha-of the hair; darshanena- by the appearance; sa yavat urvyah bharam ishvara-ishvarah iti adi vaykyena-in Shrimad-Bhagavatam 10. 1.22; ca-also; svayam bhagavatah-of the Supreme Personality of Godhead; eva-certainly; avatara-of incarnation; samayah-the time; ayam- this; iti-thus; sucayitva-having indicated; svayam-

personally; api-even; avatitirsham-cakara-desired to appear; sa-that; ca-also; avatitirsha-desire to incarnate; purva-previous; yuktya-by the reason; prakaöi-bhavati- became manifest; svayam-bhagavati- when the Supreme Personality of Godhead; pravesahaya-for entrance; eva-certainly; tat- therefore; evam-in the same way; vaikunöha-to Vaikunöha; arohanam-ascent; api-even; tat-tat-amshena-by His various partial expansions; eva-certainly; svayam-personally; tu-but; tatra tatra-in various places; eva-certainly; punah-again; nigudham-secretly; lilayate-performs pastimes; atra- here; udahritam-it is said; tantra-in the Tantra-bhagavata; adi-and other scriptures; vakyam-the statement; varaha-of the Varaha Purana; adi-and other scriptures; vakyam-the statement; ca-also; anusandheyam-confirmed; udaharishyate- it will be said; nityam-eternally; sannihitah-remains; tatra- there; bhagavan-the Supreme Personality of Godhead; madhusudanah-Lord Krishna; iti-thus; adikam-in the passage beginning (Shrimad-Bhagavatam 11.3.24); esha-this; ca-also; abhisandhih-explanation; na-not; sarvaih-by everyone; eva- certainly; abudhyata-was understood; iti-thus.

After hearing the demigods' appeal, the Personality of Godhead indicated the He desired to personally appear on the earth. The description of this may be found in Shrimad-Bhagavatam 10.1.22, and also in the description of the incarnation of a hair found in some scriptures. When the time came for Lord Krishna to end His manifest pastimes on the earth, He ascended to Vaikunöha in the form of one of His expansions amsha-avatara, although in His original form He actually remained in Dvaraka, Mathura, and Gokula, and secretly enjoyed pastimes there, invisible to the eyes of ordinary human beings. This description is confirmed by the account found in the Tantra-bhagavata, Varaha Purana, and other Vedic literatures. That Shri Krishna eternally remains in Dvaraka, Mathura, and Gokula is also confirmed by the following verse from Shrimad-Bhagavatam (11.31.24):

"Shri Krishna eternally remains in the abode of Dvaraka."

We may also note that this mystery of the appearance and pastimes of the Original Personality of Godhead is difficult to understand, and not everyone was able to perceive these secret activities of the Lord.

Text 5

yatha sarva-drishöam eva munibhis tadrig varnyate. yatha samudra-tira-stha-drishöyaiva adbhyo va esha pratar udeety apah sayam pravishati iti shrutih pravartate, na tu vastuta iti prancah. yadi tatra sumeru-paribhramanadi-vakyenanyatha gatih kriyate, tadatrapi svayam-bhagavatta-nitya-viharadi-pratipadaka-vakyaena katham nama na kriyatam, yatha mathuradi-parityagady-uktir avatare prapancika-jana-prakaöa-lilapekshayaiva. tad aprakaöa tu lila nityam eva vidyate eva. tasman nityatvena janmadi-mayatvena ca lila-pratipadakanam vakyanam samanvaya-svarasya idam labhyate. yatha ya eva shri-krishnas tatra tatra nityam aprakaöo viharati, sa eva svayam janmadi-lilaya prakaöo bhavati. tatra ca narayanadayo pi pravishanti sarvam shantam. tad evam tatra shri-krishna-lila dvi-vidha, aprakaöa-rupa prakaöa rupa ca. prapancika-lokaprakaöatvat tat-prakaöatvac ca. tatraprakaöa

yatha-just as; sarva-by everyone; drishöam-seen; eva- certainly; munibhih-by the sages; tadrig-in this way; varnyate-is described; yatha-just as; samudra-of the ocean; tira-on the shore; stha-remaining; drishöya-by the sight; eva-certainly; adbhyah-the sun; vai-certainly; eshah-he; pratah-in the morning; udeti-arises; apah-the ocean; sayam-in the evening; pravishanti- ; iti-thus; shrutih-the sutri-sastra; pravrtate-explains; na-not; tu-but; vastutah- factual; prancah-eastern; yadi-if; tatra-there; sumeru-on Mount Sumeru; paribhramana-orbit; adi-beginning with; vakyaena-by the description; anyatha-another; gatih-path; kriyate-is; tada-then; atra-here; api-also; svayam-bhagavatta-the status of the Supreme Personality of Godhead; nitya-eternally; vihara-pastimes; adi-beginning with; pratipadaka-establishing;

vakyena-by the statement; katham- how is it possible; nama-certainly; na-not; kriyatam-is done; yatha-just as; mathura-adi-of Mathura, Dvaraka, and Gokula; parityaga-departure; adi-beginning with; ukti-h-statement; avatare-in the incarnation; prapancika-jana- before the residents of the material world; prakaöa-manifest; lila-pastimes; apekshaya-in relation to; eva-certainly; tat-therefore; aprakaöa-non-manifest; tu-certainly; lila- pastimes; nityam-eternally; eva-certainly; vidyate-exist; eva-certainly; tasmat-therefore; nityatvena-as eternal; janma-asi-mayatvena-consisting of the Lord's appearance and other pastimes; ca-also; lila-the pastimes; pratipadakanam- which establish; vakyanam-of the statements; samanvaya- because of the logical sequence; idam-this; labhyate-is obtained; yatha-just as; yah-who; eva-certainly; shri-krishnah-Shri Krishna; tatra tatra-in various places; nityam-eternally; apraköah-although not manifest to everyone; vihariati-performs pastimes; sah-He; eva-certainly; svayam- personally; janma-adi-beginning with His appearance; lilaya-by pastimes; prakaöah-manifest; bhavati-is; tatra-there; ca-also; narayana-adayah-Narayana and the other incarnations of Shri Krishna; api-even; pravishanti-enter; sarvam-completely; shantam-peaceful; tat-therefore; evam- in this way; tatra-in this connection; shri-krishna-of Shri Krishna; lila-the pastimes; dvi-vidha-of two types; aprakaöa-rupa-unmanifested; prakaöa-rupa-manifested; ca- also; prapancika-loka-to the residents of the material world; aprakatatvat-because of not being manifest; tat-to them; prakataövat-because of being manifest; ca-also; tatra-in this connection; aprakaöa-the unmanifest pastimes are described in the following verse (Gopala-tapani Upanisad 2.40).

Great sages say the appearance and disappearance of Lord Krishna from this material world is like the rising and setting of the sun (The sun remains unchanged, although it appears and disappears from the view of certain living entities). This is described in the following statement of the Shruti-shastra:

"The Personality of Godhead appears and disappears from this material world just as the sun seems to rise in the morning and then seems to enter the ocean again at sunset."

This comparison of Lord Krishna's appearance and disappearance to the rising and setting of the sun gives us only a partial understanding of the Lord's appearance in this world. Lord Krishna's pastimes may be divided into two types: 1. prakaöa (manifested) pastimes, and 2. aprakaöa (unmanifested) pastimes. Lord Krishna eternally remains in Dvaraka, Mathura, and Gokula (which are simultaneously manifest in both the spiritual and material worlds and, invisible to the eyes of ordinary conditioned souls, enjoys aprakaöa pastimes. When the proper time for the Lord's prakaöa (manifest) pastimes arrives, Lord Narayana and the other vishnu-tattva expansions of the Lord enter the transcendental body of Lord Krishna and appear along with Him in His prakaöa pastimes, which may be seen by the living entities in the material world. When the time for the Lord's prakaöa pastimes is ended, Lord Narayana and the other forms of the Lord leave the earth planet and return to the Vaikanöhalokas. The original form of Shri Krishna remains, however, and, invisible to the eyes of ordinary living entities, enjoys aprakaöa pastimes in Dvaraka, Mathura, and Gokula. We have already described the Lord's manifest and unmanifest pastimes, quoting many statements from Vedic literatures. We may note the following verse from Gopala-tapani Upanishad (2.48), where the Lord's unmanifest (aprakaöa) presence and pastimes are described:

Text 6

yatrasau samsthitah krishnas
tribhih shaktya samahitah
ramaniruddha-pradyumnai
rukminya sahito vibhuh

iti mathura-tattva-pratipadaka-shri-gopala-tapany-adau.

yatra-where; asau-He; samsthitah-situated; krishnah-Krishna; tribhih-by the three; shaktya-with His potency; samahitah-accompanied; rama-by Lord Balarama; aniruddha- Aniruddha; pradyumnaih-and Pradyumna; rukminya-and by Shrimati Rukmini-devi; sahitah-accompanied; vibhuh-the all powerful Supreme Personality of Godhead; iti-thus; mathura-of Mathura; tattva-the truth; pratipadaka-elucidating; shri-gopala-tapani-adau-in the Gopala-tapani Upanisad and other Vedic literatures.

"Lord Krishna, accompanied by His three potencies, and by Balarama, Pradyumna, Aniruddha, and Rukmini, eternally stays in delightful Mathura-puri."

Text 7

cintamani-prakara-sadmasu kalpa-vriksha ity adi vrindavana-tattva-pratipadaka-brahma-samhitadau ca prakaöa lila kincid vilakshanatvena drishöa, prapancika-laukais tad-vastubhish camishra, kalavad-adi-madhyavasana-pariccheda-rahita-svapravaha, yadavendratva-vraja-yuvarajady-ucitahar-ahar-maha-sabhopavesha-go-carana-vinodadi-lakshana. prakaöa-rupa tu shri-vigrahavat kaladibhir aparicchedyai sati bhagavad-icchamaka-svarupa-shaktyiva labdharambha-samapana prapancikaprapancika-loka-vastu-samvalita tadiya-janmadi-lakshana.

cintamani-prakara-sadmasu kalpa-vriksha iti adi-in 5.29, and other verses from the Vedic literature; vrindavana-of Vrindavana; tattva-the truth; pratipadaka-elucidating; brahma-samhita-in the Brahma-samhita; adau-and other Vedic literatures; ca-also; prakaöa-manifest; lilatah-from the pastimes; kincit-somewhat; vilakshanatvena-extraordinary; drishöa-may be seen; prapancika-laukaih tat-vastubhih-with matter; ca-and; amishra-unmixed; kalavat-adi-material things which are under the influence of material time; madhya- in the midst; avasana-destruction; pariccheda-breaking; rahita-devoid of; sva-pravaha-own sequence; yadava-indratva-as the king of the Yadu dynasty; vraja-yuva-raja-as the young prince of Vraja; adi-beginning with; vcita-proper; ahah ahah-day after day; maha-sabha-in the great assembly; upavesha-entrance; go-carana-tending the surabhi cows; vinoda-pastimes; adi-beginning with; lakshana-consisting of; prakaöa-rupa-manifested pastimes; tu-certainly; shri-vigrahavat-like the transcendental form of Lord Krishna; kala-adibhih-by time and other material limitations; aparicchedyai-unbroken; eva-certainly; sati-transcendental and eternal; bhagavat-of the Supreme Personality of Godhead; iccha-desire; atmaka-consisting of; svarupa-of His transcendental form; shaktya-by the potency; eva-certainly; labdha-attained; arambha-beginning; samapana-and end; prapancika-of the material world; aprapancika-beyond the material world; loka- of the world; vastu-substance; samvalita-consisting of; tadiya-His; janma-birth; adi-beginning with; lakshana- consisting of.

Lord Krishna's manifest (prakaöa) pastimes in Vrindavana are described in Brahma-samhita (5.29):

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundred and thousands of goddesses of fortune."*

The Lord's unmanifested (prakaöa) pastimes are completely distinct from the material world and its influence, and are also completely free from the limitations of material time. In this way, Lord Krishna eternally enjoys pastimes, day after day entering the assembly hall of Dvaraka as the king of the Yadu dynasty, and day after day taking care of the surabhi cows as the young prince of Vrajabhumi. Although Lord Krishna's pastimes are always aloof from the influence of matter, in His manifested (prakaöa) pastimes, by His own wish, and by

the workings of His internal potency, His pastimes appear to be material, and appear to be under the jurisdiction of time: with a beginning, growth, dwindling, and end.

Text 8

tatraprakaöa dvi-vidhah mantropasanamayi svarasiki ca, prathama yatha tat-tad-ekatara-sthanadi-niyata-sthitika tat-tan-mantra-dhyana-mayi. yatha- brihad-dhyana-ratnabhishekadi-prastavah krama-dipikayam. yatha va

atha dhyanam pravakshyami
sarva-papa-pranashanam
pitambara-dharam krishnam
pundarika-nibhekshanam

ity adi shri-gautamiya-tantre.

tatra-there; aprakaöah-the unmanifested pastimes; dvi-vidhah-two kinds; mantra-upasana-mayi-consisting of worship by chanting mantras; sva-rasiki-consisting of directly relishing; ca-and; prathama-the first; yatha-in the following way; tat-tat-various; ekatara-one of many; sthana- abode; adi-beginning with; niyata-constantly; sthitika- remaining in; tat-tat-various; mantra-mantras; dhyana- meditation; mayi-consisting of; yatha-just as; brihat-dhyana-intense meditation; ratna-with jewels; abhisheka- ceremonial bathing; adi-prastavah-beginning with; krama-dipikayam-in the Krama-dipika; yatha-just as; va-or; atha-now; dhyanam-meditation; pravakshyami-I shall describe; sarva-all; papa-sins; pranashanam-destroying; pita-yellow; ambara-garments; dharam-wearing; krishnam- Shri Krishna; pundarika-lotus flowers; nibha-resembling; ikshanam-eyes; iti adi-in the passage thus beginning; shri-gautamiya-tantre-in the Gautamiya Tantra.

To worship the Lord's unmanifested (aprakaöa) pastimes, two processes may be adopted: 1. mantropasanamayi, and 2. svarasiki. The first process (mantropasanamayi) entails remaining permanently in a place where the Lord enjoyed pastimes, and worshiping the Lord by chanting various mantras describing His pastimes. This process of mantropasana is described in the Brihad-dhyana-ratnabhisheka chapter of the Krama-dipika, and in other passages in the Vedic literatures. The Gautamiya Tantra also describes this process of mantra-meditation in the passage which begins with the following verse:

"I shall now describe the process of meditating upon Lord Krishna, whose eyes are like lotus-flowers, and who is dressed in yellow garments. Meditating on Lord Krishna in this way, one becomes free from the reactions to all past sins."

Text 9

yatha ca

venum kvanantam aravinda-dalayataksam
barhavatam samasitam buda-sundarangam
kandarpa-koti-kamaniya vishesha-shobham
govindam adi-purusam tam aham bhajami

yatha-just as; ca-also; venum-the flute; kvanantam- adept in playing; aravinda-dala-like lotus petals; ayata- blooming (extending); aksam-whose eyes; barhavatamsam-head bedecked with peacock feather; asita-as of dark blue; ambuda- clouds; sundara-beautiful; angam-whose figure; kandarpa-of cupids; koti-by millions; kamaniya-to be desired; vishesha- unique; shobham-whose brilliance; govindam, etc.

The following verse from the Brahma-samhita (5.30) may also be used in the process of mantropasana (worship of the Lord by chanting mantras):

"I worship Govinda, the primeval Lord, who is adept in playing His flute, with blooming eyes like lotus-petals, with head bedecked with peacock's feather, with the figure of beauty tinged with the hue of blue clouds, and His unique loveliness charming millions of cupids."**

Text 10

alola-candraka-lasad-vanamalya-vamshi-
ratnangadam pranaya-keli-kala-vilasam
shyamam tribhanga-lalitam niyata-prakasham
govindam adi-purusham tam aham bhajami

iti brahma-samhitayam

alola-swinging; candraka-moon-locket; lasat-beautiful with; vana-malya-garland of flowers; vamsi-flute; ratna- jewelled; angadam-bracelets (ornaments); pranaya-pleasure pastimes; shyamam-dark blue; tri-bhanga-by bending in three places; lalitam-charming (graceful); niyata-eternal; prakasham-manifestation; iti-thus; brahma-samhitayam-in the Brahma-samhita (5.42).

The next verse (Brahma-samhita 5.31) may also be chanted in performing the process of mantropashana:

"I worship Govinda, the primeval Lord, round whose neck is swinging a garland of flowers beautified with the moon-locket, whose two hands are adorned with the flute and jeweled ornaments, who always revels in pastimes of love, and whose graceful three-folding bending form of Shyamasundara is eternally manifest."**

Text 11

homas tu purvavat karyo
govinda-priyaye tatah ity ady antaram

govindam manasa dhyayed
gavam madhye sthitam shubham
barhapidaka-samyuktam
venu-vadana-tat-param
gopijanaih parivritam
vanya-pushpavatamsakam

iti bodhayana-karma-vipaka-prayashcitta-smrittau.

homah-homa sacrifice; tu-also; purvavat-as before; karyah-should be performed; govinda-of Lord Govinda; pritaye for the satisfaction; tatah-then; iti-thus; adi-beginning; antaram-until; govindam-Lord Govinda; manasa-with the mind; dhyayet-one should meditate; gavam-of the surabhi cows; madhye-in the midst; sthitam-situated; shubham-auspicious; barha-apidaka-with a peacock feather; samyuktam-decorated; venu-the flute; vadana-to the playing; tat-param-attached; gopijanaih-by the gopis; parivritam-surrounded; vanya-pushpa-of forest flowers; avatamsakam-with a garland; iti-thus; bodhayana-karma-vipaka-prayashcitta-smrittau-in the Bodhayana-karma-vipaka-prayashcitta-smriti.

Another example of verses to be used in of mantropasana may be found in the Bodhayana-karma-vipaka-prayashcitta-smriti, in the passage beginning with the words "homas tu purvavat karyo govinda-pritaye tatah", and ending with the following verse:

"In this way one should meditate on Lord Govinda, who remains in the midst of the herd of surabhi cows. He is handsome and auspicious, and His hair is decorated with a peacock feather. He wears a garland of forest flowers. He is attached to playing His flute and He is surrounded by the gopis of Vraja."

Text 12

tad u hovaca hairanyo, gopa-vesham abhram tarunam kalpa-drumashritam. tad iah shloka bhavanti.

tat-that; u-certainly; ha-indeed; uvaca-replied; hairanyah-Brahma; gopa-vesham-in the form of a cowherd boy; abhram-like a dark rain-cloud; tarunam-youth; kalpa-druma- under a desire tree; ashritam-staying; tat-that; iha-in this matter; shloka-verses; bhavanti-are.

The process of mantra-worship of the Lord is also given in the following mantras of Gopala-tapani Upanishad (1.8-10):

"Brahma said: He appears like a cowherd boy. His complexion is like a monsoon cloud. He stays under a desire-tree. The following verses describe Him:

Texts 13-15

sat-pundarika-nayanam
meghabham vaidyutabaram
dvibhujam jnana-mudradhyam
vana-malinam ishvaram

gopa-gopi-gavavitam
sura-druma-talashrayam
divyilanka anopetam
rakta-pankaja-madhyagam

kalindi-jala-kallola-

sangi-maruta-sevitam
cintayamsh cetasa krishnam
mukto bhavati samshriteh

sat-transcendental; pundarika-lotus; nayanam-eyes; megha-of a cloud; abham-splendour; vaidyuta-of lighthning; ambaram-with garments; dvi-bhujam-with two hands; jnana-mudra-adhyam-full of transcendental knowledge; vana-malinam-decorated with a garland of forest flowers; ishvaram-the Supreme Controller; gopa-by the cowherd boys; gopi-gopis; gava-and cows; avitam-surrounded; sura-druma-of a desire tree; tala-at the base; ashrayam-staying; divya-glittering and spiritual; alankarana-with ornaments; upetam-decorated; rakta-of a red; pankaja-lotus flower; madhya-in the midst; gam-standing; kalindi-of the Yamuna river; jala-of the waters; kallola-of the waves; sangi-touching; maruta-by the breezes; sevitam-served; cintayan-meditating; cetasa-with the mind; krishnam-of Lord Krishna; muktah-liberated; bhavati-becomes; samshriteh-from material existence.

"Meditating with all his heart on Lord Krishna, whose eyes are handsome lotus flowers, whose complexion is a monsoon cloud, whose garments are lightning, who has two arms, who is rich in transcendental knowledge, who wears a garland of forest flowers, who is the supreme conmtroller, who is surrounded by gopas, gopis, and surabhi cows, who rests under a sura-druma tree, who is decorated with splendid ornaments, who stands in the middle of a red lotus flower, and who is served by breezes that touch the Yamuna's waves, a person becomes free from repeated birth and death.

Text 16

govindam sac-cid-ananda-vigraham ity adi ca.

govindam sac-cit-ananda-vigraham iti adi ca-and also in the following verse from the Gopala-tapani Upanisad (1.37):

tam ekam govindam sac-cid-ananda-vigraham panca-padam vrindavana-sura-bhuruha-talasinam satatam samarud-gane 'ham paramaya stutya toshayami.

The following mantra from the Gopala-tapani Upanishad (1.38) describes the process of mantropasana:

"With eloquent prayers I and the Maruts please Lord Govinda, whose form is eternal and full of knowledge and bliss, who stays under a desire-tree in Vrindavana, and who is the five-word mantra (klim krishnaya govindaya gopijanavallabhaya svaha)."

Text 17

ya tu tat-tat-kamanatmaka-prayogamayi putana-vadhadi-rupa,
yad-yad-dhiya ta urugaya vibhavayanti
tat-tad-vapuh pranayase sad-anugrahaya

ity uktanusarenadyapi sadhaka-hridi kadacit samprativa sphurati, sa khalu mantropasanamayitve 'pi sarasikyam eva paryavasyati, atitatvena sarvatra nirdishöatvat.

ya-which; tu-certainly; tat tat-various; kamano-atmaka-according to His desires; prayogamayi-application; putana- of Putana; vadha-killing; adi-beginning with; rupa- consisting of; yat-yat-whichever; dhiya-by meditating; te- Your; urugaya-O multiglourious; vibhavayanti-they specifically think of; tat-tat-the very same; vapuh-transcendental form; pranayase-do You manifest; sat-anugrahaya-to show Your causeless mercy; iti-thus; ukti-the statement; anusarena- according to; adya-today; api-even; sadhaka-of the eligible devotees; hridi-in the heart; kadacit-sometimes; samprati-today; iva-as it were; sphurati-manifest; sa-that; khalu-certainly; mantra-mantra; upasana-worship; mayitve- consisting of; api-even; sarasikyam-in rasikopasane; eva- certainly; paryavasyati-becomes completed; atitatvena-greatly; sarvatra-everywhere; nirdishöatvat-because of being indicated.

When the process of mantropasana (worship of the Lord by chanting mantras) becomes complete, the eligible devotee attains the stage known as sarasiki (direct perception), where Lord Krishna personally appears in the heart of the devotee and manifests His transcendental pastimes there. Even today, some devotees have attained this exalted stage of devotional service. This svarasiki stage of meditation on Lord Krishna is described in the following verse of Shrimad-Bhagavatam (3.9.11):

"O my Lord, Your devotees can see You through the ears by the process of bona fide hearing, and thus their hearts become cleansed, and You take Your seat there. You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You."*

Text 18

atha svarasiki ca yathodahritam eva

vatsair vatsa-taribhish ca
sada kridati madhavah
vrindavanantara-gatah
sa-ramo balakair vritah

atha-now; svarasiki-the stage of svarsikopasana; ca- also; yatha-just as; udahritam-described; eva-certainly; vatsaih-with the calves; vatsa-taribhih-the young cows; ca- and; sada-eternally; kridati-performs pastimes; madhavah- Lord Krishna; vrindavana-antara-gatah-within the forest of Vridavana; sa-ramah-with Balarama; balakaih-and the boys; vritah-accompanied.

The following verse from the Vedic literatures describes the pastimes of the Lord seen by a devotee in the svarasiki stage of meditation:

"Lord Krishna eternally enjoys pastimes with Balarama, the cowherd boys, the calves, and the surabhi cows in the forest of Vrindavana."

Text 19

atra ca-karat shri-gopendradayo 'pi grihyante. rama-shabdena rohiny api tatha tenaiva kridati ity adina vrajagamana-sayanadi-lilapi. krida-shabdasya vihararthatvad viharasya nana-sthananusanana-rupatvad eka-sthana-nishöhaya manthro-asena-mayya bhidyate. yathavasara-vividha-svecchamayi svarasiki.

atra-in this verse; ca-karat-from the word "ca (and)"; shri-gopa-indra-Nanda Maharaja, the king of the cowherd men; adayah-and the other residents of Vraja; api-also; grihyante- may be understood; rama-shabdena-by the word "rama"; rohini- Rohini-devi; api-also; tatha-in the same way; tena-by this; eva-certainly; kridati iti adina-by the phrase beginning with the word "kridati"; vraja-in Vraja; agamana-arrival; sayana-resting; adi-beginning with; lila-pastime; api- also; krida-shabdasya-of the word "krida"; vihara-arthavat-from the meaning "pastime"; viharasya-of the pastime; nana-various; sthana-places; anusarana-rupatvat-because of the feature; eka-one; sthana-place; nishöhayah-because of firmly staying; mantra-upasana- worship by chanting mantras; mayya-by that wich consist of; bhidyate-manifested; yatha-as; avasara-occasion; vividha- various; sva-iccha-mayi-according to His own wish; svarasiki-directly perceived pastimes.

In this verse the word "ca" (also) is used to describe the presence of Nanda Maharaja and the other residents of Vraja, and the word "rama" is used to indicate the presence of Lord Balarama's mother Rohini-devi. The phrase beginning with the word "kridati" describes Lord Krishna's pastimes: entering the pasture land of Vraja, taking a nap in the afternoon, and many other pastimes performed in various places of Vrindavana-dhama. The svarasiki pastimes are performed by the Lord according to His own wish and according to various circumstances. By remaining in a holy place, without traveling to other places, one may perform this process of mantropasana worship, and become eligible to directly percieve Lord Krishna's pastimes in the svarasiki way.

Text 20

evam brahma-samhitayam

cintamani-prakara-sadmasu kalpa-vriksha-
lakshavriteshu surabhir abhipalayantam
lakshmi-sahasra-shata-sambhrama-sevyamanam
govindam adi-purusham tam aham bhajami

evam-in the same way; brahma-samhitayam-in the Brahma-samhita (5.40); cintamani-touchstone; prakara-groups made of; sadmasu-in abodes; kalpa-vriksha-of desire trees; laksha- by millions; avriteshu-surrounded; surabhih-surabhi cows; abhipakayantam-tending; lakshmi-of goddesses of fortune; sahasra-of thousands; shata-by hundreds; sambhrama-with great respect; sevyamanam-being served; govindam-Govinda; adi-purusham-the original person; tam-Him; aham-I; bhajami- worship.

Lord Brahma, for example, directly saw Lord Krishna's pastimes in the svarasiki way and described them in the following verse (Brahma-samhita 5.40):

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune."*

Text 21

atra katham ganam naöyam gamanam api ity atrapy anusandheyam.

atra-in this connection; katham ganam naöyam gamanam api iti-in the following verse (Brahma-samhita 5.67):

shriyah kantah parama-purushah kalpa-taravo
druma bhumish cintamani-gana-mayi toyam amritam
katha ganam naöyam gamanam api vamsi priya-sakhi
cid-anandam jyotih param api tad asvadyam api ca

atra-her; api-also; anusandheyam-confirmed.

Lord Brahma also described his own svarasiki realization in the following verse (Brahma-samhita 5.56):

"The damsels of Vrindavana, the gopis, are super goddesses of fortune. The enjoyer in Vrindavana is the Supreme Personality of Godhead Krishna. The trees there are all-fulfilling trees, and the land is made of transcendental touchstone. The water is all nectar, the talking is singing, the walking is dancing, and the constant companion of Krishna is His flute. The effulgence of transcendental bliss is experienced everywhere. Therefore Vrindavana-dhama is the only relishable abode."*

Text 22

tatra nana-lila-pravaha-rupataya svarasaiki gangeva. ekaika-lilatmakataya mantropasanamayi tu labdha-tat-sambhava-hrada-shreniva jneya. kim ca mantropasana-mayyam api vraja-rajadi-sambandhah shruyate, kim uta svarasikyam iti na kutrapi tad-rahitata kalpaniya. tad etat sarvam mula-pramane 'pi drishyate. tatra prakaöa-rupa vispashöaiva. athaprakaöayam mantropasanamayim aha

tatra-there; nana-various; lila-pastimes; pravaha- river; rupa-taya-in the form; svarasiki-svarasiki-realization of the Lord's pastimes; ganga-the Ganges river; iva-like; eka-eka-one after another; lila-atmakataya- consisting of pastimes; mantra-upasana-mayi-mantropasana realization; tu-but; labdha-tat-sambhava-in relation to the svarasiki river; hrada-of lakes; shreni-series; iva- like; jeya-may be known; kim ca-furthermore; mantra-upasana-mayyam-in the stage of matropasana worship; api- also; vraja-rama-the king of Vraja; adi-beginning with; sambandhah-in relation to; shruyate-is heard; kim uta-what to speak; svarasikyam-in the state of svarasiki realization; iti-thus; na-not; kutrapi-anywhere; tat-rahitata- confidential nature; kalpaniya-conceivable; tat-therefore; etat-this; sarvam-everything; mula-pramane-in the origin of all evidence; api-even; drishyate-is seen; tatra-there; prakaöa-rupa-the Lord's manifest pastimes; vispashöa-very clearly seen; eva-certainly; atha-now; aprakaöayam-in the unmanifested pastimes; mantra-upasana-mayim-in the form of mantropasana; aha-he says.

In the stage of svarasiki realization, the various pastimes of Lord Krishna appear before the devotee like a constantly flowing Ganges river. Some of those svarasiki pastimes become recorded in various mantras, and thus the mantropasana stage of realization may be compared to a series of lakes within the Ganges river of svarasiki realization. In the mantropasana stage one hears about Lord Krishna, Nanda Maharaja, and the

residents of Vrajabhumi, whereas in the svarasiki stage one is able to directly see Lord Krishna and His associates. From this we may understand that the svarasiki stage is very elevated and difficult to achieve. The most confidential matters are understandable in that svarasiki stage of realization. The svarasiki stage is described in Shrimad-Bhagavatam, the most authoritative source of spiritual knowledge, and many svarasiki pastimes are described in its verses. The following verse, (6.8.20), describes Lord's Krishna's unmanifest (aprakaöa) pastimes, as seen in the svarasiki stage. The pastimes are presented in the form of mantras to be chanted by devotees in the mantropasana stage.

Text 23

mam keshavo gadaya pratar avyad
govinda asangavam atta-venuh

mam-me; keshavah-Lord Keshavah; gadaya-by His club; pratah-in the morning hours; avyat-may He protect; govindah-Lord Govinda; asangavam-during the second part of the day; atta-venuh-holding His flute.

"May Lord Keshava protect me with His club in the first portion of the day, and may Govinda, who is always engaged in playing His flute, protect me in the second portion of the day."*

Text 24

atta-venuh iti visheshanena govindah shri-vrindavana-deva eva tat-saha-paöhat keshavah api shri-mathura-natha eva, tau hi vrindavana-mathura-prasiddha-maha-yoga-piöhayos tan-namnaiva sahitauprasiddhau. tauca tatra prapancika-loka-drishtyam shrimat-pratimakarenabhatah, svajana-drishöyam sakshad-rupena ca. tatrottara-rupam brahma-samhita-govinda-stavadauprasiddham. ata evatrapi sakshad-rupavvrindavana-prakarana eva tau paöhitau tatash ca narayana-varmakhyamantropasya-devatatvena shri-gopala-tapany-adi-prasiddha-svatantra-mantrantaropasya-devatatvena ca mantropasana-mayyam idam udahritam. vishvarupa indram.

att-venuh iti-the word "atta-venuh; visheshanena- describing; govindah-Govinda; shri-vrindavana-devah-the master of Vrindavana; eva-certainly; tat-therefore; saha- along with; paöhat-the words; keshavah-Keshava; api-also; shri-mathura-nathah-the lord of Mathura; eva-certainly; tau-they; hi-certainly; vrindavana-in Vrindavana; mathura- and Mathura; prasiddha-famous; maha-great; yoga-piöhayoh- holy places; tat-namna-by these names; eva-certainly; sahitaup-with; prasiddhau-famous; tau-they; ca-also; tatra-there; prapancika-loka-of the conditioned souls in the material world; drishtyam-in the sight; shrimat-pratima-akarena-in the form of the deity; abhatah-manifested; svajana-of His intimate devotees; drishtyam-in the sight; sakshat-in His direct form; ca-also; tatra-there; utara-rupam-the latter form; brahma-samhita-in the Brahma-samhita; govinda-to Lord Govinda; stava-of the prayers; adau-in the beginning; prasiddham-famous; atah eva-therefore; atra-here; api-also; sakshat-in His direct; rupa-form; vrindavana-of Vrindavana; prakarane-in the chapter; eva-certainly; tau- they; paöhitau-read; tatah-therefore; ca-also; narayana-varma-akhya-of the scripture known as the Narayana-varmat; mantra-by the mantras; upasya-worshipable; devatatvena-as the supreme master; shri-gopala-tapani-adi-in the Gopala-tapani Upanisad and other Vedic literatures; prasiddha-famous; sva atra-independent; mantra-mantras; antara-by other; upasya-worshippable; devatatvena-as the supreme master; ca- also; mantra-upasana-mayyam-in the stage of mantropasana; idam-this; udahritam-described; vishvarupah-the brahamana Vishvarupa; indram-to Maharaja Indra.

In this verse the word "govinda" refers to the form of Lord Krishna as the master of Vrindavana, and the name "keshava" refers to Lord Krishna as the Lord of Mathura. The Lord appears in these two forms as the Deity visible to the people in general, and He also appears directly before His intimate devotees. The second manifestation of the Lord's form before the devotee is described in the prayers to Lord Govinda in the Brahma-samhita and in other Vedic literatures as well. Realization of the Lord in the stage of mantropasana is described in the verses of Gopala-tapani Upanishad and the scripture known as the Narayana-varma.

Anuccheda 155

Text 1

vakshyamana-bhagavad-abhiprayanusarenaspashöarthatvena ca vastutah svarasikim aha

ma khidyatam maha-bhagau
drakshyathah krishnam antike
antar hridi sa bhutanam
aste jyotir iva idhasi

vakshyamana-which will be described; bhagavat-of the Supreme Personality of Godhead; abhipraya-intention; anusarena-in conformity with; aspasöa-unclear; arthatvena-with a meaning; ca-also; vastutah-in truth; svarasikim-the svarasiki stage of realization; aha-he describes; ma-don't; khiyatam-be unhappy; maha-bhagau-O greatly fortunate Nanda and Yashoda; drakshyathah-you will see; krishnam-Krishna; antike-nearby; antah-within; hridi- the heart; sah-He; bhutanam-of the living entities; aste- remains; jyotih-light; iva-like; edasi-in fuel.

Following Lord Krishna's instructions, Uddhava spoke the following words (Shrimad-Bhagavatam 10.46.36) to Nanda and Yashoda. Although seeming ambiguous, these words actually describe the svarasiki stage of spiritual realization. Uddhava said:

"My dear Mother Yashoda and Nanda Maharaja, Krishna promised that He would come back to Vrindavana after finishing His business in Mathura. This promise He will surely fulfill. I therefore request you both, who are the best among all fortunates, to be not aggrieved on account of Krishna's absence.*

"You are already perceiving His presence twenty-four hours a day, and yet He will come and see you very soon. Actually He is present everywhere and in everyone's heart, just as fire is present in wood."*

Text 2

he maha-bhagau shri-vrajeshvarau, ma khidyatam yatah shri-krishnam drakshyathah. katham? yatah sah antike eva aste; tasyantika-sthiter avyabhicare drishöantah bhutanam antar hridi paramatma-lakshanam jyotir iva idhasi cagni-lakshanam jyotir iva iti. atra nirantara-tat-sphurtir eva bhavatam prahinam iti bhavah. arthantare tuttarardhasya hetutvaspashöatvam. paramatma-rupenantar hridi sthityapi darshananiyatam. uddhavah shri-vrajeshvarau.

he-O; maha-bhagau-greatly fortunate; shri-vraja-ishvarau-O king and Queen of Vrajabhumi; ma khidyatam-don't lament; yatah-because; shri-krishnam-Shri Krishna; drakshyathah-you will see; katham-how is this possible?; yatah-because; sah-he; antike-nearby; aste-stays; tasya- of Him; antika-sthiteh-staying nearby; avyabhicara-in non-separation; drishöantah-an example; bhutanam-of the living entities; anöah-within; hridi-the heart; parama-lakshanam- as the Supersoul; jyotih-light; iva-like; edhasi-in fuel; ca-and; agni-of fire; lakshanam-characteristics; jyotih-light; iva-like; iti-thus; atra-here; nirantara-continual; tat-His; sphurtih-manifestation; eva-certainly; bhavatam-of them; praninam-living entities; iti-thus; bhavah-the meaning; artha-antare-another interpretation; tu-but; utara-of the second; ardhasya-half of the verse; hetutva-of the cause; aspashöatvam-ambiguity; parama-atma-as the Supersoul; rupa-form; antah-within; hridi-the heart; sthitisya- staying; api-also; darshana-of the sight; aniyamate- because of the doubt; uddhavah-spoken by Uddhava; shri-vraja-ishvarau-to Nanda and Yashoda.

In this verse the word maha-bhagau" (greatly fortunate) refers to Nanda and Yashoda, the king and queen of Vrajabhumi. Uddhava says to them: "Do not be unhappy, you will see Krishna." Why does Uddhava say that? "Because Krishna is already staying nearby" is the answer Uddhava gives. Then he speaks the following example: "Just as fire and light are present within firewood, in the same way, Krishna, in His form as the all-pervading Supersoul is present in the hearts of all living entities." The second half of this verse may also be interpreted to mean: "It is as if (iva) Krishna is the Supersoul present in the hearts of all living entities." In this way there is some doubt as to whether Krishna will become visible as the Supersoul, or in some othe way. In this way it may be understood that Krishna will become visible to Nanda and Yashoda by the process of svarasiki realization. In this way Nanda and Yashoda will not see the form of the Supersoul but the original form of Krishna, who was enjoying His pastimes.

Anuccheda 156

Text 1

evam shri-bhagavan uvaca

bhavatinam viyogo me
na hi sarvatmana kvacit

me maya saha bhavatinam so 'yam viyogah; sah sarvatmana sarvenapi prakashena na vidyate. kim tarhy ekena prakaöa-lilayam virajamanena prakashena viyogah; aprakaöa-lilayam tv anyena samyoga evety arthah.

evam-in this way; shri-bhagavan-the Supreme Personality of Godhead; uvaca-said; bhavatinam-of you; viyogah- separation; me-with; na-not; hi-certainly; sarva-atmana-in all respects; kvacit-at any time; me-the word "me"; maya seha-with me; bhavatinam-of you; sah ayam-that; viyogah- separation; sah-that; sarva-atmana-the word; "sarvatmana"; sarvena-by all; api-even; prakashena-manifestation; na-not; vidyate-is; kim-how? tarhi-then; ekena-by one; prakaöa-lilayam-in the manifest pastimes; virajamanena-manifested; prakashena-manifestation; viyogah-separation; aprakaöa-lilayam-in the unmanifest pastimes; tu-but; anyena-with another; samyogah-meeting; eva-certainly; iti-thus;

The svarasiki stage of realization is also described by Lord Krishna Himself in His message to the gopis (Shrimad-Bhagavatam 10.47.29):

"My dear gopis, you should understand that it is not possible for you to be separated from Me at any time."*

Although the gopis seemed to be separated from Krishna, as He appeared in His prakāṣa-līlā (manifested pastimes), they were always thinking of Him, and thus perceiving His presence directly in His aprakāṣa-līlā (unmanifested pastimes). Being situated in the stage of svarasikī realization, the gopis thus constantly saw Śrī Krishna. In this way, although they were separated from His prakāṣa form, they associated with Him in another way (in His aprakāṣa pastimes). In this way Śrī Krishna's statement that it is not possible to be separated from Him may be understood.

Text 2

atraitad uktam bhavati na cantar na bahir yasya ity adi damodara-līlā-praghaṭṭaka-drishyā mrid-bhākṣhaṇa-līlādau śrī-vrajeshvary-adinam tathanubhūtya ca śrī-vigrahasya madhyamatva eva vibhūtvam drishyate. tac ca paraspara-virodhi-dharma-dvayam ekatracintya-shaktimati tasmin nasambhavam, shrutes tu shabda-mul tvat ity etan nyayena, ity evam bhagavat-sandarbhā praghaṭṭakena vivṛitam asti.

atra-here; etat-this ; uktam-statement; bhavati-is; na cantar na bahir yasya iti adi- Shrimad Bhagavatam 10.9.13; damodara-of Lord Damodara; līlā-pastimes; praghaṭṭaka- the precept; drishyā-by the sight; mrit-clay; bhākṣhaṇa- eating; līlā-adau-beginning with the pastimes; śrī-vraja-ishvari-of the queen of Vrajabhūmi; adinam-and the other residents of Vrajabhūmi; tatha-in that way; anubhūtya-by perceiving; ca-also; śrī-vigrahasya-of the transcendental form of Śrī Krishna; madhyamatve-in the position of moving among them; eva-certainly; vibhūtvam-power and opulence; drishyate-may be seen; tat-that; ca-also; paraspara-mutually; virodhi-contradictory; dharma-natures; dvayam-two; ekatra-in one place; acintya-shaktimati-possessing inconceivable potencies; tasmin-in Him; na-not; asambhavam-without birth; shruteh-of the shruti-sastra; tu-but; shabda-of Vedic revelation; mulatvat-because of being the origin; iti-thus; etat-this; nyayena-by the nyaya-sastra; iti-thus; evam-in this way; bhagavat-sandarbhā-in the Bhagavat-sandarbhā (Anucchedas 30-39); praghaṭṭakena-by the doctrine; vivṛitam- explained; asti-is.

Because Śrī Krishna is full of all inconceivable potencies He is able to appear before His devotees in His aprakāṣa form when He is not visible to them in His prakāṣa form. The wonderful potencies of Lord Krishna's form were seen by Mother Yashoda and the other residents of Vrindavana in His pastimes of being bound with a rope by Mother Yashoda, and revealing His Universal form to Mother Yashoda when He was suspected of eating clay. These two pastimes may appear to be self-contradictory: the first showing Śrī Krishna as an ordinary child able to be bound up by His mother, and the second pastime showing Śrī Krishna as the all-pervading and omnipotent Supreme Personality of Godhead. Actually, however, there is no contradiction, for Lord Krishna may appear as a helpless child or as the Supreme Lord by His inconceivable potencies. These inconceivable potencies are described in the Vedic literatures, which are the most authoritative source of knowledge, as confirmed in Vedānta-sūtra 2.1.27:

shrutes tu shabda-mulatvat

"Vedic literature is the most authoritative source of knowledge."

The reader is referred to the Bhagavat-sandarbhā (Anucchedas 30-39) for a more elaborate explanation of this subject.

Text 3

tad evam vibhutve sati yugapad aneka-sthanady-adhishöhanartham rupantara-shrishöih pishöa-peshita. kintu yugapan madhyamatva-vibhutva-prakashikaya tayaivacintya-shaktya tad-icchanusarenaika eva shri-vigraho 'nekadha prakashate, bimba iva svecchopadhibhih. kintu tatropadhi-matra-jivanatvena sakshat sparshady-abhavana vaiparityodaya-niyamena bimbasya paricchinnatvena ca prativimbatvam atra tu svabhavika-shakti-sphuritatvena sakshat-sparshadi-bhavana yatheccham udayena shri-vigrahasya vibhutvena ca bimbatvam eveti visheshah.

tat-therefore; evam-in this way; vibhutve sati-when Shri Krishna's transcendental powers and opulences are manifest; yugapat-simultaneously; aneka-in many; sthana- places; adi-beginning with; adhishöhana-manifestation; artham-the meaning; rupa forms; antara-of other; shrishöih- creation; pishöa-peshita-unnecessary endeavor; kintu-however; yugapat-simultaneously; madhyamatva-in the midst; vibhutva-of His powers and opulences; prakashikaya-manifesting; acintya- inconceivable; shaktya-by potency; tat-iccha-anusarna- according to His own desire; ekah-one; eva-certainly; shri-vigraha-transcendental form; anekadha-in many ways; prakashate-is manifested; bimba-reflection; iva-like; sva-iccha-according to His own desire; upadhibhih-with designations; kintu-however; tatra-there; upadhi-designation; maöra-only; jivanatvena-by potency; sakshat-directly; sparsha-adi-by touch, and other functions of the senses; abhavana-by the absence; viparitya-udaya-niyamena-in a different way; bimbasya-of the reflection; paricchinnatvena-as broken; ca-also; pratibimbatvam-the state of being reflected; atra-here; tu-certainly; svabhavika-natural; shakti-of potencies; sphuritatvena-by the manifestation; sakshat- directly; saprsha-adi-of touch and other functions of the senses; bhavana-by the prescens; yatha-as; iccham-desired; udayena-by arisal; shri-vigrahasya-of Lord Krishna's transcendental form; vibhutvena-with power and opulence; ca-also; bimbatvam-the state of being a reflection; eva-certainly; iti-thus; visheshah-specific.

When Krishna manifests His forms in many different places simultaneously, He does not have to separately create many new forms, but He simply manifests His own original form in many places at once, as He wishes, by the agency of His inconceivable potencies. He manifests His own form in many places just as single form may be reflected in many places by the use of mirrors. A person who causes his form to be reflected in many mirrors cannot perform the functions of His senses through the reflected forms: for example he cannot see, hear, touch, etc. through his reflected forms. This may be true for an ordinary person, but for Lord Krishna He can see, hear, touch, and perform all sensory activities through these "reflected" forms. This is the specific potency of Lord Krishna's expanded or {sy 168}reflected" forms.

Text 4

evam eva sarvesham api prakashanam purnatvam aha shrutih

om purnam adah purnam idam
purnat purnam udacyate
purnasya purnam adaya
purnam evavashishyate.

evam-in this way; eva-certainly; sarvesham-of all; prakashnam-of the manifestations of Lord Krishna's form; purnatvam-perfection and completeness; aha-describes; shrutih-the Isopanisad (1), and Brihad-aranyaka Upanisad (6.5.4); om-the Complete Whole; purnam-perfectly complete; adah-that purnam-

perfectly complete; idam-this phenomenal world; purnaö-from the all perfect; purnam-complete unit; udacyate-produced; purnasya-of the Complete Whole; purnam- completely all; adaya-having been taken away; purnam-the complete balance; eva-even; avashishyate-is remaining.

That all the vishnu-tattva expansions of Lord Krishna are perfect and complete manifestations of the Lord, equal to his original form in all respects, is confirmed in the following verse found in two Upanishads (Ishopanishad 1) and Brihad-aranyaka Upanishad 6.5.4):

"The Personality of Godhead is perfect and complete. And because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as a complete whole. Whatever is produced of the complete whole is also complete by itself. And because He is the Complete Whole, even though so many complete units emanate from Him, He remains the complete balance."*

Text 5

atra ca tesham prakashanam tayaivacintya-shaktya prithak prithag eva kriyadini bhavanti. ata eva yuga pad avirbhutanam prakasha-bhedavalambininam nimeshonmeshadi-kriyanam avirodhah. ata eva vibhor api paraspara-viruddha-kriya-ganashrayasyapi tat-tat-kriya-kartritvam yathartham eva. tad ayatharthatvena bahushah shri-bhagavatadi-varnitam, vidusham tu tad-udbhavam sukham nopapadyata iti tad-anyathanupapattish catra pramanam.

atra-here; ca-also; tesham-of them; prakashanam-of the various direct expansions of Lord Krishna; taya-by this; eva-certainly; acintya-shaktya-by the inconceivable potency; prithak prithak-in various ways; eva-certainly; kriya-adini- various activities; bhavanti-are; atah eva-therefore; yugapat- simultaneously; avirbhutanam-manifested; prakasha-bheda- avalambininam-manifested differently; nimesha-unmesha-adi-kriyanam-performing different activities, such as rising, taking rest, etc.; avirodhah-without contradiction; atah eva- therefore; vibhoh-of the all-powerful Lord; api-also; paraspara-mutually; viruddha-contradictory; kriya-of activities; kartritvam-the condition of being the performer; yatha-artham-proper; eva-certainly; tat-therefore; ayatharthatvena-as incorrect; bahushah-many; shri-bhagavata-adi-by Shrimad-Bhagavatam and other Vedic literatures; varnitam-described; vidusham-of the learned devotees; tu-also; tat-udbhavam-arising form that; sukham- transcendental bliss; na-not; upapadyate-is obtained; iti- thus; tat-anyatha-otherwise; anupapattih-untenable; ca-atra; pramanam-evidence.

Shri Krishna is thus perfect and complete, and innumerable perfect and complete vishnu-tattva forms may emanate from Him, but He remains undiminished in all respects. By His inconceivable potency He may expand in many different forms simultaneously, and each of these forms may perform many different activities. These forms may perform different activities simultaneously. That this is described in Shrimad-Bhagavatam and other Vedic literatures and the great learned devotees also describe it and delight in learning about it is evidence to prove this remarkable feature of the Lord.

Text 6

ittham evabhipretya shri-naradeva

citram bataitad ekena

ity adau vapusha ekatve 'pi prithak-prakashatvam teshu prithak prithak kriyadhishöhanaditvam tadrisha-shaktis tv anyatra munijanadau na sambhavatiti svayam citratvam cöktam.

citram-wonderful; bata- oh; etat-this; ekena-with one; vapusha-form; yugapat- simultaneously; prithak-separately; ittham-in this way; eva- certainly; abhipretya-intending; shri-naradaneaby Shri Narada muni; iti-thus; adau-in the passage beginning; vapusha-by form; ekatve-in oneness; api-although; pröhak-prakasatvam-the state of being manifested variously; tesu-in them; prthak prthak-variousuly; kriya-of activities; adisthanatvam-condition of performing; tadsa-like this; saktih-potency; tu-certainly; anyatra-in other places; munijana-adau-in great sages and other elevated personalities; na-not; sambhavati-is iti-thus; svayam-personally; citratvam-astonishment; ca-also; uktam-is described.

Lord Krishna's ability to be manifested in many places simultaneously and perform many different activities at the same time by His mystic potency is not shared by any one else. No yogi or sage can perform such wonderful activities, and therefore Narada Muni spoke the following verse after seeing the many expansions of the Lord at Dvaraka (Shrimad-Bhagavatam 10.69.2):

"It is astounding that Lord Krishna, who is one without a second, expanded Himself in sixteen thousand similar forms to marry sixteen thousand queens in their respective homes."*

Text 7

esha eva prakashah kvacid atma-shabdenocyate, kvacid rupadi-shabdena ca. yatha tatraiva na hi sarvatmana kvacit iti. anyatra kritva tv antam atmanam iti. tavad-rupa-dharo 'vyayah iti ca, krishnenedcha-sharirina iti ca.

eshah-this; eva-certainly; prakashah-manifestation; kvacit-sometimes; atma-shabdena-by the word "atma"; ucyate-is expressed; kvacit-sometimes; rupa-adi-shabdena-by the word "rupa", or by other words; ca-also; yatha-just as; tatra- there; eva-certainly; ; na-not; hi-certainly; sarva-atmana- by the supreme Lord who expands into many different forms simultaneously; kvacit-sometimes; iti-thus; anyatra-in another verse; kritva-having expanded; tavantam-into those; atmanam-forms; iti-thus; tavat-like that; rupa-form; dharah-manifesting; avyayah-the imperishable Supreme Personality of Godhead; iti-thus; ca-also; krishnena-by Krishna; iccha-sharinina-who is able to assume any form He likes.

That Shri Krishna is able to expand into many different forms simultaneously is also confirmed in the following verses from Shrimad-Bhagavatam, where the words "atma", "rupa", and other words also are used to describe the Lord's transcendental forms:

na hi sarvatmana kvacit

"Lord Krishna is able to assume any form He likes."

kritva tavantam atmanam

"Lord Krishna expanded into as many forms as there were gopis."

-{}10.33.19

tavad-rupa-dharo 'vyayah

"The imperishable Personality of Godhead then expanded Himself into 16,108 forms and married all 16,000 queens at the same moment."

-{}10.59.42

krishneccha-sharirina

"Lord Krishna is able to assume any form according to His will."

-{}11.30.40

Text 8

tatra nana-kriyady-adhishöhanatvad eva lila-rasa-poshaya teshu prakasheshv abhimana-bhedam parasparam ananusandhanam ca prayah svecchayori-karotity api gamyate. evam tad-icchamayatvat tat-parikarshv api jneyam. tatra teshv api prakasha-bhedo yatha, kanya-shodasha-sahasra-vivahe shri-devaky-adishu. uktam hi öika-kridbhih anena devaky-adi-bandhujana-samagame 'pi pratigriham yauga-padyena sucitah iti.

tatra-there; nana-kriya-various activities; adi- beginning with adhishöhanatvat-because of performing; eva- certainly; lila-rasa-of the Lord's transcendental pastimes; poshaya-for increasing; teshu-in those; prakasheshv- manifestation; abhimana-considered; bhedam-difference; parasparam-among themselves; ananusandhamam-without close inspection; ca-also; prayah-for the most part; sva-icchaya- according to His own desire; uri-karoti-accepts; iti-thus; api-also; gamyate-is understood; evam-in this way; tat-icchamayatvat-because of His own wish; tat-parikeshu-among His associates; api-also; j{.sy 241}eyam-it is understood; tatra-there; teshu-among them; api-also; prakasha-of manifestation; bhedah-distinction; yatha-just as; kanya-girls; sodasha-sahasra-of sixteen thousand; vivahe-in the marriage; shri-devaki-adishu-in Devaki-devi and the other associates of the Lord; uktam-is described; hi-certainly; öika-kridbhih-by Shridhare Svami; anena-by this devaki-adi-beginning with Devaka-devi; bandhujana-of relatives; samagamah-assembly; api-although; pratigriham-in each and every house; yauga-padyena-by the joint verses; sucitah-indicted; iti-thus;

By His own wish, Lord Krishna may expand into many different forms and perform many different activities simultaneously, although the Lord's associates in those pastimes generally do not give any thought to all these wonders. An example of this is the occasion of Lord Krishna's marriage to 16,000 queens simultaneously in the presence of Devaki-devi and His other relatives. An astonishing feature of this pastime is described by Shrila Shridhara Svami in His commentary on Shrimad-Bhagavatam 10.69.2 (quoted in Text 6). Shridhara Svami says:

"When Lord Krishna married 16,000 queens in 16,000 palaces all at the same moment, Devaki-devi and the Lord's other intimate relatives also became expanded and witnessed all the Lord's simultaneous marriages."

Text 9

teshu shri-krishne ca prakasha-bhedad abhimana-kriya-bhedo yatha shri-narada-drishöa-yogamaya-

vaibhave. tatra hy ekatra

divyantam akshais tatrapī
priyaya coddhavena ca
pujitaḥ paraya bhaktyā
pratyutthanasanadibhiḥ iti

tatrayatra

mantrayantam ca kasmimścin
mantribhiḥ codhavadibhiḥ iti.

teshu-among them; shri-krishne-in Shri Krishna; ca-also; prakasha-of manifestation; bhedaḥ-because of distinction; abhimana-kriya-of activities; bhedaḥ-difference; yatha-just as; shri-narada-by Narada Muni; drishṭvā-observed; yogamaya-of yogamaya; vaibhave-in the potency; tatra-there; hi-certainly; ekatra-in a certain verse; divyantam-playing; akshaiḥ-with chess; tatra-there; api- also; priyaya-with His wife; ca-and Uddhava; ca-also; pujitaḥ-worshipped; paraya-with great; bhaktyā-devotion; pratyutthana-asana-adibhiḥ-with a royal throne and other paraphernalia; iti-thus; ((Shrimad-Bhagavatam 10.69.20); tatra-there; anyatra-in another verse; mantrayantam-giving advice; ca-also; kasmimścit-in another place; mantribhiḥ-with counselors; ca- also; uddhava-adibhiḥ-headed by Uddhava; iti-thus; (Shrimad-Bhagavatam 10.69.27).

That the intimate associates of Lord Krishna may also appear in different forms simultaneously, just as the Lord can, is described in the following verses of Shrimad-Bhagavatam (10.69.20 and 27), where Narada's visit to Krishna's palaces in Dvaraka reveals the simultaneous expansion of Uddhava, the Intimate associate of the Lord:

"In one palace Narada saw Lord Krishna engaged in playing chess along with His dear wife and Uddhava. The Lord immediately got up from His seat and invited Narada to sit on His personal seat. The Lord again worshiped Him with as much paraphernalia for reception as He had in the palace of Rukmini. Narada then left that palace and visited other palaces where he again saw Lord Krishna engaged in different activities. In another palace Narada saw Lord Krishna consulting with ministers like Uddhava and others on important matters of business."*

Text 10

bhava-bhedaḥ abhimana-bhedaḥ lakṣyate. ayam eva tad-avasthā 'ham ātmasmiti. evam śodāśa-sahasra-vivāhe kṛtracit śrī-krishna-samakṣam maṅgalikam karma kurvatyā devakyaś tad-darśana-sukham bhavati. tat-parokṣam tu tad-darśanotkanōheti. tatha yoga-maya-vaibhava-darśana eva kvacid uddhavaṇa samyogah kvacid viyoga iti vicitrata.

bhava-of love; bhedaḥ-because of difference; abhimana- of identity; bhedaḥ-difference; lakṣyate-is characterized; ayam-He; eva-certainly; tat-avasthā-in that condition; aham-I; ātma-here; āsmi-am; iti-thus; evam-in this way; śodāśa-sahasra-of 16,000 queens; vivāhe-in the marriage; kṛtracit-somewhere; śrī-krishna of Shri Krishna; samakṣam-in the presence; maṅgalikam-auspicious; karma- activities; kurvatyā-performing; devakyaḥ-of Devaki; tat-darśana-of seeing Him; sukham-happiness; bhavati-is; tat-parokṣam-in His absence; tu-but; tat-darśana-for the sight of Him; utkanōha-longing; iti-thus; tatha-in that way; yogamaya-of the Lord potency yogamaya; vaibhava-the power; darśana-in the sight; eva-certainly; kvacid-in some circumstances; uddhavaṇa-with Uddhava; samyogah-association; kvacid-in some

circumstances; viyogah-separation; iti-thus; vicitrata-wonder.

Shri Krishna appears in various forms according to the nature of His devotee's love for Him. If the devotee aspires to see the Lord in a certain way, the Lord appears in that aspect, and says to the devotee: "Here I am, just as you have desired Me." The Lord may sometimes appear before the devotee, and sometimes also may be far away from the devotee. For example, when Lord Krishna played the part of the ideal husband of 16,000 wives in Dvaraka, sometimes Devaki-devi would perform her household duties in the association of her great son, and she would feel transcendental bliss. Then again, sometimes she would not have His association, and she would long to see Him. In the same way Uddhava and the other devotees would sometimes have Lord Krishna's association, and sometimes they would be separated from Him. This meeting and separation of the Lord and His devotees is a very wonderful activity effected by the Lord's yogamaya potency.

Text 11

tad evam tatra prakasha-bhede sati tad-bhedenabhimana-kriya-bhede ca sthite tadanim vrindavana-prakasha-visheshe sthite shri-krishnasyaprakaöa prakashena tasam aprakaöa-prakashatmikanam samyogah, tat prakasha-visheshe prak-sthite samprati mathuram gatena tat-prakaöa-prakashena prakaa-prakashatmikanam tasam viyoga iti vyavatishöhate. etena tadanim prakasha-dvayenaiva svi-kritena sthana-traye 'pi sa-parikara-shri-krishna-nityavasthayita-vakyam anupahatam syat. prakaa-lilayam anyatra sa-parikarasya tasya kadacid gamane 'pi prakashantarenavasthanad iti. tasmad sadhuktam bhavatinam 'viyogo me iti adi. seyam nitya-samyogita parama-rahasyeti brahma-jnana-sadrishya-bhangya samacchadyaivopadishöa. drishyate canyatapi rahasyopadeshe 'rthantare-samacchannokti. yatha mahabharate jatu-griham gacchatah pandavan prati vidurasya; yatha va shashöhe haryashvadin prati shri-naradasya.

tat-therefore; evam-in this way; tatra-there; prakasha- of manifestation; bhede-in the difference; sati-being so; tat-bhedena-with that distinction; abhimana-kriya-bhede-in various different activities; ca-also; sthite-situated; tadanim-then; vrindavana-in Vrindavana; prakasha- manifestation; visheshe-specific; sthite-situated; shri-krishnasya-of Shri Krishna; aprakaöa-unmanifested; prakashena-by presence; tasam-of the gopis; aprakaöa- unmanifested; prakasha-presence; atmikanam-perceiving; samyogah-contact; tat-of Him; prakasha-manifestation; visheshe-specific; prak-sthite-formerly situated there; samprati-at the present time; mathura-to Mathura; gatena- gone; tat-prakaöa-prakashena-with the manifested presence; prakaa-prakasha-atmikanam-perceiving the manifest presence; tasam-of the gopis ; viyogah-separation; iti-thus; vyavatishöhate-manifested; etena-by this; tadanim-at that time; prakasha-manifestation; dvayena-by the two; eva- certainly; shri-kritena-accepted; sthana-traye-in three places (Dvaraka, Mathura, and Gokula); api-also; sa-parikara- with His associates; shri-krishna-of Shri Krishna; nitya-eternal; avasthayita-residence; vakyam-statement; anupahatam- not refuted; syat-may be; prakaa-lilayam-in Lord Krishna's manifested pastimes; anyatra-in other places; sa-parikarasya-with His associates; tasya-of Lord Krishna; kadacid-sometimes; gamane-going; api-also; prakasha-antarena-by another kind of manifestation; avasthanat- because of residence; iti-thus; ; tasmad-therefore; sadhu- well; uktam-said; bhavatinam-of you; viyogah-separation; me-with Me; iti-thus; adi-in the verse beginning with these words (Shrimad-Bhagavatam 10.47.29); sa iyam-this; nitya-eternal samyogita-association; parama-supreme; rahasya-secret; iti- thus; brahma-spiritual jnana-knowledge; sadrishya- similarity; bhangya-by deceptive words; samacchadya-having concealed; eva-certainly; upadishöa-instructed; drishyate- is seen; ca-also; anyatra-in other places; api-also; rahasya- confidential; upadeshe-in instructions; artha-meaning; antara- with another; samacchadya-concealed; ukti-statement; yatha- just as; mahabharate-in the Mahabharata; jatu-of lac; griham-to the house; gacchatah-going; pandavan prati-to the Pandavas; vidurasya-of Vidura; yatha-just as; va-or; shashöhe-in the Sixth Canto of Shrimad-Bhagavatam; haryashva-adin-the Haryashvas and other sons of Dakṣa; prati-to; shri-naradasya-of Narada Muni.

When Lord Krishna is not directly present before His devotees He remains present in His aprakaōa (unmanifested) form. In this way, even when He had gone to Mathura and Dvaraka, He remained present before the gopis and other inhabitants of Vrindavana. By either His prakāōa (manifest) or aprakaōa (unmanifest) presence He always remains in Vrindavana, Mathura, and Dvaraka. Although superficially a description of His all-pervading feature as the Supersoul, Lord Krishna's instruction to the gopis that "It is not possible for you to be separated from Me" (Shrimad-Bhagavatam 10.47.29), is actually a description of His eternal aprakaōa presence in Vrindavana, and the gopis' constant perception of Him in the svarasiki form of meditation. In this way, while apparently speaking about the Supersoul, Krishna actually described His eternal presence in Vrindavana and His eternal association with the residents of Vrindavana. Such a method of indirectly expressing one thing while appearing to say another may be seen in many places in Vedic literature. For example, such a device was used by Vidura to warn the Pandavas travelling to the house of lac, and a similar method of expression was also used by Narada Muni in his allegorical explanations to the Haryashvas and Savalashvas, the sons of Maharaja Daksha (as described in the Sixth Canto of Shrimad-Bhagavatam).

Anuccheda 157

Text 1

yad evam punar api tathaivopadishati

yatha bhutani bhuteshu
kham vayv-agnir jalam mahi
tathaham ca manah-prana-
bhutendriya-gunashrayah

yat-because; evam-in this way; punar again; api-also; tatha-in that way; eva-certainly; upadishati-instructs; yatha-just as; bhutani-the material elements; bhuteshu-in the varieties of material manifestation and in the moving and non-moving living entities; kham-ether; vayu-air; agnih-fire; jalam-water; mahi-earth; tatha-in the same way; aham-I; ca- also; manah-the mind; prana-the life-breath; bhuta- elements of the body; indriya-senses; guna-and qualities; ashrayah-the shelter.

Superficially describing the all-pervading Supersoul, Lord Krishna actually described the gopis' constant meditation on Him and their uninterrupted svarasiki perception of Him through strong feelings of separation in the following verse from Shrimad-Bhagavatam (10.47.29):

"My dear gopis, just as the five material elements of earth, water, fire, air, and ether are all-pervading within this material world, and present in the bodies of all living entities, in the same way, I am always present within you. I reside in your minds, senses, and Your life-breath, for I have taken shelter in all these places."*

Text 2

yatha khadini karana-rupani bhutani vayv-adishu sva-sva-kirya-rupeshu bhuteshu avasthitani.

tatrakashasya sthitir vayau vayor agnav ity adi, tatha bhavatishv aham bahir anupalabhyamano 'pi nityam tishöhamety evarthah. katham-bhuto 'ham? bhavatinam mad-eka-jivatunam mana-ady-ashrayah anyatha nimesham api mad-viyogena tany api na tishöheyur iti bhavah. yad va kim-rupas tishöhasity akankshayam aha bhavatinam mana-ady-ashraya-bhuto yo dvibhuja-shyamasundara-venu-vinodi-rupas tad-rupa eveti.

yatha-the word "yatha"; ka-adini-ether, and the other material elements; karana-rupani-causes; bhutani-elements; vayu-adisu-in air and other elements; sva-sva-own; karya-rupeshu-in the effects; bhuteshu-in the elements; avasthitani-situated; tatra-there; akashasya-of ether; sthitih-resting place; vayau-in air; vayoh-of air; agnav- in fire; iti-adi-and the other elements in the same way; tatha-in the same way; bhavatishu-in you; aham-I; bahir-outside; anupalabhyamanah-not attainable; api-although; nityam- eternally; tishöhama-I am situated; iti-thus; eva-certainly; arthah-the meaning; katham-bhutam-like what?; aham-I am; bhavatinam-of you; mat-eka-jivatunam-for whom I am the very life and soul; mahah-adi-in the mind and other senses; ashrayah-taken shelter; anyatha-otherwise; nimesham-for a second; api-even; mat-viyogena-by separation from Me; tani- they; api-even; na-not; tishöheyuhj-could be situated; iti- thus; bhavah-the meaning; yat va-or; kim-rupah-in what for?; tishöhasi-are you situated; iti-thus; akankshayam-in the desire; aha-he says; bhavatinam-of you; mahah-adi- of the mind and other senses; ashrayah-bhutam-taken shelter; yah-who; dvi-bhuja-with two hands; shyamasundara-whose form is black and beautiful; venu-the flute; vinodi-playing; rupah-with the form; tat-rupah-with that form; eva- certainly; iti-thus;

This statement of Shri Krishna may be interpreted in the following way: "The material elements are causes of each other. For example, ether is the cause of air, air of fire, fire of water, and water of earth. Each elemental cause is situated within its effect. For example, ether is situated within air, air within fire, fire within water, and water within earth. Because I am the cause of everything, I am situated within everything in the same way, because as a general rule a cause is always situated within its effect. Even though we have been externally separated, I am still remaining always within you in this way. Especially for you, O gopis of Vraja, who have dedicated your life and soul to Me, separation between us is not possible at any time, for I always reside within your minds and senses. How do I reside there? In what form? I remain always there in My original form, playing the flute with two hands and handsome with a dark complexion."

Anuccheda 158

Text 1

nanv ittham prakasha-vaicitri katham syat, yaya viraha-samyogayor yugapad eva sthitir ity asankyahya

atmany evatmanatmanam
shrije hanmy anupalaye
atma-mayanubhavana
bhutendriya-gunatmana

nanu-is it not so?; ittham-in this way; prakasha-of manifestation; vaicitri-wonder; katham-how is it possible; syat-that it may be; yaya-by which; viraha-of separation; samyogayoh-and association; yugapat-simultaneously; eva- certainly; sthitih-situation; iti-thus; ashankya-having doubted; aha-He says; atmani-in the atma; eva-certainly; atmana-by the atma; atmanam-the atma; shrije-I create; hanmi-I destroy; anupalaye-I protect; atma-maya-anbhavana-by My own potency; bhuta-of the elements; indriya-and senses; guna-and qualities; atmana-by the atma.

Someone may object: How is it possible for the gopis to be simultaneously associated with Shri Krishna, and then again separated from Him? This is very astonishing. In order to allay this doubt, Shri Krishna spoke the following words in His message to the gopis (Shrimad-Bhagavatam 10.47.30):

"My dear gopis, you should understand this appearance of Mine in My aprakaöa form in your meditation on Me. By My inconceivable internal potency I appear in this aprakaöa form with all My transcendental attributes and thus I relieve the distresses born from My absence."

Text 2

atmani ananta-prakasha-maye shri-vigraha-lakshane svasmin atmana svayam atmanam prakasha-vishesham shrije abhivyanjayami. kena? nimitta-bhutena atma-mayanubhavana acintyayah svarupa-shakteh prabhavena; svarupa-bhutaya nitya-shaktya mayakhyaya yutah iti madhva-bhashya-dhrita-catur-veda-shikhatah.

atmani-the word; "atmani"; ananta-unlimited; prakasha- manifestations; maye-consisting of; shri-vigraha-lakshane-the form of Shri Krishna; svasmin-in His own; atmana-the word "atmana"; svayam-means "personally"; "atmanam-the word "atmanam"; prakasha-vishesham-means "specific manifestation; shrije-the word "shrije"; abhivyanjayami-means "I manifest" kena-how?; nimitta-bhutena-by His instrument; atma-maya-anubhavana-by His potency; acintyayah-inconceivable; svarupa-of His transcendental form; shakteh-of the potency; maya-akhyaya-named maya; yutah-endowed with; iti-thus; madhva-of Madhvacharya; bhashya-in the commentary; dhrita- quoted; catur-veda-shikhatah-from the Catur-veda-sikha;

In this verse the word "atmana" may be understood to mean "the form of Shri Krishna, which is manifested in unlimited kinds of expansion". The word "svayam" may mean "personally", and the word "atmanam" may mean "this specific form". The word "shrije" may mean "I manifest". Understood in this way, the verse may be interpreted to mean {sy 168}Out of all my unlimited forms, I personally appear in this specific form (the aprakaöa form perceived in svarasiki meditation)."

One may ask: By what method does Lord Krishna appear in this way? The answer to this question is that the Lord appears in this way by the agency of His personal inconceivable potency (atma-mayanubhavana). This potency of the Lord is described in the following statement from the Catur-veda-shikha quoted in Madhvacharya's commentary explaining this verse:

"The Supreme Lord possesses His own eternal potency, which is manifested from His own transcendental form, and which is known as maya."

Text 3

kidrishena? bhutendriya-gunatmana bhutani paramartha-satyani yani mamendriyani, ye ca guna-rupa-rasadayas tesham atmana prakashakenety arthah. buddhindriya iti paöhe atmana iti asya visheshanam. buddhaya ntahkaranani, indriyani bahih-karanani, guna-rupadayas tani sarvany api atma svarupam yatra teneti.

kidresena-what is the nature?; bhuta-indria-guna-atmana- the word "bhutendriya-gunatamana" bhutani-

the word "bhuta"; prama-artha-satyani-means "transcendental"; yani-which; mama- My; indriyani-senses; ye-which; va-also; guna-qualities; rupa-rasa-adyah-beginning with the beauty of His transcendental form; tesam-of them; atmana-by the self; iti-prakasakena- manifesting; iti-thus; arthah-the meaning; buddhindriya-the word "buddhinriya; iti-thus; pathe-in the text; atmana-iti- the worde "atmana" asya-of that word; visesanam-modifier; buddhayah-the word "buddhi"; antah-karanani-means the mind and intelligence; indriyani-the word "indriya; bahih-karanani- means "the external senses"; gunah-qualifies; rupa-adyah- beginning with beauty; tani-them; sarvani-all; api-also; atma-self; svarupam-own form; yatra-where; tena-by that; iti- thus;

One may ask: How is this aprakaöa form manifested? To this question the answer may be given: Krishna appears with His own transcendental qualities and senses: "bhuendriya-gunatmana". In this word "bhuta" means {sy 168}transcendental", "guna" means the handsomeness of Lord Krishna's form and His other transcendental attributes", and "atmana" means "manifesting". In some texts of Shrimad-Bhagavatam we find the word "buddhindriya" instead of "bhutendriya". According to this reading, the Lord appears with His own transcendental mind and intelligence.

Text 4

tad evam avirbhuya anu pashcat kadapi hanmi, tato 'nyatra gacchami; han himsa-gatyoh. kadapi anu pashcat punah palaye, svayam agatya palayami, nija-viraha-dunan iti sheshah. etat-karanam tu yat tv aham bhavatinam vai ity adau vakshyate.

tat-therefore; evam-in this way; avirbhuya-having become manifested; anu-the word "anu"; pashcat-means "afterwards"; kadapi-at a certain time; hanmi-I destroy; tatah-of this; anyatra-otherwise; gacchami-I go; han-the verbal root "han"; himsha-gatyoh-in the sense of killing; kadapi-at a certain time; anu-the word "anu"; pashcat-means "afterwards"; punah-again; palaye-I protect; svayam- personally; agatya-having arrived; palayami-I maintain; nija-own; viraha-separation; dunan-afflicted; iti-thus; sheshah- the remainder; etat-of that; karanam-the cause; tu-also; yat tv aham bhavatinam vai iti adau-in the Shrimad-Bhagavatam 10.47.34; vakshyate-about to be described;

In this verse (quoted in Text 1) the word "anu" means "after appearing in this way" and "hanmi" means "I go". The verb "han" may mean either "to kill" or "to go". The word "palaye" means "after coming, I protect from the sufferings created by separation from Me". This will be described in Shrimad-Bhaagavatam 10.47.34.

Text 5

hanter arthantare trayanam eka-karmakatve 'pi tam atmanam prakasham kadacit tirodhapayami. tasmāt tam prakasham akrishya prakasha-vaividhyam eki-karomyi arthah.

hanteh-of the verb "han"; artha-antare-in the alternate meaning; trayanam-of the three; eka-karmakatve-in the single actor; api-also; tam-Him; atmana-own; prakasham-form; kadacit-at a certain time; tirodhapayami-disappears; tasmāt-from that; tam-that; prakasham-form; akrishya-pulling; prakasha-of form; vividhyam-plurality; eki-karomyi-I become one; iti-thus; arthah-the meaning.

If the alternate meaning of the verb "han" (to kill) is accepted, it may be interpreted to mean that the Lord sometimes makes His form invisible. One example of this is when the thousands of expansions (of Lord Krishna at Dvaraka meet together at a certain time and) become a single Krishna (who enters the Sudharma assembly house).

Text 6

evam eva dashama-saptitamadhyaye svamibhir api vyakhyatam evam sarva-grihebhyah prithak prithan nirgatyanantaram eka eva sudharmam pravishat iti.

evam-in this way; eva-certainly; dashama-of the Tenth Canto of Shrimad-Bhagavatam; saptitama-adhyaye-in the 70th Chapter; svamibhih-by ShRidhara Svami; api-certainly; vyakhyatam-is explained; evam-in this way; sarva-grihebhyah-from all the palaces in Dvaraka; prithak prithak-in various forms; nirgatya-after having left; anantaram-afterwards; ekah- one; eva-certainly; ; sudharmam-the sudharama assembly house pravishat-entered; iti-thus;

This is described in the following words by Shridhara Svami (in his commentary on Shrimad-Bhagavatam 10.70.17):

"The many expansions of Shri Krishna, having each left His own respective palace in Dvaraka, become a single Krishna who then entered the Sudharma assembly house."

Text 7

tatha ca madhva-bhashya-dhritam padma-vacanam

sa devo bahudha bhutva
nirgunah purushottamah
eki-bhuya punah shete
nirdosho harir adi-krit iti.

tatha-in the same way; ca-also; madhva-of Madhvacarya; bhashya-in the commentary; dhritam-quoted; padma-of the Padma Purana; vacanam-the statement; sah-He; devah-the Supreme Personality of Godhead; bahudha-many; bhutva-having becoem; nirgunah-above the three modes of material nature; purusha-uttamah-the Supreme Person; eki-bhuya-having become one; puhah-again; shete-lies down; nirdoshah-free from al fault; harih-Hari; adi-krit-the original creator of everything; iti- thus;

This is also confirmed by Shripada Madvacarya who, in his commentary on this verse quotes the following statement from the Padma Purana:"

"The Supreme Personality of Godhead, Lord Hari, is the original creator of everything. He is always free from any fault or defect, and He is always transcendental to the influences of the three modes of material nature. He sometimes expands Himself into many forms, and then again all His expansions enter Him, and He becomes one."

Text 8

shrutish ca shankara-bhashya-dhrita sa ekadha bhavati
tridha bhavati ity adya.

shrutih-the Shruti-sastra; ca-also; shankara-of Shankaracarya; bhashya-in the commentary; dhrita-quoted; sah-he; ekadha-in one form; bhavati-is manifested; tridha- in many forms; bhavati-is manifested; tridha-in many forms; bhavati-is manifested; iti-thus; adya-in the passage beginning.

The manyfold expansions of the Supreme Personality of Godhead are also described in the following verse from the Shruti-shastra, (quoted in the commentary of Shankaracarya):

"The Supreme Personality of Godhead is sometimes manifested as one, and then again, sometimes He expands Himself into many forms."

Text 9

tad-anantaram punar api tam atmanam palaye punar abhivyajya nija-preshöha-janaih saha kridaya sambhutanandam karomity arthah. evam hanmy ashlo 'pi sva-viyogi-jana-vishaya-karunya-krita-bhavantarena svayam eva prayukta iti na dosha ashankyah; chindyam sva-bahum api vah pratikula-shilam itivat.

tat-anantaram-afterwards punah-again; api-also; tam- that; atmanam-atma; palaye-I maintain; punah-again; abhivyaja-I manifest; nija-with my own; preshöha-janaih-dear devotees; saha-along with; kridaya-with pastimes; sambhuta-anandam-bliss; karomi-I experience; iti-thus; arthah-the meaning; evam-in this way; hanmi-I destroy; ashloilah-not a very pleasant word; api-although; sva-viyogi-separated from Me; jana-personss; vishaya-field of experience; karunya-merciful krita-being; bhava-antarena-because of love; svayam- personally; eva-certainly; prayuktah-appeared; iti-thus; na- not; dosah-fault; ashankyah-worthy of being suspected; chindyam-sva bahum api vah pratikula-sitam itivat-as Shrimad-Bhagavatam 3.16.6

In this verse the phrase "atmanam palaye" means {sy 168}I appear before My devotees and enjoy transcendental bliss by performing pastimes in their association". One should not take it that the use of the word "hanmi" is a literary fault in this verse. A similar phrase is spoken by the Lord in the following words (Shrimad-Bhagavatam 3.16.6): "chindyam sva-bahum api vah pratikula-shilam."

Anuccheda 159

Text 1

nanu prakaöam eva mathurayam vikridasity atrasmakam sambhavana katham jayatam ity ashankya tasam evanubhavam pramanayati

atma jnanamayah shuddho
vyatirikto 'gunanvayah
sushupti-svapna-jagradbhir
mano-vrittibhir iyate

nanu-is it not so; prakaöam-manifested; eva-certainly; mathurayam-in Mathura; vikridasi-You perform pastimes; iti- thus; atra-here; asmakam-of us; sambhavana-possibility; katham-how is it possible; jayatam-may become produced; iti- thus; ashankya-having doubted; tasam-of the gopis; eva- certainly; anubhavan-the direct experience; pramanayati- demonstrates; atma-the self; j{.sy 241}ana-mayah-full of transcendental knowledge; shuddhah-pure; vyatiriktah-alooof from material entanglement; aguna-anvayah-free from the three modes of material nature; sushupti in deep sleep; svapna-dreaming sleep; jagradbhih-and the wakeful condition; manah-vrittibhih- with the activities of the mind; iyate-goes.

After hearing Lord Krishna's explanation of His aprakaöa presence in Vrindavana, even after He had gone to Mathura, the gopis might protest: "My dear Krishna, at present You are enjoying pastimes in Mathura, how is it possible for You to be still present with us in the village of Vrindavana?" In order to answer the gopis' doubt, as well as to explain their svarasiki perception of Him, Lord Krishna spoke the following verse (Shrimad-Bhagavatam 10.47.31):

"This Personality of Godhead is free from all phases of material entanglement and from the grip of the three modes of nature. He is pure and full of all transcendental knowledge. He appears in the thoughts of His devotees whether they are awake, dreaming, or deeply asleep."*

Text 2

yadva, astam tavad aprakaöa-lilayam mad-viyogabhava-varta prakaöa-lilayam api tathanusandhiyatam ity aha atma jnanamayah ity adi.

yad va-or; astam-there may be; tavat-to that extent; aprakaöa-lilayam-in the unmanifested pastimes; mat-from me; viyoga-separation; abhava-non-existence; varta-explanation; prakaöa-lilayam-in the manifested pastimes; api-also; tatha-in the same way; anusandhiyatam-may be investigated; iti-thus;

In this verse Shri Krishna says that just as He is present before His devotees in His manifested (prakaöa) pastimes, He is also not separated from them in His aprakaöa (unmanifested) pastimes. Although appearing to be absent from them, He is always manifested within their thoughts.

Text 3

arthash cayam atma-shabdo 'sminn asmac-cabdārtha-paras tatash ca atma aham shri-krishna-lakshano bhavatinam sushupti-adi-lakshanabhih mano vrittibhir iyate anubhuyate eva.

arthah-the meaning; ca-also; ayam-this; atma-shabdah- the word "atma"; asmin-in this context; asmat-sabda-parah- menas "I"; tatah-therefore; ca-also; atma-the word "atma"; aham-I; shri-krishna-lakshanah-Shri Krishna; bhavatinam-of the gopis; sushupti-adi-lakshanabhih-in wakefulness, dreaming, and deep sleep; manah-vrittibhih-by the activities of the mind; iyate-is perceived; anubhuyate-is perceived; eva- certainly.

In this verse the word "atma" means "I, Shri Krishna", and the phrase "mano-vrittibhir iyate" means {sy 168} I am perceived in meditation by the gopis when they are awake, dreaming, and even deeply sleeping."

Text 4

kidrishah? jnanamayah nana-vidya-vidagdhah; shuddhah dosha-rahitah. vigato 'tirikto yasmad iti va visheshenatirikta iti va vyatiriktah sarvottamah. gunanvayah sarva-guna-shali; ata eva sa ca sphurtri-rupo 'yam anubhavah kadacit sakshakaravayapi kalpyata iti cira-kala-virahe 'pi tasam sandhukshana-karanam jneyam.

kidrishah-what is His nature? jnanamayah-j{sy 241}anamaya"; nana-in various; vidya-departments of knowledge; vidagdhah-expert; shuddhah-pure; dosha-fault; rahitah-without; vigatah-separated; atiriktah-best; yasmad- from which; iti-thus; va-or; visheshena-specifically; atiriktah-best; iti-thus; va-or; visheshena-specifically; atiriktah-best; iti-thus; va-or; vyatiriktah-the word "vyatiriktah"; sarva-uttamah-means "the best of all"; guna- anvayah-the word " gunanvayah" sarva-guna'shali-means "full of all auspicious attributes" atah eva-therefore; sah-He; ca-also; sphurtri-is manifest; rupah-whose form; ayam-this; anubhavah-direct perception; kadacit-at certain times; sakshat-karatvaya-for direct appearance; api-also; kalpyate-is suitable; iti-thus; cira-kala-for a long time; virahe-in separation; ai-even; tasam-of the gopis ; sandhukshana-of intensifying the love; karanam-the cause; jneyam-may be known.

How is this Supreme "atma" described? He is expert in all kinds of knowledge (j"anamayah), pure and free from any fault (shuddhah), superior to all living entities (vyatiriktah), and full of all auspicious attributes (sarva-guna-shali). The perception of Lord Krishna's aprakaśa form in the gopis' meditation enlivened them, increased their love for Him, and made it possible for them to bear the long period of their separation from Him.

Text 5

atra sushupte 'pi tat-sphurtri-nirdeshah sarvadaiva sphuramiti-matra-tatparyakah. yadva tatra tasam svapna-jagrator ananya-vrittivam siddham eva. vritti-antarasambhavat tu shri-krishna-samadhi-lakshane sushupte 'pi tasminn eva svapna-jagrad-gatanam vritti-vaicitrinam tad-anubhavita-matrabhishataya pravesha bhavati. tad uttara-kale prakritaih sukham aham asvapnam itivat tabhih sa evanusandhiyate iti tathoktam.

atra-here; susupte-in deep sleep; api-even; tat-of Shri Krishna; sphurtri-nirdeshah-appearance; sarvada-at every moment; eva-certainly; sphurami-I am manifest; iti-thus; matra-only; tatparyakah-meaning; yad va-or; tatra-there; tasam-of the gopis; svapna-in dream; jagratoh-or awake; ananya-without any other; vrittivam-activity; siddham- perfection; eva-certainly; ; vritti-activity; antara-other; sambhavat-because of the absence; tu-but; shri-krishna-samadhi-lakshane-in ecstatic meditation on Shri Krishna; sushupte-in deep sleep; api-even; tasmin-in that; eva- certainly; svapna-jagrat-gatanam-of the gopis who were either awake or asleep; vritti-vaicitrinam-who activities were wonderful; tat-anubhavita-by that perception of Shri Krishna in constant meditation; matra-only; abhishataya-by the entrance; pravesha-appearance; bhavati-is; tat-therefore; uttara-kale-after that; prakritaih-by ordinary conditioned souls; sukham-happily; aham-I; asvapnam-slept; itivat-like; tabhih-by the gopis; sah-He; anusandhiyate-was seen in meditation; iti-thus; tatha-in that way; uktam-said.

Lord Krishna appeared before them even in their sleep. That is the meaning of His statement: "I am always manifest before you." This proves that whether awake or asleep they did not do anything but meditate on Him. Whether awake, asleep, or in deep sleep, the gopis were always wonderfully able to see Lord Krishna in meditation. In this way Lord Krishna entered them and appeared before them. The gopis constantly saw Lord Krishna, even in the condition of dreamless deep sleep (the kind of sleep which, when experienced by ordinary conditioned souls, is described by them with the words "I slept well".).

Text 6

tatha hi garude

jagrat-svapna-sushupteshu
yoga-sthasya ca yoginah
ya kacin manaso vrittih
sa bhavaty acyutashraya iti

tatha hi-furthermore; garude-in the Garuda Purana; jagrat-either waking; svapna-dreaming; sushupteshu-or in deep sleep; yoga-sthasya-situated in yoga; ca-also; yoginah-the aspiring transcendentalist; ya-which; kacit-some; manasah-fo the mind; vrittih-activity; sa-that; bhavati-is; acyuta-to the infallible Supreme Personality of Godhead; ashraya-in relation with; iti-thus;

Constant meditation on Lord Krishna is also described in the following verse from the Garuda Purana:

"Whether awake, dreaming, or in deep sleep, transcendentalists continuously meditate on the infallible Supreme Personality of Godhead (Lord Acyuta)."

Anuccheda 160

Text 1

nanu tathapy asmakam viraha eva sarvopamardakah sphurati, kim karma ity ashankya, hanta yadi mad-viyogitabhimani-mano-vrittim katham api roddhum shaknutha, tada svata eva nitya-samyogitvam udeshyatity evam upadeshena vaktum yoga-shastra-prakriyam aha dvabhyam

nanu-is it not so?; tatha-api-nevertheless; asmakam-our; virahah-seperation; eva-certainly; sarva-completely; upamardakah-devestating; sphurati-is manifest; kim-what is this?; karma-activity; iti-thus; ashankya-doubting; hanta- indeed; yadi-if; mat-from Me; viyogita-seperation; abhimani- considering; manah-of the mind; vrittim-activity; katham api- somehow; roddhum-to obstruct; shaknutha-you may be able; tada-then; svatah-personally; eva-certainly; nitya- eternal; samyogitvam-association; udeshyati-will become manifested; evam-in this way; upadeshena-by the instruction; vaktum-to speak; yoga-shastra-of the yoga-scriptures; prikriyam-activities; aha-He spoke; dvabhyam-in the next two verses.

At this point the gopis might reply: "We now feel the devastating effect of separation from You, O Krishna." How is it that You now tell us we are not separated from You?" Considering that the gopis might raise this objection, Shri Krishna decided to instruct them with the following words: {sy 168}My dear friends, if you become able to free Yourself from the illusion of thinking that You are separated from Me, you will find that will have My association at every moment." Intending to give this instruction to the gopis, Lord Krishna spoke the next two verses from Shrimad-Bhagavatam (10.47.32-33) in which He describes the process of meditation prescribed in the yoga-shastras. The first of these verses (10.47.32) follows:

Text 2

yenendriarthan dhyayeta
mrisha svapnavad utthitah
tan-niruddhyad indriyani
vinidrah pratyapadyate

yena-by whom; indriya-arthan-the objects of the senses; dhyayeta-may meditate; mrisha-false; svapnavat-like a dream; utthitah-awakened; tat-that; niruddhyat-by suppressing; indriyani-the senses; vinidrah-awakened from sleep; pratyapadyata-becomes.

"The living entity in his sleeping or dreaming condition sees his dream body, senses, and sense-objects as real, and in his awake condition sees the same things as unreal. In the same way one who is awake to spiritual knowledge sees that the external material body, senses, and sense-objects are temporary. He should check the activities of the material senses, therefore, in order to actually understand the eternal Absolute Truth."*

Text 3

utthitah puman yatha mithya-bhutam eva svapnam dhyayati, evam badhitan api indriarthan shabdadin yena manasa dhyayeta cintayet, dhyayamsh ca yenendriyani pratyapadyata prapa, tan-manah vinidrah analasah sana niruddhyat niyacched iti.

utthitah-risen from sleep; puman-person; yatha-just as; mithya bhutam-false; eva-certainly; svapnam-dream; dhyayati-considers; evam-in the same way; badhitan-checked; api-although; indriya-of the senses; arthan-the objects; shabda-adin-beginning with sound; yena-by which; manasa-by the mind; dhyayaeta-cintayet-may consider; dhyayan-thinking in this way; ca-and; yena-with the mind; indriyani-the senses; pratyapadyata prapa-attains; tat-mahah-his mind; vindirah analasah-awake; san-being; niruddhyat-niyacchet- controls; iti-thus;

This verse explains that just as a person who is awakened (utthitah) from a dream sees all the activities of the dream as unreal. In the same way a transcendentalist who is awake (vinidrah) to spiritual knowledge should consider (dhyayeta) that the sense-objects (indriarthan), such as sound, sight, smell, taste, and touch, when manifested in matter are similarly unreal because they are temporary. Such a wise person should restrict (niruddhyat) the activities of the material senses in order to attain a higher spiritual goal.

Text 4

yadyapi svapnadivat tad-viharas tasu najnanadhyastah, prakaöa-lilayam tasyapraptes tasam evanubhava-siddhatvat, tathapy aprakaöa-lilayam nitya-samyogam anusandhapayitum tasya tadrishatvenaivopadesho bhagavata yogya iti tathoktam. ekamshe 'pi samyogo viyogo nasty eveti va tathoktam.

yadyapi-although; svapna-ativat-like a dream or other kind of illusion; tat-from Krishna; viharah-the separation; tasu- among the gopis; na-not; ajnana-ignorance; adhyastah-may be attributed; prakaöa-lilayam-in the Lord's manifested pastimes; tasya-of Lord Krishna; aprapteh-from not attaining; tasam-of the gopis; eva-certainly; anubhava-of direct perception; siddhatvat-because of perfection; tathapi-nevertheless; aprakaöa-lilayam-in the unmanifested pastimes; nitya-eternal; samyogam-contact; sanusandhapayitum-to reveal; tasya-of that; tadrishatvena-like this; upadeshah- instruction; bhagavata-by the Supreme Personality of Godhead; yogyah-appropriate; iti-thus; tatha-in that way; uktam- described; eka-amshe-in one expansion; api-although; samyogah-contact; viyogah-separation; na-not; asti-is; eva-certainly; iti-thus; va-or; tatha-in that way; uktam- explained

In the verse Shri Krishna hinted to the gopis that their conception of being separated from Him was an illusion, like the illusions one sees in a dream. He wanted to explain to them that if they were associating with Him in His aprakaöa feature, by constantly meditating on Him, they were certainly not separated from Him, but were continuously associating with Him.

Anuccheda 161

Text 1

mano-nirodham eva stauti

etat-antah samamnayo
yogah sankhyam manisnam
tyagas tapo damah satyam
samudranta ivapagah

manah-of the mind; inrodham-control; eva-certainly; stauti-He glorifies; etat-having Him; antah-as their goal; samamnayah-study of the Vedic literature; yogah-yogah sankhyam-empiric philosophy; manishnam-of the philosophers; tyagah-renunciation; tapah-austerity; damah-control of the mind; satyam-truthfulness; samudra-antah-entering the ocean; iva-just like; apagah-rivers.

In the next verse (10.47.33), Lord Krishna continued His explanation, hinting to the gopis that because they were always thinking of Him, they were therefore not actually separated from Him. Lord Krishna said:

"My dear gopis, all kinds of spiritual paths are intended to bring the follower closer to Me in Krishna consciousness. Different processes of spiritual realization such as Vedic study, yoga, study of sankhya philosophy (as followed by great thinkers), renunciation, austerity, self-control, truthfulness, and other auspicious activities, are intended to bring the followers closer to Me. All these different ways of determining

the goal of life are compared to rivers. I am like the ocean, and as rivers flow down towards the ocean, all attempts for knowledge flow towards Me."*

Text 2

esha mano-nirodho 'ntah samaptih phalam yasya sah. samamnayah vedah, sa tatra paryavasyatity arthah. marga-bhede 'py ekatra paryavasane drishöantah samaudrantah apagah nadyah iva iti. yasmāt sarvair eva vedadivdbhīh prashasyate mano-nirodhas tasmad yuyam api mad-viyogabhimani-mano-vrittim niyacchateti padya-dvayena dhvanitam.

eshah-this; manah-of the mind; nirodhah-control; antah- end; samaptih-conclusion; phalam-result; yasya-of whom; sah-he; samamnayah-the word "samamnaya"; vedah-means the Vedas; sah-that; tatra-here; paryavasyati-attain completion; iti-thus; arthah-the meaning; marge-of spiritual paths; bhede-in the distinction; api-although; ekatra-in one place; prayavasane-in the conclusion; drishtantah-an example; samudra-in the ocean; antah-the word "apagah"; nadyah-mens "rivers"; iva-just like; iti-thus; yasmāt-because; sarvaih-by all; veda-adi-vidbhīh-the knowers of Vedic literatures; prashasyate-is pacified; manah-of the mind; nirodhah-control; tasmāt-therefore; yuyam-you; api-also; mat-viyoga-abhimani-considering yourselves separated from Me; manah-of the mind; vrittim-activity; niyacchata-you should control; iti-thus; padya-dvayena-by these two verses; dhvanitam-spoken in this way.

In this verse Shri Krishna gives the example of the rivers and the ocean. Just as many rivers flow to the ocean, in the same way, study of the Vedic literatures, and other spiritual practices all find their ultimate conclusion in Krishna consciousness. Shri Krishna also explains to the gopis that they who understand the meaning of the Vedas carefully control the activities of the mind. Therefore Lord Krishna advises the gopis to control their minds and become free from the misconception of thinking that they are separated from Him.

Anuccheda 162

Text 1

nanu, aho yadi tvad-virahena vayam ati-duhkita ity atah kripalu-cittas tvam asmabhyam nija-prapti-sadhanam upadishasi, tarhi svayam kim u prakaöam eva nayasi, tasmāt kaitavam evedam tava kripalutvam ity ashankyaha

nanu-is it not so?; aho-Oh; yadi-if; tvat-from You; virahena-by separation; vayam-we; ati-duhkhita-greatly distresses; iti-thus; atah-therefore; kripalu-with a merciful; cittah-heart; tvam-You; asmabhyam-to us; nija-prapti-for attaining You; sadhanam-method; upadishasi-You are teaching; tarhi-then; svayam-personally; kim u-why is it?; prakatam-appearance; eva-certainly; na-not; ayasi-you are manifesting; tasmāt-for this reason; kaitavam-cheating; eva- certainly; idam-this; tava-Your; kripalutvam-mercy; iti-thus; ashankya-considering that the gopis might think in this way; aha-Lord Krishna said.

At this point Shri Krishna considered that the gopis response to His instructions might take the form of the following thoughts:

"My dear Krishna, we are certainly distressed by Your long absence. You advertise Yourself as very merciful by giving this philosophical instruction to us. However, if you are actually merciful to us, then why do You not return to Vrindavana and appear before us as associate with us as before. We think that Your clever words and Your so-called mercy to us are simply meant for cleverly cheating us."

Considering that the gopis might be thinking in this way, Lord Krishna spoke the following words (Shrimad-Bhagavatam 10.47.34):

Text 2

yat tv aham bhavatinam vai
dure varte priyo drisham
manasah sannikarsartham
mad-anudhyana-kamaya

yat-because; tu-certainly; aham-I; bhavatinam-of you; vai-certainly; dure-far away; varte-I remain; priyah-dear; drisham-to the eyes; manasah-of the mind; sannikarsa-of attracting; artham-for the purpose; mat-upon Me; anudhyana- meditation; kamaya-with great desire.

"My dear gopis, although you were accustomed to love Me from the very beginning of your lives, in order to increase your superexcellent love for Me, I have purposely separated Myself from you. I have done this so that you may be in constant meditation on Me."*

Text 3

bhavatinam drisham priyah apy aham yad dure varte, tad-bhavatinam mad-anudhyaneccchaya yah manasah sannikarshah tad artham mama bhavan-nikaöe sthitau mad-artham bhavatinam drishyevaveshah syad dure tu manasy eveti tatra mama sannikarsham syad ity etad arthah.

bhavatinam-of you; drisham-of the eyes; priyah-dear; api-although; aham-I am; yat-because; dure-far away; varte- I remain; tat-therefore; bhavatinam-of you; mat-upon Me; anudhyana-meditation; icchaya-with a desire; yah-who; manasah-of the mind; sannikarshah-attraction; tat-artham-for this purpose; mama-My; bhavan-you; nikaöe-near; sthitau- situation; mat-artham-for My sake; bhavatinam-of you; drishya- by the sight; iva-like; aveshah-entrance; syat-may be; dure-from a distance; tu-but; manasi-in the mind; eva- certainly; iti-thus; utatra-there mama-My; sannikarsham- attraction; syat-may be; iti-thus; etat-this; arthah-the meaning.

In this verse Shri Krishna says to the gopis:

"Although you are all full of love for Me and very eager to always see Me (bhavatinam drisham priyah), I have now separated Myself from your company (yad dure varte) In order that you may constantly meditate upon Me (manasah sannikarshartham). In this way you may always see Me within your minds, just as formerly you always saw Me with your eyes."

tad eva nidarshayati

yatha dura-care preshöhe
mana avishya vartate
strinam ca na tatha cetah
sannikrishöe 'kshi-gocare

ca karat strishu preshöhasya ca.

tat-therefore; eva-certainly; nidarshayati-Lord Krishna reveals; yatha-just as; dura-care-faraway; preshöhe- beloved; manah-the mind; avishya-having entered; vartate- remains; strinam-of women; ca-and; na-not tatha-in the same way; cetah-the mind sannikrishte-attracted; akshi-gocare-in the sense of sight; ca-karat-from the word "ca (and)"; strishu-among women; preshöhasya-of the beloved; ca-also;

Lord Krishna continued His explanation in the next verse (Shrimad-Bhagavatam 10.47.35):

"When a woman's beloved is away, she thinks of Him meditatively, and he is present before her. In fact she is more conscious of him than when he was actually present. In the same way you have become more conscious of Me in this condition of separation then when I was directly present before you."*

manah-sannikarshe kim syat tatraha

mayy aveshya manah krishne
vimuktashesha-vritti yat
anusmarantyo mam nityam
aciran mam upeshyatha

vimuktah ashesha viraha-tat-karana-bhavana-rupah vrittayah yena tan-manah mayi krishna-rupa eva aveshya mam krishna-rupam eva acirat eva samipa eva eshyatha, ananya-vedyataya prapsyatha.

manah-of the mind; sannikarshe-in the attraction; kim- that result; syat-may occur; tatra-in this connection; aha- Shri Krishna says; mayi-in Me; aveshya-having entered; manah-the mind; krishne-Krishna; vimukta-ashesha-vritti- free from thinking of anything else; yat-which; anusmarantyah- meditating; mam-on Me; nityam-constantly; acirat-quickly; mam-Me; upeshyatha-you will attain; vimuktah-freed; ashesha-complete; viraha-separation; tat-karana-that cause; bhavana-of meditation; rupah-in the form; vrittayah-activities; yena-by which; tat-manah-the mind; mayi-in Me; krishna-rupe-in the form of Krishna; eva- certainly; aveshya-having entered; mam-Me; krishna-rupam- in the form of Krishna; eva-certainly; acirate-quickly; eva- certainly; samipe-near; eva-certainly; eshyatha-you will go; ananya-vedyataya-without being aware of anyone else; prapsyatha-you will attain.

In the next verse (Shrimad-Bhagavatam 10.47.36), Lord Krishna describes the result obtained by the gopis'

constant meditation on Him:

"My dear gopis, because you constantly think of Me without thinking of anything else, or ever forgetting Me, You will quickly attain Me."*

Anuccheda 165

Text 1

tarhi katham prakaöam magacchase? tatraha

ya maya kridata ratryam
vane 'smin vraja asthitah
alabdha-rasah kalyanyo
mapur mad-virya-cintaya

tarhi-then; katham-why is it?; prakaöam ma agacchasi-you are not present before us; tatra-to this question; aha-Lord Krishna replies; ya-which; maya-with Me; kridata- performing pastimes; ratryam-at night; vane asmin-in this forest of Vrindavana; vraje-in Vraja; asthitah-situated; alabdha-not attained; rasah-dance; kalyanyah-fortunate gopis; ma-Me; apuh-attained; mat-virya-of My transcendental glories; cintaya-by meditation.

The gopis might reply to this statement by saying:

"If by thinking of You one quickly attains Your association, then why have You not already appeared before us?"

To answer this question, Shri Krishna spoke the following verse (Shrimad-Bhagavatam 10.47.37):

"My dear gopis, when I performed the rasa dance with you in the evening of the sharat season in this forest of Vrindavana, some fortunate gopis were forcibly prevented from going to see Me. These gopis immediately left their bodies and quickly attained My eternal association by constantly thinking of My transcendental glories. In this way they quickly attained Me by thinking of Me."*

Text 2

tadvad bahir-vighna-vancanartham ity arthah. ta hi tad-ratri-prakaöa-rasa-matram alabdhavatyo 'py asmin vrindavana eva sarva-vighnaspastaprakaöa-vicitra-krida-nidhanam mam apur eveti. tatha ca vasana-bhashya-dhritam markandeya-vacanam:

tadanim eva tah praptah
shrimantam bhakta-vatsalam
dhyanatah paramanandam
krishnam gokula-nayikah iti.

tadvat-in that way; bahih-external; vighna-impediments; vancana-artham-for removing; iti-thus; arthah-the meaning; tah-the gopis; hi-certainly; tat-ratri-on that night; prakaöa-manifest; rasa-matram-the rasa dance; alabdhavatyah-not attaining; api-although; asmin-in this; vrindavane- forest of Vrindavana; eva-certainly; sarva-all; vighna- impediments; aspasta-not manifest; aprakaöa-aprakaöa, unmanifest presence; vicitra-wonderful; krida-pastimes; nidhanam-abode; mam-Me; apuh-attained; eva-certainly; iti-thus; tatha-in the same way; ca-also; vasana-bhashya-in the commentary Vasana-bhashya; dhritam-quoted; markandeya-of the Markandeya Purana; vacanam-the statement; tadanim-then; eva-certainly; tah-the gopis; praptah-attained; shrimantam- full of the transcendental beauty and opulence; bhakta-to the devotees; vatsalam-affectionate; dhyanatatah-by meditation; parama-anandam-full of transcendental bliss; krishnam-Shri Krishna; gokula-of Gokula; nayikah-the ladies; iti-thus.

In this verse Shri Krishna says that when certain gopis were prevented from entering the arena of the rasa dance He personally appeared before them in His aprakaöa form, and those gopis gave up their bodies meditating on Krishna and directly seeing Him in His aprakaöa feature, and in this way they attained the direct association of Shri Krishna, who eternally enjoys wonderful pastimes with His devotees. The same incident is also described in the following verse from the Markandeya Purana, quoted in the Vasana-bhashya:

"When some of the gopis were prevented from entering the arena of the rasa-dance, they gave up their bodies meditating on Lord Krishna, who is full of transcendental bliss, handsomeness, and opulence, and who is full of love for His devotees. By meditating on Him in that way, those gopis attained His eternal association."

Text 3

tatrapi kalyanyah sarva-vighna-rahitah. arthantare sa-sharira eva ca. tasam sharira-parityagadikam tu mayikam eveti bhavah. tasmāt tasam vraje prakaöyenanupalambhat tatha mayi bhaktir hi bhutanam ity adi vakshyamananusarena markandeya-vacananusarena ca tadiyabhipsita-rupa-rupa-vilasasyaiva mama prapteh siddhatvac ca vidyata eva prakaöaya asya lilayah prithak tasminn anya lila, tasyam ca mam eva yusmakam api sthitir adhyavasiyatam.

tatrapi-nevertheless; kalyanyah-the word "kalyanyah"; sarva-from all; vighna-impediments; rahitah-free; artha-antare-in a second meaning; sa-sharira-with the body; eva-certainly; ca-also; tasam-of these gopis; sharira-the body; parityaga-abandonment; adikam-beginning with; tu-but; mayikam-material; eva-certainly; iti-thus; bhavah-the meaning; tasmāt-therefore; tasam-of the gopis; vraje-in Vrajabhumi; prakaöyena-y the manifestation; anupalambhat-because of not being perceived; tatha-in that way; mayi bhaktih hi bhutanam iti adi-in Shrimad-Bhagavatam 10.82.44:

mayi bhaktir hi bhutanam
amritatvaya kalpate
dishöya yad asin mat-sneho
bhavatinam mad-apanah

vakshyamana-to be spoken; anusarena-in accordance with; markandeya-of the Markandeya Purana; vacana-the statement; anusarena-in accordance with; ca-also; tadiya-His; abhipsita- desired; rupa-form; vilasyasya-and pastimes; eva-certainly; prakaöayah-manifested; asyah-of this; lilayah-pastimes; prithak-variously; tasmin-in this; anya-another; lila- pastime; tasyam-in that pastime; ca-also; ma-Me; eva-certainly; yusmakam-of you; api-also; sthitih-situation; adhyavasiyatam-attained.

In this verse the word "kalyanyah" may be interpreted to mean either "free from all impediments" or "along with the body". If the second interpretation is accepted, it is to be understood that these gopis left behind material bodies in order to convince their husbands that they had not gone to Krishna, although in their original spiritual forms they attained the association of Lord Krishna in His aprakaōa pastimes.

These gopis entered the etenal spiritual world to associate with Lord Krishna and enjoy pastimes with Him in the specific way they desired. This is described in the previous statement quoted from Markandeya Purana and also in the following verse spoken by Lord Krishna in Shrimad-Bhagavatam (10.82.44):

"Lord Krishna told the gopis: ~The means of attaining My favor is loving service unto Me, and fortunately you are all thus engaged. Those living beings who render service unto Me are eligible to be transferred to the spiritual world and attain eternal life with knowledge and bliss."*

Text 4

yam eva lilam madiya-vrajagamanasakrit-pratijnanusarena shighram eva yadu-puryah sakashad bhavat-prema-yantritaya samagatyaham sarvebhya eva vraja-vasibhyah santatam darshayishyami bhavah. asmin iti nirdeshat tadanim api svasy vrindavanasthatvam.

yam-which; eva-certainly; lilam-pastime; madiya-My; vraja-to Vrajabhumi; agamana-entrance; asakrit-many times; pratij{.sy 241}a-promis; anusrena-in accordance with; shighram- quickly; eva-certainly; yadu-puryah sakashat-from Dvaraka; bhagavat-prema-by love of God; yantritaya-by the controlling power; samagatyahaving met; aham-I; sarvebhya-to all; eva- certainly; vraja-vasibhyah-the residents of Vrahabhumi; santatam-continually; darshayishyami-I will reveal; iti-thus; bhavah-the meaning; asmin-in this; iti-thus; nirdeshat-by specifically mentioning; tadanim-then; api-also; svasya-of Himself; vrindavanasthatvam-residence in Vrindavana; sucayati-He indicates; prakarene-passage; asmin-in this; idam-this; uktam-said; bhavati-is;

In these verses it is as if Krishna had said to the gopis:

"I am completely submissive to the pure love of My devotees, and therefore every day I leave the city of the Yadus and come to Vrajabhumi, revealing My prakaōa form to the residents there. This is just according My repeated promise to return to Vrindavana."

We may also note that the use of the word "asmin" (in this Vrindavana) (in Shrimad-Bhagavatam 10.4737, quoted in Text 1) indicates Shri Krishna remaining in Vrindavana, even after it was understood by the people in general that He was living in the city of the Yadus.

Text 5

na hy atra tasam adhyatama-vidya shreyas-kari bhavati

tasman mad-bhakti-yuktasya
yogino vai mad-atmanah
na jnanam na ca vairagyam

prayah shreyo bhaved iha iti bhagavate.

na-not; hi-certainly; atra-in this connection; tasam-of the gopis; adhyatama-transcendental; vidya-knowledge; shreyah-kari-better; bhavati-is; tasmāt-therefore; maj-bhakti-yuktasya-of one who has devotion for Me; yoginah- engaged in bhakti-yoga; vai-certainly; mat-atmanah-who has become completely dedicated to Me; na-not; jnanam- transcendental knowlegde; na-not; ca-and; vairagyam- renunciation; prayah-generally; shreyah-better; bhavet-may be; iha-here. iti-thus; bhagavata-spoken by the Supreme Personality of Godhead.

The gopis were able to attract Shri Krishna to continuously stay among them in His aprakaōa form because they were situated in the platform of pure devotional service, a position more exalted than the attainment of transcendental knowledge or the performance of severe austerities. That devotional service to Shri Krishna is superior to the cultivation of knowledge or austerity is confirmed by Lord Krishna Himself in the following verse (Shrimad-Bhagavatam 11.20.31):

" A pure devotee who is completely dedicated to My service is already situated in the topmost perfection of life. His position will not be improved by adopting the inferior activities of cultivation of transcendental knowledge or performance of severe austerities."*

Text 6

jnane prayasam udapasya namanta eva jivanti iti brahmana ca sadharana-bhaktanam apy anupadeyatvenoktatvat. na ca tac-chravanena tasam viraha-jvala samyati.

jnane prayasam udapasya namantah eva jivanti:Shrimad-Bhagavatam 10.14.3:

jnane prayasam udapasya namanta eva
jivanti san-mukharitam bhavadiya-varitam
sthane sthitah shruti-gatam tanu-van-manobhir
ye prayasho 'jita jito 'py asi tais tri-lokyam

iti-thus; brahmana-spoken by Lord Brahma; ca-also; sadharana-ordinary; bhaktanam-of devotees; api-also; anupadeyatvena-because of being unacceptable; uktatvat-from the statement; na-not; ca-and; tat-of Shri Krishna; sravenena-by hearing; tasam-of the gopis; viraha-of separation; jvala-the flames; samyati-become pacified.

The cultivation of impersonalism will not extinguish the burning fire of the gopis' separation from Krishna. Even for ordinary devotees, the cultivation of impersonal spiritual knowledge is never recommended. This is described in the following verse spoken by Lord Brahma to Lord Krishna in Shrimad-Bhagavatam (10.14.3):

"My dear Lord, those devotees who have thrown away the impersonal conception of the Absolute Truth and have therefore abandoned discussing empiric philosophical thruths should hear from self-realized devotees about Your holy name, form, pastimes and qualities. They should completely follow the principles of devotional service and remain free from illicit sex, gambling, intoxication and animal slaughter. Surrendering themselves fully with body, words and mind, they can live in any ashrama or social status. Indeed, You are conquered by such persons, although You are always unconquerable."*

Text 7

tam syamam manoharam vina sadharana-bhaktanam api

svargapavarga-na rakeshv
api tulyartha-darsinah ity ukta-disha

tam-Him; syamam-the blackish form of Shri Krishna; manah-haram-enchanted to the mind; vina-without; sadharana-ordinary; bhaktanam-of devotees; api-even; svarga-apavarga-narakaesu api tulyartha-darsinah iti ukta-disha-Shrimad-Bhagavatam 6.10.28:

narayana-parah sarve
na kutashcana bibhyati
svargapavarga-narakeshv
api tulyartha-darshinah

Even ordinary devotees reject the knowledge and liberation offered by the impersonalists. Ordinary devotees reject these things because they prevent one from seeing and understanding the handsome dark form of Shri Krishna. That the devotees reject the liberation offered by the impersonalists is described in the following verse of Shrimad-Bhagavatam (6.10.28):

"Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Narayana, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord."*

Text 8

natyantikam viganayasy api te prasadam ity ady ukta-disha va heya-rupatvenanubhavat.

na atyantikam viganayasi api te prasadam iti adi ukta-disha-by the statement of Shrimad-Bhagavatam 3.15.48:

natyantikam viganayanty api te prasadam
kimv anyad arpita-bhayam bhruva unnayais te
ye 'nga tvad-anghri-sharana bhavatah kathayah
kirtanya-tirtha-yashasah kushala rasa-jnah

va-or; heya-rupatvena-as worthy of being abandoned; anubhavat-by direct perception.

That the devotees reject the impersonalists illusory liberation is also confirmed in the words of the Four Kumaras to the Supreme Personality of Godhead (Shrimad-Bhagavatam 3.15.48):

"Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of other less important benedictions like the material happiness of the heavenly kingdom."*

Text 9

tasam tu sva-rasasya parama-virodhy eva tat. purvam ca

shrutyatam priya-sandesho
bhavatinam sukhavahah ity evoktam

tasam-of the gopis; tu-also; sva-rasasya-of their own mellows of devotional service to Shri Krishna; parama-supreme; virodhi-obstruction; eva-certainly; tat-that impersonalist conception of spiritual knowledge; purvam-formerly; ca-also; shrutyatam-let it be heard; priya-of your beloved Krishna; sandeshah-the message; bhavatinam-of You; sukha-happiness; avahah-bringing; iti-thus; eva-certainly; uktam-said.

The impersonalist theory is the greatest possible impediment to the gopis' ecstatic love of Krishna, which is described by Uddhava in these words (Shrimad-Bhagavatam 10.47.28):

"My dear gopis, please hear this message from Lord Krishna, the Supreme Lord whom You love very dearly. Hearing this message from Krishna will greatly delight you."*

Text 10

ata uktam tasam evabhipraya-kathane shri-svamibhir api nanu kim anyan ivasman atma-vidyaya lobhayasi? vayam tu sarva-sundara-sarvalankarana tvaya viraham naiva sahamahe iti. tasmad vidurasyeva kutoktir iyam tiy ukta evartho bhavaty antarangah sa ca shri-yudhishöhirasyeva tasam eva gamya iti. shri-bhagavan vraja-devih.

atah-from this; uktam-spoken; tasam-of the gopis; eva-certainly; abhipraya-of the intention; kathane-in the statement; shri-svamibhih-by Shridhara Svami; api-also; nanu-is it not so?; kim-what?; anyan-others; iva-just like; asman-to us; atma-vidyaya-with the false theories of the impersonlists; lobhayasi-You are cheating; vayam-we; tu-but; sarva-with all; sundara-beautiful; sarva-with all; alankarena ornaments; tvaya-with you; viraham-separation; na-not; eva- certainly; sahamahe-we are able to tolerate; iti-thus; tasmad-therefore; vidurasya-of Vidura; iva-just like; kuta-ukti-a riddle; iyam-this; iti-thus; ukte-said; eva-certainly; arthah-the meaning; bhavati-is; antah-angah-hidden and confidential; sah-he; ca-also; shri-yudhishöhirasya-of Maharaja yuddhishtira; iva-just like; tasam-of gopis; eva- certainly; gamyah-approachable; iti-thus; shri-bhagavan- spoken by the Supreme Personality of Godhead; vraja-devaih-to the gopis of Vrajabhumi.

In his commentary on Shrimad-Bhagavatam 10.47.34, Shridhara Svami gives following glimpse into the gopis' thoughts when they heard Shri Krishna's message, The gopis thought:

"O Krishna, why are you trying to cheat us by speaking these theories of the impersonalists to us as if we were outsiders? You may speak in this way to others, but not to us. O Lord, we think that You are the ultimate in all handsomeness, and we are completely unable to tolerate being separated from You."

When traveling to the house of lac where Duryodhana had planned to kill the Pandavas, Vidura spoke a riddle to the five Pandavas hinting the nature of Duryodhana's plan, and Yudhishöhira was able to understand the information concealed in Vidura's words. In the same way Shri Krishna informed the gopis of His eternal presence among them in His aprakaöa form and the gopis were able to understand the meaning of this riddle He spoke to them.

Anuccheda 166

Text 1

purvakhyanusarenaivaha

evam priyatamadishöam
akarnya vraja-yoshitah
ta ucur uddhavam pritas
tat-sandeshagata-smritih

purva-previous; akhya-account; anusarena-in accordance with; eva-certainly; aha-Sukadeva Gosvami said; evam-in this way; priyatama-of the most dear Krishna; adishtam-instruction; akarnya-having heard; vraja-yoshitah-the gopis of Vrajabhumi; tah-they; ucur-spoke; uddhavam-to Uddhava; pritah-pleased; tat-of Lord Krishna; sandesha-message; agata-smritih- remembering.

The gopis were able to understand the description of Shri Krishna's aprakaöa presence among them and they became pleased and satisfied to understand that they were not actually separated from Him. Their satisfaction is described by Shukadeva Gosvami (Shrimad-Bhagavatam 10.47.38):

"After hearing the message written by their dearest Krishna, the gopis became pleased and satisfied. Remembering that message, they spoke the following words to Uddhava."*

Text 2

tat-sandeshenagata smrtir nitya-samyoganusandhana-rupa yasam tadrisyah. ata eva pritah. itah param kadacid aprakaöa-lilanubhave sati tasam santoshah prakaöa-lila-darshanatas tu viraha eveti bhava-dvaitam lakshyate.

tat-of Lord Krishna; sandeshena-with the message; agata-arrived; smrtih-memory; nitya-eternal; samyoga-association; anusandhana-rupa-in connection with; yasam-of whom; tadrisyah-similarity; atah eva-therefore; pritah-they were pleased; itah-from this; param-greatly; kadacid-at a certain time; aprakaöa-unmanifested; lila-pastimes; anubhave sati- when perceived; tasam-of them; santoshah-

satisfaction; prakaōa-lila-manifest pastimes; darshanatah-from the observation; tu-also; viraha-separation; eva-certainly; iti- thus; bhava-of nature; dvaitam-duality; lakshyate-is characterized.

Remembering Lord Krishna's instructions, the gopis were able to directly see Lord Krishna's aprakaōa form and pastimes and they became relieved of their strong feelings of separation, They became very much pleased and satisfied (pritah).

Anuccheda 167

tatra santosham aha

tatas tah krishna-sandeshair
vyapeta-viraha-jvarah
uddhavam pujayam cakrur
jnatvatmanam adhokshajam

yatha tena sandishōam tathaiva atmanam anubhuya adhokshajam canubhuyety arthah. shri-shukah.

tatra-in this connection; santosham-the satisfaction of the gopis; aha-Sukadeva Gosvami describes; tatah-then tah- the gopis; krishna-of Lord Krishna; sandeshaih-by the instructions; vyapeta-extinguished; viraha-of separation; jvarah-the flames; uddhavam-Uddhava; pujayam cakruh- worshipped; j{.sy 241}atva-understanding; atmanam-the Supreme Personality of Godhead; adhokshajam-who remains invisible to the conditioned souls; yatha-just as; tena-Lord Krishna; sandishtam-instructed; tatha-in the same way; eva-certainly; atmanam-the Supreme Personality of Godhead; anubhuya- perceiving; adhokshajam-who cannot be seen with materially contaminated senses; ca-also; anubhuya-perceiving; iti-thus; arthah-the meaning; shri-shukah-spoken by Shukadeva Gosvami.

Shrila Shukadeva Gosvami describes the gopis' satisfaction (Shrimad-Bhagavatam 10.47.53):

"Uddhava's messages and instructions saved the gopis from the burning flames of separation from Krishna, and the gopis acknowledged the benediction from Uddhava. Uddhava practically acted as the preceptor spiritual master of the gopis, and they in return worshiped Him as they would worship Krishna."*

Anuccheda 168

sva-viraham vyanjayati

apy eshyatiha dasharhas
tapta sva-kritaya shuca
sanjivayan nu no gatrair
yathendro vanam ambudaih

spashōam. shri-gopya uddhavam.

sva-their; viraham-separation; vya{.sy 241}jayati-reveals; api-perhaps; eshyati-Krishna will come; iha-

here; dasharhah-the descendant of Dasharha; taptah-burning; sva-kritaya-on His account; suca-with grief; sa{.sy 241}jivayan-restoring to life; nu- certainly; nah-us; gatraih-with the touch of His hands; yatha- just as; indrah-Maharaja Indra; vanam-the forest; ambudaid- with clouds; spastam-the meaning is clear; shri-gopyah-spoken by the gopis; uddhavam-to Uddhava.

The gopis described their intense feelings of separation from Krishna is the following words spoken to Uddhava (Shrimad-Bhagavatam 10.47.44):

"Separation from Krishna makes us agitated, as if there were fire in our bodies. Krishna proposed to come back to Vrindavana to extinguish the fire, just as a cloud appears in the sky to extinguish the forest fire by its downpour".*

Anuccheda 169

Text 1

evam yatha shrimad-uddhava-dvaropadishöam tatha kurukshetre sakshad api svayam upadishöam

mayi bhaktir hi bhutanam
amritatvaya kalpate
dishöya yad asin mat-sneho
bhavatinam mad-apanah

evam-in this way; yatha-just as; shrimat-uddhava-dvara-delivered by Uddhava; upadishtam-instruction; tatha-in the same way; kurukshetre-at Kurukshetra; saksat-personally; api-also; svayam-directly; upadishtam-instructed; mayi-to Me; bhaktih-devotional service; hi-certainly; bhutanam-of the living beings; amritatvaya-the eternal life; kalpate-brings about; dishöya-by good fortune; yat-which; asit-was; mat- for Me; snehah-the affection; bhavatinam-of all of you; mat-of Me; apanah-the obtaining.

The same instructions sent to the gopis in the letter carried by Uddhava were also personally spoken to the gopis at a later time at the holy place of Kurukshetra. At that time Lord Krishna personally said to the gopis (Shrimad-Bhagavatam 10.82.44):

"Devotional service rendered to Me by the living beings revives their eternal life. O My dear damsels of Vraja, your affection for Me is your good fortune, for it is the only means by which you have obtained My favor."*

Text 2

ity atra tadrshinam saksad eva tat-praptih phalam nanyesham ivamritatva-matram ity etat tasam asvasanarupa-bhagavad-vacananantaram. nanu tvam dvarakayam eva sada kridasi, vayam tu vrindavana-vasinyah. katham prapsyama ity asankya yushmabhir nitya-samyukta evaham asmiti tatha-vidham atmanam upadishati dvabhyam.

iti-thus; latra-in the verse; tadrishinam-of those like them; saksat-directly; eva-certainly; tat-of Lord Krishna; praptih-the attainment; phalam-result; na-not; anyesham-of others; iva-just like; amritatva-immortality; matram-only; iti-thus; etat-this; tasam-of the gopis; asvasana-rupa- for consoling; bhagavat-of the Supreme Lord; vacana-words; anantaram-afterwards; nanu-is it not so?; tvam-You; dvarakayam-in Dvaraka; eva-certainly; sada-eternally; kridasi-perform pastimes; vayam-we; tu-but; vrindavana-vasinyah-residents of Vrindavana; katham-how is it possible?; prapsyamah-we will be able to attain; iti-thus; asankya-considering; yushmabhih-with you; nitya-eternally; samyuktah-associated; eva-certainly; aham-I; asmi-am; iti- thus; tatha-vidham-in that way; atmanam-personally; upadishati-instructs; dvabhyam-in the following two verse (Shrimad-Bhagavatam 10.82.45-46).

In this verse Lord Krishna says that they who become His pure devotees (as the gopis were) are eligible to become liberated. Others, who take up a process of spiritual realization other than bhakti-yoga will remain unable to become liberated. Considering that the gopis might say: "My dear Krishna, at present You are always remaining at Dvaraka and enjoying pastimes there. We, however, must always remain in Vrindavana. Under these circumstances, how is it possible for us to attain Your association?", Krishna consoled them by saying that He eternally remains in their association in His aprakaōa form. This was explained by Him in the following wrds (Shrimad-Bhagavatam 10.82.45-46):

Text 3

aham hi sarva-bhutanam
adir anto 'ntaram bahih
bhautikanam yatha kham va-
bhur vayur jyotir anganah

evam hy etani bhutani
bhuteshv atmatmana tatah
ubhayam mayy atha pare
pashyatabhatam akshare

aham-I; hi-certainly; sarva-of all; bhutanam-living entities; adih-origin; antah-end; antaram-inside; bahih- outside; bhautikanam-of material elements; yatha-just as; kham-ether; va-or; abhuh-am; vayuh-air; jyotih-light; anganah-O gopis; evam-in the same way; hi-certainly; etani-these; bhutani-living entities; bhuteshu-among the material elements; atma-the self; atmana-by the self; tatah-then; pashyata-please see; abhatam-manifested; akshare-in the imperishable.

"My dear gopis, just as the material elements are present within all material objects (which have the material elements as their origin), in the same way, because I am the origin (and also the cause of dissolution) of everything, I am present everywhere, within and without everything. You saw Me in My prakaōa form in the forest of Vrindavana. Now please see Me in My aprakaōa form, eternally manifested before you in meditation."*

Text 4

yatha aham ahankaro bhutadih sarvesham bhutanam khadinam ady-antadi-rupah. ahankarantargatany eva khadinity arthah. yatha ca khadini bhutani bhautikanam saravasaindhavadinam ady-anta-rupani khadinam antargatany eva tanity arthah. evam etani prakaöa-lilayam anubhuyamanani yushmakam mamataspadani bhutani paramartha-satya-vastuni. shri-vrindavanadini bhuteshu aprakaöa-lila-gateshu paramartha-satya-vastushu vartante. yushmakam prakaöa-lilabhimany-ahantaspadam atma. caprakaöa-lila-lilabhimany-ahantaspadena atmana tatah vyaptah. evam idamtahamtaspadam yat ubhayam tac ca punah pare prakaöam atra drisyamane 'pi tasyam vrindatavyam virahamane akshare nityam eva yushmat-sangini mayy ashraya-rupe abhatam virajamanam pashyata iti. tasmad prakasa-bhedad eva tat-tad-vastv-adid-bheda-vyapadesha-viraha-samyoga-vyavastha cetidam atrapi vyaktam.

yatha-just as; aham-I; ahankarah-conception of ego; bhuta-of living entities; adih-origin; sarvesham-of all; bhutanam-material elements; kha-adinam-ether, air, fire, water and earth; adi-beginning; anta-end; adi-origal; rupah-form; ahankara-false-ego; antah-gatani-within; eva- certainly; kha-adini-the material elements; iti-thus; arthah-the meaning; yatha-just as; kha-adini-beginning with ether; bhutani-the material elements; bhautikanam-of what is constructed from the material elements; sarava-a shallow dish; saindhava-salt; adinam-beginning with; adi-beginning; anta- end; rupani-forms; kha-adinam-of ether and the other elements; antah-gatani-within; eva-certainly; tani-they; iti-thus; arthah-the meaning; evam-in this way; etani-these; prakaöa-lilayam-in the manifest pastimes; anubhuyamanani-being perceived; yushmakam-of you; mamata- ego; aspadani-abodes; bhutani-elements; parama-artha-the spiritual goal of life; satya-vastuni-transcendental realities; shri-vrindavana-adini-beginning with the abode of Vrindavana; bhuteshu-among them; aprakaöa-lila-gateshu-in the unmanifested pastimes; parama-artha-satya-vastushu-spiritual realities; vartante-are; yushmakam-of you; prakaöa-lila-abhimani-manifested in the prakaöa pastimes; ahanta-ego; aspadam-abode; atma-the word "atma"; ca-and; aprakaöa-lila-abhimani-manifested in the prakaöa pastimes; ahanta-ego; aspadam-abode; atma-the word "atma"; ca-and; aprakaöa-lila-abhimani-in the aprakaöa pastimes; ahanta-of ego; aspadena-by the abode; atmana-by the "atmana"; tatah-the word "tatah"; vyaptah-means "pervaded"; eam-in this way; idanta-the state of being like this; ahanta-ego; aspadam- abode; yat-which; ubhayam-both; tat-that; ca-also; puhah- again; pare-in the Supreme; prakaöam-manifested; atra-here; drshyamane-being observed; api-although; tasyam-in that; vrinda-atavyam-forest of Vrindavana; virahamane-separated; akshare-imperishable; nityam-eternally; eva-certainly; yushmat-with you; sangini-associated; mayi-in Me; ashraya-rupe-the ultimate shelter; abhatam-the word "abhatam"; virajamanam-means "is manifested; pashyata-please see; iti- thus; tasmad-therefore; prakasha-of manifestation; bheda- from distinction; eva-certainly; tat-tat-various; vastu- substances; adi-beginning with; bheda-distinction; vyapadesha- by name; viraha-separation; samyoga-and meeting; vyavastha- condition; ca-and; iti-thus; idam-this; atra-here; api-also; vyaktam-manifested

In these verses Krishna says: "Just as (yatha) the material elements are present within all material objects (which have the material elements as their origin), in the same way, because I am the origin of everything, I am also present within everything." Lord Krishna explains that He is present in both His manifest prakaöa (atma) and all-pervading aprakaöa (atmana) forms. He said: "In My prakaöa form (pare) you saw Me in the forest of Vrindavana. Now please see Me in My aprakaöa form (akshare) eternally manifested before you. I am the Supreme Lord and the ultimate shelter of all living entities, and there is no real difference between My prakaöa and aprakaöa forms."

Anuccheda 170

Text 1

shri-bhagavac-chikshanurupam eva shri-rishir uvaca

adhyatma-shikshaya gopya
evam krishnena shikshitah
tad-anusmarana-dhvasta-
jiva-koshas tam adhyagan

shri-bhagavat-of the Supreme Personality of Godhead; shiksha-the instructions; anurupam-following; eva-certainly; shri-rishih-Shrila Shukadeva Gosvami; uvaca-said; adhyatma-spiritual ; shikshaya-with instruction; gopyah-the gopis; evam-in this way; krishnena-by Shri Krishna; shikshitah- taught; tat-that; anusmarana-by remembrance; dhvasta- destroyed; jiva-koshah-material illusion; tam-on Him; adhyagan-meditated;

After describing Lord Krishna instructions to the gopis, Shrila Shukadeva Gosvami described the gopis' response (Shrimad-Bhagavatam 10.82.47):

"By hearing and remembering Lord Krishna's instruction about His presence among them in His aprakaöa form, the gopis became free from all illusion. They constantly meditated on Krishna, and thus always associated with Him in His aprakaöa form."

Text 2

adhyatma-sikshaya tad-upadeshenatmanam shri-krishnam adhikritya ya shiksha taya va; tatha-vidham yad upadishtam tad-anusmaranena nitya-siddhaprakaöa-lilayah punar anusandhanena dhvastah tyakta-prayah jiva-koshah prapancas tatra prakaöyabhinivesho
yabhis tah. tam svayam upadishöam nitya-samyukta-rupam shri-krishnam adhyagan pranihitavatyah. tatrapī purva-darshita-shruti-puranadi-gata-nityata-vakyam mayi bhaktir hi iti phala-bheda-vakyam ca na jñanam na ca vairagyam ity ady ayuktata vyanji-vakyam canusandhaya paroksha-vadārtha-prayuktam arthantaram na prameyam.

adhyatm-about Himself; sikshaya-by instruction; tat- upadeshena-by that instruction; atmanam-the Supreme Person; shri-krishna-Shri Krishna; adhikritya-in relation to; ya- which; siksha-instruction; taya-with that; va-or; tatha- vidham-in that way; yat-which; upadishtam-instructed; tat- anusmaranena-by remembering that; nitya-siddha-eternally perfect; aprakaöa-unmanifested; lilayah-of pastimes; punah- again; anusandhanena-by meditative understanding; dhvastah-the word "dhvasta"; tyakta-prayah-means "given up"; jiva-kosah- the word "jiva-kosa"; prapancas-material conception; tatra- there; prakaöya-to the manifest pastimes; abhiniveshah- attachment; yabhih-by them; tah-they; tam-Him; svayam- personally; upadishtam-instructed; nitya-samyukta-eternally associated; rupam-form; shri-krishnam-Shri Krishna; adhyagan-the word "adhyagan"; pranihitavatyah-means "meditated on"; tatra-nevertheless; purva- previously; darshita-shown; shruti-in the Shruti; purana-Puranas; adi-and other Vedic literatures; gata-within; nityate-eternality; vakyam- statements describing; mayi bhaktih hi iti-Shrimad-Bhagavatam 10.82.44; phala-of results; bheda-distinction; vakyam- description; ca-also; na jñanam na ca vairagyam- iti adi-Shrimad-Bhagavatam 11.20.31; aykta-unsuitability; vyanji- manifesting; vakyam-statement; ca-also; anusandhaya-having examined; paroksha-vada-ārtha-prayuktam-a hidden meaning; artha-antaram-another meaning; na not; prameyam-ascertainable.

By remembering (tad-anusmarana) Lord Krishna's instructions about His aprakaöa presence (adhyatma-shikshaya) among them, the gopis gave up their illusion of being attached to Shri Krishna's prakaöa form, and not being aware of His eternal presence in their midst in His aprakaöa form. Understanding Lord Krishna instructions, the gopis constantly meditated on His form and pastimes, and in that way continuously associated with Him. Shri Krishna's eternal presence among the gopis in His aprakaöa form is described in the following verses of Shrimad-Bhagavatam:

"Devotional service rendered to Me by the living beings revives their eternal life. O My dear damsels of Vraja, your affection for Me is your good fortune, for it is the only means by which you have obtained My favor."*

-{}10.82.44

"A pure devotee who is completely dedicated to My service is already situated in the topmost perfection of life. His position will not be improved by adopting the inferior activities of the cultivation of transcendental knowledge or performance of severe austerities."

-{}11.20.31

If one analyzes these verses and tries to discover another hidden meaning here, he will not find any suitable alternate meaning. What we have just explained is the only appropriate interpretation.

Anuccheda 171

Text 1

atha jnana-rupam prakaöartham asvi-kurvana nitya-lila-rupam rahasyartham svi-kurvana api purvavat punash ca prakaöa-lilabhiniveshena viraha-bhitah parama-dainyottaram evam prarthayam asur ity aha

atha-now; jnana-rupam-of knowledge; prakata- manifested; artham-meaning; asvi-kurvanah-not accepting; nitya-eternal; lila-of pastimes; rupam-form; rahasya- confidential; artham-meaning; svi-kurvahah-accepting; api- also; purvavat-as before; punah-again; ca-also; prakaöa-lila-to Lord Krishna's prakata pastimes; abhiniveshena-with great attachment; viraha-os separation; bhitah-afraid; parama-of great; dainya-humbleness; uttaram-reply; evam-in this way; prarthayam asuh-prayed; iti-thus; aha-said.

In this way it may be understood that by accepting Shri Krishna's instructions as true, the gopis did not accept the monistic conception of the all-pervasiveness of the Absolute, but rather understood Krishna's confidential explanation of His eternal presence among them in His aprakaöa form. Even though the gopis were able to understand that Lord Krishna was always present before them in His aprakaöa form, they became afraid of being again separated from His prakaöa form, and with great humbleness offered the following prayer (Shrimad-Bhagavatam 10.82.48):

Text 2

ahush ca te nalina-nabha padaravindam
yogeshvarair hridi vicintyam agadha-bodhah

samsara-kupa-patitottaranavalambam
geham jusham api manasy udiyat sada nah

ahuh-the gopis said; ca-and; te-Your; nalina-nabha-O Lord, whose navel is just like a lotus flower; pada-aravindam- lotus feet; yoga-ishvaraih-by great mystic yogis; hridi- within the heart; vicintyam-to be meditated upon; agadha-bodhaih-who are highly learned philosophers; samsara-kupa- in the dark well of material existence; patita-of those fallen; uttarana-for deliverance; avalambam-the only shelter; geham- in family affairs; jusham-of those engaged; api-although; manasi-in the minds; udiyat-let be awakened; sada-always; nah-our.

"The gopis spoke thus: Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogis and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs."*

Text 3

astam tavad durvidhihatanam asmakam tad-darshana-gandha-vartapi he nalina-nabha tava padaravindam tvad-upadeshanusarenasmakam manasy apy udiyat. nanu kim ivatrasambhavyam? tatrahuh yogeshvaraih. eva hridi vicintyam na tv asmabhis tat-smaranarambha eva murccha-gaminibhih. tad uktam uddhavam prati svayam-bhagavata

astam-let there be; tavat-in that way; durvidhih-by misfortune; hatanam-struck; asmakam-of us; tat-of that; darshana-of the sight; gandha-slight; varta-news; api-even; he-O; nalina-nabha-O Lord whose navel is just like a lotus flower; tava-Your; pada-aravindam-lotus feet; tvat-upadesha- Your instructions; anusarena-according to; asmakam-of us; manasi-in the minds; api-although; udiyaet-let it be awakened; nan-is it not so?; kim iva-is it?; atra-in this case; asambhavyam-impossible; tatra-in this connection; ahuh-they say; yoge-ishvaraih-by great mystic yogis; eva-certainly; hridi-within the heart; vicintyam-to be meditated upon; na- not; tu-but; amsabhih-by us; tat-smarana-of remembering Your lotus feet; arambhe-in the activity; eva-certainly; murccha-gaminibhih-bewildered.

In this verse the gopis say: "O Lord, please permit us, who are very unfortunate, to have an occasional glimpse of Your lotus feet. O Lord whose navel is like a lotus flower, we wish that Your lotus feet may be awakenend within our hearts." If Krishna were to ask the gopis: "What is the difficulty? Why is it impossible or so difficult for you to remain content by meditating on My lotus feet?" then the gopis might reply: "O Lord, Your feet are worshiped and meditated upon by great mystic yogis and highly learned philosophers. We are only ordinary persons engaged in household affairs. How is it possible, then, for us to meditate on Your lotus feet, which are the proper object of meditation for great souls.

Text 4

tad uktam uddhavam prati svayam-bhagavata

mayi tah preyasam preshöha
dura-sthe gokula-striyah

smarantyo 'nga vimuhyanti
virahotkanöha-vihvalah iti.

ta-that; uktam-said; uddhavam prati-to Uddhava; svayam-bhagavata-by the Supreme Personality of Godhead; mayi-Me; tah-they; preyasam-preshöhe-the most dear; dura sthe-far away; gokula-of Gokula; striyah-the women; smarantyah- meditating; anga-O friend; vimuhyanti-are overwhelmed; viraha- of separation; utkanöha-with anxiety; vihvalah-agitated; iti-thus.

Always eager to directly associate with Shri Krishna, the gopis continuously meditated upon Him. This is described in the following verse (Shrimad-Bhagavatam 10.46.5) spoken by Lord Krishna to Uddhava:

"My dear Uddhava, the gopis are always absorbed in thoughts of Me, who am most dear to them. Since I have gone away to Mathura, they are always thinking of Me in such a way that they remain overwhelmed and almost dead in anxiety due to separation from Me."*

Text 5

tad evopapadayanti agadha-bodhaih sakshad-darshane 'py akshubhita-buddhibhih, na tv asmabhir iva tad-darshanecchaya kshubhita-buddhibhih. caranasyaravindata-rupakam ca, tat-sparshenaiva daha-shantir bhavati, na tu smaraneneti jnapayanti.

tat-therefore; eva-certainly; upapadayanti-they explain; agadha-bodhaih-who are highly learned philosophers; saksat- darshane-in directly seeing; api-even; akshubhita-with unagitated; buddhibhih-intelligence; na-not; tu-but; asmabhih-by us; iva-as it were; tat-Your lotus feet; darshana-to see; icchaya-with the desire; kshubhita-with agitated; buddhibhih-intelligence; caranasya-of the feet; aravindata-of a lotus flower; rupakam-metaphor; ca-also; tat-of them; sparshena-by the touch; eva-certainly; daha-of the fire; shantih-extinguishing; bhavati-comes into existence; na- not; tu-but; smaranena-by remembering; iti-thus; jnapayati- they presented their appeal.

In this verse the gopis protest to Krishna that they cannot remain satisfied simply by remembering His lotus feet, but they insist that they must have His direct association. In this verse they intended to say: "O Lord, the highly learned philosophers are able to meditate upon You because their minds are tranquil and free from all desires, including the desire to directly attain Your lotus feet. This peaceful condition of the mind is certainly a prerequisite in the matter of meditation. We are not able to meditate on Your lotus feet because our minds are agitated with the desire to directly see You, and therefore, in that unpeaceful condition, we cannot fix our minds in meditation. The metaphor comparing Your feet to a lotus flower is very appropriate, for a lotus flower is very cooling to the touch, although simply thinking of a lotus flower is not at all cooling. Therefore, in the same way, our burning desire to associate with You can be relieved only by the direct contact of Your lotus feet. Our desires will not be satisfied simply by meditating on You.

Text 6

nanu tatha nididhyasanam eva yogeshvaranam samsara-duhkham iva bhavatinam viraha-duhkham duri-kriya tad-udayam karishyaty asankyahuh samsara-kupa-patitanam eva uttaranavalambam, na tv asmakam viraha-sindhu-nimagnanam tac-cintanarambhe dukkha-vriddher evanubhuyamanatvad iti bhavah.

nanu-is it not so?; tatha-in that way; nididhyasanam- meditation; eva-certainly; yoga-ishvaranam-of the yogis; samsara-of material existence; duhkham-suffering; iva-as it were; bhavatinam-of you; viraha-of separation; duhkham- suffering; duri-kritya-casting far away; tat-udayam-the arising of that; karishyati-will do; iti-thus; asankya- considering; ahuh-they said; samsara-kupa-in the dark well of material existence; patitanam-of those fallen; eva- certainly; uttarana-for deliverance; avalamba-the only shelter; na-not; tu-but; asmakam-of us; viraha-of separation; sindhu-in the ocean; nimagnanam-drowning; tat-cintana-arambhe-in the activity of remembering Your lotus feet; duhkha-of suffering; vridhdheh-of the increase; eva-certainly; anubhuyamanatvat-because of experiencing; iti-thus; bhavah-the meaning.

The gopis thought that Krishna might say to them: "The great mystic yogis meditate on My lotus feet and thus become relieved from the sufferings of material existence. Please, therefore, take up this process of meditating on My lotus feet and you will become free from the suffering of separation from Me just as the yogis become free from suffering in the same way".

By distinguishing themselves from the yogis in this verse, the gopis intended to say to Krishna: "They who have fallen into the dark well of material existence may become delivered by meditating on Your lotus feet, but such meditation is not helpful for us, who are drowning in the ocean of separation from You. When we remember Your lotus feet we do not at all experience relief, but rather the intense suffering of our separation only increases."

Text 7

nanv adhunaivatragehya muhur mam sakshat evanubhavata, tatra-huh geham jusham iti tava sangatis ca tvat-purva-sangama-vilasa-dhamni tat-tade-asmad-kama-dughe svabhavikasmad-priti-nilaye nija-grihe gokula eva bhavatu, na tu dvarakadav iti sva-manoratha-visheshena tasminn eva pritimatinam ity arthah. yah kaumara-harah sa eva hi varah ity adivat. tasmad asmakam manasi tac-carana-cintanabhavat svayam-aga manasyasamarthyad-anabhi-rucer va sakshat eva shri-vrindavana eva yady agacchasi, tadaiva nistara iti bhavah.

nanu-is it not so?; adhuna-at present; eva-certainly; atra-here; agehya-having arrived; muhur-constantly; mam-Me; sakshat-directly; eva-certainly; anubhavata-you may see; tatra-in this connection; ahuh-they said; geham-in family affairs; jusham-of those engaged; para-of others; grihinam-of the waves; asvadinam-not independent; iti-thus; arthah-the meaning; yad va-or; geham jusham-the words "geham jusham"; iti-thus; tava-Your; sangatih- association; ca-also; tvat-Your; purva-previous; sangama-in the association; dhamni-in the abode; tat-tat-various; asmat-of us; kama-desires; dughe-fulfilling; svabhavik-by nature; asmat-of us; priti-nilaye-the object of love; nija-in Your; grihe-home; gokule-in Gokula; eva-certainly; bhavatu-should be; na-not; tu-but; dvaraka-adau-in Dvaraka or other places; iti-thus; sva-manoratha-visheshena-with a specific desire; tasmin-in that place; eva-certainly; pritimatinam-with attachment; iti-thus; arthah-the meaning; yah kaumara-harah sa eva hi varah iti adi vat-as in the following verse (Chaitanya-charitamrita, Madhya lila 13.122):

yah kaumara-harah sa eva hi varas ta eva caitra-kshapas
te conmilita-malati-saurabhayah praudhah kadambanilah
sa caivamsi tathapi tatra surata-vyapara-lila-vidhau
reva-rodhasi vetasi-taru-tale cetah samutkanohate

tasmad-therefore; asmakam-of us; manasi-in the mind; tat-carana-of Krishna's lotus feet; cintana-

meditation; abhavat- because of inability; anabhiruceh-because of lack of desire; va-of; saksat-directly; eva-certainly; shri-vrindavane- in Vrindavana; eva-certainly; yadi-if; agacchasi-You come; tada-then; eva-certainly; nistarah-felief; iti-thus; bhavah-the meaning;

The gopis also thought that Krishna might suggest that they return with Him to Dvaraka, where they may associate with Him without interruption. For this reason the gopis said the words "geham jusham" (we are only ordinary persons engaged in household affairs). In this way they reminded Krishna that they were the wives of others, and not independent of their husbands. It was not possible for them to leave their husbands and go with Him to Dvaraka. One may also interpret the words "geham jusham" to mean "My dear Krishna it is not at all suitable for us to associate with You in Dvaraka or any other place except for this land of Vrindavana. We are very attached to this land of Vrindavana, which seems to us to fulfill all our desires, and which is the place where we formerly enjoyed pastimes in Your company. This desire of the gopis to remain in Vrindavana and enjoy Krishna's association there is described in the following verse (Chaitanya-caritamrita Madhya-lila 13.122):

"That very personality who stole away my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of malati flowers is there, and the same sweet breezes are blowing from the kadamba forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Reva under the Vetasi tree. That is my desire."*

By these words (geham jusham) the gopis said to Krishna: "We cannot become relieved of our distress by meditating on Your lotus feet, and we are not able to return to Dvaraka with You, nor would we desire to do so if we could. Therefore the only solution to our plight is if You personally return with us to Vrindavana and grant us Your association there."

Anuccheda 172

Text 1

tad evam svarasiky aprakaöa-lila darshita. athaprakaöa-prakaöa-lile dve 'py artha-visheshenaha

gopinam tat-patinam ca
sarvesham api dehinam
yo 'ntash carati so 'dhyaksha
esha kridana-deha-bhak

tat-therefore; evam-in this way; svarasiki-in the svarasiki state of self-realization; aprakaöa-unmanifested; lila pastimes; darshita-are revealed; atha-now; aprakaöa- unmanifested; prakaöa-and manifested; lile-pastimes; dve- both; api-also; artha-visheshena-with the specific description; gopinam-of the gopis; tat-patinam-and of their husbands; ca-also; sarvesham-of everyone; api-also; dehinam-situated within a body; yah-who; antah-within; carati-moves; sah-He; adhyakshah-the witness; eshah-He; kridana- for pastimes; deha-bhak-with a form.

Shri Krishna's prakaöa form, and also His aprakaöa form which appeared in the hearts of the of the

devotees in the stage of svarsiki meditation, are both described in the following verse from Shrimad-Bhagavatam (10.33.35):

"The same Shri Krishna who appeared in Vrindavana in His prakaöa form and enjoyed pastimes in the company of the cowherd men of Vrindavana, also appeared in His aprakaöa form within the hearts of all of the Vraja-gopis and the cowherd men who were their husbands."

Text 2

antah antah-sthitam aprakaöam yatha syat taha gopinam ta-patinam ca tat-patim-manyanam kridana-deha-bhak san tesham eva gokula-yuva-rajataya adhyakshah ca san yash carati kridati, sa eshah prakaöa-lila-gato 'pi bhutva sarvesham vishva-vartinam dehinam api kridana-deha-bhak san, tesham palakatvenadhyaksho 'pi san carati tasmad anadita eva tabhiih krida-shalitvena siddhatvat tac-chakti-rupanam tasam sangame vastuta eva para-darata-dosho 'pi nasti.

antah-the word "antah; antah-sthitam-meanis "situated within"; aprakaöam-unmanifested; yatha-just as; syat-may be; tatha-in the same way; gopinam-of the gopis; tat-patinam-of their husbands; ca-also; tat-patim-their husband; manyanam-considered; kridana-for pastimes; deha-the form; manifesting; san-being so; tesham-of them; eva-certainly; gokula-of Gokula; yuva-rajataya-as the prince; adhyakshah-the monarch; ca-also; san-being so; yah-who; carati-the word ncarati"; kridati-means "performs pastimes; " sah eshah-He; prakaöa-lila-gatah-in His manifest pastimes; api-also; bhutva-having become; sarvesham-of everyone; vishva-vartinam-in the universe; dehinam-embodied beings; api-even; kridana-for pastimes; deha-form; bhak-manifesting; san- being so; tesham-of them; palakatvena-as the protector; adhyakshah-the monarch; api-even; san-being; carati-performs pastimes; tasmad-therefore; anaditah-without beginning; eva- certainly; tabhiih-witht he gopis; krida-shalitvena- performing pastimes; siddhatvat-because of the perfection; tat-sakti-of His potency; rupanam-as the forms; tasam-of them; sangame-in the association; vastutah-in fact; eva- certainly; para-of another; daraöa-with the wife; doshah- fault; api-even; na-not; asti-is.

In His aprakaöa form Shri Krishna was manifested within (antah) the thoughts of the gopis (tat-patinam). Shri Krishna is known as "adhyaksha" (the monarch) both because He is the playful (yash carati) prince of Gokula, and because He is the supreme monarch and protector of all living entities (sarvesham dehinam). Lord Krishna is the real husband of the gopis and He has been enjoying pastimes with them from time immemorial. Because the relationship of Shri Krishna and the gopis is actually eternal, Shri Krishna cannot be criticized for "immorality" or "adultery".

Text 3

tatas tesham tat-patitvam ca nasuyan khalu krishnaya ity adi vakshyamana-disha tesham tasam ca pratitika-matram, na tu daihikam. tadrisha-pratiti-sampadanam ca tasam utkanöha-poshartham iti tat-prakarana-siddhantasya parakastha darshita. shri-shukah.

tatah-therefore; tesham-of them; tat-patitvam-the position of husband; ca-also; na asuyan khalu krishnaya iti adi-in Shrimad-Bhagavatam 10.33.37:

nasuyan khalu krishnaya
mohitas tasya mayaya
manyamanah sva-parshvasthan
svan svan daran varjaukasah

vakshyamana-about to be spoken; disha-by this statement; tesham-of the husbands; tasam-of the gopis; ca-also; pratitika-existing in the imagination; matram-only; na-not; tu-but; daihikam-in an actual form; tadrisha-in that way; pratiti-sampadanam-conviction; ca-also; tasam-of the gopis; utkanöha-longing; posha-increasing; artham-for the purpose of; iti tat-prakarana-of that description; siddhantasya-of the conclusion; para-akastha-without doubt; darshita-demonstrated; shri-shukah-spoken by Shri Shukadeva Gosvami.

Shri Krishna is the real husband of the gopis. The cowherd men who played the role of being the gopis' husbands were actually not their husbands. The husband and wife relationship between the various cowherd men and the gopis was existing only in their imagination and only for enhancing Krishna's parakiya relationship with the gopis. This is confirmed in the following statement of Shrila Shukadeva Gosvami (Shrimad-Bhagavatam 10.33.37):

"The gopis' husbands thought that their wives were sleeping by their sides. Enamoured by the influence of the external energy of Krishna, they thought that the gopis were their wives. They could not understand that they had gone to dance with Krishna."*

Anuccheda 173

Text 1

evam tat-tal-lila-bhedenaikasyapi tat-sthanasya prakasha-bhedah shri-vigrahavat. tad uktam vrishnah paramam padam avabhati bhurih iti shrutya.

evam-in the same way; tat-tat-in various; lila- pastimes; bhedena-by distinctions; ekasya-of the single Supreme Lord; api-even; tat-sthanasya-in the transcendental abode; prakasha-of manifestation; bhedah-distinctions; shri-vigrahavat-just as there are many different forms of the Supreme Lord; tat-therefore; uktam-it is said; vrishnah-the Supreme Personality of Godhead who fulfills all desires; paramam padam-in the transcendental abode; avabhati-is manifested; bhurih-in many different forms; iti-thus; shrutya-the Statement of the Rig Veda ().

Just as the Supreme Personality of Godhead has many different forms in order to enjoy many different pastimes, in the same way, the transcendental abode of the Lord, although one, is manifested in many different forms. This is described in the following verse from the Rig Veda:

"The transcendental abode of the Supreme Personality of Godhead, who fulfills all desires, is manifested in many different ways."

Text 2

tatra tv itara-lilantah-patibbhih prayasha itara-lilavakasha-vishesho nopalabhyate; drishyate ca prakaöa-lilayam api asankari-bhavenaiva vicitravakashatvam. yatha dvadasha-yojana-matra-pramitayam dvarakantah-puryam krosha-dvaya-pramita-griha-koöi-prabhriti-vastuni, yatha sv-alpe govardhana-garte tad-asankhya-gokula-praveshah yatha brahmana drishöya vrindavanasya sva-vriksha-trina-pakshadyavakashata brahmandady-ananta-vastv-avakashata ca, yatha ca shri-narada-drishöa-yogamaya-vaibhave samakalam eva dvarakayam patastya-madhyahnika-shayantana-lila ity adi, tad evam vrindavanasya tavat prakasha-bheda udahriyante.

tatra-in this connection; tu-also; itara-lila-antah-patibhih-with other pastimes; avakasha-opportunity; visheshah-specific; na-not; upalabhyate-is attained; drishyate-is observed; ca-also; prakaöa-lilayam-in the manifest pastimes; eva-certainly; vicitra-avakashatvam- astonishing characteristics; yatha-just as; dvadasha-yojana- of 12 yojanas (96 miles); matra-only; pramitayam- measurement; dvaraka-of Dvaraka; antah-puryam-inner part of the city; krosha-dvaya-of 2 krosas (4 miles); pramita-the measurement; griha-palaces; koöi-millions; prabhriti- beginning with; vastuni-substances; yatha-just as; su-alpe- very small; govardhana-of Govardhana Hill; garta-in the valley; tat-asankhya-immeasurable; gokula-Gokula; praveshah-entrance; yatha-just as; brahmana-by Lord Brahma; drishöya-by his glance; vrindavanasya-of Vrindavana; sva- own; vriksha-trees; trina-blades of grass; paksha-birds; adi-beginning with; avakashata-entrance; brahmanda-universes; adi-beginning with; ananta-unlimited; vastu-substances; avakashata-entrance; ca-also; yatha-just as; ca-also; shri-narada-by Narada; drishöa-seen; yogamaya-of Yogamaya; vaibhave-in the potency; sama-kalam-simultaneously; eva-certainly; dvarakayam-at Dvaraka; pratistya-of morning; madhyahnika-of midday; shayantana-of evening; lilah-pastimes; iti-thus; adi-beginning with; tat- therefore; vrindavanasya-of Vrindavana; tavat-in that way; prakasha-bhedah-varying manifestations; udahriyante-are described.

Each different abode of the Lord has its own specific feature, and specific pastimes are enjoyed in each abode. There is no overlapping of pastimes, where the pastimes of one abode are performed in another. However, even in the Lord's manifest pastimes within the material world, the Lord's abode manifests very wonderful features. For example, although the inner part of Dvaraka city is only 12 yojanas (96 miles) in diameter, within that relatively small place there are millions of palaces 2 krosas (4 miles) across, as well as many gardens, lakes, and so on, all very large. Another example is the valley Govardhana Hill, which although very small in size, contains the infinitely large spiritual realm of Gokula. Another example is the small animals and plants in the forest of Vrindavana, which were seen by Lord Brahma is be larger than innumerable universes. Another example may be seen in Dvaraka City, where Narada Muni observed the Lord's morning, midday, and evening pastimes occurring simultaneously (in other words, Narada saw that in Dvaraka it was morning, midday, and evening all at the same time).

In this way the Lord's abode of Goloka Vrindavana is manifested in many different parts, each part being the place of specific pastimes.

Text 3

tatraprakaöa-lilanugato yatha yamale rudra-gauri-samvade

vithyam vithyam nivaso 'dhara-madhu-suvacas tatra santanakanam

eke rakendu-koöy-atapa-vishada-karas teshu caike kamante

rame ratrer virame samudita-tapana-dyoti-sindhupameya

ratnanganam suvarnacita-mukura-rucas tebhya eke drumendrah

yat kusumam yada mrgyam
yat phalam ca varanane
tat tadaiva prasuyante
vrindavana-suradrumah

tatra-in this connection; aprakaöa-lila-anugatah-in the unmanifested pastimes; yatha-just as; yamale-in the Yamala-tantra rudra-of Lord siva; gauri-and Parvati; samvade-in the conversation; vithyam-vithyam-on every path; nivasah- residence; adhara-madhu-suvacah-O Parvati, whose speeches are very sweet and pleasing; tatra-there; santanakanam-of the desire-trees; eke-some; raka-indu-full moon, atapa-vishada-karah-with the clear shining; teshu-among them; ca-also; eke-some; kamante-appear very beautiful; rame-O Parvati; ratreh- of night; virame-in the end; samudita-arisen; tapana-shining; dyoti-splendor; sindhu-ocean; upameyah-compared to; ratna-of jewels; anganam-branches; suvarna-acita-golden; mukura-of the buds; rucah-splendor; tebhyah-from them; eke-some; druma-indrah-desire-trees; yat-what; kusumam-flower; yada-when; mrgyam-sought; yat-what; phalam-fruit; ca-also; vara-anane-O beautiful-aced Parvati; tat-that; tada-then; eva-certainly; prasuyante-blossoms forth; vrindavana-of Vrindavana; sura-drumah-the desire trees.

Another wonderful feature of the Lord's abode is the presence of desire trees there. The desire trees in the aprakaöa spiritual Goloka Vrindavana are described in the following passage from the Yamala Tantra, where Lord Shiva says to Parvati:

"My dear sweetly speaking Parvati, on each and every path in Goloka Vrindavana are many different kinds of desire trees. Some are splendid as the pristine full moon, and some are like the newly rising sun, or like an expansive ocean of brilliant light. Some have jeweled branches, and some have buds splendid as gold. Whatever flower or fruit one wishes to pick from these desire trees is at once manifest on their branches."

Text 4

arthash ca he adhara-madhu-suvacah adhara-madhu-tulyani suvacamsi yasyas tatha-bhute, he gauri. tatra shri-vrindavane ratnanganam santakanam madhye eke drumendra rakendu-koöy-atapa-vishada-karah. he rame teshu ca santakeshu eke ratrer virame samudita-tapana-dyoti-sindhupameyah kamante virajante, tebhyah tan apy atikramya eke kamante. katham-bhutah? suvarnacita-mukura-rucah iti. atra ca yada yat kusumam mrgyam bhavati, yada ca yat phalam mrgyam bhavati, tadaiva tad-vrindavana-suradrumah prasuyante iti.

arthah-the meaning; ca-also; he-O; adhara-madhu-suvacah- this word "adhara-madhu-suvacah"; adhara-lips; madhu-honey; tulyani-equal; suvacamsi-eloquent words; yasyah-of whom; tatha-bhute-in that way; he gauri-O Gauri; tatra-there; shri-vrindavane-in Vrindavana; ratna-anganam-with jewelled branches; santakanam-of the desire trees; madhye-in the midst; eke-some; druma-indrah-desire trees; raka-indu-the full moon; koöi-millions; atapa-shining; vishada-clear; karah-effulgence; he-rame-O goddess; teshu-among them; ca- also; santakeshu-desire trees; eke-some; ratreh-of night; virame-at the end; samudita-arisen; tapana-shining dyuti- splendor; sindhu-ocean; upameyah-compared to; kamante-the word "kamante"; virajate-means "shine beautifully"; tebhyah- from them; api-even; atikramya-passing beyond; eke-some; kamante-shine beautifully; katham-bhutah-what are their characteristics?; suvarna-with gold; acita-studded; mukura- buds; rucah-splendor; iti-thus; atra-here; ca-also; yada- when; yat-that; kusumam-flower; mrgyam-is sought; bhavati- is; yada-when; ca-also; yat-what; phalam-fruit; mrgyam-sought; bhavati-is; tada-then; eva-certainly; tat-vrindavana-of Vrindavana; suradrumah-the desire trees;

prasuyante- cause it to blossom; iti-thus;

In these verses the word "adhara-madu-suvacah" means "O Parvati, whose words are as sweet as honey", and the word "ratnanganam" and "santakanam" mean {sy 168}among the desire trees, whose branches are studded with jewels". The sentence "eke kamante" means {sy 168}although some desire trees are as splendid as the moon, and others as splendid as the sun, some (eke) desire trees shine with a specific splendor, surpassing that of the others. The second verse means that whatever flower or fruit one may wish to take from the desire trees, they will immediately produce.

Text 5

evam brahma-samhitayam apy adi-purusha-govinda-stotra eva

shrīyah kantah kantah parama-purushah kalpa-taravo
druma bhumish cintamani-gana-mayi toyam amritam
katha ganam naöyam gamanam api vamshi priya-sakhi
cid-anandam jyotih param api tad asvadyam api ca

sa yatra kshirabdhīh sravati surabhihyash ca sumahan
nimeshardhakhya va vrajati na hi yatrapi samayah bhaje
shvetadvipam tam aham iha golokam iti yam
vidantas te santah kshiti-virala-cara katipaye

evam-in the same way; brahma-samhitayam-in the Brahma-samhita; api-also; adi-purusha-the Original Person; govinda- to Lord Govinda; stotre-in the prayers; eva-certainly; ; shrīyah-the goddess of fortune; kantah-the damsels; kantah-the enjoyer; paarama-purushah-the Supreme Personality of Godhead; kalpa-taravah-desire trees; drumaah-all the trees; bhumih-the land; cintamani-gana-mayi-made of the transcendental touchstone jewel; toyam-the water; amritam- nectar; katha-talking; ganam-song; naöyam-dancing; gamanam-walking; api-also; vamshi-the flute; priya-sakhi- constant companion; cit-anandam-transcendental bliss; jyotih- effulgence; param-the supreme; api-also; tat-that; asvadyam-everywhere perceived; api ca-also;{ sah-that; yatra-where; kshira-of milk; abdhīh-ocean; sravati-flows; surabhibhyah-from the surabhi cows; ca-also; sumahan-great; nimesha-ardha-akhyah-the space of half a moment; va-or; vrajati-passes; na-not; hi-certainly; yatra- where; api-also; samayah-occasion; bhaje-worship; shvetadvipam-Shvetadvipa; tam-that; aham-I; iha-here; golokam-Goloka Vrindavana; iti-thus; yam-which vidantah- know; te-they; santah-self-realized souls; kshiti-virala-carah-in this world; katipaye-a very few.

The wonders of the spiritual Goloka Vrindavana planet are also described in the following verses from Brahma-samhita (5.56-57):

I worship Lord Krishna's transcendental abode, known as Shvetadvipa, or Goloka Vrindavana. The damsels of Vrindavana, the gopis, are super goddess of fortune. The enjoyer in Vrindavana is the Supreme Personality of Godhead Krishna. The trees there are all wish-fulfilling trees, and the land is made of transcendental touchstone. The water is all nectar, the talking is singing, the walking is dancing, and the constant companion of Krishna is His flute. The effulgence of transcendental bliss is experienced everywhere. Therefore Vrindavana-dhama is the only relishable abode.*

"In that Vrindavana numberless milk-cows always emit transcendental oceans of milk, and in that Vrindavana there is eternal existence of transcendental time, who is ever present and without past or future

and hence is not subject to the quality of passing away even for the space of half a moment. That realm is known as Goloka only to a very few self-realised souls in this world."**

Text 6

jyotih laukika-lila-madhuryaya maha-pralaye 'py anasvaram suryadi-rupam yat tatra vartate, tatha tesham asvadyam api yat kincit tat sarvam cid-ananda-rupam param api parama-tattvam eva, na tu prakritam. candrarkayoh sthitish ca tatra vilakshanenaiva gautamiye tantre kathita. samanodita-candrarkam iti hi vrindavana-visheshanam. samanatvam ca ratrau ratrau raka-candramayatvad iti. api ca iti parenanvayah. rasaveshena tad-ajnanad eva samayo na vrajati ity uktam. anyatha paurvaparyabhava sati ceshöatmikaya lilayah svarupa-hanih syat. shvetam: shubhram dosha-rahitam ity arthah dvipam tad ivanyasanga-shunyam sarvatah param ity arthah; tad-uktam shrutya yatha hi sarasi padmam tishöhati tatha bhumyam tishöhati iti.

jyotih-effulgence; laukika-earthly; lila-pastimes; madhuryaya-for the sweetness; maha-pralaye-at the time of universal destruction; api-even; anashvaram-not destroyed; surya-adi-rupam-the sun, moon, and stars; yat-because; tatha-there; vartate-are; tatha-in the same way; tesham-of them; asvadyam-relishable; api-also; yat-which; kincit- something; tat-that; sarvam-everything; cit-spiritual; ananda-bliss; rupam-with the form; param-transcendental; api-also; parama-tattvam-spiritual; eva-certainly; gautamiye tantra-in the Gautamiya Tantra; kathita-is described; samana-equal; udita-arisen; candra-moon; arkam-and sun; iti-thus; hi-certainly; vrindavana-of Vrindavana; visheshanam- description; samanatvam-equality; ca-also; ratrau ratrau- night after night; raka-candramayatvat-because of the full moon; iti-thus; api ca-also; iti-thus; api ca-also; iti- thus; parena anvayah-as previously stated; rasa-of the blissful spiritual relationships between Lord Krishna and His liberated associates; aveshena-because of the entrance; tat-ajnanat-because of ignorance of time; eva-certainly; samayah-time; na-does not; vrajati-exist; iti-thus; uktam- said; anyatha-otherwise; paurva-before; aparya-and after; abhave-non-existence; sati-being so; ceshöa-atmikayah- consisting of activities; lilayah-of pastimes; svarupa-the form; hanih-destruction; syat-would be; shvetam-the word "shvetam"; shubhram-means "white" or "pure"; dosha-of all fault; rahitam-free; iti-thus; arthah-the meaning; dvipam- island; tat-that; iva-like; anya-with others; sanga-contact; shunyam-devoid of; sarvatah-everything; param-above; iti- thus; arthah-the meaning;

In these verses the word "jyotih" (effulgence) indicates that in the spiritual realm of Goloka Vrindavana there are a spiritual and eternal sun and moon, which are not destroyed at the time of cosmic annihilation. That delightful sun and moon are eternal, and full of knowledge and bliss. They are not material and are different from the material sun and moon in many ways. For example, the material moon waxes and wanes, appearing as a full moon on only one day a month. In Goloka Vrindavana, however, on each night the moon is full, and it never wanes. This is described in the Gautamiya Tantra in the following words:

"In Goloka Vrindavana there are a spiritual sun and moon. There a full moon rises on each night, for the moon never wanes."

We may also note in these verses the word "bhaje" (I worship). This word shows that the abode of Shri Krishna is worshipable as the Lord Himself. The word "bhaje" is used here just as some verses previously Lord Brahma used the same word to worship Lord Krishna (govindam adi-purusham tam aham bhajami).

The phrase "samayo na vrajati" indicates that the residents of Goloka Vrindavana are so immersed in love of Krishna and and enthralled by their pastimes with Him that they forget about time. This phrase should not be interpreted to mean that there is no sequence of events in the spiritual world, for if this were so it would be impossible for the Lord to enjoy pastimes there with His devotees.

The word "shvetam" (white) means "pure and free from all fault". The word "dvipam" (island) means that

Goloka Vrindavana is situated far above the material worlds. It is free from any touch of matter, just as a lotus flower remains always untouched by water. This is described in the following statement of the Gopala-tapani Upanishad (2.30):

"As a lotus remains always untouched by water, so the spiritual world of Goloka Vrindavana remains always untouched by matter."

Text 7

kinca brahma-samhitayam eva tat-stavadau-cintamani-prakara-sadmasu kalpavriksha-lakshavriteshu iti.

kinca-furthermore; brahma-samhitayam-in the Brahma-samhita (5.29); eva-certainly; tat-stava-of Brahma's prayers; adau-in the beginning; cintamani prakara-sadmasu kalpa-vriksha-lakshavriteshu iti-the following verse:

cintamani-prakara-sadmasu kalpa-vriksha-
lakshavriteshu surabhir abhipalayantam
lakshmi-sahasra-shata-sambhrama-sevyamanam
govindam adi-purusham tam aham bhajami"

The spiritual world of Goloka Vrindavana is also described by Lord Brahma in the following verse from the Brahma-samhita (5.29):

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune."*

Text 8

evam narada-pancaratre ca shruti-vidya-samvade

tatah shveta-maha-dvipas
catur-dikshu vidikshu ca
adhash cordhvam ca din-nathas
toyam kshiramritarnavah

evam-in the same way; narada-pancaratre-in the Narada- pancaratra; ca-also; shruti-between Shruti; vidya-and vidya; samvade-in the conversation; t atah-from that; shveta-white; maha-great; dvipah-island; catuh-dikshu-in the four directions; vidikshu-in the other directions; ca-also; adhah-beneath; ca-also; urdhvam-above; ca-also; dik-nathah-protectors of the directions; toyam-water; kshira-of milk; amrita-nectar; arnavah-an ocean.

The spiritual world of Goloka Vrindavana is also described in Narada-pancaratra:

"The spiritual world of Shvetadvipa is a great white island surrounded by a nectar ocean of milk. Gaurds

stand in all ten directions to protect this spiritual realm.

Text 9

maha-vrindavanam tatra
keli-vrindavanani ca
vrikshah-drumash caiva kalpa-
cintamani-mayi sthali

maha-vrindavanam-a place known as Maha-vrindavana; tatra-there; keli-vrindavanani-places known as Keli-vrindavana; ca-also; vrikshah-the trees; kalpa-drumah- desire trees; ca-also; eva-certainly; cintamani-mayi-made of touchstone; sthali-the ground.

"Within that spiritual realm is Maha-vrindavana, and many places known as Keli-vrindavana, where Lord Krishna enjoys pastimes. These places are made of cintamani jewels and are filled with groves of desire trees.

Text 10

krida-vihanga-lakshanam ca
surabhinam anekashah
nana-citra-vicitra-shri-
rasa-mandala-bhumayah

krida-vihanga-playful birds; lakshanam- characteristic; ca-also; surabhinam-surabhi cows; anekashah-many; nana-various; citra-colorful; vicitra- wonderful; shri-beautiful; rasa-for the rasa-dance; mandala-bhumayah-areas.

"In these places known as Vrindavana are many playful birds and surabhi cows. There are many wonderful, colorful and beautiful places where the Lord enjoys the rasa-dance.

Text 11

keli-kunja-nikunjani
nana-saukhya-sthalani ca
pracira-chatra-ratnani
phanah sheshasya bhanty aho

keli-for pastimes; kunja-niku{.sy 241}jani-various groves; nana-various; saukhya-for sporting; sthalani-places; ca- also; pracira-chatra-pavillions; ratnani-jewels; phanah- hoods; sheshasya-of Ananta-shesha; bhanti-are manifest; aho- Oh.

"In these places are many groves where Lord Krishna enjoys pastimes and many jeweled pavilions, brilliant

as the hoods of Ananta.

Text 12

yac-chiro-ratna-vrindanam
atula-dyuti-vaibhavah
brahmaiva rajate tatra
rupam ko vaktum arhati iti.

yat-of which; sirah-the roofs; ratna-of jewels; vrindanam-of the multitudes; atula-incomparable; dyuti-splendor; vaibhavah-opulence; brahma-the Brahman effulgence; eva-certainly; rajate-shines; tatra-there; rupam-beauty; kah-who?; vaktum-to describe; arhati-is able; iti-thus.

"The splendor of the jewels on these roofs is the origin of the Brahman effulgence. In this way the abode of Goloka Vrindavana is the summit of all beauty. Who is able to describe the beauty of Vrindavana?"

Text 13

ittham shri-vrindavanasyaprakaöa-lilanugata-prakasha eva goloka iti vyakhyatam. tatraprakaöa-lilaya dvaividhye mantropasana-mayyam kincid vilakshanah, sa ca tat-tan-mantreshu yatha-darshita-pratiniyata-lila-sthana-sanniveshah, yatha purva-tapanyam.

ittham-in this way; shri-vrindavanasya-of Shri Vrindavana; aprakaöa-lila-anugata-of the unmanifested pastimes; prakashah-manifestation; eva-certainly; golokah-Goloka; iti-thus; vyakhyatam-in named; tatra-there; aprakaöa-lilayah-of the unmanifested pastimes; dvaividhye- two kinds; mantra-uypasana-mayyam-in the stage of mantropasana; kincit-somewhat; vilakshanah-different; sah- that; ca-also; tat-tat-various; mantreshu-in mantras; yatha-as; darshita-revealed; pratiniyata-eternal; lila-of pastimes; sthana-places; sanniveshah-entrance; yatha-just as; purva-tapanyam-in the First Chapter of the Gopala-tapani Upaniad.

In this way the spiritual realm where Lord Krishna's aprakaöa (unmanifested) pastimes (divided into mantropasana and svarasiki) are manifest is known as Goloka Vrindavana. This abode of Goloka Vrindavana has been described in this book in many verses and it is also eloquently described in the First Chapter of Gopala-tapani Upanishad.

Text 14

yatha ca skande shri-narada-vakyam
yasmin vrindavanam punyam
govindasya niketanam
tat-sevaka-samakirnam
tatraiva sthiyate maya

yatha-just as; ca-also; skande-in the Skanda Purana; shri-narada-of Narada Muni; vakyam-the statement; yasmin- in which; vrindavanam-Vrindavana; punyam-pure; govindasya- of Lord Govinda; niketanam-the abode; tat-sevaka-with His servants; samakirnam-filled; tatra-there; eva-certainly; sthiyate-maya-I remain.

The Lord's abode of Vrindavana is also described in the Skanda Purana, where Narada Muni says:

"In that spiritual world is Lord Govinda's pure and splendid Vrindavana, which is filled with devotees of the Lord. I also stay there.

Text 15

bhuvi govinda-vaikunöham
tasmin vrindavane nripa
yatra vrindadayo bhrityah
santi govinda-lalasah

bhuvi-on the earth planet; govinda-of Lord govinda; vaikuntham-the spiritual planet; tasmin-in that; vrindavane- Vrindavana; nrpa-O king; yatra-where; vrinda-Tulasi-devi; adayah-beginning with; bhrtyah-the Lord's servants; santi-are; govinda -for Lord Govinda; lalasah-full of love.

"That spiritual abode of Lord Govinda is also manifested on this earth planet, O king, and it is known as Vrindavana-dhama. Tulasi-devi, myself, and many other great devotees of Lord Govinda stay there."

Text 16

atha prakaöa-lilanugatah prakashah shri-vishnu-purana-harivamshadau prasiddhah. sa esha eva prakashas tadanim prakritair api kaishcid bhagya-visheshodayavadbhir dadrishe, sampraty asmabhir api tad-amsho drishyate. atra tu yat prakrita-pradesha iva ritayo 'valokyante, tat tu bhagavativa svecchaya laukika-lila-visheshangi-kara-nibandhanam iti jneyam. shri-bhagavad-dhamnam tesham sarvatha prapancatitvatdiguñaih shruti-smritibhyam krita-pramanatvat.

atha-now; prakaöa-lila-manifest pastimes; anugatah- following; prakashah-manifestation; shri-vishnu-purana-in the Vishnu Purana; hari-vamsha-Hari-vamsa; adau-and other Vedic literatures; prasiddhah-celebrated; sah-eshah-that; eva-certainly; prakashah-manifestation; taedanim-then; prakritaih-by residents of the material world; api-even; kaishcit-by certain; bhagya-vishesha-udayavadbhih-very fortunate; dadrishe-was seen; samprati-at the present time; asmabhih-by us; api-even; tat-of that; amsah-a part; drsyate-is visible; atra-here; tu-also; yat-which; prakrita-pradeshe-in the material world; iva-as it were; ritayah-the movements; avalokyante-are observed; tat-thyat; tu-also; bhagavati-to the Supreme Personality of Godhead; iva-as it were; sva-icchaya-by His own desire; laukika-ordinary; lila-pastimes; vishesha-specific; angi-kara-nibandhanam- acceptance; iti-thus; jneyam-should be understood; shri-bhagavat-of the Supreme Personality of Godhead; dhamnam-of the abodes; t esham-of them; sarvatha-in all respects; prapanca-atitvat-being beyond the material nature; adi- original; guñaih-with qualities; shruti-smröibhyam-by the Shruti and Smrti literatures; krita-pramanatvat-because of being demonstrated.

The on this earth where the Lord enjoyed His manifest pastimes are glorified in the Vishnu Purana, Hari-vamsha, and other Vedic literatures. At the time of the Lord's manifest presence on this planet, certain very fortunate residents of this world had the opportunity to personally see the Lord and His abode, and even today we may see the transcendental places on this earth where the Lord, appearing like an ordinary human being, enjoyed pastimes. Even when manifested in this world, the abodes of the Lord are always transcendental and above the influence of the material energy. This is confirmed by the Shruti and Smriti literatures.

Text 17

ata evoktam adi-varahe

vasanti mathurayam ye
vishnu-rupa hi te khalu
ajnanas tan na pashyanti
pashyanti jnana-cakshushah iti.

atah-eva-therefore; uktam-it is said; adi-varahe-in the Varaha Purana; vasanti-reside; mathurayam-in Mathura; ye- those who; vishnu-rupah-forms of Vishnu; hi-certainly; te- they; khalu-indeed; ajnanah-ignorant persons; tan-them; na-do not; pashyanti-see; pashyanti-they see; jnana- cakshushah-those whose eyes are illumined with transcendental knowledge.

The glories of the Lord's abode and its residents are described in the Adi-Varaha Purana:

"They who are situated in transcendental knowledge can see that the residents of Mathura have four-armed spiritual forms like the form of Lord Vishnu. This fact is not visible to ordinary persons, unaware of the transcendental nature of the Lord's abode."

Text 18

tad etan-mula-pramane 'py aprakaöa-lilanugatah prakashah shri-vrindavanasya

te cautsukya-dhiyo rajan
matva gopas tam ishvaram

ity adau darshitam eva.

tat etat-this; mula-pramane-in evidence; api-also; aprakaöa-lila-anugatah-unmanifested pastimes; prakashah- manifestation; shrii-vrindavanasya-of Vrindavana-dhama; te- they; ca-also; autsukya-dhiyah-eager to know; rajan-O king; matva-having considered; gopah-the cowherd men; tam-Him; ishvaram-the Supreme Personality of Godhead; iti-thus; adau-in the passage beginning; darsitam-revealed; eva-certainly;

That the Lord revealed His unmanifest pastimes in Vrindavana is described in the Shrimad-Bhagavatam passage (10.28.11) where the Lord showed the vrajavasis the spiritual world.

prakaöa-lilanugato yatha

aho ami deva-varamararcitam
padambujam te sumanah-phalarhanam
namanty upadaya shikhabhir atmanas
tamo-'pahatyai taru-janma yat-kritam ity adi.

atmanah sumanah-phala-rupam arhanam upadaya atmanah eva shikhabhir namanti. yad yaih. shrinvatam pashyatam ca samsarinam tammo-'pahatyai taru-janma etat kritam iti. yat kritam iti tritiya-tatpurusho va. shri-bhagavan shri-baladevam.

prakṛta-līla-anugataḥ-manifest pastimes; yatha-just as; aho-Oh; ami-these; deva-vara-amara-by the best of the demigods; arcitam-worshiped; pada-ambujam-lotus feet; te-your; sumanah-of Sumahāḥ flowers; phala-and fruits; arhanam- offerings; namanti-offer obeisances; upadaya-having offered; shikhabhīḥ-with their branches; atmanah-of themselves; tamah-of the darkness of ignorance; upahatyai-for removal taru-as trees; janma-birth; yat-by whom; kritam-accepted; iti-thus; adi-in the passage beginning; atmanah-from themselves; sumanah-sumanah flowers; phala-and fruits; rupam-consisting of; arhanam-offering; upadaya-placing; atmanah-from themselves; eva-certainly; shikhabhīḥ-with their branches; namanti-offer obeisances; yat-the word; "yat"; yaih-means "by whom"; srnvatam-of the hearers; pashyatam-of the hearers; ca-also; samsarinam-of the residents of the material world; tamah-of the ignorance; upahatyai-for the removal; taru-as trees; janma- birth; etat-this kṛtam-accepted; iti-thus; yat-kṛtam-the word "yat-kṛtam"; iti-thus; tritiya-tatpuruṣaḥ-as an instrumental tatpuruṣa compound; va-or; shri-bhagavan-spoken by Lord Krishna; shri-baladevam-to Lord Baladeva.

The extraordinary nature of the Lord's abode in this world during His manifest pastimes is also described in the following verse spoken by Lord Krishna to Lord Baladeva (Shrimad-Bhagavatam 10.15.5):

"My dear brother You are superior to all of us, and Your lotus feet are worshiped by the demigods. Just see how these trees, their branches full with fruits and sumanah flowers, have bent down to worship Your lotus feet. It appears that they are trying to get out of the darkness of being obliged to accept the form of trees. It further appears that they have accepted the forms of trees in order to offer everything to You, so that those who see them or hear of their exemplary devotional service may become purified of the darkness of material life."*

Anuccheda 174

yatha ca

sapady evabhitah pashyan
disho 'pashyat purah-sthitam
vrindavanam janajivya-
drumakirnam sama-priyam

yatra naisarga-durvairah

sahasana nri-mrigadayah
mitranivajitavasa-
druta-ruö-tarshakadikam

samanam atmaramanam api, samasya saharasya shri-bhagavato 'pi va, a sarvato-bhavana
sarvamshenaiva priyam iti tatratad-amshatvam nishidhya sarvato 'py anandatishaya-pradatvam pradarshitam.
shri-shukah.

yatha-just; ca-also; apadi-immediately; eva-indeed; abhitah-on all sides; pashyan-looking; dishah-in
the directions; apashyat-Lord Brahma saw; purah-sthitam-situated in front of him; vrindavanam-Vrindavana;
jana-ajivya-druma-akirnam-dense with trees, which were the means of living for the inhabitants; sama-
priyam-and which was equally pleasing in all seasons; yatra-where; naisarga-by nature; durvairah-living in
enmity; saha asan-live together; nri-human beings; mriga-adayah-and animals; mitrani-friends; iva-like;
ajita-of Lord Shri Krishna; avasa-residence; druta-gone away; ruö- anger; tarshaka-adikam-thirst and so on.
samanam-equally disposed to everyone; atma-aramanam-of the transcendentalists who take pleasure in the
Srlf; api-also; samasya-the word "sama"; saharasya-companions; shri-bhagavatah-of the Supreme
Personality of Godhead; api-also; va-or; a-the letter "a"; sarvatah-bhavana-in all respects; sarva-amshena-
in all details; eva-certainly; priyam-dear; iti-thus; tatra-there; atat-amshatvam-the condition of being
material; nishidhya-having rejected; sarvatah-completely; api- also; ananda-of bliss; atishaya-great;
pradatvam-granting; pradarshitam-os revealed; shri-shukah-spoken by ShRila Shukadeva Gosvami.

Shri Vrindavana-dhama is the Lord's transcendental place, beyond the reach of the illusory energy. It is full
of unlimited transcendental bliss, and it is pleasing to everyone, and especially to the self-satisfied, saintly
devotees, who are equal to everyone, and inimical to no one. This confirmed by ShRila Shukadeva Gosvami
(Shrimad-Bhagavatam 10.13.59-60):

"Then, looking in all directions, Lord Brahma immediately saw Vrindavana before him, filled with trees,
which were the means of livelihood for the inhabitants and which were equally pleasing in all seasons.*

"Vrindavana is the transcendental abode of the Lord, where there is no hunger, anger or thirst. Through
naturally inimical, both human beings and fierce animals live there together in transcendental friendship."*

Anuccheda 175

Text 1

tad evam shri-krishnasya nitya-lilaspadatvena tany eva sthanani darshitani. tac cavadharanam shri-
krishnasya vibhutve sati vyabhicari syat. tatra samadhiyate tesham sthananam nitya-tal-lilaspadatvena
shrutyamanatvat tadadhara-shakti-laksha-svarupa-vibhutvam avagamyate. sa bhagavah kasmin pratishöhati it
sve mahmni iti shruteh. sakshad brahma gopala-puri ity adesh ca.

tat-therefore; evam-in this way; shri-krishnasya-of Shri Krishna; nitya-eternal; lila-of pastimes;
aspadatvena- as the abode; tani-they; eva-certainly; sthanani-places; darshitani-reealed; tat-that;
avadharanam-conclusion; shri-krishnasya-about Shri Krishna; vibhutve sati-in the all-pervasiveness;
vyabhicari-error; syat-may be; tatra-in this matter; samadhiyate-the doubt is resolved; tesham-of them;
sthananam-of the places; nitya-eternal; tat-of Him; lila-of pastimes; aspadatvena-as the abode;
shrutyamanatvat-because it is heard in the Vedic literatures; tat-of Him; adhara-for maintenance; shakti-

potency; lakshana- characterized; svarupa-form; vibhutvam-all-pervasiveness; avagamyate-may be understood; sah-He; bhagavah-the Supreme Personality of Godhead; kasmin-where?; pratishōhati-is situated; iti-thus; sve-in His own; mahimni-glory; iti-thus; shruteh-from the Shruti-sastra (Chandogya Upaniad 7.24.1); sakshat-directly; brahma-the Supreme spirit; gopala-of Lord Gopala; puri-the town (Vrindavana); iti-thus; adeh-in the passage beginning (Gopala-tapani Upanisad 2.29) ca-also;

We have thus explained that Vrindavana, Mathura, and Dvaraka are the transcendental abodes where Shri Krishna eternally enjoys pastimes. At this point someone may object, saying that because Lord Krishna is all-pervading, it is improper to limit Him to these three places. He is present everywhere. To this objection we may reply that the Vedic literatures describe Vrindavana, Mathura and Dvaraka as the places where Lord Krishna eternally enjoys pastimes, and the Vedic literatures also explain that Lord Krishna is all-pervading by His potencies. His potencies, which He uses to maintain the material creation, are all-pervading, and in that sense He is present in every corner of the universe. He does not, however, eternally enjoy pastimes in every corner of the material universe. His presence in His original form as Shri Krishna, and His eternal pastimes, are specifically manifest in Vrindavana, Mathura, and Dvaraka, and not in other places. This is confirmed in the following statements of Sruti-shastra:

"Where does the Supreme Personality of Godhead reside? He resides in His own glorious abode in the spiritual world.."

-{}Chandogya Upanishad 7.24.1

"The Supreme Personality of Godhead in His original form eternally resides in His own spiritual abode known as Gopala-puri (Vrindavana)."

-{}Gopala-tapani Upanishad 2.29

Text 2

tatas tatraivavyavadhanena tasya lila. anyesham prakritatvan na sakshat tasya sparsho 'pi sambhavati. sharana-shaktis tu nataram. yatra kvacid va prakaōa-lilayam tad-gamanadikam shruyate. tad api tesham adhara-shakti-rupanam sthananam aveshad eva mantavyam. vaikunōhantarasya tv aprakritatve 'pi shri-krishna-vilasaspadatakara-nija-yogyata-visheshabhavan na tadrishatvam iti jneyam.

tatah-therefore; tatra-there; avyavadhanena-without interruption; tasya-His; lila-pastimes; anyesham-of other places; prakritatvat-because of being material; na-not; sakshat-directly; tasya-His; sparshah-touch; api-even; sambhavati-is possible; dharana-for maintenance; shaktih- potency; tu-but; nataram-all-pervading; yatra-where; kvacit- at some place; va-or; prakaōa-lilayam-in the Lord's manifest pastimes; tat-of Lord Krishna; gamana-going; adikam-beginning with; shruyate-is heard in the Vedic literatures; tat-that; api-also; tesham-of them; adhara-for maintenance; shakti- potency; rupanam-in the form of sthananam-of the places; aveshat-because of entrance; eva-certainly; mantavyam- should be considered; vaikunōha-Vaikunōhaloka; antarasya- within; tu-but; aprkaritatve-because of freedom from material contact; api-also; shri-krishna-of Shri Krishna; vilasa- of the pastimes; aspadata-abode; kara-manifesting; nija-for Himself; yogyata-suitability; vishesha-specific; abhavat- because of non-existence; na-not; tadrishatvam-the same nature; iti-thus; j{.sy 241}eyam-may be known.

Shri Krishna eternally enjoys pastimes in Vrindavana, Mathura, and Dvaraka, without any interruption. He does not appear in His original form in the material world and He never directly touches the material energy. He is all-pervading within the material world by His potency, but not in His original form. In Lord Krishna's

manifest pastimes we see that sometimes He travels outside of Vrindavana, Mathura or Dvaraka, and goes to other places, such as Mithila or Hastinapura. In such cases it could be understood that these places are not part of the material world, but are extensions of His abodes of Vrindavana, Mathura, and Dvaraka. Even the many Vaikunṭha planets, although completely spiritual without any touch of matter, are not suitable for the Lord's pastimes in His original form as Shri Krishna. Only Vrindavana, Mathura, and Dvaraka are residences suitable for Lord Krishna.

Text 3

athaprakaōa-prakaōa-lilayoh samanvayas tv evam vivecaniyah tatra yadyapi tasyaprakaōa-lilayam balyadikam api vartate, tathapi kishorakarasyaiva mukhyatvat tam ashrityaiva sarvam pravartata iti prakaōa-lilapi tam ashrityaiva vaktavya yadva dvarakayam api mathurayam api vrindavane 'pi yugapad eka eva kishorakritih shri-krishnakhyo bhagavan shrimad-anakadundubhi-shri-vrajaraja-nandana-rupena prapancika-lokaprakaōam nityam eva lilayamana aste

atha-now; aprakaōa-unmanifest; prakaōa-and manifest; lilayoh-of the pastimes; samanvayah-sequence; tu-certainly; vivecaniyah-should be considered; tatra-there; yadyapi- although; tasya-of Lord Krishna; aprakaōa-lilayam-in the unmanifest pastimes; balya-childhood; adikam-and other ages; api-also; vartate-are manifest; tathapi-nevertheless; kishora-youthful akarasya-of the form; eva-certainly; mukhyatvat-because of being the most important; tam-of that youthful form; ashritya-taking shelter; sarvam-everything; pravartate-is manifested; iti-thus; prakaōa-lila-the manifest pastimes; api-also; tam-that youthful form; ashritya-having taken shelter; eva-certainly; vaktavya-should be said; yadva-or; dvarakayam-in Dvaraka; api-also; mathurayam-in Mathura; api-also; vrindavane-in Vrindavana; api-also; simultaneously; ekah-one; eva-certainly; ; kishora-youthful; skritih-form; shri-krishna-akhyah-known as Shri Krishna; bhagavan-the supremely opulent Personality of Godhead; shrimat-anakadundubhi-of Maharaja Vasudeva; shri-vraja-raja-of the king of Vrajabhumi; nandana-as the son; rupena- in the form; prapancika-in the material world; loka-to the residents; aprakaōam-unmanifested; nityam-eternally; eva- certainly; lilayamanah-performing pastimes; aste-remains.

Although in the unmanifest (aprakaōa) pastimes of the spiritual world, Lord Krishna appears in all ages, beginning with His form as an infant, nevertheless, His form as a newly blossoming youth is prominent. This is also true in the Lord's manifest pastimes on this earth, where His pastimes as a youth are prominent. In His aprakaōa pastimes in the spiritual world, which remain invisible to the residents of the material world, Lord Krishna eternally appears as a fresh youth and eternally enjoys pastimes in Dvaraka, Mathura and Vrindavana, as the youthful son of Maharaja Vasudeva, and Maharaja Nanda, the king of Vraja. In this way it may be understood that of all ages in which Lord Krishna manifests His form, the age of fresh youth (kishora) is the most important.

Text 4

atha kadacit

bhakti-yogta-vidhanartham

katham pashyema hi striyah

ity ady ukta-disha saty apy anushangike bhu-bhara-haranadike karye svesham ananda-camatkara-

poshanayaiva loke 'smins tad-riti-saha-yoga-camatkarinir nija-janma-balya-pauganda-kaishoratmika laukika-lilah prakaöayams tad-artham prathamata evavatarita-shrimad-anakadundubhi-grihe tad-vidha-yadu-vrinda-samvalite svayam eva bala-rupena prakaöi-bhavati.

atha-now; kadacit-at a certain time; bhakti-yoga-the science of devotional service; vidhana-artham-for executing; katham-how; pashyema-can observe; hi-certainly; stiyah-women. iti adi ukta-disha-by this statement; sati-being so; api-also; anushangike-in this matter; bhu-of the earth; bhara-of the burden; harana-the lifting; adike-beginning with; karye-the activity; svesham-of His own devotees; ananda-of transcendental bliss; camatkara-and wonder; poshanaya-for increasing; eva-certainly; loke asmin-in this world; tad-riti-saha-yoga-camatkarinir-astonishing to the residents of this world; nija-own; janma-of birth; balya-childhood; pauganda-age of 10 until 15 years; kishora-youth; atmika- consisting of; laukika-manifest in the material world; lilah-pastimes; prakaöayan-displaying; tat-artham-for that purpose; prathamatah-at the beginning; eva-certainly; avatarita- descended; shrimat-anakadundubhi-of Maharaja Vasudeva; grihe-in the home; tad-vidha-in that way; yadu-vrinda-samvalite-in the association of the Yadu family; svayam-personally; eva- certainly; bala-rupena-as a child; prakaöi-bhavati- appeared.

Lord Krishna appeared in this world in order to remove the burden of the earth, teach the science of devotional service, and fulfill many other objectives as well. This is described in the following prayer spoken by Shrimati Kuntidevi to Lord Krishna (Shrimad-Bhagavatam 1.8.20):

"You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and mental speculators, who are purified by being able to discriminate between matter and spirit. How, then, can we women know You perfectly?"*

As Lord Krishna was manifested in this material world to fulfill all these purposes, He also manifested the both ordinary and wonderful pastimes of His birth, childhood, adolescence, and youth. The Lord manifested these pastimes in order to astonish and delight His devotees and to fulfill this purpose He appeared in the Yadu dynasty, as a child in the home of Maharaja Vasudeva.

Text 5

atha ca tatra tatra sthane vacana-jata-siddha-nityavasthita-kaishoradi-vilasa-sampadanaya tair eva prakashantarenaprakaöam api sthitaih parikaraih sakam nija-prakashantarenaprakaöam api viharaty eva. atha shrimad-anakadundubhi-grihe 'vatirya ca tadvad eva prakashantarenaprakaöam api sthityaiva svayam prakaöi-bhutasya savraja-shri-vrajarajasya grihe 'pi tadiyam anadita eva siddham sva-vatsalya-madhurim jato 'yam nandayati, balo 'yam ringati paugando 'yam vikridatity adi sva-vilasa-visheshaih punah punar navi-kartum samayati.

atha-now; ca-also; tatra tatra sthane-in these various places; vacana-jata-by these statements; siddha-demonstrated; nitya-eternally avasthita-situated; kaishora-adi-beginning with youth; vilasa-pastimes; sampadanaya-for manifesting; tair-with them; eva-certainly; prakasha-antarena-by the absence of manifestation; aprakaöam-unmanifest; api-also; sthitaih-situated there; parikaraih-sakam-with His associates; nija-prakasha-antarena-without His prakaöa appearance; aprakaöam-unmanifested; api-also; viharati- performs pastimes; eva-certainly; atha-then; shrimat- anakadundubhi-of Maharaja Vasudeva; grihe-in the home; avatirya-having descended; ca-also; tadvat-in that way; eva-certainly; prakasha-antarena-by the absence of His prakaöa presence; aprakaöam-unmanifested; api-also; sthitya- by manifestation; eva-certainly; svayam-personally; prakaöi-bhutasya-manifested; sa-vraja-with all the cowherd men and cows; shri-vraja-rajasya-of Nanda, the king of Vrajabhumi; grihe-in the home; api-also;

tadiyam-his own; anaditah-from time immemorial; eva-certainly; siddham-perfect; sva-vatsyalya-madhurim-the sweetness of parental love for Krishna; jatah-is born; ayam-He; nandayati-rejoices; balah-child; ayam-this; ringati-crawls; paugandah-adolescent; ayam-this; vikridati-plays; adi-beginning with; sva-vilasa-visheshaih-with specific pastimes; punah punah-again and again; na-not; vikartum-to navi-kartum-to make new; samayati- arrives.

We have already proven that Shri Krishna eternally remains in His abodes of Dvaraka, Mathura, and Vrindavana. Therefore, it should be understood, that when He leaves one abode to go to another, He remains in the former place in His aprakaöa form and continues to enjoy pastimes with His associates who remain in that particular abode. Shri Krishna began His earthly pastimes by appearing in the home of Maharaja Vasudeva. Shortly afterwards He left that place in His prakaöa form (although He remained there in His aprakaöa form). He became manifested then in Vrindavana, the home of Nanda Maharaja and the cowherd men who were his subjects and associates. Nanda Maharaja was eternally filled with the most exalted sentiments of paternal love for Krishna, and when He got Krishna as His infant son, he said "This newly born child brings me great pleasure." When Krishna grew a little older, Nanda exclaimed in delight: "See how the little boy is crawling on His hands and knees." When Krishna grew into adolescence, Nanda proclaimed: "See how playful the boy is!" In this way Lord Krishna brought newer and newer delight to Nanda Maharaja by performing various pastimes.

Text 6

tatra ca sakala-madhuri-shiromani-manjarim akaishora-balya-keli-lakshmim ullasya gokula-janan nitaram atma-vashi-kritantar-bahir-indriyan apadya punar api tesham samadhikam api premardhim samvardhayan shrimad-anakadundubhi-prabhritin api nandayan bhu-bhara-rajanya-sangham api samharam mathuram yaöi. tatash ca dvarakakhyam⁶ sva-dhama-vishesham prakashayitum samudram gatva tat-tal-lila-madhurim pariveshayati. atha siddhashu nija-prekshitasu tat-tal-lilasu ca tatra tatra nitya-siddham aprakaöatvam evori-kritya tav aprakaöau lila-prakashau prakaöa-lila prakashabhyam eki-kritya tatha-vidha-tat-tan-nija-vrindam apratyuham evanandayatiti.

tatra-there; ca-also; sakala-of all; madhuri- sweetness; shiromani-crest jewel; ma{.sy 241}jarim-cluster; akaishora-from His youth; balya-to his childhood; keli-of pastimes; lakshmim-opulence; ullasya-causing to shine; gokula-janan-the residents of Gokula; nitaram-completely; atma-vashi-krita-controlled; antah-within; bahih-and without; indriyan-senses; apadya-causing; punah-again; api-also; tesham-of them; samadhikam-in meditation; api-also; prema- of pure love; rddhim-wealth; samvardhayan-increasing; shrimat-ananakadundubhi-prabhritin-Maharaja Vasudeva and the other members of the yadu dynasty; api-also; nandayan-delighting; bhu-of the earth; bhara-the burden; rajanya-of kins; sangham-multitude; api-also; samharan-destroying; mathuram-to Mathura; yati-goes; tatah-then; ca-also; dvaraka-akhyam-named Dvaraka; sva-dhama-His own abode; vishesham-specific; prakashayitum-in order to manifest; samudram-to the ocean; gatva-having gone; tat-tat-lila-of various transcendental pastimes; madhurim-sweetness; pariveshayati-manifests; atha-then; siddhashu-perfect; nija- by His own associates; prekshitasu-observed; tat-tat-lilasu- in His various pastimes; ca-also; tatra tatra-in various places; nitya-siddham-eternally perfect; aprakaöatvam- unmanifest presence; eva-certainly; uri-kritya-having accepted; tau-they; aprakaöau-two unmanifest presences; lila-prakashau-in pastimes; prakaöa-lila-prakashabhyam- with the two forms of manifest pastimes; eki-kritya-making them one; tatha-vidha-in that way; tat-tat-nija-vrindam-His various associates; apratyuham-without obstacle; eva-certainly; anandayati-delights.

While remaining in Vrindavana, Lord Krishna displayed His childhood, adolescent, and youthful pastimes,

which are the crest jewels of all charming sweetness. He continually enchanted the minds and senses of the cowherd residents of Gokula, and He caused them to constantly remember Him with ecstatic feelings of transcendental love. After that, Lord Krishna traveled to Mathura, where He killed many demons and delighted Maharaja Vasudeva and the other members of the Yadu dynasty. After that, the Lord traveled to the ocean to manifest His transcendental abode of Dvaraka, and enjoy many sweet pastimes there. When the Lord had completed all these pastimes in the company of His associates, He left the material world and returned to the spiritual world. At that time the Lord's prakāōa (manifest) pastimes were no longer visible to the residents of the material world, and only the aprakaōa (unmanifest) pastimes of the spiritual world (where Lord Krishna delighted His associates without any impediment) remained. At that time there was no longer any distinction between prakāōa and aprakaōa pastimes, for the Lord's pastimes could no longer be directly seen by the ordinary residents of the material world.

Text 7

atra ca purna-kaishora-vyapiny eva vraje prakāōa-lila jneya.

kva cati-sukumarangau
kishorau napta-yauvanau iti.

atra-in this connection; ca-also; purna-full; kaishora-the age of kaishora (10-15 years); vyapini-manifesting; eva-certainly; vraje-in Vrajabhumi; prakāōa- manifest; lila-pastimes; jneya-may be understood; kva-how is it?; ca-also; ati-very; sukumara-delicate; angau-bodies; kishorau-from 10-15; na-not; apta-attained; yauvanau-full youth; iti-thus.

In Lord Krishna's manifest pastimes in Vraja, He grew to the age of kaishora (15 years old), but at that age He left Vraja to go to Mathura. This is confirmed by the following verse from Shrimad-Bhagavatam (10.44.8), where the audience in Kamsa's wrestling arena in Mathura describe Krishna and Balarama as being in the age of kaishora:

"Mushōika and Canura are just like thunderbolts, as strong as great mountains, and Krishna Balarama are two delicate boys of tender age, who have not even reached the age of yauvana (16 years)."*

Text 8

nasmatto yuvayos tata
nityotkanōhitayor api
balya-pauganda-kaishorah
putrabhyam abhavan kavacit iti.

na-not; asmattah-of us; yuvayoh-of you; tata-O father; nitya-always; utkanōhi tayoh-anxious for Our protection; api-although; balya-babyhood; pauganda-childhood; kaishorah- and adolescence; putrabhyam-for the two sons; abhavan-was; kvacit-at any time.

That Shri Krishna was in the last part of the kaishora period (15 years), when He entered Mathura is confirmed by the following verse from Shrimad-Bhagavatam (10.45.3) where Lord Krishna says to Vasudeva

and Devaki:

"My dear father and mother, although you have always been very anxious for the protection of Our lives, you could not enjoy the pleasure of having Us as your babies (balya), as your growing boys (pauganda) and as your adolescent youths (kaishora)."

Text 9

manamsi tasam aravinda-locanah
pragalba-lila-hasitavalokanaih
jahara matta-dviradendra-vikramo
drisham dadac chri-ramanatmanotsavam

ity api hi shruyate.

manamsi-the hearts; tasam-of the women of Mathura; aravinda-like the lotus flower; locanah-eyes; pragalba- heroic; lila-pastimes; hasita-smiling; avalokanaih-with glances; jahara-stole; matta-maddened; dvirada-indra-regal elephant; vikramah-prowess; drisam-to the eyes; dadat-gave; shri-of the goddess of fortune; ramana-the enjoyer; utsavam- festival; iti-thus; api-also; hi-certainly; shruyate-is heard.

The youthful handsomeness of Lord Krishna when he entered the city of Mathura at the close of His kishora age is described in the following statement of Shrimad-Bhagavatam (10.41.27):

"Passing through the streets of Mathura very slowly, and smiling, heroic, lotus-eyed Lord Krishna immediately stole the hearts of the women of Mathura. Lord Krishna, who is the husband of the goddess of fortune, passed through the street appearing as handsome as a maddened elephant. Casting his smiling lotus glances at the residents of Mathura, He delighted their eyes with the beautiful sight of His transcendental form."

Text 10

ata eva

ekadasha samas tatra
gudharcih sa-balo 'vasat

ity atraikadasha sama vyapya gudharcirity esha evarthah.

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 .hee # Shri Krishna-sandarbha
 .heo Volume Five #

atah eva-therefore; ekadasha-eleven; samah-years; tatra- therein; gudha-arcih-covered fire; sa-balah-
 with Baladeva; avasat-resided. iti-thus; atra-in this verse; ekadasha-samah-eleven years; vyapya-appearing;
 gudha-hidden; arcih-flame; iti-thus; eshah-He; eva-certainly; arthah-the meaning.

We may note that although Lord Krishna entered Mathura at the conclusion of His kaishora age (the stage
 of adolescence which generally occurs at the end of the fifteenth year), He only remained in Vrindavana for
 eleven years. Shri Krishna's eleven year stay in Vrindavana is confirmed in the following statement of Shrimad-
 Bhagavatam (3.2.26):

"Thereafter, His father, being afraid of Kamsa, brought Him to the cow pastures of Maharaja Nanda, and
 there He lived for eleven years like a covered flame with His elder brother, Baladeva."*

Text 11

athavaikadashabhir eva samabhis tasya purna-kaishoratvam jneyam

kalenalpena rajarshe
 ramach krishnash ca gokule
 aghrishöa-janubhih padbhir
 vikakramatur anjasa

ity adeh.

athava-or; ekadashabhih-with eleven; eva-certainly; samabhih-years; tasya-His; purna-complete;
 kaishoratvam- kaisora-age; j{.sy 241}eyam-should be understood; kalena alpena- within a very short time;
 rajarshe-O King (Maharaja Parikshit); ramach krishnah ca-both Rama and Krishna; gokule-in the village of

Gokula; aghrishta-janubhih-without the help of crawling on their knees; padbhih-by Their legs alone; vicakramatuh-began to walk; anjasa-very easily. iti- thus; adeh-in the passage beginning.

From this statement we may understand that Lord Krishna grew up more quickly than an ordinary child, and He attained the full age of kaishora (which generally takes 15 years to attain) in eleven years. That Lord Krishna grew very quickly in His childhood is confirmed in the following statement of Shrimad-Bhagavatam (10.8.26):

"O King Parikshit, within a very short time both Rama and Krishna began to walk very easily in Gokula on Their legs, by Their own strength, without the need to crawl."*

Text 12

tad evam sthite lilaya dvaya-samanvaye tv aprakaöa-lilaiki-bhava-samayash caivam anusandheyan. prathamam shri-vrindavane tato dvaraka-mathurayor iti. sarva-prakaöa-lila-paryavasane yuga-ad eva hi dvaraka-mathurayor lila-dvayaikyam. mathura-prakaöa-lilaya eva dvarakayam anugamanat. ata eva rukmini-prabhritinam mathurayam apy aprakaöa-prakashah shrutyate.

tat-therefore; evam-in this way; sthite-when situated; lila-dvaya-of the two pastimes; samanvaye-in the sequence; tu-but; aprakaöa-unmanifested; lila-pastimes; eki-bhava-samayah-when they become one; ca-also; evam-in this way; anusandheyam-may be placed in the proper sequence; prathamam- first; shri-vrindavane-in Shri Vrindavana; tatah-then; dvaraka-mathurayoh iti-thus; sarva-all; prakaöa-manifest; lila-pastimes; paryavasane-at the conclusion; yugapat- simultaneously; eva-certainly; hi-indeed; dvaraka-of Dvaraka; mathurayoh-and Mathura; lila-the pastimes; dvaya- two; ailyam-became one; mathura-of Mathura; prakaöa- manifest; lilayah-of the pastimes; eva-certainly; dvarakayam-at Dvaraka; anugamanato because o fimitation atah eva-therefore; rukmini-of Rukmini-devi; pabhritinm- and the other associates of Lord Krishna at Dvaraka; mathurayam at Mathura; api-also; aprakaöa-unmanifest; prakashah-presence; sruyate-is described in the Vedic literatures.

Now let us consider the sequence of Lord Krishna's prakaöa and aprakaöa pastimes on this earth planet. Lord Krishna first enjoyed pastimes at Vrindavana, and after that He enjoyed pastimes at Mathura and then Dvaraka. After all the Lord's earthly pastimes were concluded, only His aprakaöa (unmanifest) pastimes remained on the earth. At that time there was no longer any distinction between the Lord's prakaöa and aprakaöa pastimes. The Lord's pastimes at Dvaraka are considered to be an extension of His pastimes at Mathura. The pastimes in both places are certainly very similar. It is even explained in some Vedic literatures that Shri Rukimini-devi and the Lord's other associates at Dvaraka are also present in Mathura in their aprakaöa (unmanifest) forms.

Text 13

vrindavane tv iyam prakriya vishishya kilhyate. tatra prathamam shri-vrindavane-vasinam tasya prana-koöi-nirmanchaniya-darshana-leshasye virahah; tatah shrimad-uddhava-dvara santvanam. punash ca purvaved eva tesam maha-vyakulatayam uditaryam shri-baladeva-dvarapi tathaiva samadhanam.

vrindavane-in Vrindavana; tu-also; iyam-this; prakriya-activity; vishishya-singled out; likhyate-is

described in Vedic literatures; tatra-there; prathamam-at first; shvi-vrindavana-of Vrindavana; vasinam-of the inhabitants; tasya-of Lord Krishna; prana-of life breath; koöi-millions; nirma{.sy 241}chaniya-valuable; darshana-sight; leshasya-of a brief; virahah-separation; tatah-therefore; shrimat-uddhava-dvara-by Uddhava; santvanam-consolation; punah-again; ca-also; purvavat-as before; eva-certainly; tesam-of them; maha-vyakulatayam-in great distress; uditeryam-arisen; shri-baladeva-dvare-by Lord Balarama; api-also; tatha-in the same way; eva-certainly; samadhanam- peace.

The separation felt by the residents of Vrindavana after Lord Krishna's departure to Mathura are specifically described in various Vedic literatures. In Krishna's absence, the Vrindavana residents were greatly afflicted with feelings of separation, and in that state they considered a momentary glimpse of Lord Krishna to be more valuable to them than the value of their entire lives multiplied by millions of times. Uddhava visited them in order to console them, and after Uddhava's departure, when the distress of the devotees in Vrindavana became again very great, Lord Balarama Himself returned to Vrindavana in order to pacify them.

Text 14

atha punar api paramotkanöha-koöi-visphua-hridayanam suryoparaga-vrajyavyajaya tad-avalokana-kamayaya kurukshetra-gatanam tesam dharman te catakanam iva nijanga-nava-ghana-sanghavalika-danena tadrisha-samlapa-mandra-garjitenä ca punar jivana-sancaranam. atha dina-katipaya-saha-vasadina ca tan ati-kshinataran annena durbhiksha-dukhkhitan iva santarpya taih saha nija-vihara-visheshanam ekam eva ramyam aspadam shrüi-vrindavanam praty eva purvavat sambhavitaya nijagamanashvasa-vacana-racanaya prasthapanam.

atha-now; punah-again; api-also; parama-supreme; utkanöha- longings; koöi-millions; visphuöa-manifest; hridayanam-in their hearts; surya-of the sun; uparaga-of the eclipse; vrajya-journey; vyajyaya-on the pretext; tat-of Lord Krishna; avalokana-the sight; kamaya-with the desire; kurukshetra-to Kurukshetra; gatanam-gone; tesam-of them; dharman-the nature; te-they; catakanam-of cataka birds; iva-just like; nija-own; anga-limbs; nava-new; ghana-rain-cloud; sangha-multitude; avaloka-sight; danena-by the gift; tadrisha-like that; samlapa-talking; mandra-deep; garjitenä-by rumbling sounds; ca-also; punah-again; jivana- of the life; sancaranam-attainment; atha-then; dina-days; katipaya-for a few; saha-with Him; vasa-remaining; adina- beginning with; ca-also; tan-them; ati-kshinataran-very thin; annena-with food; durbhiksha-by the difficulty of obtaining food; dukhkitan-distressed; iva-just like; santarpya-having satisfied; taih-them; saha-with; nija-own; vihara-pastimes visheshanam-of specific; ekam-one; eva-certainly; ramyam-delightful; aspadam-abode; shrüi-vrindavanam-Shri Vrindavana; prati-to; eva-certainly; Purvavat-as before; sambavitaya-considered; nija-own; agamana-arrival; ashvasa-aspiration; vacana-of words; racanaya-composed of; prasthapanam-dispatch.

The hearts of the residents of Vrindavana were filled with unlimited intense longings to again see Lord Krishna, and on the pretext of going on pilgrimage during the time of a solar eclips, they went to the holy place of Kurukshetra to see Krishna. At Kurukshetra the residents of Vrindavana were just like cataka birds (who do not accept water to drink from any source other than rainwater, drunk by them as it falls through the sky), who have regained their almost lost lives by seeing the dark cloud of Lord Krishna's form and hearing the grave thunder of His words. Then again, the residents of Vrindavana also seemed like poverty-stricken men on the brink of starvation who have jsut gotten the urgently needed meal that was the personal association of Lord Krishna. In this way, Lord Krishna, after satisfying the residents of Vrindavana with His own association, after enjoying some pastimes in their company, and after speaking (as He had also previously done) many words reassuring them that He would soon return to Vrindavana be with them again, Lord Krishna again sent

them all back to their delightful abode of Shri Vrindavana-dhama.

Text 15

suryoparaga-yatra tv iyam duratah prastutapi kamsa-vadhan nati-bahu-samvatsarantara. shishupala-shalva-dantavakra-vadhat prag eva jneya. shri-baladeva-tirtha-yatra hi duryodhana-vadhaika-kalina. tasmin tasyam kurukshetram agate khalu duryodhana-vadhah. sa ca suryoparaga-yatrayah purvam paöhita suryoparaga-yatra ca shri-bhishma-drona-duryodhanady-agamana-mayiti.

surya-of the sun; uparaga-at the eclipse; yatra-the journey; tu-but; iyam-this; duratah-far away; prastuta- described; api-although; kamsa-of Kamsa; vadhat-from the killing; na-not; ati-very; bahu-many; samvatsara-years; antara-afterwards; shishupala-of Shishupala; shalva-Salva; dantavakra-and Dantavakra; vadhat-the killings; prak- before; eva-certainly; jneya-should be known; shri-baladeva-of Lord Baladeva; tirtha-yatra-pilgrimage journey; hi- certainly duryodhana-of Duryodhana-vadha-the killing; eka-at the same; kalina-time; tasmin-when He; tasyam-during that pilgrimage; kuruksetram-at Kurukshetra; agate-arrived; khalu- certainly; duryodhana-of Duryodhana; vadah-the killing; sa- that; ca-also; surya-of the sun; uparaga-at the eclipse; yatrayah-the journey; purvam-before; paöhita-is read; surya-of the sun; uparaga-at the eclipse; yatra-journey; ca-also; shri-bhishma-of Bhishmadeva; drona-Dronacarya; duryodhana-Duryodhana; adi-and others; agamana-arrival; mayi- consisting of; iti-thus.

This journey of the inhabitants of Vrindavana to Kurukshetra during the solar eclipse occurred only a few years after the killing of Kamsa, and some years before the killing of Shishupala, Shalva, and Dantavakra. Although Shrimad-Bhagavatam describes this pastime (the journey of the residents of Vrindavana to Kurukshetra) after the description of Lord Balarama's pilgrimage to many holy places, and His arrival at Kurukshetra during the war between the Pandavas and the Kurus, and the killing of Duryodhana, the journey of the residents of Vrindavana to Kurukshetra occurred before the Kurukshetra war, because the Bhagavatam also explains that Bhishma, Drona, and Duryodhana also came to Kurukshetra at the time of the solar eclipse. This would not have been possible after the Kurukshetra war (where they all died).

Text 16

tatrayam kramah prathamam suryoparaga-yatra, tatah shri-yudhishöhira-sabha, tasyam shishupala-vadhah, tatah kuru-pandava-dyutam, tadaiva shalva-vadho vana-parvani prasiddhah. dantavakra-vadhash ca tatah, tatah pandavanam vana-gamanam, tatah shri-baladevasya tirtha-yatra, tatah duryodhana-vadha iti. tasmad uparaga-yatra kamsa-vadhan nati-kala-vilambenabhavad iti lakshyate.

tatra-in this connection; kramah-the sequence of events; prathamam-first; surya-uparaga-yatra-the journey of the residents of Vrindavana during the solar eclipse; tath-then; shri...-yudhishöhira-sabha-the Rajasuya sacrifice of Maharaja Yudhisthira; tasyam-at the sacrifice; shishupala-of Shishupala; vadhash-the killing; vana-parvani-in the Vana-parva of the Mahabharata; prasiddhah-celebrated; dantavakra-of Dantavakra; vadhash-the killing; ca-also; tatah-then; tatah- then; pandavanam-of the Pandavas; vana-to the forest; gamanam-going; tatah-then; shri-baladevasya-of Lord Baladeva; tirtha-yatra-pilgrimage; tatah-then; duryodhana- of Duryodhana; vadah-the killing; iti-thus; tasmad-therefore; uparaga-at the time of the solar eclipse; yatra-the journey of the inhabitants of Vrindavana; kamsa-of Kamsa; vadhat- from the killing; na-not; ati-very; kala-long time; vilambena-with an interval; abhavat-was; iti-thus; lakshyate- is described.

The sequence of events may be given as follows: First, the residents of Vrindavana traveled to Kurukshetra at the time of the solar eclips, then (2) there was the Rajusuya sacrifice of Maharaja Yudhishöhira, during which (3) Shishupala was killed. Then (4) there was the gambling match between the Kurus and Pandavas, and then (5) the killing of Shalva, the celebrated description of which is found in the Vana-parva of the Mahabharata. After that (6) Dantavakra was killed, and after that (7) the Pandavas were exiled to the forest. After that (8) Lord Balarama went on His tour of all the holy places, and after that (9) the Kurukshetra war was fought, and Duryodhana was killed. From this sequence of events we may conclude that the journey of the residents of Vrindavana to Kurukshetra at the time of the solar eclips happened not a very long time after the killing of Kamsa.

Text 17

yat tu tasyam eva

aste 'niruddho rakshayam
kritavarma ca yuthapah

iti, tad api shri-pradyumnāniruddhayor alpa-kalad eva yauvana-prāptya sambhavati. yathoktam

nati-dirghena kalena
sa karshni rudha-yauvanah iti.

athavaniruddha-nama kashcit shri-krishna-nandana eva, yo dasamante 'stadasha-maharatha-madhye ganitah. tathaiva ca vyakhyatam tatra tair iti.

yat tu-however; tasyam-at the pilgrimage to Kurukshetra; eva-certainly; aste-remains; aniruddhah-Aniruddha; rakshayam-for the protection; kritavarma-Kritavarma; ca- also; yuthapah-the general; iti-thus; tat-therefore; api- also shri-pradyumna-of Pradyumna; aniruddhayoh-and Aniruddha; alpa-kalat-quickly; eva-certainly; yauvana-of full youth (16 years of age); prāptya-by attainment; sambhavati-is possible; yatha-just as; uktam-it is said; na-not; ati-from a very; dirghena-long; kalena-time; sah-he; karshni-Pradyumna, the son of Lord Krishna; rudha-fully developed; yauvanah-youth; iti-thus; athava-or; aniruddha-nama-named Aniruddha; kashcit-a certain person; shri-krishna-nandanah-the direct son of Lord Krishna; eva-certainly; yah-who; dasama-of the Tenth Canto of Shrimad-Bhagavatam; ante-at the conclusion; ashōadasha-of the eighteen; maharatha-Maharatha warriors; madhy-in the midst; ganitah-is counted; tatha-in the same way; eva-certainly; ca-also; vyakhyatam-may be explained; tatra-there; tair-by them; iti-thus.

In this connection someone may raise the objection that Lord Krishna's grandson Aniruddha was already full grown when the residents of Vrindavana met Lord Krishna at Kurukshetra and therefore that event must have been many years after the killing of Kamsa. That Aniruddha was already an adult by that time is proven by the following statement of Shrimad-Bhagavatam (10.82.6):

"When the residents of Vrindavana and the members of the Yadu dynasty went to Kurukshetra at the time of the solar eclips, some important personalities like Aniruddha, the son of Pradyumna, and Kritavarma, the commander-in-chief of the Yadu dynasty, along with Sucandra, Shuka, and Sharana, remained in Dvaraka to protect the city."*

This objection is answered by the fact that both Pradyumna and Aniruddha grew very quickly. It did not take many years for them to change from new-born infants to fully grown adults. And therefore, there need not have been an period of many years between the killing of Kamsa and the adulthood of Pradyumna and Aniruddha. The rapid growth to adulthood by Pradyumna and Aniruddha is described in the following statement of Shrimad-Bhagavatam (10.55.9):

"Pradyumna, the son of Lord Krishna grew very swiftly, and before long he was fully grown."

Another explanation may also be given: Another person, one of the direct sons of Lord Krishna was also named Aniruddha. This Aniruddha was one of the 18 maharatha sons of Lord Krishna and he is mentioned at the end of the Tenth Canto of Shrimad-Bhagavatam. It may be that the Aniruddha who remained in Dvaraka at the time of the pilgrimage to Kurukshetra was this Aniruddha. At any rate, there was not a very long interval of time between the killing of Kamsa and the meeting of Lord Krishna with the inhabitants of Vrindavana at Kurukshetra.

Text 18

atah kurukshetra-yatrayam eva shrimad-anakadundubhina shri-kunti-devim pratyuktam

kamsa-pratapitah sarve
vayam yata disho dasa
etarhi eva punah sthanam
daivenasaditah svasah iti.

atah-then; kurukshetra-yatrayam-during the pilgrimage at Kurukshetra; eva-certainly; shrimat-anakadundubhina-by Maharaja Vasudeva; shri-kunti-devim-to Shrimati Kunti-devi; pratyuktam-replied; kamsa-by Kamsa; pratapitah-troubled; sarve-all; vayam-we; yatah-fled; dishah dasa-to the ten directions; etarhi-then; eva-certainly; punah-again; sthanam-our own places; daivena-by destiny; asaditah- attained; svasah-my dear sister; iti-thus.

That the meeting of Lord Krishna with the inhabitants of Vrindavana at Kurukshetra happened shortly after the killing of Kamsa is also confirmed by the following words spoken at that meeting in reply to Shrimati Kunti-devi by Maharaja Vasudeva (Shrimad-Bhagavatam (10.82.21):

"My dear sister, you know that we were very much harassed by King Kamsa, and by his persecutions we were scattered here and there. We were always full of anxieties. Only in the last few days have we returned to our own places, by the grace of God."*

Text 19

atah prathama-darshanad eva draupadi-shri-krishna-mahishinam paraspara-vivaha-prashno 'pi sangacchate.
atra

agamishyaty adirghena
kalena vrajam acyutah

ity adikam api padyam sahayam bhavet.

atah-then; prathama-first; darshanat-from the sight; eva-certainly; draupadi-of Draupadi; shri-krishna-of Lord Krishna; mahishinam-and of the queens; paraspara-mutual; vivaha-of the marriages; prashnah-questions; api-also; sangacchate-harmonizes; atra-in that connection; agamishyati- will return; adirghena kalena-in a short time; vrajam-to Vrajabhumi; acyutah-Lord Krishna; iti-thus; adikam- beginning; api-also; padyam-verse; sahayam-support; bhavet- may be.

We may also conclude that the meeting at Kurukshetra happened not long after the killing of Kamsa because Draupadi asked the different queens of Krishna how they had accepted the Lord's hand in marriage. That Draupadi was just then learning about Lord Krishna's marriages indicates that the meeting at Kurukshetra happened soon after the killing of Kamsa, and before the Rajasuya sacrifice. It was also before the Rajasuya sacrifice that Uddhava delivered Lord Krishna's message to the gopis and promised (Shrimad-Bhagavatam 10.46.34):

"Lord Krishna will soon return to Vrajabhumi."

Text 20

prakritam anusaramah. atha vrindavanam prasthapitanam api tesham punar api nijadarshanena maha-santapa-vriddhim ativotkanöhabhih shri-govindah sasmara. yam eva saksad drishtavan paramatkanöhah shrinad uddhavah.

prakritam-nature; anusaramah-following; atha-then; vrindavanam-Vrindavana; prasthapitanam-situated; api- also; tesham-of them; punah-again; api-also; nija-of their own Krishna; adrshanena-by not seeing; maha-great; utkanöhabhih-with anxieties; shri-govindah-Lord Govinda; sasmara-remembered; yam-whom; eva-certainly; sakshat- directly; drishtavan-swa; parama-with great; utkanthah- anxiety; shrinat-uddhavah-Uddhava.

After the meeting at Kurukshetra, Lord Krishna became full of anxiety as He remembered the sufferings of the residents of Vrindavana in their separation from Him. He personally sent Uddhava to see them, and when Uddhava saw the condition of the residents of Vraja, he also became full of anxiety about their condition.

Text 21

tam avasaram labdhva prastavantare

gayanti te vishada-karma griheshu devyo
rajnam sva-shatru-vadham atma-vimokshanam ca
gopyash ca kunjara-pater janakatmajayah
pitros ca labdha-sharana munayo vayam ca

iti vyanjayam asha.

tam-that; vaasaram-opportunity; labdhva-obtaining; prastava-prayer; antare-within; gayanti-glorify;

te-Your; vishada-pure; karma-activities; griheshu-in Your palaces; devyah-the queens; rajnam-of the kings; sva-shatru-of their enemies; vadham-killing; atma-themselves; vimokshanam- release; ca-also; gopyah-the gopies; ca-also; kunjara-pateh-of the king of elephants; janaka-of Maharaja Janaka; atmajayah-of the daughter; pirth-of Your parents; ca-also; labdha-attained; sharanah-shelter; munayah-sages; vayam-we; ca-also. iti-thus; vyanjayam asha-manifested.

Uddhava's delivery of Lord Krishna's message to the gopis occurred before the Rajasuya sacrifice, for he mentioned them when he advised Lord Krishna to kill Jarasandha and attend the Rajasuya sacrifice. Uddhava said (Shrimad-Bhagavatam 10.71.9):

"My dear Lord, when Jarasandha is killed then the queens of all the imprisoned kings will be so joyful at their husbands' being released by Your mercy that they will all begin to sing Your glories. They will be as pleased as the gopis were when they were relieved from the hands of Shankhasura. All the great sages, the King of the elephants, Gajendra, the goddess of fortune, Sita, and even Your father and mother, were all delivered by Your causeless mercy. We also have been thus delivered, and we are always singing the transcendental glories of Your activities."*

Text 22

tatash ca rajasuya-samapty-antaram shalva-dantavakra-vadhante jhatiti svayam gokulam evajagama. tatha ca padmottara-khande gadya-padyani

tatah-then; ca-also; rajasuya-of the Rajasuya sacrifice; samapty-completion; antaram-after; shalva-of Shalva; dantavakra-and Dantavakra; vadh-of the killing; ante-after; jhatiti-quickly; svayam-personally; gokulam-to Gokula; eva-certainly; ajagama-returned; tatha-in that way; ca-also; padma-uttara-khande-in the Uttara-khanda of the Padma Purana; gadya-in prose; padyani-and verse.

After the Rajasuya sacrifice had been concluded, and after the demons Shalva and Dantavakra were killed, Lord Krishna quickly returned to Gokula. This is described in the following prose and verse passage from the Uttara-khanda of the Padma Purana:

Text 23

atha shishupalam nihitam shrutva dantavakra krishnena yoddhum mathuram ajagama. krishnas tu tac chrutva ratham aruhya tena yoddhum mathuram ayayau tayor dantavakra-vasudevayor aho-ratram mathura-dvare sangramah samavartata. krishnas tu gadaya tam jaghana. sa ca curnita-sarvango vajra-nirbhinno mahidhara iva. gatasur avani-tale papata. so 'pi hareh sarupyena yogi-gamyam nityananda-sukhadam sasvatam paramam padam avapa. ittham jaya-vijayau sanakadi-shapa-vyajena kevalam bhagavato lilartham samshritav avatirya janma-traye 'pi tenaiva nihatau janma-trayavasane muktim avaptau. krishno 'pi tam hatva yamunam uttiry nanda-vrajam gatva sotkanthau pitarav abhivadyasvasya tabhyam shasru-kanoham alingitah sakala-gopa-vrindan pranamyasvasya bahu-vastrabharanadibhis tatra-sthan sarvan samarpayam asa.

atha-then; shishupalam-that Sisupala; nihitam-had been killed; shrutva-having heard; dantavakra-Dantavakra; krishnena-with Krishna; yoddhum-to fight; mathuram-at Mathura; ajagama-arrived; krishnah-Krishna; tu-also; tat-that; srutva-having heard; ratham-a chariot; aruhya- ascending; tena-with him;

yoddhum-to fight; mathuram-at Mathura; ayayau-arrived; tayoh-of them; dantavakra- Dantavakra; vasudevayoh-and Krishna; ahah-day; ratram-and night; mathura-of Mathura; dvare-at the gate; sangramah- battle; smavartata-occured; krishnah-Krishna; tu-but; gadaya-with a club; tam-him; jaghana-struck; sah-the demon; ca-also; curnita-crushed; sarva-all; angah-limbs; vajra-by lightning bolt; nirbhinnah-struck; mahidharah-a mountain; iva-like; gata-asuh-dead; avani-of the earth; tale-on the surface; papata-fell; sah api-that very demon; sarupyena-with the same form of the Lord; yogi-by the perfect yogis; gamyam- attainable; nitya-eternal; ananda-sukham bliss; dam-granting; sasvatam-eternal; paramam-transcendental; padam-situation; avapa-attained; ittham-thus; jaya-vijayau-Jaya and Vijaya; sanaka-adi-by the Four Kumaras; shapa-of a curse; vyajena-on the pretext; kevalam-solely; bhagavatah-of the Supreme Personality of Godhead; lila-of pastimes; artham-for the purpose; samshritau-to the material world; avatirya-having descended; janma-traye-for three births; api-although; tena-by the lord; eva-certainly; nihatau-killed; janma-traya-avasane- at the completion of the three births; muktim-liberation; avapta-attained; krishnah-Lord Krishna; api-also; tam- him; hatva-having killed; yamunam-the Yamuna river; uttiriya- having corssed; nanda-vrajam-the cowherd land of Nanda Maharaja; gatva-having gone; sa-utkathau-full of longing; pitarau- parents; abhivadya-greeting; asvasya-and comforting; tabhyam-by them; sha-asru-covered with tears; kanöham- necks; alingitah-embraced; sakala-to all; gopa-vrindan-the cowherd men; pranamy-offering obeisances; asvasya-and comforting; bahu-many; vastra-garments; abharana-ornaments; adibhih-and with other gifts; tatra-sthan-staying there; sarvan-all; samarpayam asha-gave.

"Hearing that Shishupala had been killed by Krishna, Dantavakra arrived at Mathura to fight with the Lord, and when Lord Krishna heard about this, He mounted a chariot and went to Mathura to fight with the demon. Krishna and Dantavakra remained at the entrance of Mathura and fought day and night for a long time. In the midst of this battle Lord Krishna struck Dantavakra so heavily with His club that the demon immediately fell down dead to the ground, all his limbs crushed by the force of Lord Krishna's blow. He seemed like a great mountain smashed to pieces by a powerful bolt of lightning. Because he was killed by Lord Krishna, the demon Dantavakra attained a spiritual form like the Lord's and entered the eternal and blissful spiritual world, which is only approached by the perfect yogis. Dantavakra and Shishupala had actually been the gatekeepers of Vaikunöha, and their names were Jaya and Vijaya. On the pretext of being cursed by the four Kumaras, they had descended to the material world for three lifetimes in order to facilitate the pastimes of the Personality of Godhead. Now that the three lifetimes were completed, they were killed by the Lord, and they attained liberation, returning to their original posts in the spiritual world.

"After killing this demon, Lord Krishna crossed the Yamuna river, and entered Vrajabhumi, the kingdom of Nanda Maharaja. His foster parents, Nanda and Yashoda had been greatly aggrieved because of separation from the Him, and He greeted them and consoled them. Tears running down their necks, Lord Krishna's parents embraced their dear son. Lord Krishna also offered respectful obeisances to all the cowherd residents of Vraja, consoling them with many words, and offering them many gifts of costly garments, ornaments and other things.

Text 24

kalindyah puline ramye
 punya-vriksha-samacite
 gopa-naribhir anisham
 kridayam asa keshavah

kalindyah-of the Yamuna river; puline-on the shore; ramye4-delightful; punya-vriksha-with desire trees; samacite-filled; gopa-naribhih-with the gopis; anisham-day and night; kridayam asa-performed pastimes;

keshavah-Lord Keshavah.

"Having returned to Vrindavana, Lord Krishna continuously enjoyed pastimes, day and night, with the gopis on the charming Yamuna shore, which had many groves of transcendental desire-trees.

Text 25

ramya-keli-sukhenaiva
gopavesha-dharah prabhuh
bahu-prema-rasenatra
masa-dvayam uvasa ha iti.

ramya-delightful; keli-of pastimes; sukhena-with happiness; eva-certainly; gopa-vesha-dharah-as a cowherd boy; prabhuh-the Supreme Lord; bahu-of great; prema-love; rasena-with the mellows; atra-there; masa-dvayam-for two monts; avasa-uvasa-resided; ha-certainly.

"The Lord remained in Vrindavana for two months. Garbed as a cowherd boy, He enjoyed many delightful pastimes with the residents of Vraja, and reciprocated their expressions of love in many ways."

Text 26

atredam jneyam dantavakrasya mathurayam agamanam rajasuyanantaram indraprasthe shri-krishnavasthanam jnatva jarasandha-vadhartham shrimad-uddhava-yukti-cchayam avalambya gada-kushalam manyatvenaikakinam dvandva-yuddhaya tam ahvayitum tad-artham eva tad-rashöram tad upadravayitum ca. punash ca dvaraka-gatam tam shrutva prashöhitasya mathura-dvara-gatena tena sangamah. yat sthanam adyapi dvaraka-dig-gatam tad iheti prasiddham vartate. sarvam etat shri-naradasya shri-bhagavad-rathasy ca mano-mayatvat sambhavati. atah shri-bhagavatenapi virodho nastity alam kalpa-bheda-kalpanaya. yata eva jhaöiti tasya shalva-vadha-shravanam api tatroktam sampadyate. tatha shri-krishnasya gokulagamanam ca shri-bhagavata-sammatam eva

atra-in this connection; idam-this; j{.sy 241}eyam-may be understood; dantavakrasya-of Dantavakra; mathurayam- at Mathura; agamanam-arrival; rajasuya-the Rajasuya sacrifice; anantaram-after; indraprasthe-at Indraprastha; shri-Krishna-of Shri Krishna; avasthanam-residence; jnatva-having understood; jarasandha-of Jarasandha; vadha-killing; artham-for the purpose; shrimat-uddhava-of Uddhava; yukti-chayam-plan; avalambya-taking recourse; gada- at fighting with a club; kushalam-expertise; manyatvena-with the conception; ekakinam-alone; dvandva-yuddhaya for a dual; tam-Lord Krishna; ahvayitum-to call; tat-artham-for that purpose; eva-certainly tat-rashöram-His kingdom; tat-that; upadravayitum-to cause to leave; ca-also; punah-again; ca- also; dvaraka-gatam-at Dvaraka; tam-him; shrutva-having heard; prashöhitasya-situated; mathura-dvara-gatena-at the gateway of Mathura; tena-with him; sangamah-meeting; yat- which; sthanam-place; adya-today; api-even; dvaraka-dik-gatam-the "Dvaraka-gate"; tat-that; iha-here; iti-thus; prasiddham-famous; vartate-is; sarvam-all; etat-this; shri-naradasya-for Shri Narada; shri-bhagavat-rathasya- travelling on Lord Krishna's personal chariot; ca-also; manah-maya-tvat-because it travels as fast as the mind; sambhavati- is possible; atah-therefore; shri-bhagavaten-with the Shrimad-Bhagavatam; api-also; virodhah-difference; na-not; asti-is; iti-thus; alam-sufficiently; kalpa-bheda-kalpanaya- with understanding of the actual situation; yatah-because; eva-

certainly; jhaöiti-quickly; tasya-of him; shalva-of Shalva; vadha-of the death; shravanam-hearing; api-also; tatra- there; uktam-said; sampadyate-was; tatha-in the same way; shri-krishnasya-of Shri Krishna; gokula-at Gokula agamanam-arrival; ca-also; shri-bhagavata-with the Shrimad-Bhagavatam; sammatam-in harmony; eva-certainly.

It may seem to some readers that this account of the killing of Dantavakra and Lord Krishna's return to Vrindavana contradicts the description found in Shrimad-Bhagavatam. Actually there is no contradiction here, and the accounts of the Padma Purana and Shrimad-Bhagavatam are in perfect agreement. This may be understood in the following way: Dantavakra considered that, upon Uddhava's advice, Lord Krishna had asked Bhima to kill Jarasandha in a club duel, because Lord Krishna Himself was not very expert at fighting with clubs. Proud of His own skill in club-fighting, Dantavakra planned to challenge Lord Krishna to a private club duel, and then kill Him. Dantavakra wanted to fight with Lord Krishna alone in order to protect himself from any possible revenge Lord Krishna's friends might try to take on him after he had killed the Lord. Thinking in this way, Dantavakra specifically did not want to fight Lord Krishna in Dvaraka, but in some place far away from the Lord's capitol city. Thinking that Lord Krishna had remained in Indraprastha after the Rajasuya sacrifice had ended, Dantavakra sent a message challenging the Lord to come to Mathura and fight with him. The message came to Indraprastha, and Narada Muni, travelling on Lord Krishna's personal chariot, which moves as swiftly as the mind, instantly carried it to Dvaraka, where Lord Krishna had just finished killing Shalva. Lord Krishna and Narada Muni immediately travelled to Mathura on the Lord's transcendental chariot, (the place in Mathura where they arrived is still known, even today, as the "Dvaraka Gate"), and the Lord answered Dantavakra's challenge, and killed him. Because Vrindavana is so close to Mathura, Lord Krishna took the opportunity to visit the gopas and gopis there.

The Padma Purana's description of Lord Krishna's return to Vrindavana is in perfect harmony with the account of the Lord's pastimes found in Shrimad-Bhagavatam. This may be seen in the following quotation from Shrimad-Bhagavatam (10.39.35):

Text 27

tas tatha tapyatir vikshya
sva-prasthane yaduttamah
santvayam asa sa-premair
ayasya iti dautakaih iti.

tah-the gopis; tatha-in that way; tapyatih-suffering; vikshya-having seen; sva-prasthane-on the chariot; yadu-uttamah-Lord Krishna, the most exalted member of the Yadu dynasty; santvayam asa-consolated; sa-premair-with love; ayasye-I shall return; iti-thus; dautakaih-with messages; iti-thus.

"Krishna was very much affected upon seeing the plight of the gopis, and He therefore consoled them. He told them they should not be aggrieved; He was coming back very soon after finishing His business."*

Text 28

yata yuyam vrajam tata
vayam ca sneha-dukhitan
jnatin vo drashöum eshyamo

vidhaya suhridam sukham iti.

yata-please go; yuyam-you; vrajam-to Vrajabhumi; tata- O father; vayam-we; ca-also; sneha-by love; duhkhitam- distressed; jnatin-relatives; vah-you; drashöum-to see; eshyamah-we shall go; vidhaya-having given; suhridam-to our friends and well-wishers; sukham-happiness; iti-thus.

Lord Krishna's promise to return to Vrindavana is also recorded in the following verse (Shrimad-Bhagavatam 10.45.23) spoken by the Lord to Nanda and Yashoda, shortly after the Lord had killed Kamsa:

"My dear father and mother, I know you will be feeling separation by returning to Vrindavana and leaving Us here, but please rest assured that I shall be coming back to Vrindavana just after giving some satisfaction to my real father and mother, Vasudeva and Devaki, My grandfather, and other relatives and family members."*

Text 29

hatva kamsam ranga-madhye
pratipam sarva-satvatam
yadaha vah samagatya
krishnah satyam karoti tat

agamishyaty adirghena
kalena vrajam acyutah
priyam satvatam patih iti ca.

hatva-having killed; kamsam-Kamsa; tanga-of the wrestling arena; madhye-in the middle; pratipam-the enemy; sarva-of all; satvatam-the members of the Yadu dynasty; yat- which; aha-said; vah-to us; samagtya-assembled; krishnah- Lord Krishna; satyam-truth; karoti-will do; tat-that; agamishyati-will arrive; adirghena-in a short; kalena-time; vrajam-to Vraja; acyutah-the infallible Personality of Godhead; priyam-happiness; vidhasyate-will give; pitroh-to His parents; bhagavan-the Supreme Personality of Godhead; satvatam-of the Yadu dynasty; patih-the master; iti-thus; ca-also.

The following verses (spoken by Uddhava to Nanda Maharaja and Yashoda-devi) also record Lord Krishna's promise to return to Vrindavana (Shrimad-Bhagavatam 10.46.35 and 34):

"I have brought a message from Krishna to the effect that He will soon come back to Vrindavana and satisfy you both by His personal presence. Now that Krishna has killed King Kamsa, the Yadava's enemy, in the wrestling arena, Krishna has promised that He will come back to Vrindavana after finishing His business in Mathura. This promise He will surely fulfill."*

Text 30

tasya shri-mukhena bhakta-mukhena ca bahushah kalpanam anyathanupapatteh satya-sankalpah iti shruteh. ishvaranam vacah satyam iti svayam shri-bhagavatam ca.

tasya-of Lord Krishna; shri-mukhena-from the mouth; bhakta-of the devotees; mukhena-by the mouth; ca-also; bahushah-many times; kalpanam-of these expressions; anyatha-otherwise; anupapatteh-no reason; satya-sankalpah-truthful; iti-thus; shruteh-from the shruti-sastra; ishvaranam-of the Supreme Personality of Godhead; vacah-the words; satyam- truth; iti-thus; svayam-directly; shri-bhagavatam-in Shrimad-Bhagavatam (10.33.31); ca-also.

Many different times Lord Krishna promised that He would return to Vrindavana, and His devotees also repeated that promise. It is not reasonable to assume that Lord Krishna would not keep such a promise repeated so many times. Lord Krishna always speaks truthfully and does not break His promise. This is confirmed by the shruti-shastra, which says:

"The Supreme Personality of Godhead is always truthful."

Shrimad-Bhagavatam (10.33.31) also says:

"The Supreme Personality of Godhead always speaks the truth."

Text 31

na kevalam etavad eva karanam, tasya vrajagamanam api sphuöam evety ahuh

yarhy ambujakshapasasara bho bhavan
kurun madhun vatha suhrid-didrikshaya

evam madhun mathuram veti vyakhyaaya tadanim tan-mandale suhridah vrajastha eva prakaöa iti tair apy abhimatam.

na-not; kevalam-only; etavat-in this way; eva- certainly; karanam-cause; tasya-of Lord Krishna; vraja- in Vrajabhumi; agamanam-arrival; api-also; sphuöam-clearly; eva-certainly; iti-thus; ahuh-they describe; yarhi-whensoever; ambuja-aksha-O lotus-eyed one; apasasara-You go away; bho-oh; bhavan-Yourself; kurun-the descendants of King Kuru; madhun-the inhabitants of Mathura (AM€6:57:03Vrajabhumi); va-either; atha-therefore; suhrit-didrikshaya-for meeting them; evam-in this way; madhun-the word "madhun"; mathuram- means Mathura; va-or; iti-thus; vyakhaya-having explained; tadanim-then; tat-mandale-in that area; suhridah-the word "suhridah (friends)"; vrajasthah-means "the residents of Vraja"; eva-certainly; prakaöah-manifested; iti-thus; taih- by them; api-also; abhimatam-considered.

These are not the only quotes where Lord Krishna's return to Vrindavana is promised or described. For example, Lord Krishna's return to Vrindavana is described in the following statement of the inhabitants of Dvaraka (Shrimad-Bhagavatam 1.11.9), where (according to Shridhara Svami) the word "madhun" refers to the residents of Vrindavana (which is situated within the district of Mathura):

"O lotus-eyed Lord, whenever You go away to Mathura, Vrindavana or Hastinapura to meet Your friends and relatives, every moment of Your absence seems like a million years. O infallible one, at that time our eyes become useless, as if bereft of sun."*

Text 32

tatra yoga-prabhavena
nitva sarva-janam harih

ity atra sarva-shabdat. dvaraka-vasinah shri-bhagavantam.

tatra-there; yoga-prabhavena-by His mystic potency; nitva-having carried; sarva-janam-all His friends and relatives; harih-Lord Hari; iti-thus; atra-in this connection; sarva-shabdat-from the word sarva (all)". dvaraka-vasinah-the residents of Dvaraka; shri-bhagavatam-to the Supreme Personality of Godhead.

The Lord also arranged for the residents of Vrindavana to visit Him at Dvaraka. This is described in the following verse of Shrimad-Bhagavatam (10.50.57):

"By His mystic potency Lord Krishna brought all the residents of Vrindavana to Dvaraka."

The word "sarva" (all) here must include the residents of Vrindavana. This verse is spoken by the residents of Dvaraka about the Supreme Personality of Godhead.

Anuccheda 176

Text 1

tad etad agamanam dantavakra-vadhanantaram eva shri-bhagavata-sammatam, yatah

jnatin vo drashöum eshyamo
vidhaya suhridam sukham

iti kamsa-vadhante.

tat etat-this; arrival of Lord Krishna in Vrindavana; dantavakra-of Dantavakra; vadha-the killing; anantaram-after; eva-certainly; shri-bhagavata-of the Shrimad-Bhagavatam; sammatam-opinion; yatah-because; jnatin-relatives; vah- you; drashöum-to see; eshyamah-we shall return; vidhaya- having given; suhridam-to our friends; sukham-happiness; iti- thus; kamsa-of Kamsa; vadha-the death; ante-after.

That Shri Krishna visited Vrindavana after the killing of Dantavakra is confirmed by these verses of Shrimad-Bhagavatam, and also by the following verse (Shrimad-Bhagavatam 10.45.23), where Lord Krishna (just after killing King Kamsa) says to Nanda Maharaja and Yashoda-devi:

"My dear father and mother, I know you will be feeling separation by returning to Vrindavana and leaving us here, but please rest assured that I will be coming back to Vrindavana just after giving some satisfaction to my real father and mother, Vasudeva and Devaki, My grandfather, and other relatives and family members."*

Text 2

api smaratha nah sakhyah
svanam artha-cikirshaya
gatamsh cirayitan shatru-
paksha-kshapana-cetasah

iti kurukshetra-yatrayam ca shri-bhagavad-vakyena tad-anagamane dantavakra-vadhantam tac chatru-
paksha-kshapana-sukha-danam.

api-do you; smaratha-remember; nah-us; sakhyah-O friends; svanam-of one's own friends and
relatives; artha-cikirshaya-desiring the welfare; gatan-gone; cirayitan- delayed; shatru-paksha-of enemies;
kshapana-destruction; cetasah-thoughts; iti-thus; kurukshetra-yatrayam-at the Kurukshetra pilgrimage; ca-
also; shri-bhagavat-of the Supreme Personality of Godhead; vakyena-by the statement; tat- His;
anagamane-in the non-return; dantavakra-of Dantavakra; vadha-the killing; antam-after; tat-His; satru-
paksha-of enemies; kshapana-destruction; sukha-happiness; danam-giving; eva-certainly; upekshitam-
neglected; asit-was.

That meeting of Lord Krishna with the residents of Vrindavana at the holy place of Kurukshetra occurred
before His visit to Vrindavana and also before the killing of Dantavakra is confirmed by the following words
spoken by Lord Krishna to the gopis during their meeting at Kurukshetra (Shrimad-Bhagavatam 10.82.41):

"My dear friends, you know that Lord Balarama and Myself left Vrindavana just to please our relatives and
family members. Thus we were long engaged in fighting with our enemies, and were obliged to forget you,
who were so much attached to Me in love and affection. I can understand that by this action I have been
ungrateful to you, but still I know you are faithful to Me. May I inquire if you have been thinking of Us
although We had to leave you behind? My dear gopis do you now dislike remembering Me, considering Me to
have become unfaithful to you? Do you take My misbehavior with you very seriously?"*

Lord Krishna did not want to return to Vrindavana until after most of the important demons had been
killed. After Dantavakra was killed, however, He considered that most of the demons had already been
dispatched, and He could then return to Vrindavana for a visit.

Text 3

tad evam masa-dvyam prakaöam kriditva shri-krishna 'pi tan atma-viraharti-bhaya-piditan avadhaya punar
evam ma bhud iti bhu-bhara-haranadi-prayojana-rupena nija-priya-jana-sahgamantarayena samvalita-prayam
prakaöa-lilam tal-lila-bahirangenaparena janena durvedyataya tad-antaraya-sambhavana-lesha-rahitaya taysh
nija-santataprakaöa-lilayaiki-kriya purvoktaprakaöa-lilavakasha-rupam shri-vrindavanasyaiva prakasha-
vishesham tebhya krishnam ca tatra chandobhih stuyamanam ity ady ukta-disha svena nathena sanatham
shri-golokahyam padam avirbhavayam asa, ekena prakashena dvaravatim ca jagameti.

tat-therefore; evam-in this way; masa-dvayam-for two months; prakaöam-manifested; kriditva-
performing pastimes; shri-krishnah-Lord Krishna; api-also; tan-to them; atma- their hearts; viraha-of
separation; arti-by distress; bhaya-by fear; piditan-tormented; avadhaya-having heard; punah- again;
evam-in this way; ma-dont; bhut-be; iti-thus; bhu-of the earth; bhara-the burden; harana-removal; adi-
beginning with; prayojana-rupena-by the necessity; nija-His own; priya-jana-dear devotees; sangama-to the
meeting; antarayena-by the impediment; samvalita-prayam-mainly with direct meeting; prakaöa-lilam-

manifest pastimes; tat-those; lila-pastimes; bahirangena-situated without proper knowledge; aparena-not transcendently situated; janena-by the people; durvedyataya-difficult to be understood; tat-to that; antaraya-impediments; sambhavana-possibility; lesa- fragment; rahitaya taya-devoid of; nija-His; santata-eternal; aprakaōa-unmanifest; lilaya-with pastime; eki-kritya-joining; purva-previously; ukta-described; aprakaōa- unmanifest; lila-for pastimes; avakasha-opportunity; rupam- consisting of; shri-vrindavanasya-of Shri Vrindavana-dhama; eva-certainly; prakasha-vishesham-specific manifestation; tebhyaḥ-from them; krishnam-Lord Krishna; ca-also; tatra- there; chandobhiḥ-by the vedic hymns; stuyamanam-being glorified; iti adi-beginning with these words; ukta-disha-by the statement; svena-own; nathena-by the Lord; sa-natham- having a ruler; shri goloka-akhyam-named Goloka; padam-abode; avirbhavayam asa-revealed; ekena-by one; prakashena- manifestation; dvaravatim-to Dvaraka; ca-also; jagama- went.

Lord Krishna then returned to Vrindavana and enjoyed manifest pastimes with the devotees there for two months. When Lord Krishna became aware that the inhabitants of Vrindavana were very anxious about the possibility of being again separated from, He reassured them, telling them that He would never be separated from them. He remained in Vrindavana with them in His aprakaōa form, invisible to the eyes of ordinary conditioned souls, and He fulfilled their earnest desire to have His association constantly. At the same time in His prakaōa form He left Vrindavana and returned again to Dvaraka. Lord Krishna's eternal aprakaōa presence in Vrindavana in the spiritual world (Goloka) is described in the following verse from Shrimad-Bhagavatam (10.28.18):

"All the cowherd men saw Krishna, who was being worshiped with excellent prayers on the Goloka Vrindavana planet."

Text 4

tatha padmottara-khanda eva tad-anantaram gadyam atha tatrastha nandadayah sarve janah putra-dara-sahitah pashu-pakshi-mrigadyash ca vasudeva-prasadena divya-rupa-dhara vimanarudhah paramam vaikunthalokam apur iti. krishna tu nanda-gopa-vrajaukasam sarvesham paramam niramayam sva-padam dattva divi deva-ganaih samstuyamano dvaravatim vivesha iti ca.

tatha-in the same way; padma-of the Padma Purana; utara-khanda-in the Uttara-khanda; eva-certainly; tat-antaram-after that; gadyam-prose passage; atha-then; tatrasthah-staying in Vrindavana; nanda-adayah-the cowherd residents headed by Nanda Maharaja; sarve-all; janah-the people; putra-children; dara-and wives; sahitah-accompanied by; pashu-cows; pakshi-birds; mriga-deer; adayah-and others; ca-also; vasudeva-of Lord Vasudeva; prasadena-by the mercy; divya-rupa-dharah-manifesting spiritual forms; vimana- airplanes; arudhah-aboard; paramam-supreme; vaikunthalokam-spiritual planet; apur-attained; iti- thus; krishnah-Lord Krishna; tu-but; nanda-of Nanda Maharaja; gopa-the cowherd; vraja-of Vrajabhumi; okasam-of the residents; sarvesham-all; paramam-supreme; niramayam-free from all defects; sva-His own; padam-abode; dattva-having given; divi-in the spiritual world; deva-ganaih-by the demigods; samstuyamanah-being glorified; dvaravatim- Dvaraka; vivesha-entered; iti-thus; ca-also.

After Lord Krishna's two month visit to Vrindavana He brought all the residents of Vrindavana back with to Goloka Vrindavana in the spiritual world. This is confirmed in the following prose passage from the Padma Purana, Uttara-khanda (which immediately follows the passage quoted in Anuccheda 175, Texts 23-24):

"Then, by Lord Krishna's mercy, Nanda Maharaja, and all the cowherd men of Vraja, along with all their wives, children, cows and other domestic animals, as well as all the deer and other wild animals in the

Vrindavana forest, and every living entity in Vrindavana, all manifested eternal spiritual forms and, boarding transcendental airplanes, traveled to Goloka Vrindavana, the highest planet in the spiritual sky. Lord Krishna thus gave to His friends eternal residence in His own abode, which is free from all imperfection. After this, Lord Krishna, who was being glorified by the demigods in the upper material planets, entered Dvaraka and continued His manifest pastimes within the material world."

Text 5

tatra nandadayah putra-dara-sahitah ity anena putrah shri-krishnadayah, darah shri-yashodadaya iti labdhe putradi-rupair eva shri-krishnadibhih saha tat-prapteh kathanat prakashantarena tatra tesham sthitish ca tair api navagateti labhyate.

tatra-in this passage; nanda-adayah-headed by Nanda Maharaja; putra-children; dara-wives; sahitah-accompanied by; iti-thus; anena-by this; putrah-children; shri-krishna-adayah-headed by Lord Krishna; darah-wives; shri-yashoda-adayah-headed by Yashoda-devi; iti-thus; labdhe- attained; putra-of children; adi-beginning with; rupaih-with forms; eva-certainly; shri-krishna-adibhih-headed by Shri Krishna; saha-along with; tat-prapteh-of the attainment; kathanat-by the description; prakasha-manifestation; antarena-by another; tatra-there; tesham-of them; sthitih- situation; ca-also; tair-by them; api-also; na-not; avagata- understood; iti-thus; labhayate-is attained.

The phrase "nandadayah dara-sahitah" in this passage means that Nanda Maharaja, Krishna, Yashoda-devi, and all the cowherd men, boys, and gopis went to Goloka Vrindavana. Krishna remained with them, appearing as the youthful son of Maharaja Nanda, and all the residents of Vrindavana became unaware that Krishna had ever gone to Mathura, or that they had ever been separated from Him.

Text 6

vasudeva-prasadena akasmad agamana-rupena parama-prasadena divya-rupa-dharah tad-anandotphullataya purvato 'py ashcarya-rupavirbhavam gata ity arthah.

vasudeva-of Lord Krishna; prasadena-by the mercy; aksamat-causeless; agamana-rupena-arrived; parama- transcendental; prasadena-by mercy; divya-transcendental; rupa-forms; dharah-manifesting; tat-ananda-with transcendental bliss; utphullataya-by the expansion; purvatah-as before; api-also; ashcarya-wonderful; rupa-forms; avirbhavam-manifestation; gatah-attained; iti-thus; arthah- the meaning.

The phrase "vasudeva-prasadena divya-rupa-dharah" means that by Lord Krishna's causeless transcendental mercy the residents of Vrindavana manifested wonderful and blissful spiritual forms.

Text 7

vimanarudhah iti golokasya sarvopari-sthiti-drishatyapekshaya vastutas tv ayam abhishandhih.

vimana-airplanes; arudhah-aboard; iti-thus; golokasya-of Goloka Vrindavana; sarva-everything else;

upari- above; sthiti-situation; drishöi-observation; apeksaya-in relation to; vastutah-in truth; tu-also; ayam-this; abhishandhih-is the meaning.

The phrase beginning with the word "vimanarudhah" means that they traveled on transcendental airplanes to the highest spiritual planet, Goloka Vrindavana.

Text 8

krishno 'pi tam hatva yamunam uttiryā iti gadyanusarena yamunaya uttara-para eva vrajāvasas tadanim ity avatgamyate; sa ca tesham vrindavana-darshanakshamatayaiva, tat-parityagena tatra gatvat.

krishnah-Lord Krishna; api-also; tam-Dantavakra; hatva-having; killed; yamunam-the Yamuna river; ittiryā- having crossed; iti-thus; gadya-prose passage; anusarena-in accordance with; yamunayah-of the Yamuna; uttara-opposite; pare-on the shore; eva-certainly; vraja-in Vrajabhumi; avasah-residing; tadanim-then; it-thus; avatgamyate-is understood; sah-He; ca-also; tesham-of them; vrindavana-of Vrindavana; darshana-sight; akshamataya-unable to endure; eva-certainly; tat-of Lord Krishna; parityagena-by the abandonment; tatra-there; gatvat-because of having left.

The phrase beginning with the words "krishno 'pi tam hatva yamunam uttiryā" means that after killing Dantavakra, Lord Krishna crossed to the other side of the Yamuna and entered Vrindavana. He enjoyed pastimes with the residents of Vrindavana, who found their life in Vrindavana unbearable because of separation from Him.

Text 9

tataś ca vimāna-shiromanina svenaiva rathena para-prapana-purvakam shrīmad-gopebhyah śhrī-vrindavana eva purvam golokataya darśhite tat-brakasha-vishesha eva nigudham niveshanam vaikunōhavaptir iti.

arke cen madhu vindeta
kim artham parvatam vrajet

iti nyayat. samiparthe 'vyayam arke-shabdah.

na veda svam gatim bhraman

iti vadata śhrī-bhagavata tesham gatitvenapi vibhavito 'sau. tasmad vrindavane nigudha-pravesha eva samanjasah. atra vrindavana-nitya-lila-vakya-vrindam cadhikam apy asti pramanam.

tatah-then; ca-also; vimana-of airplanes; shironmanina-by the crest-jewel; svena-by His own; eva-certainly; rathena-chariot; para-the opposite shore; prapana- attainment; purvakam-previously; shrīmat-gopebhyah-to the cowherd men; śhrī-vrindavane-in Vrindavana; eva-certainly; purvam-previously; golokataya-as Goloka Vrindavana; darśhite-when revealed; tat-that; prakasha-manifestation; visheshe-specific; eva-certainly; nigudham-concealed-; niveshanam-entrance; vaikunōha-the spiritual world; avaptih-attainment; iti-thus; arke-nearby; cet-if; madhu- honey; vindeta-one find; kim artham-why?; parvatam-to

a mountain; vrajet-would one go; iti-thus; nyayat-from the adage; samipa-of "nearby"; arthe-with the meaning; avyayam- always; arke-shabdah-the word "arke"; na-did not; veda- understand; svam-their own; gatim-destination; bhraman- bewildered; iti-thus; vadata-speaking; shri-bhagavata-by the Supreme Personality of Godhead; tesam-of them; gatitvena- about the destination; vibhavitah-manifested; asau-this; tasmāt-therefore; vrindavane-in Vrindavana; nigudha- concealed; praveshe-entrance; eva-certainly; samanjasah- correctly; atra-here; vrindavana-in Vrindavana; nity- eternal; lila-pastimes; vakya-descriptions; vrindam-many; ca-also; adhikam-abundance; api-also; asti-there is; pramanam-evidence.

Someone may raise the objection: If previously (Shrimad-Bhagavatam Canto 10 Chapter 28) Lord Krishna had shown the highest planet in the spiritual world (goloka) to the cowerd men in Vrindavana, and thus revealed that the Vrindavana of this earth planet is in truth non-different from the Goloka Vrindavana in the spiritual world, then why did He take them to the Goloka Vrindavana in the spiritual world, if the earthly Vrindavana and the Goloka Vrindavana planet are actually identical? There is an adage "Why should one go to a mountain in search of honey, if honey is easily available nearby?" According to this understanding, therefore, there is no reason for Lord Krishna to transfer the residents of Vrindavana to the Goloka planet, because they are actually already living there.

The answer to this objection follows: In the Tenth Canto, 28th Chapter of Shrimad-Bhagavatam, Lord Krishna reveals His aprakaōa (invisible to the eyes of ordinary conditioned souls) presence in Vrindavana. In the spiritual world (goloka), Lord Krishna, His associates, and His pastimes are all aprakaōa (invisible to the conditioned souls), whereas in the Lord's pastimes in the earthly Vrindavana, these are all prakraōa (visible to the conditioned souls). Therefore when this passage says that the Lord traveled to Goloka Vrindavana with His associates, the primary understanding is that the Lord remained with them in His aprakaōa (invisible to the conditioned souls) form. These aprakaōa pastimes are known as the pastimes of Goloka Vrindavana, the highest planet in the spiritual world. Many scriptural passages confirm this explanation of the Lord's eternal pastimes in the Goloka Vrindavana planet.

Text 10

atha gadyante dvaravatim vivesha iti ca shalva-vadhartham nirgataih shri-bhagavat-pratyagamanam pratikshyamanair yadavaih sahaiveti shri-bhagavatavad eva labhyate, tam vina svayam griha-praveshanaucityat. kshanardham menire 'rbhakah ity adivad alpa-kala-bhavanena va.

atha-now; gadya-of the prose passage; ante-at the end; dvaravatim-Dvaraka; vivesha-entered; iti-thus; ca-also; shalva-of Shalva; vadha-killing; artham-for the purpose; nirgataih-left; shri-bhagavat-of the Supreme Personality of Godhead; pratyagamanam-return; pratikshyamanaih-waited; yadavaih-the Yadus; saha-along with; eva-certainly; labhyate-is attained; tam-Him; vina-without; svayam- personally; griha-homes; pravesha-entrance; anaucitya-because of impropriety; kshana-moment; ardham-half; menire-considered; arbhakah-the boys; iti-thus; adi-in the passage beginning; vat-just like; alpa-brief; kala-time; bhavanena- with the conception; va-or.

The words "dvaravatim vivesha" (and then the Lord entered Dvaraka) at the end of the prose passage from the Padma Purana, Uttara-khanda (quoted in Anuccheda 176, Text 4) may be explained in the following way:

Lord Krishna and the members of the Yadu dynasty left Dvaraka to kill Shalva. After Shalva was killed, the Yadavas waited for Lord Krishna to return without Him. Therefore, after the killing of Shalva, Lord Krishna entered Dvaraka, along with all the members of the Yadu dynasty. This description follows the account given in Shrimad-Bhagavatam. Although the Yadavas waited for two months for Lord Krishna to return from

Vrindavana, that two months seemed to them to be only a few moments. A similar contraction of time was experienced by the Vrindavana cowherd boys stolen by Lord Brahma. This is described in the following words of Shrimad-Bhagavatam (10.14.43):

"Although they had been absent for an entire year, the cowherd boys thought that year to be as long as half a moment."

Text 11

tad evam punah shri-gokulagamanabhiprayenaiva shri-vrindavana-nathopasana-mantre nihata-kamsatvena tad-visheshanam dattam. yatha baudhayanokte

govinda gopijana-vallabhesha
kamsasura-ghna tridashendra-vandya ity adi.

anyatra ca tatra

govinda gopijana-vallabhesha
vidhvasta-kamsa ity adi.

tat-therefore; evam-in this way; punah-again; shri-gokula-to Gokula; agamana-return; abhiprayena-with the meaning; eva-certainly; shri-vrindavana-of Vrindavana; natha-for the Lord; upasana-worship; mantre-in the mantra; nihata-kamsatvena-as the killer of Kamsa; tat-of Him; visheshanam-description; dattam-is given; yatha-just as; baudhayana-of the Baudhayana; ukte-in the statement; govinda-O pleaser of the cows, land, and senses; gopijana-to the gopis; vallabha-dear; isha-O Supreme Controller; kamsa-Kamsa; asura-the demon; ghna-killer; tridasha-of the demigods; indra-by the king (Indra); vandya-worshipped; iti- thus; adi-in the passage beginning; another places; ca-also; tatra-there; govinda-O Govinda; gopijana-to the gopis; vallabha-dear; isha-O Supreme controller; vidhvasta-kamsa-O killer of Kamsa; iti-thus; adi-in the passage beginning.

That Lord Krishna returned to Vrindavana after killing Kamsa, Shalva, and Dantvakra is alluded to in many verses that describe the worship of Lord Krishna as the master of Vrindavana, and the killer of Kamsa. That both descriptions are found in the same verses confirms the explanation that Lord Krishna returned to Vrindavana after killing Kamsa. Examples of this may be found in the following statements of the Baudhayana-shastra:

"O Lord Govinda, O Supreme Personality of Godhead who is worshiped by Lord Indra, the king of the demigods, O Lord who killed Kamsa, and who is very dear to the gopis."

"O Lord Govinda, O Supreme Controller, O killer of Kamsa, O Lord who is very dear to the gopis."

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..de { .ru .06 em, .13 em, -.25 em, -2.05 en }

.. ^T = ' on S

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.. ^A = - over long 'i'

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.. ^Q = - above long 'a' - 'u' sound

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.hee # Shri Krishna-sandarbha
 .heo Volume Six #

Text 12

ittham eva punah prapty-abhiprayenoktam

anusmarantyo mam nityam
 aciran mam upaisyatha iti;

dishöya yadasin mat-sneho
 bhavatinam mad-apanah iti;

ittham-thus; eva-certainly; punaha-again; prapti- attainment; abhiprayena-by the intention; uktam-is spoken; anusmarantyah-remembering; mam-Me; nityam-constantly; acirat-quickly; mam-Me; aupisyatha-you will attain; dishöya-by good fortune; yada-when; asit-there was; mat- for Me; sneha-love; bhavatinam-of you; mat-for Me; apanah-attainment; iti-thus.

When Lord Krishna explained to the gopis that they would again meet Him, this should be taken as a prediction of His return to Vrindavana. The following verses may be taken as examples of this prediction:

"My dear gopis, by constantly remembering Me, you will quickly attain My association."*
 -{Shrimad-Bhagavatam 10.47.36

"O My dear damsels of Vraja, your affection for Me is your good fortune, for it is the only means by which you have attained My favor."*
 -{Shrimad-Bhagavatam 10.82.44

Text 13

gopinam sa gurur satih iti ca.

gopinam sah guruh gatih it ca-also in the following verse from Shrimad-Bhagavatam (10 83.1)

athaungrihya bhavavan
gopinam sa gurur gatih
yudhishöhiram athapricchat
sarvams ca suhrido 'vyayah.

That the gopis were again to attain Lord Krishna's association is also confirmed by the following statement of Shrimad-Bhagavatam (10 83.1):

"Lord Krishna is the spiritual master and ultimate destination which was to be attained by the gopis."*

Text 14

tathaiva kevalena hi bhavena ity adi padya-dvaya-kritena sadhaka-carinam gopinam prathama-tat-prapti-prastavena nitya-preyasnam api tan-maha-vyogananantara-praptim tasya viyogasyatitva-nirdeshad dradhayati dvabhyam

tatha-in the same way; eva-certainly; kevalena hi bhavena it adi padya-dvay-kritena-by the following verses from Shrimad-Bhagavatam (11.12.7-8):

kevalena hi bhavena
gopyo gavo naga mrigah
ye 'nye mudha-dhiyo nagah
siddha mam iyur anjasa

sadhaka-carinam-elevated devotees; gopinam-of the gopis; prathama-first; tat-of Lord Krishna; prapti-attainment; prastavena-from the beginning nitya-eternally; preyasnam- very dear; api-although; tat-from Lord Krishna; maha-great; viyoga-separation; anantara-after; praptim-attainment; tasya-of this; viyogasya-separation; atitva-passing over; nirdeshat-from the description; dradhayati-confirms; dvabhyam-by the following two verses (Shrimad-Bhagavatam 11.12.10-11).

Although the greatly elevated gopis were extremely dear to Lord Krishna from the very first time they met Him, they still were separated from Him for a certain time. Their reunion with Him and the end of their separation from Him is alluded to in the following verses of Shrimad-Bhagavatam (11.12.8, 11.12.10, and 11.12.11):

"All the inhabitants of Vrindavana, including the gopis, cows, unmoving creatures, the twin arjuna trees, animals, living entities with stunted consciousness, bushes and thickets and snakes like Kaliya all achieved the perfection of life by unalloyed love for Me and thus very easily achieved Me."***

Text 15

ramena sardham mathuram pranite
shvaphalkina mayy anurakta-cittah
vigadha-bhavana na me viyoga-
tivradhayo 'nyam dadrishuh sukhaya

ramena-with Balarama; sardham-with; mathuram-to Mathura City; pranite-when brought; shvaphalkina-by Akrura; mayi-Myself; anurakta-constantly attached; cittah- those whose consciousness was; vigadha-extremely deep; bhavana-by love; na-not; me-than Me; viyoga-separation; tivra-intense; adhayah-mental distress, anxiety; anyam- other; dadrishuh-they say; sukhaya-that could make them happy.

"The residents of Vrindavana headed by the gopis were always completely attached to Me with deepest love. Thus when I, along with My brother Balarama, was brought to Mathura City by My uncle Akrura, the residents of Vrindavana suffered extreme mental distress due to separation from Me, and could not find any other source of happiness in their lives."***

Text 16

tas tah kshapah preshohatamena nita
mayaiva vrindavana-gocarena
kshanardhavat tah punar anga tasam
hina maya kalpa-sama babhuvuh

tah tah-all those; kshapah-nights; preshohatamena- with the most dearly beloved; niah-spent; mayi-with Me; eva-indeed; vrindavana-in Vrindavana; gocarena-who can be known in; kshana-a moment; ardhavat-like half; tah-those very nights; punar-again; anga-dear Uddhava; tasam-for the gopis; hinah-bereft; maya-of Me; kalpa-a day of Brahma (4,320,000,000 years); samah-equal to; babhuvuh-became.

"Dear Uddhava, all of those nights which the gopis spent with Me, their most dearly beloved, in the land of Vrindavana, seemed to them to pass in less than a moment. Bereft of My association, however, those same nights appeared to the gopis to drag on forever, as if each night were equal to a day of Brahma."***

Text 17

atra vigadha-bhavana viyoga-tivradhayah satyo mattah anyam nija-sakhyadikam api na sukhaya dadrishuh.
tatash cadhuna tu sukhaya pashyantiti viyogo nastity arthah. evam tas tah kshapa maya hinah satyah kalpa-sama babhuvuh. adhuna tu tadrishyo na bhavantiti nasty eva viyoga ity arthah.

atra-in this verse; vigadha-extremely deep; bhavana-by love; viyoga-separation; tivra-intense; adhayah-mental distress; datyah-truth; mattah-than Me; anyam-other; nija- own; sakhya-friendship; adikam-beginning with; api-even; na- not; sukhaya-that could make the happy; dadrishuh-they saw; tatah-therefore; ca-also; adhuna-at present; tu-but; sukhaya-for happiness; pashyanti-they see; iti-thus; viyogah-separation; na-not; asti-is; iti-thus; arthah-the meaning; evam-in this way; tah-tah-all those; kshapah-nights; maya-of Me; hinah-bereft; satyah-in truth; kalpa-a day of Brahma; samah-equal to;

babhuvuh-became; adhuna-at present; tu-but; tadrishyah-like that; na-not; bhavanti-are; iti-thus; na-not; asti-is; eva-certainly; viyogah- separation; iti-thus; arthah-the meaning.

We may note that in these verses the verbs "dadrishuh" (saw) and "babhuvuh" (became) are in the past tense. Using the past-tense, these verses describe the gopis' unhappiness because of separation from Krishna and their experiencing a single night to be as long as a day of Brahma because of Lord Krishna's absence. Because these activities are described in the past, we may conclude that they are no longer happening at the time Lord Krishna spoke these verses to Uddhava. At that time the gopis' separation from Lord Krishna had ended, and they were continually enjoying pastimes with Him in His aprakaöa form.

Anuccheda 177

Text 1

tatash ca prakaöaprakaöayoh prithaktvapratipattyaivaprakaöa-bhavam apadya sva-nama-rupayor eva tah sthita ity aha

ta navidan mayy anuyshanga-baddha-
dhiyah svam atmanam adas tathedam
yatha samadhau munayo 'adhi-toye
nadyah pravishöa iva nama-rupe

tatah-therefore; ca-also; prakaöa-manifest; aprakaöayoh-and of unmanifest pastimes; prithaktva-distinction; apratipattya-by non-acceptance; eva-certainly; aprakaöa-unmanifested; bhavam-nature; apadya-attaining; sva-of His own; nama-holy name; rupayoh-and form; eva- certainly; tah-the gopis; sthitah-situated; iti-thus; aha-He says; tah-they (the gopis); na-not; avidan-were aware of; mayi-in Me; anushanga-by intimate contact; baddha-bound up; dhiyah-their consciousness; svam-their own; atmanam-body or self; adah-something remote; tatha-considering like that; idam-this which is most near; yatha-just as; samadhau-in yoga samadhi; munayah-great sages; abdhi-of the ocean; toye- in the water; nadyah-the rivers; pravishöah-have entered; iva-like; nama-names; rupe-and forms.

The Lord's presence in His prakaöa (visible to the conditioned souls) and aprakaöa (invisible to the conditioned souls) forms is ultimately one. There is no real distinction between prakaöa and aprakaöa. Always engaged in ecstatic meditation on Lord Krishna and perceiving Him in His aprakaöa form, the gopis forgot even about their own names and forms. This is described in the following verse of Shrimad-Bhagavatam (11.12.12) where Lord Krishna says:

"My dear Uddhava, just as the great sages in yoga trance merge into self-realization like rivers merging into the ocean, and are thus not aware of material names and forms, similarly the gopis of Vrindavana were so completely attached to Me within their minds that they could not think of their bodies, nor of this world, nor of their future lives. Their entire consciousness was simply bound up in Me."***

Text 2

tas tatha-bhuta virahautkanöhyatishayenabhivyakta-durdhara-maha-bhavah satyah, atha kadacit tasam darshanartham gate mayi labdhno yah anushangah maha-modana'bhavabhivyakti-kari punah-samyogas tena baddho dhir yasam tatha-bhutam satyah svam mamataspadam atmanam ahankaraspadam ca adah aprakaöa-lilanugatatvenabhimatam va tathedam prakaöa lilanugatatvenabhimatam va yatha syat tatha navidan kintu dvayor aikyenaivavidur ity arthah.

tah-the gopis; tatha-bhutam-in that way; viraha-of separation; autkanöhya-with anxiety; atishayena-great; abhivyakta-manifested; durdhara-difficult to achieve; maha-bhavah-ecstatic love; satyah-truth; atha-now; kadacit-at certain times; tasam-of them; darshana-seeing; artham-for the purpose; gate-gone; mayi-in Me; labdhah-attained; yah-which; anushangah-contact; maha-great; modana-bliss; bhava- state; abhivyakti-kari-manifesting; punah-again; samyogah-meeting; tena-by that; baddhah-bound; bhih-mind; yasam-of whom; tatha-bhutam-in that way; satyah-uthfully; svam- own; mama-aspadam-concept of pssesiveness; atmanam-self; ahankara-aspadam-concept of self; ca-also; adah-from this; aprakaöa-unmanifest; lila-pastimes; anugatatvena-following; abhimatam-considered; va-or; tatha-in that way; idam-this prakaöa-manifested; lila-pastimes; anugatatvena-following; abhimatam-considered; va-or; yatha-just as; syat-may be; tatha-in the same way; na-not; avidan-understood; kintu- however; dvayoh-of the two; aikyena-as one; eva-certainly; aviduh-understood; iti-thus; arthah-the meaning.

In this verse Lord Krishna describes the gopis' ecstatic love for Him in the mood of separation. Having gotten the blissful opportunity to again see Lord Krishna and associate with Him, the gopis became absorbed in continuously thinking of Him. This continuous thought of Lord Krishna absorbed all their attention, and eventually they could no longer think of who they were or what their possessions or status was. They could not understand if they were only remembering Lord Krishna (aprakaöa) or whether Lord Krishna was actually present before them (prakaöa), they were so intently meditating upon Him.

Text 3

prakaöaprikaöataya bhinnam prakasha-dvayam abhimana-dvayam lila-dvayam cabhed enaivajanann iti vivakshitam. tatash ca nama ca rupam ca tasmin tat-tan-nama-rupatmany aprakaöa-prakasha-visheshe pravishöa iva" na tu pravishöhah, vastu-bhedat ity arthah. nama-rupa iti samaharah.

prakaöa-as manifested; aprakaöataya-and as unmanifested; bhinnam-different; prakasha-manifestations; dvayam-two; abhimana-conceptions; dvayam-two; lila- pastimes; dvayam-two; ca-also; abhedena-with no difference; ajanan-not understanding; iti-thus; vivakshitam-intended to be said; tathat-therefore; ca-also; nama-name ca-and; rupan- form; ca-also; tasmin-in that; tat-tat-various nama-names; rupa-atmani-and forms; aprakaöa-unmanifested; prakasha- appearance; visheshe-specific; pravishöhah-entered; iva-just as if; na-not; tu-but; pravishöhah-entered; vastu-of substance; bheda-because of difference; iti-thus; arthah-the meaning; nama-rupah-the word "nama-rupah"; iti-thus; samaaharah-a dvandva-samahara-samasa.

The gopis were unable to make any distinction between the names and forms (nama-rupa) in the Lord's prakaöa and aprakaöa pastimes. In both prakaöa and aprakaöa pastimes the Lord manifests the same form and His associates are also the same, He and His associates have the same names and forms, and the pastimes are also the same. Actually prakaöa and aprakaöa are the same, except that when the Lord and His pastimes are visible to the conditioned souls they are called prakaöa, and when they are not seen by the conditioned souls, they are called aprakaöa. We may also note in this connection that the phrase {sy 168}pravishöa iva" (as if they had entered) indicates that the prakaöa and aprakaöa pastimes of the Lord did not merge together and become one series of pastimes. The prakaöa and aprakaöa pastimes were always

identical, even from the very beginning, and therefore it is not possible for them to join together, for they never had been separate. for this reason, Lord Krishna said "as if they had become one". We may also note that the word "nama-rupe" is a samahara-dvandva-samasa (names and forms).

Text 4

tatra prakaöaprakaöa-lila-gatayor-nama-rupayor abhede drishöantah yatha samadhau munayah iti. samadhir atra shuddha-jivasyeti gamyam. tayor lilayor bhedavedane drishöantah yathabdhi-toye nadyah iti. yatha nadyah prithivi-gatam abedhi-toya-gatam ca sva-sthitim bhedena na vindanti, kintubhaytasyam api sthitau samudra-toyanugatav evavishanti, tatha mad-anushange sati prakaöam aprakaöam ca ca lila-sthitim tash ca bhedena na viduh, kintu mayy evavivishur ity arthah. drishöantas tv ayam lila-bhedavedanamsha eva, na tu sarvavedanamshe; lokavat tu lila-kaivalyam itivat. tad evam prakaöaprakaöa-lilayor dvayor api tasam sva-praptau bhava eva karanam darshitam.

tatra-in this verse; prakaöa-of manifest; aprakaöa- and unmanifest; lila-pastimes; gatayoh-gone; nama-names; rupayoh-and of forms; abhede-in nondistinction; drishöantah-example; yatha-just as; samadhu-in trance; munayah-sages; iti-thus; samadhih-trance; atra-here; shuddha-purified; jivasya-by the soul; iti-thus; gamyam- approachable; tayoh-of the two; lilayoh-pastimes; bheda- difference; vedane-in the description; drishöantah-example; yatha-just as; abdhi-of the ocean; toye-in the waters; nadyah-the rivers; iti-thus; yatha-just as; nadyah-the rivers; prithivi-gatam-gone to the earth; abdhi-toya-the water of the ocean; gatam-gone; ca-also; sva-sthitim-own position; bhedena-with difference; na-do not; vindanti-find; kintu-however; ubhayasyam-in goth; api-also; sthitau- situated; samudra-toya-anugatau-in the water of the ocean; eva-certainly; avishanti-enter; tatha-in the same way; mat-anushange-in My association; sati-when manifested; prakaöam- manifest; aprakaöa-unmanifest; ca-also; lila-of pastimes; sthitim-situation; tah-the gopis; bhedena-as different; na- did not; viduh-understand; kintu-however; mayi-in Me; eva- certainly; avivishuh-entered; iti-thus; arthah-the meaning; drishöantah-example; tu-but; ayam-this; lila-of pastimes; bheda-difference; vedana-description; amshe-part; eva- certainly; na-not; tu-but; sarva-everything vedana- describing amshe-part; lokavat-just like ordinary living entities; tu-but; lila-pastimes; kaivalyam-transcendental; itivat-just like; tat-therefore; evam-in this way; prakata-of manifested; aprakaöa-and unmanifested; lilayoh-pastimes; dvayoh-of the two; api-also; tasam-of the gopis; sva-praptau-in the attainment; bhavah-state; eva-certainly; karanam-cause; darshitam-is revealed.

In order to explain that the names and forms of the Lord and His devotees are the same in both prakaöa and aprakraöa pastimes, Lord Krishna gives the following example: "yatha samadhau munayah" (just as great sages in the yoga trance of nirvikalpa-samadhi merge into self-realization). In other words, the Lord explains that the names and forms of the prakaöa and aprakraöa pastimes are not different, just as the minds of the yogis are not different from the object of their meditation.

Lord Krishna then gives another example to explain that the prakaöa and aprakraöa pastimes are actually identical. The Lord says: "yathabdhi-toye nadyah" (just as rivers merge into the ocean). This example may be taken to describe the prakaöa and aprakraöa pastimes. In other words, just as the water flowing in different places of a river is not different from the water at the river's mouth about to enter the ocean, in the same way the Lord's prakaöa and aprakraöa pastimes are non-different. In other words, because the gopis were immersed in constant meditation upon Lord Krishna, they perceived His presence directly, and for them there was no distinction of prakaöa and aprakraöa.

These examples of the yogis' meditation and the rivers' entering the ocean should be taken as explaining the non-difference of the Lord's prakaöa and aprakraöa pastimes. They should not be taken to explain that all variety is meaningless, as the impersonalists would have it.

The Lord's pastimes are described in the following way in the Vedanta-sutra (2.1.33):

"The activities of the Supreme Personality of Godhead may appear like those of an ordinary human being, but they are not so in actual fact. They are all transcendental pastimes, and not in any way like the fruitive actions of the conditioned souls."

In this way we have described the Lord's prakāśa and aprakāśa pastimes, and the gopis' direct association with Lord Krishna by continuously meditating upon Him in ecstatic love.

Anuccheda 178

Text 1

tataś caprakāśa-līlayam pravishōa api yadrisham tasya svarupam praptas tad darśhayann anyad apy anuvadati

mat-kama ramanam jaram
asvarupa-vido 'balah
brahma mam paramam prapuh
sangac chata-sahasrashah

tatah-therefore; ca-also; aprakāśa-unmanifested; līlayam-in pastimes; pravishtah-entered; api-although; yadrisham-like which; tasya-His; svarupam-original form; praptah-attained; tat-that; darśhayann-revealing anyat- another; api-even; anuvadati-repeats; mat-Me; kamah-those who desired; ramanam-a charming lover; jaram-the lover of another's wife; asvarupa-vidah-not knowing My actual situation; abalah-women; brahma-the Absolute; mam-Me; paramam-supreme; prapuh-they achieved; sangat-by association; shata-sahasrashah-by hundreds of thousands.

That the gopis attained the direct association of Lord Krishna in His original form by always meditating upon Him is confirmed in the following explanation spoken by Lord Krishna (Shrimad-Bhagavatam 11.12.13):

"All those hundreds of thousands of gopis were unaware of My actual position, understanding Me to be their most charming lover and ardently desiring Me in that way. Thus, intimately associating with Me, the gopis attained Me, the Supreme Absolute Truth."***

Text 2

evam purvokta-ritya ta abala brahma prapus tac ca paramam bhagavad-rupam prapuh. brahmano hi pratishōhaham iti adeh.

evam-in this way; purva-precious; ukta-ritya-by the statement; tah-they; abalah-the gopis; brahma-the Absolute Brahman; prapuh-attained; tat-that; ca-also; paramam- supreme; bhagavat of the Personality of godhead; rupan-the form; prapuh-they attained; brahmanah-of the Brahman; hi- certainly; pratishōha-the basis; aham-I am; iti adeh-from this passage (Shrimad-Bhagavad-gita 14.27).

We may note in this verse that the word "brahma" means "the Supreme Absolute Truth", which should be understood to mean the transcendental form of the Supreme Personality of Godhead. If one argues that the word "brahma" means the impersonal Brahman effulgence, still the word "brahma" means Lord Krishna, for the Brahman effulgence is the emanation of the bodily rays of Lord Krishna. This is confirmed in the following verse of Bhagavad-gita (14.27), where Lord Krishna says:

"I am the basis of the impersonal Brahman."

Therefore the phrase "brahma prapuh" indicates that the gopis attained the association of the Supreme Personality of Godhead, Lord Krishna.

Text 3

tad evam sthite tasam mad-amsha-bhutanam nitya-priyanam sangad anya api tadinam eva gokula-bhajah shata-sahasrashah prapuh. sangasya tat-prapakatvam ca jhaöiti samana-bhava-janakatvat. yathoktam etat purvam eva kevalena hi bhavena gopyo gavah ity adi. evam gavadishv api dvi-vidhatvam gamyam.

tat-therefore; evam-in this way; sthite-situated; tasam-of them; mat-amsha-bhutanam-manifested from My transcendental potency; nitya-eternally; priyanam-dear associates; sangat-from association; anyah-others; api-also; tadinam-then; evga-certainly; gokulabhajah-residents of Gokula; shata-in hundreds; sahasrashah-and thousands; prapuh-attained; sangasya-of association; tat-prapakatvam- the cause of attainment; ca-also; jhaöiti-at once; samana- equal; bhava-condition; janakatvat-because of being the origin; yatha-just as; uktam-described; etat-this; purvam- previously; eva-certainly; kevalena-exclusively; hi-certainly; bhavena-by love and devotion; gopyah-the gopis; gavah-and surabhi cows; iti-adi-in the passage beginning (Shrimad-Bhagavatam); evam-in this way; gava-adishu-among the surabhi cows and other residents of Gokula; api-also; dvi-vidhatvam-two divisions; gamyam-may be understood.

Some of the gopis were intimate eternal associates of Lord Krishna and manifestations of His internal potency, whereas many hundreds and thousands of other gopis and residents of Gokula were pure devotees who were being elevated to that position from the status of conditioned souls. This second group is described in the following words (Shrimad-Bhagavatam 11.12.8):

"It is only by pure love and devotion for Lord Krishna that the gopis, surabhi cows, and other residents of Vraja were able to attain His association."***

In this way we may understand that the residents of Gokula were divided into these two groups.

Text 4

kim akhyam prapus taträha mam krishnakhyam eva, narakriti param brahma iti purana-vacanat, yo 'vataranam madhye shreshöho 'vatarah ko bhavita katham asyavatarasya brahmata bhavatiti tapanibhyash ca.

kim-what?; akhyam-name; prapuh-attained; tatra-in this connection; aha-He says; mam-Me; krishna-akhyam-named Krishna; eva-certainly; nara-human; akriti-from; praram-the supreme; brahma-Absolute Truth; iti-thus; purana-of the Shrimad-Bhagavatam (7.); vacanat-from the statement; yah-who; avataranam-of the incarnations of Godhead; madhye-in the midst; shreshöhah-the best; avatarah-

incarnation; kah-who?; bhavita-will be; katham-how is it?; asy-of this; avatarasya-incarnation; brahmata-greatness; bhavati-is; iti-thus; tapanibhyah-from the Gopala-tapani Upanishad; ca-also.

Someone may ask what is the name of this "brahma" attained by the gopis. The Lord answers the question when He says "mam krishnakhyam eva" (I am the Supreme Brahman, and My name is Krishna).

Lord Krishna is the Supreme Brahman, the Supreme Personality of Godhead. This is confirmed by all Vedic literatures. For example the Shrimad-Bhagavatam says:

"The Absolute Truth has a humanlike form."

In the Gopala-tapani Upanishad the question is asked:

"Of all the features and forms of the Absolute Truth, what is His ultimate feature and original form?"

To this question the following answer is given:

"Lord Krishna is the ultimate feature and the original form of the Absolute."

Therefore, when it is described that the gopis attained the Brahman, it does not mean that they attained something impersonal. Rather, it means that they attained the association of the Supreme Person, Lord Krishna.

Text 5

kidrisa-sambandham tvam prapus tatraha ramanam jaram iti. ramanah patir nandana shabdavad yaugikatva-badhat. yatha mitra-putro mitra-nandana evocyate, na tu mitra-patih. mitra-patih api mitra-ramana evocyate, na tu mitra-putra iti. tatash cayam arthah.

kidrisa-what kind; sambandham-of relationship; tvam- with You; prapuh-they attained; tatra-in this connection; aha-He says; ramanam-charming lover; jaram-the lover of another's wife; iti thus; ramanah-the word "ramana"; patih- means "husband" or "lover"; nandana-shabdavat-like the word "nandana (son)" yaugika-badhat-because of improper usage; yatha-just as; mitra-of Mitra; putrah-the son; mitra-nandanah-"mitra-nandana"; eva-certainly; ucyate-is said; na- not; tu-but; mitra-patih-"mitra-pati"; mitra-of Mitra; patih-the husband or lover; api-although; mitra-ramanah-"mitra- ramana"; eva-certainly; ucyate-is said; na-not; tu-but; mitra-putrah-"mitra-putra"; tatah-from this; ayam-this; arthah-is the meaning.

One may ask: What relationship did the gopis have with Lord Krishna?

The answer to this question is found in the words {sy 168}ramanam jaram" (Lord Krishna was the gopis' lover). We may carefully note the distinction between the words "ramana" (lover) and "nandana" (son). For example, when we say "mitra-ramana", we mean "Mitra's lover or husband", and when we say "mitra-nandana" we mean {sy 168}Mitra's son".

Text 6

yatha bhisam udara-darshaniyam katam karotity atra kriya khalu visheshasya kritim pratyayayanti

visheshananam api pratyayayti, katam karoti tam ca bhishmam ity adi ritya, tathatrapraptam brahma prapuh tac ca paramam bhagavad-rupam tac ca mam shri-krishnakhyam svayam bhagavad-rupam ity adi ritya.

yatha-just as; bhishmam-fearful; udara-expanded; darshaniyam-visible; katam-the adjective "kata"; karoti-does iti-thus; atra-here; kriya-activity; khalu-certainly; visheshasya-of the specific word; kritim-action; pratyayayanti-explain; visheshananam-of the adjectives; api-also; pratyayayati-explains; katham-how is it; karoti-he does; tam- that; ca-also; bhishmam iti adi-beginning with the word "bhishma"; ritya-according to the context; tatha-in that way; atra-here; api-also; praptam-attained; brahma-the Supreme; prapuh-they attained; tat-that; ca-also; parama- transcendental; bhagavat-of the Personality of Godhead; rupam- form; tat-that; ca-also; mam-Me; shri-krishna-akhyam-named Shri Krishna; svayam-personally; bhagavat-of the Personality of Godhead; rupam-the form- iti-thus; adi-beginning with; ritya according to the context.

We may understand that the word "brahma" in this verse refers to the personal form of Shri Krishna, the Supreme Personality of Godhead, by studying the context of the word. In this context to interpret the word "brahma" to mean the impersonal Brahman effulgence would be inappropriate. The word must mean Lord Krishna here. The appropriate meaning of a word may be seen by the context in which it is used. For example, the word {sy 168}kata" may mean "fearful," "expanded", {sy 168}visible", or "beautiful". The only way to determine the proper meaning in a particular sentence is obviously to study the context in which the word is used. In the context of this verse the word "brahma" clearly refers to Lord Krishna.

Text 7

kintu jaram ity ukter eva ramana-visheshatve labdhe ramana-padam adhikam syad ity aksharadhikyenarthadhikyam iti nyayad adhikartham eva bodhayati. tatra cadhika-padasyaivarthah paryavasyatiti prayatne nopadanaj jaratvam ca pratitika-matram.

kintu-however; jaram iti-the word "jara"; ukteh-vrom the word; eva-certainly; ramana-of "ramana"; visheshatve-as a figure of speech; labdhe-attained; ramana-padam-the word "ramana"; adhikam-specific; syat-is; iti-thus; akshara-of the letters; adhikyena-more than; artha-the ordinary meaning; adhikyam-exceeding; iti-thus; nyayat-from the nyaya-sastra; adhika-expanded; artham-meaning; eva-certainly; bodhayati- teaches; tatra-there; ca-also; adhika-expanded; padasya-of the word; eva-certainly; arthah-meaning; prayavasyati-is determined; iti-thus; prayatne-with great endeavor; na-not; upadanat-as a figure of speech; jaratvam-as a paramour; ca- also; pratitika-an imagination; matram-only.

In this verse the word "jara" (paramour) should be understood to mean "husband". The word "jara" here is a playful figure of speech (as described in the nyaya-shastra), and does not exactly convey the simple face-value of the word. Actually Lord Krishna was the eternal husband of the gopis, and they had no other lover or husband other than Lord Krishna. The idea that the gopis had other husbands and that Lord Krishna was their paramour was an illusion existing only in the gopis' imagination. They considered Lord Krishna their paramour, although in fact He ws their husband.

Text 8

gopinam tat-patinam ca ity adeh kintu sadharanishv api para-brahmanah sarvamshittvat sarva-patritvac ca

patitvam eva.

gopinam-of the gopis; iti adeh-in the passage beginning with these words; kintu-however; sadharanishu-among women in general; api-also; para-brahmanah-of the Supreme Personality of Godhead; sarva-amshitvat-because of being the original source of all emanations; sarva-patritvat-because of being the ultimate protector of all living entities; ca-also; patitvam-the lord and husband; eva-certainly.

That Lord Krishna is the eternal husband of the gopis is confirmed in the following statement of Shrimad-Bhagavatam (10.33.35):

gopinam tat-patinam ca

"Lord Krishna was the gopis' husband."

It also may be understood that because Lord Krishna is the Supreme Personality of Godhead, the ultimate source of all emanations, and the supreme protector of all living entities, He is the natural master of all living entities and the natural husband of all women. For these reasons, therefore, it is appropriate to say that Lord Krishna is the husband of the gopis (and not their paramour).

Text 9

tathoktam pingalaya atmana ramanena vai iti, reme 'nena yatha rama iti

tatha-in the same way; uktam-spoken; pingalaya-by Pingala; atamana-ramanena vai iti-the Shrimad-Bhagavatam (11.8.39):

santushöa shraddadhaty etad
yatha labhena jivati
viharamy amuaivaham
atmana ramanena vai;

reme anena yatha rama iti- Shrimad-Bhagavatam (11.8.34):

suhrit preshöhatamo natha
atma cayam sharirinam
tam vikriyatmanaivaham
rame 'nena yatha rama.

That Lord Krishna is the ultimate master and husband of all living entities is described by Pingala in the following words (Shrimad-Bhagavatam 11.8.34 and 39):

"I am now completely satisfied and I have full faith in the Lord's mercy. Therefore I will maintain myself with whatever comes of its own accord. I shall enjoy life only with the Lord as my husband because He is the real source of love and happiness."***

"The Supreme Personality of Godhead is absolutely the most dear one for all living beings because He is everyone's well-wisher and Lord. He is the supreme Soul situated in everyone's heart. Therefore I will now pay the price of complete surrender, and thus purchasing the Lord I will enjoy with Him just as Lakshmi-devi."***

Text 10

lakshmi-devya ca

sa vai patih syad akutobhayah svayam
samtatah pati bhayaturam janam

lakshmi-devya-by Lakshmi-devi; ca-also; sah-he; vai-indeed; patih-a husband; syat-would be; akutah-bhayah.-who is not fearful of anyone; svayam-self-sufficient; saman-tatah-entirely; pati-maintains; bhaya-aturam-who is very afraid; janam-a person;

Shrimati Lakshmi-devi also confirms that Lord Krishna is the ultimate husband of all living entities (Shrimad-Bhagavatam 5.18.20):

"He alone who is never afraid but who, on the contrary, gives complete shelter to all fearful persons can actually become a husband and protector. Therefore, my Lord, you are the only husband, and no one else can claim this position. If you were not the only husband, You would be afraid of others. Therefore persons learned in all Vedic literature accept only Your Lordship as everyone's master, and they think no one else a better husband and protector than You."*

Text 11

tasmat purvam yam jaratvena pratitam prapuh, pashcan nija-rupam eva tam prapur iti. tatha jaram ity evokte paryavasitam na siddhyed iti ramanam ity ucyate. ramanam ity evokte bhagavattvam shri-krishna-rupatvam ca na siddhyati, mam ity evokte brahmatvam bhagavattvam ca pramanantara-sakanksham bhavatiti sakshad eva tat tad ucyate.

tasmat-therefore; purvam-at first; yam-whom; jaratvena-as lover; pratitam-believed; prapuh-they attained; pashcat-afterwards; nija-His own; rupam-form; eva-certainly; tam-Him; prapuh-attained; iti-thus; tatha-in the same way; jaram-paramour; iti-thus; eva-certainly; ukte- in the statement; paryavasitam-determined; na-not; siddhyet-is established; iti-thus; ramanam-husband; iti-thus; ucyate-is said; ramanam-husband; iti-thus; eva-certainly; ukte-in the statement; bhagavattvam-as the Supreme Personality of Godhead; shri-krishna-rupatvam- in the form of Shri Krishna; ca- also; na-not; siddhyati-is completed; mam-Me; iti-thus; eva-certainly; ukte-in the statement; brahmatvam-as the Supreme Brahman; bhagavattvam-as the supremely opulent Personality of Godhead; ca-also; pramana-evidence; antara-without; sa-with; akanksham-the word necessary to complete the meaning; bhavati- is; iti-thus; sakshat-directly; eva-certainly; tat tat-in various ways; ucyate-is said.

In this verse (Shrimad-Bhagavatam 11.12.13, quoted in Anuccheda 178, Text 1) Shri Krishna is described in different ways. First He is described as the gopis' paramour (jaram), and then as the gopis' husband (ramanam). These descriptions are then superseded by the description of Him as the supremely opulent

Personality of Godhead. It should be understood that the conception of Lord Krishna as the gopis' paramour is corrected by the description of Him as the gopis' husband. This description also is corrected by the description of Him as the Supreme Personality of Godhead.

Text 12

purva-pratitvat ramana-padenapi jaratvam eva pratiyeta tan-nirasartham tat-tad-anuvadash cavashyam karyah. brahma mam paramam ity eshu padeshu paöha-kramasyavivakshitatvaj jara-bhavasya ca purvatvad arthika eva kramo labhyate. esha eva ca sarvatra baliyan. tato na viparyayenarthash ca karyah. kim caprapte hi shastram artha-vad iti nyayena, dadhna juhötity adi-vad aprapte ramana pada eva tatparyam, na tu purva-purva-prapte brahmadi-jara-paryante.

purva-previous; pratitvat-from the conception; ramana-padena-by the word "ramana"; api-also; jaratvam-the state of being a paramour; eva-certainly; pratiyeta-may be accepted; iti-thus; tat-of that; nirasa-refutation; artham- for the purpose; tat-tat-various; anuvadah-explanations; ca- also; avashyam-inevitably; karyah-should be done; brahma- Supreme Brahman; mam-Me; paramam-absolute; iti-thus; eshu-in these; padeshu-words; paöha-kramasya-of the sequence of words; avivakshitatvat-because of not being the actual intention of the speaker; jara-of a paramour; bhavasya-of the condition; ca-also; purvatvat-because of being placed before; arthikah-according to the meaning; eva-certainly; kramah-sequence; labhyate-is obtained; esha-this; eva-certainly; ca-also; sarvatra-in all conditions; baliyan-the most convincing interpretation; tatah-therefore; na-not; viparyayena-opposite; arthah-meaning; ca-also; karyah- should be accepted; kim ca-furthermore; aprapte-not attained; hi-certainly; artha-vat-with meaning; iti-thus; nyayena-by the example dadhna-with yogurt; juhöti-he offers sacrifice; adi-beginning with; vat-just as; aprapte-not attained; ramana-pade-in the word "ramana" eva-certainly; tatparyan- explanation; na-not; tu-but; purva-purva-previously; prapte-attained; brahma-the Supreme Brahman; adi-beginning with; jara-with the description of the paramour; paryante-as the conclusion;

In this verse three conceptions of Lord Krishna are presented, each one correcting the preceding one. The idea that Lord Krishna is the gopis' paramour is superseded by the description of Him as their husband. That description is also superseded by the description of Him as the Supreme Personality of Godhead. Although the word "ramana" precedes the word "jara" in this verse, it should be understood to be before it in the sequence of ideas (which is more important than the mere sequence of words). This is described in the following statement of the nyaya-shastra:

"The Vedic literatures should be understood according to their context."

An example may be seen in the interpretation of the Vedic statement beginning with the words "dadhna juhöti".

Text 13

nandagopa-sutam devi
patim me kuru te namah

iti krita-japanam kumarinam tu pati-bhavana-purteti cet tarhi tasam anavadya-bhavanam sankalpa-siddhir eva shri-bhagavata sutaram karya.

nanda-gopa-of Nanda Maharaja; sutam-the son; devi-goddess Katyayani; patim-husband; me-my; kuru-please make; te-unto you; namah-I offer my respectful obeisances; iti-thus; krita-japanam-offering prayers; kumarinam-of the young girls; tu-also; pati-bhavana-purta-with the conception as husband; iti-thus; cet-if; tarhi-then; tasam-of them; anavadya-bhavanam-without any fault; sankalpa-of the desire; siddhih-attainment; eva-certainly; shri-bhagavata-by the Supreme Personality of Godhead; sutaram-nicely; karya-should be done.

We may also note that the unmarried gopis prayed to goddess Katyayani to have Lord Krishna as their husband. Their prayers are recorded in the following words of Shrimad-Bhagavatam (10.22.2):

"The unmarried girls used to pray with great devotion to the goddess Katyayani, addressing her as follows: O goddess please be kind to us, and arrange for our marriage with the son of Nanda Maharaja, Krishna."*

It should be understood that Lord Krishna is very inclined to fulfill this desire of the pure-hearted gopis. There is no reason for us to assume that He did not.

Text 14

tatraiva ca svayam angi-kritam yatabalah ity adau. siddhah iti. maya iti ca.

tatra-in this connection; ca-also; svayam-personally; angi-kritam-accepted; yatabalah ity adau siddhah iti maya iti ca-in the following vers from the Shrimad-Bhagavatam (10.22.21):

yatabala vrajam siddha
mayema ramsyatha kshapah
yad uddishya vratam idam
cerur aryarcanam satih.

Lord Krishna personally fulfilled the gopis' wish, and He accepted them in the following words (Shrimad-Bhagavatam 10.22.21):

"My dear gopis, your desire to have Me as your husband will be fulfilled because with this desire you have worshiped goddess Katyayani. I promise you that during the next autumn season you shall be able to meet with Me, and you shall enjoy Me as your husband."*

Text 15

sarvatra paryavasana-nirupa-draveshöa-praptir eva khalu siddhanta-rasa-shastnayoh sammata. pracinair adhunikais ca laukikalaukika-varnakaih kavibhis tathaivopakhyayate. shrimad-asmad-upajivya-caranair api lalita-madhava tathaiva samarpitam. shri-bhagavata ca yat tv aham bhavatinam vai ity adina ya maya kridita ratryam ity ady-antena tathaivabhipretam. jara-bhava-mayah. sangamash ca sadaiva sopadravas tasmad asau paryavasana-purusharthatve tat-tac-chastra-sammato na syat.

sarvatra-everywhere; paryavasana-conclusion; nirupa- drava-ishöa-their worshippable Lord Krishna; praptih- attainment; eva-certainly; khalu-indeed; siddhanta-of the siddhanta; rasa-and rasa; shastrayoh-sastras; sammata- concluded; pracinaih-former; adhunikaih-and present; laukika- appearing like those of an ordinary human being; alukika- appearing very extraordinary; varnakaih-describing; kavibhih- by poets and philosophers; tatha-in that way; eva-certainly; upakhyayate-is described; shrimat-full of all glory and opulence; asmat-my; upajivya-life and soul; caranaih-by the lotus feet; api-also; lalita-madhava-in the play Lalita-Madhava; tatha-in the same way; eva-certainly; samarpitam- placed; shri-bhagavata-by the Supreme Personality of Godhead; ca-also; yat tu aham bhavatinam vai iti adina- beginning with Shrimad-Bhagavatam (10.47.34); yah maya kriditah ratryam iti adi-antena-and concluding with Shrimad-Bhagavatam (10.47.37);

The original verses are given below:

yat tv aham bhavatinam vai
dure varte priyo drisham
manasah sannikarshartham
mad-anudhyana-kamyaya

yatha dure-care preshöhe
mana avishya vartate
strinam ca na tatha cetah
sannikrishöe 'kshi-gocare

mayy aveshya manah krishne
vimuktashesha-vritti yat
anusmarantyo mam nityam
aciran mam upeshyatha

ya maya kridata ratryam
vane 'smin vraja asthitah
alabdha-rasah kalyanyo
mapur mad-virya-cintaya

tatha-in that way; abhipretam-intended; jara-bhava-mayah- the conception that Lord Krishna is the paramour of the gopis; sangamah-connection; ca-also; sada-always; eva-certainly; sa-upadravah-fought with calamity; tasmāt-therefore; asau- this; paryavasana-purusha-arthatve-in the conclusive description of the Supreme Personality of Godhead; tat-tat-the various; sastra-of the Vedic literatures; sammatah-concluded; na-not; syat-is.

That Lord Krishna returned to Vrindavana, and that He was the actual husband of the gopis is confirmed by all siddhanta-shastras and rasa-shastras, and by all philosophers and poets, ancient and contemporary, engaged in describing the Supreme Lord's pastimes, which are sometimes like the activities of an ordinary human being, and sometimes are extraordinary and superhuman. These conclusions are also confirmed in the Lalita-Madhava-naöaka by Shрила Rupa Gosvami, whose lotus feet are my life and soul, and they are also confirmed by the Supreme Personality of Godhead Himself in the following words (Shrimad-Bhagavatam 10.47.34-37):

"My dear gopis, although you were accustomed to love Me from the very beginning of your lives, in order to increase your superexcellent love for Me, I have purposely separated Myself from you. I have done this so that you may be in constant meditation on Me.*

"When a women's beloved is away, she thinks of him meditatively, and he is present before her. In fact,

she is more conscious of him than when he was actually present. In the same way you have become more conscious of Me in this condition of separation than when I was directly present before you.*

"My dear gopis, because you constantly think of Me without thinking of anything else, or ever forgetting Me, You will quickly attain Me.*

"My dear gopis, when I performed the rasa dance with you in the evening of the sharat season in this forest of Vrindavana, some fortunate gopis were forcibly prevented from going to see Me. These gopis immediately left their bodies and quickly attained My eternal association by constantly thinking of My transcendental glories. In this way they quickly attained Me by thinking of Me."*

From this we may understand that the conception that Lord Krishna is the gopis' paramour is fraught with danger and calamity. Such a conclusion is not correct and it is not supported by the evidence of Vedic literature.

Text 16

tatha para-koöi-sankhyanam nija-padabja-dalair ity adi yugale

kuja-gatim gamita na vidamah
kashmalena kavaram vasanam va

iti cety adi-ritinam udbhaöa-maha-bhavanam tasam vraje bhava-sangopanam purvam api dushkaram asit.

tatha-in the same way; para-koöi-sankhyanam-of millions; nija-own; pada-feet; abja-lotus; dalaih-with petal; iti-thus; adi-in the passage beginning; yugale-in the two verses Shrimad-Bhagavatam (10.35.16-17):

nija-padabja-dalair dhvaja-vajra-
nirajankusha-vicitra-lalamaih
vraja-bhuvah samayan khura-todam
varsma-dhurya-gatir irita-venuh

vrajati tena vayam sa-vilasa-
vikshanarpita-mano-bhava-vegah
kuja-gatim gamita na vidamah
kashmalena kavaram vasanam va

iti-thus; ca-also; iti-thus; adi-ritinam-of this passage; udbhaöa-exalted; maha-bhavanam-ecstatic love; tasam-of the gopis; vraje-in Vrajabhumi; bhava-of ecstatic love; sangopanam-hiding; purvam-formerly; api-although; dushkaram-difficult; asit-was.

When Lord Krishna was enjoying His prakaöa pastimes in Vrajabhumi, it was very difficult for the millions of gopis to conceal the great ecstatic love they felt for Him. This is described in the following verses of Shrimad-Bhagavatam (10.35.16-17):

"Another gopi said: My dear friend, when Krishna returns home with His cows, the footprint of the soles of His feet-{}with flag, thunderbolt, trident, and lotus flower-{}relieves the pain the earth feels when the cows traverse it. He walks in a stride which is so attractive, and He carries His flute. Just by looking at Him we become lusty to enjoy His company. At that time, our movements cease. We become just like trees and stand

perfectly still. We even forget what we look like."*

Text 17

maha-virahe tu jata

nivarayamah samupetya madhavam

kin no 'karishayn kula-vriddha-bandhavah iti.

maha-virahe-in ecstatic love felt in separation; tu-also; jata-produced; nivarayamah-let us ward off; samupetya- having met; madhvam-Lord Krishna; kim-what?; nah-to us; akarishyan-might do; kula-vriddha-bandhavah-our elders. iti- thus.

As Lord Krishna was departing for Mathura, the gopis found it very difficult to conceal their ecstatic love for Him. This is described in the following statement of Shrimad-Bhagavatam (10.39.26):

"The gopis prayed to the demigods to create some natural disturbance, such as a hurricane, storm or heavy rainfall, so that Krishna could not go to Mathura. They then began to consider: `Despite our elderly parents and guardians, we shall personally stop Krishna from going Mathura. We have no other alternative than to take this direct action. Everyone has gone against us to take away Krishna from our sight. Without Him we cannot live for a moment.'"

Text 18

vishrijya lajjam ruruduh sma su-svaram

govinda damodara madhaveti ca iti.

vishrijya-abandoning; lajjam-shame; ruruduh sma-they cried; su-svaram-in sweet voices; govinda-O Govinda; damodara-O Damodara; madhava-O Madhava; iti-thus; ca-also; iti- thus.

The gopis' anxiety at Lord Krishna's departure from Vrindavana is also described in the following verse (Shrimad-Bhagavatam 10.39.29):

"The gopis became more and more griefstricken at Krishna's leaving Vrindavana. They could not check their minds, and they began to cry loudly, calling the different names of Krishna, `O dear Damodara! Dear Madhava!'"

Text 19

ta man-manaska mat-prana

mad-arthe tyakta-daihikah iti.

tan-they; mat-upon Me; manaskah-with minds fixed; mat-pranah-their lives dedicated to Me; mat-arthe-

for My sake; tyaka-abandoned; daihikah-all wordly obligations; iti-thus; (the verse concludes: mam eva dayitam prestham atmanam manasa gatah).

Lord Krishna described the gopis' great love for Him in the following words (Shrimad-Bhagavatam 10.46.4):

"The gopis are always absorbed in thoughts of Me. They have dedicated body, desire, life and soul and to Me. I am anxious not only for gopis, but for anyone who sacrifices society, friendship, love and personal comforts for Me. It is My duty to protect such exalted devotees. The gopis are the most dear. They are always thinking of Me in such a way that they remain overwhelmed and almost dead in anxiety due to separation from Me. They are keeping alive simply by thinking that I am returning to them very soon."*

Text 20

krishna-dute samayate
uddhave tyakta-lauikikah iti,

gata-hriyah iti.

krishna-dute-when the messenger of Lord Krishna; samayate-arrived; uddhave-Uddhava; tyakta-gopis abandoned; lauikikah-all their ordinary duties; iti-thus; -gata-gone; hriyah-shame; -the entire passage Shrimad-Bhagavatam (10.47.9-10):

iti gopyo hi govinde
gata-vak-kaya-manasah
krishna-dute samayate
uddhave tyakta-lauikikah

gayantyah priya-karmani
rudyantash ca gata-hriyah
tasya samsmritay samsmritya
yani kaishora-balyayoh.

The gopis' great love for Lord Krishna in separation from Him is also described in the following words (Shrimad-Bhagavatam 10.47.9-10):

"Uddhava understood that gopis of Vrindavana were all simply absorbed in the thought of Krishna and His childhood activities. While talking about Krishna with Uddhava, they forgot all about their household business. They even forgot about themselves as their interest in Krishna increased more and more."*

Text 21

kacin madhukaram drishöva iti.

kacit madhukaram krishöva iti- Shrimad-Bhagavatam (10.47.11):

kacin madhukaram drishöva
dhyayanti priya-samgamam
priya-prasthapitam dutam
kalpayitvedam abravit.

The ecstatic love of gopis in separation from Lord Krishna is also described in the passage narrating Shrimati Radharani's taking a bumble-bee as Lord Krishna's messenger. This passage begins with the following verse (Shrimad-Bhagavatam 10.47.11):

"One of gopis, namely Shrimati Radharani, was so much absorbed in thoughts of Krishna by dint of Her personal touch with Him that She actually began to talk with a bumblebee, which was flying there and trying to touch Her lotus feet. While another gopi was talking with Krishna's messenger Uddhava, Shrimati Radharani took that bumblebee to be a messenger from Krishna and began to talk with it as follows: `Bumblebee, you are accustomed to drinking honey from the flowers, and therefore you have preferred to be a messenger of Krishna, who is of the same nature as you.'"*

Text 22

ya dustyajam svajanam arya-patham ca hitva iti.

yah dustyajam svajanam arya-patham ca hitva iti-in Shrimad-Bhagavatam (10.47.54):

asam aho carana-runu-jusham aham syam
vrindavane kim api gulma-lataushadhinam
ya dustyajam svajam arya-patham ca hitva
bhejur mukunda-padavim shrutibhir vimrigyam.

Uddhava glorifies the exalted status of gopis in the following words (Shrimad-Bhagavatam 10.47.54):

"The gopis of Vrindavana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Krishna, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers or herbs in Vrindavana because the gopis trample them and bless them with the dust of their lotus feet."*

Text 23

gopyo hasantyah papracchu
rama-sandarshanadritah iti.

gopyah hasantya papracchdh rama-sandarshana-adritah iti-in Shrimad-Bhagavatam (10.65.9):

gopyo hasantyah papracchu
rama-sandarshanadritah
kvacid aste sukham krishnah
pura strijana-vallabhah.

The gopis also revealed their ecstatic love for Krishna when they spoke to Lord Balarama (Shrimad-Bhagavatam 10.65.9):

"When the gopis arrived, Lord Balarama glanced over them with loving eyes. Being overjoyed, the gopis, who had so long been mortified on account of Krishna's and Balarama's absence, began to ask about the welfare of the two brothers. They laughed and specifically asked Balarama whether Krishna was enjoying His life surrounded by the enlightened women of Dvaraka Puri. `Does He sometimes remember His father Nanda and His mother Yashoda and the other friends with whom He so intimately behaved while He was in Vrindavana? Does Krishna have any plans to come here to see His mother Yashoda, and does He remember us gopis, who are now pitifully bereft of His company? Krishna might have forgotten us in the midst of the cultured women of Dvaraka, but as far as we are concerned, we are still remembering Him by collecting flowers and sewing them into garlands. When He does not come, however, we simply pass our time by crying. If only He would come here and accept these garlands that we have made.'"

Text 24

mataram pitaram bhratrin
patin putran svashrir api
yad-arthe jahima dasharha
dustyajan svajanan prabho

iti ca shruyate.

mataram-mother; pitaram-father; bhratrin-brothers; patin-husbands; putran-children; svashrih-sisters; api-also; tay-arthe-for whose sake; jahima-abandon; dasharha-O Lord Krishna; dustyajan-difficult to give up; svajanan-own friends and relatives; prabho-O Lord (the concluding line of the verse is):

ta nah sadyah parityajya
gatah sancchinna-sauhrdah.

The gopis continued (Shrimad-Bhagavatam 10.65.11):

"Dear Lord Balarama, descendant of Dasharha, You know that we would give up everything for Krishna's friendship. Even in great distress one cannot give up the connection of family members, but although it might be impossible for others, we gave up our fathers, mothers, sisters and relatives without caring at all about our renunciation."*

Text 25

atra nivarayamah ity adikam yatha sanklptam tathaiva vishrijya lajjam ity adina caritam. tasam lajja-tyagah khalu bhava-vyaktyaiva syat, sarvesham gokula-vasinam rodanadi-samyat. tatas tad-vyakti-purvaka-rodana-dvarena tabhir nivaranam api योग्यam iti.

atra-here; nivarayamah-"check Him!; iti-thus; adikam- beginning; yatha-just as; sanklptam-considered; tatha-in the same way; eva-certainly; vishrijya-having abandoned; lajjam-shame; iti-thus; adina-in the passage beginning with these words; caritam-activity; tasam-of the gopis; lajja- of shame; tyagah-abandonment; khalu-certainly; bhava-of ecstatic love; vyaktya-by the manifestation; eva-certainly; syat-is; sarvesham-of all; gokula-vasinam-the residents of Gokula; rodana-crying; adi-beginning with; samyat-because of equality; tatas-therefore; tat-of this; vyakti-manifestation; purvaka-previous; rodana-dvarena-by crying; tabhih-by the gopis; nivaranam-checking; api-even; योग्यam-is suitable; iti-thus.

In these verses (Shrimad-Bhavagatam 10.39.26 and 29, quoted in Text 17 and 18) the gopis attempted to stop Lord Krishna from going to Mathura (nivarayamah). Impelled by ecstatic love, they could not restrain themselves (vishrijya lajjam), and they began to cry loudly, calling the different names of Krishna. Indeed, all the residents of Gokula were crying, and the gopis were trying to stop Krishna from going to Mathura.

Text 26

evam tyakta laukika ity adishu ca sushöhv eva bhava-vyaktir gamyate. kim bahuna mataram ity adau matr-adin jahima ity uktam na tu purva-ragavat pati-sutanvaya-bhratri-bandhavan ati-vilanghyeti-matram uktam.

evam-in this way; tyakta-abandoned; laukikah-ordinary duties; iti-thus; adishu-in the verses beginning with these words (Shrimad-Bhavagatam 10.47.9-11); ca-also; sushöhu-clearly; eva-certainly; bhava-ecstatic love; vyaktih-manifestation; gamyate-is understood; kim bahuna-what to speak of ; mataram ity adau-the statement of Shrimad-Bhagavatam (10.65.11); matr-mother; adin-beginning with; jahima-we abandon; iti-thus; uktam-said; na-not; tu-but; purva-ragavat-as the previous expression of love; pati-husband; suta-children; anvaya-and family; bhratri-brother; bandhavan-and other relatives; ati-vilanghya-rejecting; iti-thus; matram-only; uktam-said.

The gopis' ecstatic love for Lord Krishna is seen in Shrimad-Bhagavatam 10.47.9-10 (quoted in Text 20). How much more is it seen in the description of Shrimad-Bhavagatam 10.65.11 (quoted in Text 24)? This is not like the first stirrings of love. The gopis gave up their mothers, children, brothers and relatives for Lord Krishna's sake.

Text 27

gopyo hasantyah iti tunmada-lakshanam tadanim hasayogyatvat, yathaiva kacin madhukaram drishöva ity adav unmada eva drishyate.

gopyah-the gopis; hasantyah-laughing; iti-thus; tu- certainly; unmadah-of insanity; lakshanam-symptom; tadanim- then; hasa-of laughter; ayogyatvat-because of inappropriateness; yatha-just as; eva-certainly; kacit-a certain gopi; madhukaram-a bumble-bee; drishöva-having seen; iti-thus; adau-in the

passage beginning with these words; unmadah-madness; eva-certainly; drishyate-is seen.

Sometimes the gopis manifested symptoms of transcendental insanity because of their intense love for Krishna and their separation from Him. For example (Shrimad-Bhavagatam 10.65.9 quoted in Text 23), when the gopis, aggrieved at their separation from Lord Krishna, inquired about Krishna from Lord Balarama, they laughed (gopyo hasantyah) as they spoke. Such distressed and inappropriate laughter is a symptom of insanity. Another example of transcendental insanity is seen when Shrimati Radharani addressed the bumble-bee, taking it to be a messenger of Krishna (Shrimad-Bhagavatam 10.47.11, quoted in Text 21).

Text 28

tad evam tadanim tu durdhara-maha-bhavenonmatta-ceshöanam nirapatrapa-vyanjita-bhavanam tyakta-matr-adinam tasam asankhyanam bhavasya sangopanam nopapadyata eva.

tad-that; evam-in this way; tadanim-then; tu-indeed; durdhara-maha-bhavena-by intense love; unmatta-mad; ceshöanam-activities; nirapatrapa-without embarrassment; vya{.sy 241}jita-manifested; bhavanam-love; tyakta-abandoned; matri-mothers; adinam-beginning with; tasam-of them; asankhyanam-numberless; bhavasya-of love; sangopanam-concealment; na-not; upapadyate-is; eva-indeed.

The gopis' abandonment of their mothers and other relatives may also be taken as another symptom of their transcendental insanity (Shrimad-Bhavagatam 10.65.11, quoted in Text 24). In this way numberless gopis were unable to conceal their ecstatic love for Lord Krishna, and they often manifested the symptoms of transcendental insanity.

Text 29

kintu jnato 'py asau maha-viraha-pidaya sarvair ajnata iva asit. anantaram tv anusandhana eva. sa tu bhava-sangopanayaiva kala-katipayam svasya rasatam avaheti. vyaktatve tu svasya paresham api sarva eva stuto dharmamayatva-pratitau jatayam eveti rasa-vidam matam.

kintu-however; jnatah-known; api-although; asau-this; maha-viraha-pidaya-by the great suffering of separation; sarvaih- by everyone; ajnatah-unknown; iva-as if; asit-became; anantaram-afterwards; tu-but; anusandhane-in investigation; eva-certainly; sah-that; tu-but; bhava-ecstatic love; sangopanaya-by concealment; eva-certainly; kala-katipayam- for a certain time; svasya-of His own; rasatam-mellows of ecstatic love; avaha-supports; iti-thus; vyaktatve-in the manifestation; tu-but; svasya-of His own; esam-of others; api-although; sarve-all; eva-certainly; stutah-glorified; dharmamayatva-piety; pratitau-in the establishment; jatayam-produced; eva-certainly; iti-thus; rasa-vidam-of those who understand the ecstatic mellows of devotional service; matam-opinion.

Because of the great suffering of separation from Krishna, the residents of Vrindavana became insane. In this condition they tried for some time to conceal their ecstatic love for Lord Krishna, and everyone in Vrindavana, impelled by this transcendental insanity, forgot about the marriages of Lord Krishna and the gopis. Imagining the gopis to be the wives of others, the maddened inhabitants of Vrindavana considered the love of Krishna and the gopis to be the relationship of a paramour with the wives of others. When the exalted

devotees expert in understanding the mellows of devotional service carefully studied the entire situation in Vrindavana, they came to this conclusion. They were perfectly convinced that the dealings of Lord Krishna with the gopis did not in any way violate the principles of morality.

Text 30

adharmamayatva-pratitau tv ashliataya vyahanyata eva rasah. adharmamayatvam ca dvi-vidha; parakiyatvena para-sparshena ca tasmad yathaishvarya-jnana-mayyam shri-parikshit-sabhayam aishvarya-jnana-rityaiva tat parihritya rasavahatvam samahitam. tatha lokaval-lila-kaivalyavalambane prema mayyam shri-gokula-sabhayam loka-rityaiva samadheyam.

adharmamayatva-impiety; pratitau-in the belief; tu-but; ashliataya-with vulgarity; vyahanyate-is destroyed; eva- certainly; rasah-the mellow of devotional service; adharmamayatvam-impiety; ca-also; dvi-vidha-of two kinds; parakiyatvena-as adultery; para-sparshena-as illicit sex; ca-also; tasmad-therefore; yatha-as; aishvarya-of opulence; jnana-knowledge; mayyam-consisting of; shri-parikshit-of Maharaja Parikshit; sabhayam-in the assembly; aishvarya-of opulence; j{.sy 241}ana-ritya-with knowledge; eva- certainly; tat- that; parihritya-abandoning; rasa-avahatvam-with the mellows of devotional service; samahitam-composed; tatha-in the same way; lokavat-like those of an ordinary human being; lila- pastimes; kaivalya-in transcendence; avalambane-in the situation; prema-mayyam-consisting of pure love for Lord Krishna; shri-gokula-of Gokula; sabhayam-in the assembly; loka-ritya-appearing like that of the material world; samadheyam-may be considered.

Sexual immorality is of two kinds: parakiya and para-sparsha. The idea that Lord Krishna's dealings with the gopis are on the level of these sinful activities completely destroys the proper understanding of the mellows of devotional service. This misconception was carefully refuted by Shukadeva Gosvami (Shrimad-Bhagavatam (10.33.29-36) in His explanation of the rasa-dance to Maharaja Parikshit. Shrila Shukadeva Gosvami presented to Maharaja Parikshit various arguments that could be appreciated by him and His associates, who were all aware of Lord Krishna's transcendental opulence. Although Shukadeva Gosvami's explanations were presented in terms of Lord Krishna's opulent feature (aishvarya), which is most prominently manifested in Dvaraka-dhama, these arguments apply very well to Lord Krishna's pastimes in Vrindavana, which appear like those of an ordinary person, but are actually beyond the limitations of the material world.

Text 31

tatha hi

nasuyan khalu krishnaya
mohitas tasya mayaya
manyamanah sva-parshva-sthan
svan svan daran vrajaukasah

tatha hi-furthermore; na-not; asuyan-they consider sinful; khalu-certainly; krishnaya-for Krishna; mohitah- bewildered; tasya-His; mayaya-by potency; manyamanah- considering; sva-parshva-by their sides; sthan-remaining; svan svan-their own; daran-wives; vraja-okasah-residents of Vrajabhumi.

We may note in this connection that the cowerd men were unaware that their wives had gone to dance with Lord Krishna. This is confirmed in the following statement of Shrila Shukadeva Gosvami (Shrimad-Bhagavatam 10.33.37):

"The so-called husbands of the gopis felt no enmity towards Lord Krishna. Enamoured by the influence of the external energy of Krishna, they thought that their wives were sleeping by their sides. They could not understand that they had gone to dance with Krishna."*

Text 32

iti yat shruyate tasyapy ayam arthah. mayaya mohitah santoh nasuyan tasya sva-nitya-preyasi-svi-kara-lakshane katham asav asmad-dhamartha-suhrit-priyatma-tanaya-pranashaya jivatutamah para-dara-svikaramangala-mangali-karotiti dosharopam nakurvann ity arthah. maya-mohitatvam evaha many iti. svarupa-siddhanam bhagavad-daranam apara-kartrika-balat kara-pariharartham tat-tad-akarataya maya-kalpita ye sve sve daras tan sva-parshvasthan manyamanah svamatya nishcinvana ity arthah.

iti-thus; yat-which; shruyate-is heard; tasya-of that; api-also; ayam-this; arthah-the meaning; mayaya-by the illusory potency; mohitah-bewildered; santah-being so; na- did not; asuyan-envy; tasya-His; sva-own; nitya-eternally; preyasi-dear gopis; svikara-acceptance; lakshane-in the description; katham-how is it?; asau-He; asmat-our; dhama- land; artha-wealth; suhrit-friends; priya-dear wives; atma-tanaya-children; prana-ashaya-own life breath; jivatu-tamah-supreme source of life; para-others; dara-wives; svikara-of accepting; amangala-in auspicious; mangali-karoti-makes auspicious; iti-thus; dosha-of fault; aropam- imposition; na-not; akurvan-doing; iti-thus; arthah-the meaning; maya-mohitatvam-the state of being bewildered by maya; eva-certainly; aha-he describes; manya iti-the phrase beginning with the word "manyamana; svarupa-siddhanam-situated in their original spiritual forms; bhagavat-of the Supreme Personality of Godhead; daranam-of the wives; apara-another; kartrika-the doer; balatkara-force; parihara-abandonment; artham-for the purpose; tat-tad-akarataya-with forms; maya-by the Lord's maya potency; kalpita-fashioned; ye- which; sve sve-their own; daras-wives; tan-them; sva-parshva-sthan-staying by their own sides; manyamanah-considering; sva-matya-with their own conceptions; nishcinvana-believing; iti-thus; arthah-the meaning;

This verse says that the cowherdmen did not blame Lord Krishna for performing the rasa-dance with the gopis. They thought: "Lord Krishna is more dear to us than our homes, land, wealth, friends, wives, children, or even our own life-breath. If He dances with the wives of others, that inauspicious action becomes supremely pure and auspicious because it is performed by Him. Therefore there is no reason to criticise Him in any way." This verse also states that the cowherd men, bewildered by the Lord's maya were unaware that their wives had gone to dance with Lord Krishna. The gopis went to Lord Krishna in their original spiritual forms, and by Lord Krishna's potency, illusory material forms that resembled the gopis' forms were left at the homes of the cowherd men, who took these forms to be their wives. In this way the cowherd men were unaware that their wives had gone to dance with Krishna. They thought their wives were sleeping by their sides.

Text 33

parama-samarthayash tasya mayaya nija-prabhu-preyasnam tad-ekanuraga-svabhavanam maryada-rakshanartham parinayam arabhya sadaiva savadhanatayam yogyatvat tad dinam upalakshanam eveti. tad

evam ca tat-patim-manyadishv eva vivahadi-shayanadi-samayeshv eva ca svarupa-siddhah avavrire. anyeshu canyada ca kalpita eveti gamyate. tavad eva ca yuktam tasu mayada-rakshanotkanöhavardhanaika-prayojanatvat tasyah.

parama-samarthayah-supremely competent; tasyah-this; mayayah-bewildering potency; nija-own; prabhu-master; preyasnam-of those who are dear; tat-eka-anuraga-svabhava-by nature full of pure, undivided love for Lord Krishna; maryada-rules of morality; rakshana-artha-for protecting. pariayam-wedding; arabhya-having performed; sada- constantly; eva-certainly; sa-avadhanatayam-in great carefulness; yogyatvat-because of suitability; tat-that; dinam-day; upalakshanam-implied but not expressed; eva- certainly; iti-thus; tat-therefore; evam-in this way; ca- also; tat-their; patim-husband; manya-adishu-considering; eva-certainly; vivaha-marriage day; adi-beginning with shayana- taking rest; adi-beginning with; samayeshu-at various occasions; eva-certainly; ca-also; svarupa-siddhah-perfect spiritual forms; avavrire-accepted; anyeshu-among other; ca- also; anyada-otherwise; ca-also; kalpita-forms fashioned from the illusory potency; eva-certainly; iti-thus; gamyate- may be understood; tavad-to that extent; eva-certainly; ca- also; yuktam-engaged; tasu-among the gopismaryada- morality; rakshana-for protection; utkanöha-anxiety; avardhana-for decreasing; eka-sole; prayojanatvat-because of the necessity; tasyah-of that.

In order to protect the gopis' morality, the Lord's supremely expert yogamaya potency arranged that the gopis, who are full of pure love for Lord Krishna, and most dear to Him, would marry Lord Krishna, whom they always consider to be their real husband. When associating with Lord Krishna, the gopis assume their original spiritual forms, and again, when associating with their so-called cowherd husbands, they manifest another, illusory form, different from their original spiritual forms. All this is performed by the agency of the Lord's yogamaya potency in order to preserve the moral conduct of the gopis and free them from a situation that would distress them.

Text 34

yathaiva hi, tava sutah sati yad-adhara-bimbe datta cet ity adau, shushrushantyah patin kashcit ity adau, ta varyamana patigriha ity adau ca, svarupa-siddhanam eva darshanam tatra tatra avagatam. evam anyatrapya avagamyam.

yatha-just as; eva-certainly; hi-indeed; tava sutah sati yad-adhara-bimbe datta cet ity adau-in Shrimad-Bhagavatam (Canto 10 Chapter 35.14)- shushrushantyan-serving; patin- husbands; kashcit-some gopis; iti adau-in that passage (Shrimad-Bhagavatam 10.29.6) tat-the gopis; varyamanah-forbidden; patigriha-by their husbands; iti-thus; adau-in the passage beginning (Shrimad-Bhagavatam 10.29.8); ca-also; svarupa-siddhanam- situated in their original spiritual bodies; eva-certainly; darshanam-seeing; tatra tatra-here and there; avagatam- understood; evam-in the same way; anyatra-in other places; api-also; avagamyam-may be understood.

In many places of Shrimad-Bhagavatam the original spiritual forms of the gopis are described. For example, the description of the gopis feelings of separation from Lord Krishna (Shrimad-Bhagavatam Canto 10 Chapter 35), is spoken by the gopis in their original feature, and the account of the rasa-dance (beginning with Shrimad-Bhagavatam Canto 10, Chapter 29) describes the gopis in their original forms.

Text 35

tasam anya-krita-dhvamsabhavasya karanam prabhavash ca sambhavyate

ya etasmin maha-bhagah
pritim kurvanti manavah
narayo 'bhibhavanty etan
vishnu-pakshan ivasurah"

iti kaimutya prapteh.

tasam-of the gopis; anya-by another; krita-performed; dhvamsa-negation; abhavasya-non-existence; karanam-cause; prabhavah-strength; ca-also; sambhavyate-is possible; ye-those persons who; etasmin- unto this child; maha-bhagah-veryfortunate; pritim-affection; kurvanti-execute; manavah-such persons; na-not; arayah-the enemies; abhibhavanti-do overcome; etan-those who are attached to Krishna; vishnu-pakshan-the demigods, who always have Lord Vishnu on their side; iva-like; asurah-the demons; iti-thus; kaimutya-what to speak of; prapteh-from the attainment.

When the gopis wanted to join Lord Krishna in the rasa-dance, their superiors and so-called husbands tried to check them. However, because the gopis are pure devotees of Krishna, they cannot be restrained in their attempt to meet Him. This is described in Shrimad-Bhagavatam (10.8.18):

"Demons [asuras] cannot harm the demigods, who always have Lord Vishnu on their side. Similarly, any person or group attached to Krishna is extremely fortunate. Because such persons are very much affectionate towards Krishna, they cannot be defeated by demons like the associates of Kamsa [or by the internal enemies, the senses]."*

That the gopis were beyond the control of their so-called husbands, also demonstrates that the gopis did not really have any husband other than Krishna.

Text 36

atha tasam apatya-shravanam ca matri-prabhritinam apatye tad vyavaharat. svapatyatve sati vibhava-vaigunyaena rasabhasatvam apadyeta.

atha-now; tasam-of the gopis; apatya-of children; shravanam-hearing; ca-also; matri-of their mothers; prabhritinam-and others; apatye-children; tat-therefore; vyavaharat-because of engagement; sva-apatyatve-their own children; sati-if considered; vaibhava-vaigunyaena-as vulgar; rasa-abhasatvam-incompatible mellows; apadyeta-is obtained.

In Shrimad-Bhagavatam (10.29.19) we find mention of the gopis' children. This should be assumed to refer to the yonger children of the gopis' mothers, or to the children of the other elderly gopis. The idea that the word "apatya" here refers to the gopis' own children is a vulgar idea. This idea is an inappropriate mixing of rasas (rasabhasa).

Text 37

tatash ca

bhajate tadrishih krida
yah shrutva tat-paro bhavet iti.

tatah-then; ca-also; bhajate-worships; tadrishih-like this; kridah-pastimes; hah-which; shrutva-hearing;
tat-parah-attachet to the Supreme Personality of Godhead; bhavet- may become; iti-thus.

Shrila Shukadeva Gosvami explains (Shrimad-Bhagavatam 10.32.26):

"Simply by hearing about Lord Krishna's transcendental pastimes, one becomes attached to the Lord."

If the gopis had children by others, that would be an unpleasant and vulgar situation, and it would make the Lord's pastimes not at all pleasing and attractive. Because Lord Krishna's pastimes are always attractive, therefore, it must be understood that the gopis did not have children.

Text 38

sisheva ity adau sarvah sharat-kavya-katha-rasashrayah iti ca virudhyate.

sisheva iti adau sarvah sharat-kavya-katha-rasa-ashrayah iti-the following verse from Shrimad-Bhagavatam (10.33.26):

sisheva atmany avaruddha-sauratah
sarva sharat kavya-katha-rasashrayah;

ca-also; virudhyate-is in disagreement.

The idea that the gopis had husbands other than Krishna, and children also, is vulgar and incorrect. This is confirmed by Shrila Shukadeva Gosvami (Shrimad-Bhagavatam 10.33.25):

"While strolling on the bank of the Yamuna, Krishna recited various kinds of poetry. He thus enjoyed the company of the gopis in the soothing moonlight of autumn."*

Text 39

para-putratva-pratipadanayaiva hi payayantya shishun payah ity evoktam. na tu sutan stanam iti.

para-of others; putratva-children; pratipadanaya-for establishing; hi-certainly; payayantya-feeding;
shishun-the children; payah-milk; iti-thus; eva-certainly; uktam-said; na-not; tu-but; sutan-own children;
stanam-breast-milk; iti-thus.

That the children mentioned in this connection were not the gopis' own children, but the children of others, is also confirmed in the following statement of Shrimad-Bhagavatam: {sy 168}The gopis were feeding the children milk." We may note that this passage does not specify "their own" children, and does not say that the gopis were feeding the children milk from their breasts. From this we may conclude that these were not the gopis' own children.

Text 40

ata eva

matarah pitarah putrah
bhrataarah patayash ca vai

iti parihasatvenaiva shri-bhagavad-vakyam rasaya sampadyate, vastavatvena tu vairasyayaiva syat, tasam angi-karishyamanatvat.

atah eva-therefore; matarah-mothers; pitarah-husbands; putrah-sons; bhrataarah-brothers; patayah-husbands; ca-also; vai-certainly; iti-thus; parihasatvena-with joking; shri-bhagavat-of the Supreme Personality of Godhead; vakyam- statement; rasaya-for transcendental mellows; sampadyate-is produced; vastavatvena-in actuality; tu-but; vairasyaya-for a perverted expression of mellows; syat-may be; tasam-of them; angi-karishyamanatvat-about to accept.

When Lord Krishna was about to perform the rasa-dance, He joked with the gopis, saying (Shrimad-Bhagavatam 10.29.19):

"My dear friends, I can understand that you have left your homes without permission of your gaurdians; therefore I think your mothers, your fathers, your elderly brothers or even your sons, and what to speak of your husbands, must be very anxious to find you."*

This description of the gopis' husbands and sons should be taken as a joking fabrication invented by Krishna. This view may be easily accepted by studying the nature of these joking words spoken by the Lord. Accepted as joking words, this statement is perfectly compatible with the mellows of devotional service. If these words, however, are taken to be literally true, they are a vulgar expression of that which is incompatible with the mellows of devotional service. Therefore, in this instance the literal interpretation should be abandoned.

Text 41

kvacit tabhir eva teshu yat pati-shabdah prayuktas tad bahir loka-vyavaharata eva nantar-drishöitah, yat paty-apaty-suhridam ity adina tad-angi-karat.

kvacit-in some places; tabhih-by the gopis; eva- certainly; tesu-among them; yat-which; pati-shabdhah-the word "pati (husband)"; prayuktah-used; tat-that; bahih-loka-vyavaharatah-according to the conventions of the external material world; eva-certainly; na-not; antah-drishöitah- according to internal perception; yat pati-apatya-suhridam iti adina-according to the Shrimad-Bhagavatam (10.29.29):

yat paty-apatya-suhridam anuvrittir anga
strinam sva-dharma iti dharma-vida tvayoktam
astv evam etad upadesha-pade tvayishe
preshöho bhavams tanu-bhritam kila bandhur atma

tat-angi-karat-because of Lord Krishna's acceptance of the gopis.

In some circumstances there may be reference to the gopis' {sy 168}husbands". These references are only according to the understanding of ordinary people. In truth, the gopis had no real husband except for Krishna. The description of the gopis' husbands found in Shrimad-Bhagavatam 10.29.29 and other places should be understood in that way.

Text 42

mam eva dayitam preshöham
atmanam manasa gatah

iti bhagavata tasam atma-karana-prakashanat.

mam-to Me; eva-certainly; dayitam-husband; preshöham- most dear; atmanam-self; manasa-by the mind; gatah-gone; iti-thus; bhagavata-by the Supreme Personality of Godhead; tasam-of the gopis; atma-karana-of the mind; prakashanat-from the manifestation.

The gopis always thought of Lord Krishna as their husband. this is described by Lord Krishna Himself in the following statement to Uddhava (Shrimad-Bhagavatam 10.46.4):

"The gopis always meditate upon Me as their dearest husband."

Text 43

gopyah kim acarad ayam ity adau damodaradhara-sudham api gopikanam svam ity anena tabhiih svayam uktesh ca.

gopyah kim acarad ayam ity adau damodaradhara-sudham api gopikanam svam ity anena-by the description in Shrimad-Bhagavatam:

gopyah kim acarad ayam kushalam sma venur
damodaradhara-sudham api gopikanam
bhunkte svayam yad avashishöa-rasam hradinyo
hrishyat-tvaco 'shru mumucus taravo yatharyah

tabhiih-by the gopis; svayam-personally; ukteh-from the statement; ca-also.

The gopis themselves describe Lord Krishna as their only husband (Shrimad-Bhagavatam (10.21.9):

"My dear gopis, what auspicious activities must the flute have performed to enjoy the nectar of Krishna's lips independently and leave only a taste for the gopis for whom that nectar is actually meant. The forefathers of the flute, the bamboo trees, shed tears of pleasure. His mother, the river, on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body."*

Text 44

tata etad uktam bhavati, rasa-pancadhyayam nasuyan khalu krishnaya ity ukta-disha.

tatah-therefore; etat-this; uktam-said; bhavati-is; rasa-panca-adhyayam-in the five chapters of Shrimad-Bhagavatam which describe the rasa-dance; na-did not; asuyan- envy; khalu-indeed; krishnaya-Lord Krishna; iti-thus; ukta-disha-by the indication of these words.

From these descriptions of Shrimad-Bhagavatam we may understand that Lord Krishna was the real husband of the gopis. The cowherd men who appeared to be the gopis' husbands according to external vision were illusory presentations fashioned by the Lord's yogamaya potency. Understood in this way, the statement of Shrimad-Bhagavatam (10.33.37, quoted in Text 31):

"The gopis' husbands harbored no ill feelings toward Lord Krishna."

does not at all contradict the statement that Lord Krishna was the only real husband of the gopis.

Text 45

sa vo hi svami iti tah prati tapani-sthita-durvasaso vakyavat.

sah-He; vah-your; svami-husband; iti-thus; tah prati-to the gopis; tapani-sthita-in the Gopala-tapani Upanisad; durvasasah-of Durvasa Muni; vakyatvat-from the statement;

That Lord Krishna is the husband of the gopis is also confirmed in Gopala-tapani Upanishad, where Durvasa Muni says to the gopis "Lord Krishna is your husband."

Text 46

krishna-vadvah ity ukta-ritya ca.

krishna-of Lord Krishna; vadvah-the wives; iti-thus; ukta-ritya-according to the statement; ca-also;

That the gopis are Lord Krishna's wives is also confirmed in the following statement of Shrimad-Bhagavatam:

"The gopis are Lord Krishna's wives."

Text 47

yah khalu yogmayam upashritah iti shravanat tat-tad-artha-bhagavan niyukta-yogamayakalpita-kalpitataya yogamayaika-viditah, svatah paratash ca pracchanna-dvividhayamana asan, tas tu pashcad yogamayayaiva devya prapitabhyam maryadotkalitabhyam sva-palitasya rasa-posha-taroh paryavasana-nirupa-drava-maha-sukha-prapti-rupaya phalaya muny-akashadi-vany-adikam dvari-kritya va svayam eva prakaḍi-bhuya eva va shri-gokula-vasinah prati tathaiva vyakti-kritah; svarupena mam eva ramanam praptah; nasuyan khalu krishnaya ity ady uktasuya-parinarasya samyaktvaya tat-kalpitah tu sva-sva-patim ity eva shri-bhagavantam.

yah-who; khalu-certainly; yogamayam-the yogamaya potency; upashritah-taken shelter; iti-thus; shravanat-from the Shrimad-Bhagavatam; tat-tat-various; artha-meanings; bhagavat-the Supreme Personality of Godhead; niyukta-engaged; yogamaya-by the yogamaya potency; akalpita- not fashioned; kalpitataya-and fashioned; yogamaya-yogamaya; eka-one; vaditah-understood; svatah-own; paratah-others; pracchanna-conclealed; dvividhayamanah asan-were manifested in two ways; tah-they; tu-but; pashcat-after; yogamayaya-by Yogamaya; eva-certainly; devya-by the goddess; prapitabhyam-attained; maryada-boundary of morality; utkalitabhyam-pastimes; sva-by Him; palitasya-protected; rasa-posha-of transcendental mellows; taroh-of the desire tree; prayavasana-conclusion; drava-of pastimes; maha-great; sukha-happiness; prapti-of attainment; rupaya- consisting; phalaya-result; muni-of the sage; akasha-from the sky; adi-beginning with; vani-statements; adikam- beginning with; dvari-kritya-concealing; va-or; svayam- directly; eva-certainly; parkati-bhuya-revealing; eva- certainly; va-shri-gokula-of Gokula; vasinah-the residents; prsti-to; tatha-in the same way; eva-certainly; vyakti-kritah-manifested; svarupena-in My original form; mam-Me; eva-certainly; ramanam-as their husband; praptah-they attained; na-did not; asuyan-envy; khalu-certainly; krishnaya-Lord Krishna; iti-thus; adi-in the passage beginning with these words; ukta-said; asuya-envy; pariharasya-rejecting samyaktvaya-for propriety; tat-kalpitah-created by yogamaya; tu-also; sva-sva-patim-to gopa-husbands; iti-thus; eva-certainly; shri-bhagavatantam- to the Supreme Personality of Godhead.

Shrimad-Bhagavatam also explains:

"The gopis had taken shelter of the Lord's internal potency known as yogamaya."

In order to facilitate the Lord's pastimes with His devotees, the yogamaya potency manifested the gopis in two differnt ways. By the agency of yogamaya, the gopis appeared in their original spiritual forms and associated with Lord Krishna. In these original forms Lord Krishna was their only husband. Then again, illusory representations of the gopis were also manifested in Gokula, and these illusory forms became the wives of the various cowherd men. In this way, when the gopis went to join Lord Krishna in the rasa-dance, they went in their original spiritual forms, whereas the illusory forms manifested by yogamaya remained with their various gopa-husbands. In this way, in their original forms, the gopis obtained Lord Krishna as their only husband (svarupena mam eva ramanam praptah).

Text 48

drishyate ca, samjna-chayadivat kalpanaya vyaktatvam eva parinamah sarvatra. tad ittham eva mata pitradinam abhishöam sidhyati. shri-bhagavan.

drishyate-is observed; ca-also; samjna-of names chaya- and shadows; adivat-beginning with; kalpanayah-because of the conception; +vyaktatvam-manifestation; eva-certainly; parinamah-transformation; sarvatra-everywhere; tat- therefore; ittham-in this way; eva-certainly; mata-mothers; pitr-fathers; adinam-and of others; abhishöam-desire; sidhyati-is fulfilled; shri-bhagavan-the Supreme Personality of Godhead.

These illusory representations of the gopis were expansions of their names and shadow reflections of their forms. Just as the reflection of a fruit cannot be tasted, however, these reflections of the gopis were not actually the wives of the cowherd men. The entire relationship was illusory. The gopis were actually the wives of Lord Krishna. The gopis' mothers, fathers, friends, and relatives desired that that Lord Krishna would become the gopis' husband, and the Lord fulfilled their desire.

Anuccheda 179

Text 1

purvokta evaprakaöa-lila-pravesha-prakaöa-lilavishkara-rupo 'rthas tad-anantara-prashnottarabhyam apy abhipreto 'sti. prashnavat shri-uddhava uvaca

purva-previously; uktah-described; eva-certainly; aprakaöa-unmanifested; lila-pastimes; pravesha-entrance; prakaöa-manifest; lila-pastimes; avioshkara-manifestation; rupah-consisting of; arthah-meaning; tat-that; anantara- after; prashna-question; uttarabhyam-and answer; api-also; abhipretah-intended; asti-is; prashnavat-as a question; shri-uddhavah-Shri Uddhava; uvaca-said Shrimad-Bhagavatam (11.12.16).

Lord Krishna's prakaöa (visible to the conditioned souls) and aprakaöa (invisible to the conditioned souls) pastimes, which have already been discussed in these pages, were also described in Shrimad-Bhagavatam (11.12.16), in the following question by Shri Uddhava and the answer given by Lord Krishna:

Text 2

samshayah shrinvato vacam
tava yogeshvareshvara
na nivartata atma-stho
yena brahmyati me manah

shri-uddhavah uvaca-Shri Uddhava said; samshayah- doubt; shrinvatah-of one who is hearing; vacam-word; tava- Your; yoga-ishvara-the lords of mystic power; ishvara-You who are the Lord of; na-not; nivartate-goes away; atma-in the heart; sthah-situated; yena-by which; brahmyati-is bewildered; me-my; manah-mind.

"Shri Uddhava said: O Lord of all masters of mystic power, I have heard Your words, but the doubt in my heart does not go away; thus my mind is bewildered."***

Text 3

tava vacam shrinvatah avadharayato 'pi mama atma-sthah samshayah mayoditeshv avahita ity adikadhyaya-traya-gata-maha-vakyartha-paryalocanasamarthyam na vivartate:. kutah yena yata eva ramena sardham mathuram pranite ity adi lakshanat tava vakyan mama mano bhramyati. hanta tasam anana sangamah kutra katham vidyata iti cintaya na sva-stham vartata ity arthah.

tava-Your; vacam-statement; shrinvatah-hearing; avadharayatah-hearing; api-although; mama-my; atma-in the heart; sthah-situated; samshayah-doubt; maya-by me; uditeshu-expressed; avahitah-listening; iti-thus; adika- beginning; adhyaya-chapters; traya-three; gata-gone; maha-vakya-of the most important statements of the Vedas; artha- meaning paryalocana-understanding; asamarthyam-inability; na- does not; vivartate-disappear; kutah-beacuse of what reson?; yena-with wom; yatah-because; eva-certainly; ramena-Lord Balarama; sardham-along with; mathuram-to Mathura; pranite-went; iti-thus; adi-in the passage beginning with these words; lakshanat-from the description; tava-Your; vakyat-because of the words; mama-my; manah-mind; bhramyati-is bewildered; hanta-Oh; tasam-of the gopis; anena-by this; sangamah-association; kutra-where?; katham- how is it?; vidyate-exists; cintaya-with the conception; na-not; sva-stham-in Your own place; vartate-remains; iti-thus; arthah-the meaning.

In this verse the words "tava vacam shrinvatah" mean "hearing these words". "Atma-sthah samshayah" means "my inability to understand what You have said in the last three chapters has not gone away". Why? "Because my mind is bewildered by Your statement (Shrimad-Bhagavatam 11.12.10):

ramena sardham mathuram pranite
shvaphalkina mayy anurakta-cittah
vigadha-bhavena na me viyoga-
tivradhayo 'nyam dadrishuh sukhaya

When Akrura took Balarama and Me to Mathura, the gopis, their hearts full of love for Me, were tormented by separation from Me and could see no happiness apart from Me.

How is it that they always have Your association? It seems that they do not have Your association."

Anuccheda 180

Text 1

athottaram tatra tasya samshayam apanetum dvabhyam tavat tac cittam sva-sthayan shri-bhagavan uvaca

sa esha jiva vivara-prasutih
pranena ghoshena guham pravishöah
mano-mayam sukshmam upetya rupam

matra svarō varṇa itī sthaviṣṭhah

atha-now; uttaram-the answer; tatra-there; tasya-of Uddhava; samśayaṁ-doubt; āpanetum-to remove; dvābhyam-by two verses; tavat-until; tat-that; cittam-conception; sva-sthayan-putting at ease; śrī-bhagavan-the Supreme Personality of Godhead; uvāca-said; saḥ eṣaḥ-that same person; jīvaḥ-the life of all living entities, and specifically the life of the residents of Vraja; vivara-prasūtiḥ-appearing in prakata and aprakata forms; pranena-more dear than life; ghosena-with the residents of Vraja; guham-in an invisible form in Vraja; pravistah-entered; manah-mayam-of mental energy; suksmam- subtle; upetya-attaining; rūpam-a form; matra-with transcendental senses; svarah-with a transcendental form; varhah-iti-manifest.

In order to resolve Uddhava's doubt, Lord Krishna spoke the following two verses (Shrimad-Bhagavatam 11.12.17-18):

"My dear Uddhava, I am the life of all living entities, and I am especially the life of the residents of Vraja. Although I appear in both prakāṣa and aprakāṣa forms, I am now present in Vrindavana in My aprakāṣa form, along with my friends, the cowherd men, boys, and gopis. Although present in My aprakāṣa transcendental form, endowed with transcendental senses, I am generally invisible to the conditioned souls, although they may perceive Me with their minds, by meditating upon Me with devotion."

Text 2

sa eṣaḥ mal-lakṣaṇaḥ jīvaḥ jagatam jīvaṇa-hetuh; viśeṣataḥ vrajaśya jīvaṇa-hetur vapi paramaśvaraḥ
pranena mat-praṇa-tulyeṇa goṣheṇa vrajēṇa saḥ vivara-prasūtiḥ vivarad aprakāṣa-līlayā prasūtiḥ prakāṣa-
līlayā abhivyaktir yasya tathā-bhutaḥ saṁ punaḥ guham aprakāṣa-līlayā eva pravīṣṭhah.

saḥ eṣaḥ-that very person; mat-lakṣaṇaḥ-I; jīvaḥ-life; jagatam-of all the universes; jīvaṇa-of life; hetuh-the origin; viśeṣataḥ-specifically; vrajaśya-of Vraja; jīvaṇa- of life; hetuh-the origin; va-or; api-also; parama-isvaraḥ- the Supreme Controller; pranena-with life; mat-praṇa-to My own life; tulyeṇa-equal; goṣheṇa-with the residents of the cow-pasture; vrajēṇa-known as Vraja saḥ-along with; vivara-prasūtiḥ-separation; vivarat-because of separation; aprakāṣa-līlayā-in the manifest pastimes; abhivyaktiḥ-manifestation; yasya-of whom; tathā-bhutaḥ-in that way; saṁ-being so; punaḥ-again; guham-unmanifest presence; aprakāṣa-līlayā-in unmanifest pastimes; eva-certainly; pravīṣṭhah-entered.

In this verse the words "sa eṣa jīvaḥ" mean {sy 168}I, who am the Supreme Personality of Godhead, the life of all universes, and specifically the life of the residents of Vraja." The words "pranena goṣheṇa" mean "with the residents of Vraja, who are more dear to Me than life." The words "vivara-prasūtiḥ" mean "I, who appear in manifest (prakāṣa) and unmanifest (aprakāṣa) pastimes", and the words {sy 168}guham pravīṣṭhah mean "I am now appearing in Vraja in my unmanifest (aprakāṣa) feature, invisible to the eyes of the conditioned souls."

Text 3

kīrīṣṭhah saṁ, kim kṛtvā? matra mama cakṣur-adini, svarah rūpam, itī itthaṁ staviṣṭhah sva-
parījananam prakāṣa eva saṁ. anyeṣaṁ suksmam adṛiṣyam bahiranga-bhaktanam ca manomayam
kāthāncin manasy eva gamyam yad rūpam prakāṣas tad upetya.

kidrishah san-in what way am I manifest?; kim-what?; kritva-having done; matra-with My senses; mama-My; cakshuh-adini-eyes and other senses; svarah rupam-with My transcendental form; iti-ittham-thus; sthavishöhah-manifest; sva-parijananam-to my confidential associates; prakaöah- manifest; eva-certainly; san-being so; anyesham-to others; sukshmam-subtle; adrishyam-invisible; bahiranga-bhaktanam-to the neophyte devotees; ca-also; manah-mayam-in the mental platform; kathancit-to a certain extent; manasi-in the mind; eva-certainly; gamyam-approachable; yat-which; rupam-form; prakashah-manifestation; tat-therefore; upetya-having approached.

How is He manifest? What does He do? The Lord says the word "matra", which means "with My eyes and other senses." He says "svarah", which means "in My transcendental form". The word "iti" here means {sy 168}in this way" and "sthavishöhah" means {sy 168}manifest before My personal associates". "Sukshmam" means "not seen by outsiders, the neophyte devotees." {sy 168}Manomayam means "entered the heart" and "rupam upetya" means "manifesting".

Anuccheda 181

Text 1

prakaöa-lilavishkaram ca sa-drishöantam spashöayati

yathanalah khe 'nila-bandhur ushma
balena daruny adhimathyamanah
anuh prajato havisha samedhate
tathaiva me vyaktir iyam hi vani

prakaöa-lila-of the manifest pastimes; avishkaram- appearance; ca-also; sa-with; drishöantam-an example; spashöayati-explains; yatha-just as; analah-fire; khe-in the space within wood; anila-air; bandhuh-one who accompanies;

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ushma-heat; balena-strongly; daruni-within the wood; adhimathyamanah-being kindled by friction; anuh-very tiny; prajatah-is born; havisha-with ghee; clarified butter; samedhate-it increases; tatha-similarly; eva indeed; me-My; vyaktih-manifestation; iyam-this; hi-certainly; vani-the explanation;

Lord Krishna explains His prakāśa appearance and pastimes by giving the following example (Shrimad-Bhagavatam 11.12.18):

"When firewood is rubbed together, heat is produced by contact with air, and by vigorously rubbing the sticks, a spark of fire appears. Once the fire is kindled, ghee is added and the fire blazes. Similarly, I become manifest in this world in My prakāśa pastimes."***

Text 2

drishōanto 'yam garbhadi-kramenavirbhava-matramshe. tritiye 'pi tad uktam shrimad-uddhavenaiva ajo 'pi jato bhagavan yathagnih iti; vyaktih avirbhavah; yasmat iyam sva-rahasyaika-vijnasya mam eva vani. natrasambhavana vidheyety arthah.

drishōantah-example; ayam-this; garbha-adi-beginning with infancy; kramena-in sequence; avirbhava-matra-of manifestation; amshe-in a part; tritiye-in the third Canto of Shrimad-Bhagavatam (3.2.15); api-even; tat-that; uktam-said; shrimat-uddhavena-by Shri Uddhava; eva-certainly; ajah- unborn; api-although; jatah-born; bhagavan-the Supreme Personality of Godhead; yatha-just like; agnih-fire; iti- thus; vyaktih-avirbhavah-manifestation; yasmat-from which; iyam-this; sva-rahasya-confidential knowledge; vijnasya-of one who is aware; mam-Me; eva-certainly; vani-words; na- not; atra-here; asmbhavana-impossibility; vidheya-may be considered; iti-thus; arthah-the meaning.

In this verse an example is given to explain the Lord's birth-pastimes within this material world. This same example was also given by Shri Uddhava in the following words (Shrimad-Bhagavatam 3.2.15):

"The Personality of Godhead, the all-compassionate controller of both the spiritual and material creations, is unborn, but when there is friction between His peaceful devotees and persons who are in the material modes of nature, He takes birth just like fire, accompanied by the mahat-tattva."*

One who understands the confidential truth about Lord Krishna's descent to this material world can properly understand the meaning of this example (iyam vani).

Text 3

tatash canantaram vakshyamanah evam gadih ity-adi-granthas tu samsayapanodane vyakhyeyah. evam purvokta-vakya-dvayasyaivārtha-bhedena gadih laukikam bhashanam api jneyam. tasyapy utpattir jneyety arthah. sa ca sa-tat-paryako 'rtha-bhedash tikayam eva drishyata iti. shri-shukah.

tatah-then; ca-also; anantaram-afterwards; vakshyamanah-which will be spoken; evam gadih iti adi granthah-Shrimad-Bhagavatam 11.12.27:

gadh karma gathir visargo
ghrano raso drik sparsha-shrutish ca
sankalpa-vijnanam athabhimana
sutram rajah-sattva-tamo-vikarah

tu-also; samshaya-doubt; apanodane-in removal; vyakhyeyah- may be explained; evam-in this way; purva-previously; ukta- spoken; vakya-statement; dvayasya-of the two; eva-certainly; artha-of meaning; bhedenā-with the difference; gadih-the word "gadhi"; laukikam-of the material world; bhashanam-speech; api-also; jneyam-should be understood; tasya-of that; api- also; utpattir-arisal; jneya-should be understood; iti-thus; arthah-the meaning; sah-that; va-also; tatparyakah-meaning; artha-of meaning; bheda-difference; tikayam-in Shridhara Svami's commentary; eva-certainly; drishyate-is seen; iti- thus; shri-shukah-spoken by Shrila Shukadeva Gosvami.

Some readers may doubt that the words "iyam vani" mean "this explanation may be given". They may say that the words actually mean "The Supreme Personality of Godhead appears in the form of the Vedas". This interpretation cannot be accepted, however, because a few verses after this (11.12.27), in the verse beginning "evam gadih", Lord Krishna uses the word "gadhi" (synonymous with {sy 168}vani") to mean "speech". The two words should be accepted to mean the same thing (speech). They do not mean {sy 168}the Vedas" in this context. This explanation is corroborated by the comments of Shrila Shridhara Svami.

Anuccheda 182

Text 1

tad evam shrimat-bhagavate punar vrajagamanadi-ropo 'yam artho bahuda labdho 'pi padmottara khandavad yan na spashōaya varnitah, tat khalu nijeshōa-devaasya bahir-mukhan pratyacchanecchayantar-mukhah pratyutkanōhavadhanecchayeti gamyate. yata evoktam

paroksha-vada rishayah
paroksham tu mama priyam iti.

tat-therefore; evam-in this way; shrimat-bhagavate-in the Shrimad-Bhagavatam; punah-again; vraja-to Vrajabhumi; agamana-return; adi-beginning with; rupah-consisting of; ayam-this; arthah-meaning; bahudha-in many ways; labdha- obtained; api-although; padma-uttara-khanda-vat-in the Uttara-khanda of the Padma Purana; yat-wich; na-not; spashōataya-with califty; varnitah-described; tat- therefore; khalu-certainly; nija-ishōa-devasya-of the worshipable Supreme Lord; bahir-mukhan-to the ordinary living entities,

who do not understand the confidential details of Lord Krishna's pastimes; pratyacchanna-to cover; icchaya-with a desire; antah-mukhan-to the confidential devotees of the Lord; pratyutkanöha-with eagerness; vardhana-increasing; icchaya- with a desire; iti-thus; gamyate-may be considered; yatah- because; eva-certainly; uktam-it is said; paroksha-vadah- obscure explanations; rishayah-sages; paroksham-difficult to be understood; tu-but; mama-to Me; priyam-dear; iti-thus.

At this point someone may object, saying that although Lord Krishna's return to Vrajabhumi is clearly described in the Uttara-khanda of the Padma Purana, it is only hinted at in the Shrimad-Bhagavatam. The reason this is not openly described in Shrimad-Bhagavatam is that Shukadeva Gosvami wanted to conceal this confidential pastime from the understanding of the ordinary conditioned souls, and at the same time describe it to the intimate devotees of the Lord. In order to fulfill both purposes Shukadeva Gosvami described this pastime in an indirect way, so that the intimate devotees could understand it and others would not understand it. This method of speaking is described by Lord Krishna Himself in the following words of Shrimad-Bhagavatam (11.21.35):

"The explanation of the Vedas and the great sages are very obscure and are not easily understood. This is not accidental, but deliberate, for in this way I am not exposed to the materialists. Only the pure-hearted devotees can understand the truth about Me by reading the Vedas or hearing the descriptions of the sages."

Text 2

yad etat tu maya kshudra-
tarena taralayitam
kshamatam tat kshama-shilah
shriman gokula-vallbhah

yat etat-whatever; tu-but; maya-by me; kshudratarena- very insignificant; taralayitam-wavered; kshamatam-may forgive; tat-that; kshama-shilah-merciful; shriman-full of all beauty and opulence; gokula-vallabhah-Lord Krishna who is very dear to the residents of Gokula.

The insignificant author of this book (Jiva Gosvami) prays that if I am wrong in my presentation of this matter, may the merciful Lord Krishna, who is very dear to the residents of Gokula, please forgive me.

Text 3

tad etat shrila-vrindavane lila-dvayasya milanam savasaram eva prastutam; dvarakayam tu prasiddham eva. tatra maushaladi-lila mayiky eveti purvam eva darshitam, vastutas tu dvarakayam eva sa-parikarasya shri-bhagavato nigudhataya sthitih. yadavanam ca nitya-parikaratvat tat tyagena svayam-bhagavata evantardhane tair atikshobhenomatta-ceshöair upamardita prthivy eva nasyed iti prathamam tasham antardhapanam.

tat etat-that; shrila-vrindavana-in Vrindavana; lila-dvayasya-of the prakata and aprakata pastimes; milanam- meeting; sa avasaram-at the proper time; eva-certainly; prastutam-is described; dvarakayam-at Dvarka; tu-also; prasiddham-celebrated; eva-certainly; tatra-there; maushala-adi-lila-the pastimes of the Lord's disappearance, beginning with the fratricidal war which destroyed the Yadu dynasty; mayiki-illusory; eva-certainly; iti-thus; purvam- previously; eva-certainly; darshitam-established; vastutah- in truth; tu-but;

dvarakayam-in Dvaraka; eva-certainly; sa-parikarasya-with His associates; shri-bhagavatah-of the Supreme Personality of Godhead; nigudhataya-in a concealed condition; sthiti-situation; yadavanam-of the member of the Yadu dynasty; ca-also; nitya-parikaratvat-because of being eternal associates of the Lord; tat-that; tyagena-by abandoning; svayam-personally; bhagavatah-of the Supreme Lord; eva-certainly; antardhane-on the disappearance; taih-by them; ati-kshobhena-with great agitation; unmatta-ceshōaih- with intoxicated activities; upamardita-crushed; prthivi-the earth; eva-certainly; nasyet-may be destroyed; iti-thus; prathamam-first; tesham-of them; antardhapanam- disappearance.

At a certain point in Lord Krishna's pastimes, He became no longer present to the eyes of the conditioned souls in Vrindavana and Dvaraka. At that time He remained in those two holy places in His aprakaōa (unmanifest) form, and there was no longer any distinction between prakaōa and aprakaōa.

Because the members of the Yadu dynasty are the Lord's eternal associates, they also remained in Dvaraka with the Lord, although all of them were invisible to the eyes of ordinary living entities. The fratricidal war that destroyed the Yadu dynasty and the other activities culminating in the Lord's departure from the earth planet are the play of the Lord's illusory potency, and the reality of all these activities is different from what first seems to be. Lord Krishna considered that after His departure from the earth the members of the Yadu dynasty would be afflicted by separation from Him and in a maddened condition would destroy the earth. In order to prevent this, Lord Krishna arranged that the Yadu dynasty would leave the earth before His own departure.

Text 4

ata evoktam

bhu-bhara-raja-pritana yadubhir nirasya
guptah sva-bahubhir acintayad aprameyah
manyē 'vaner nanu gato 'py agatam hi bharam
yad yadavam kulam aho avishahyam aste

atah eva-therefore; uktam-it is said (Shrimad-Bhagavatam 11.1.3); bhu-bhara-existing as the burden of the earth; raja-of the kings; pritanah-the armies; yadubhih-by the Yadus; nirasya-eliminating; guptaih-protected; sva-bahubhih-by His own arms; acintayat-He considered; aprameyah-the unfathomable Lord; manye-I think; avaneh-of the earth; nanu- one may say; gatah-it is gone; api-but; agatam-it is not gone; hi-indeed; bharam-the burden; yat-because; yadavam-of the Yadus; kulam-the dynasty; aho-ah; avishahyam-intolerable; aste-remains.

The reason for the destruction of the Yadu dynasty is given in Shrimad-Bhagavatam (11.1.3):

"The Supreme Personality of Godhead used the Yadu dynasty, which was protected by His own arms, to eliminate the kings who with their armies had been the burden of this earth. Then the unfathomable Lord thought to Himself, 'Although some may say that the earth's burden is now gone, in My opinion it is not yet gone, because there still remains the Yadava dynasty itself, whose strength is unbearable for the earth.'****

Text 5

atra tesham adharmikataya tu prithivi-bharatvam na mantavyam:

brahmanyānam vadyānam
nityam vṛddhōpasevinam
vipra-shapah katham abhud
vṛshninam kṛṣṇa-cetasam ity adau;

atra-in this connection; tesham-of the members of the Yadu dynasty; adharmikataya-by the impiety; tu-but; prithivi-of the earth; bharatvam-the burden; na-not; mantavyam-should be considered; brahmanyānam-of them who were respectful to the brahmanas; vadyānam-charitable; nityam-always; vṛddha-upasevinam-engaged in serving elders; vipra-shapah- the brahmanas' curse; katham-how; abhud-did it come about; vṛshninam-of the Vrishnis; kṛṣṇa-cetasam-whose minds were totally absorbed in thought of Lord Krishna; iti adau-in the passage beginning.

It should not be thought that the earth was overburdened by the impiety of the Yadu dynasty. That the Yadu dynasty was supremely pious, and that the earth was not burdened by the Yadu's impiety is confirmed in the following verses of Shrimad-Bhagavatam (11.1.8. and 10.90.46):

"King Parikshit inquired: How could the brahmanas curse the Vrishnis, who were always respectful to the brahmanas, charitable, and inclined to serve senior and exalted personalities and whose minds were always fully absorbed in thought of Lord Krishna?"***

Text 6

shayasanaōānalapa-
kṛida-snanadi-karmasu
na viduh santam atmanam
vṛṣṇayah kṛṣṇa-cetasah

ity adau ca parama-sadhutva-prasiddheh.

shayan-sleeping; asana-sitting; āōana-walking; alapa- taking; kṛida-recreation; snana-bathing; adi-beginning with; karmasu-in activities; na-did not; viduh-know; santam- being; atmanam-themselves; vṛṣṇayah-the Yadavas; kṛṣṇa-cetasah-thinking of Krishna; iti adau-in the passage beginning; ca-also; parama-supreme; sadhutva-of piety; prasiddheh-because of fame; iti-thus; adau-in the passage beginning; ca-also; parama-supreme; sadhutva-piety; prasiddheh-because of fame.

"The Yadavas loved Krishna so intensely that in their regular activities-{}in sleeping, sitting, travelling, talking, sporting, cleansing, and bathing-{}they were simply absorbed in thoughts of Krishna. and paid no attention to bodily necessities."***

Text 7

prithvi-bharash ca vyakti-bahulya-matrena neshyate, parvata-samudradinam anantanam vidyamanatvat.

prithivi-of the earth; bharah-burden; ca-also; vyakti-bahulya-matrena-merely by a great manifestation; na-not; ishyate-is overburdened; parvata-mountains; samudra-oceans; adinam-and of many other grand manifestations; anantanam- unlimited; vidyamanatvat-because of the existence.

The earth continually carries many great mountains, oceans, and limitless other things without feeling overburdened. Therefore we cannot properly say that the earth became overburdened merely by the increase of a kshatriya dynasty. Clearly Lord Krishna had certain reasons from removing the Yadu dynasty from the earth, and the mere number of Yadavas was burdening the earth was certainly not one of them.

Text 8

tatha na vastavyam ity adi bhagavad-vakyasya tatparyam idam. mayayapi yadunam tadrishatva-darshanam mamanananda-vaibhava-dhamni madiya-jana-sukhada-mad-vilasaika-nidhau dvarakayam nocitam, prabhase tu tat-tad-yogad ucitam iti.

tatha-in the same way; na- ; vastavyam- ; iti- ; adi-in the passage beginning (Shrimad-Bhagavatam 11.7.5):

na vastavyam ihasmabhir
jijivishubhir aryakah
prabhasam su-mahat-punyam
yasyamo 'dyaiva ma ciram

bhagavat-of the Supreme Personality of Godhead; vakyasya-of the statement; tatparyam-meaning; idam-this; mayaya-by the illusory potency; api-even; yadunam-of the Yadavas; tadrishatva-like this; darshanam-sight; mama-My; ananda-vaibhava-of transcendental bliss; dhami-in the abode; madiya-My; jana-pure devotees; sukhada-delighting; mat-My; vilasa- of the pastimes; eka-sole; nidhau-the ocean; dvarakayam-in Dvaraka; na-not; ucitam-is fit; prabhase-at Prabhasa-ksetra; tu-but; tat-tad-yogat-because of these things; ucitam- suitable; iti-thus.

Lord Krishna thought: "It is not proper that the illusory activities of the destruction of the Yadavas by fratricidal war occur in the holy place of Dvaraka, which delights My pure devotees, and which is like a great ocean of My transcendental pastimes. I shall therefore lead the Yadavas to Prabhasa-kshetra, and these illusory activities may occur there." For this reason Lord Krishna spoke the following words to the elder members of the Yadu dynasty (Shrimad-Bhagavatam 11.7.5.):

"My dear respected elders, we must not remain any longer in this place if we wish to keep our lives intact. Let us go this very day to the most pious place Prabhasa. We have no time to delay."***

Text 9

tatha jijivishubhih ity uktva vrijinani bhavishyamah iti cuktva vastutas tu tesham tadrishatvam na bhavishyaty evoktam.

tatha-in the same way; jijivishubhih-iti-the statement in Shrimad-Bhagavatam 11.6.3.; uktva-saying; vrijinani bhavishyamah iti-Shrimad-Bhagavatam 11.6.34-38:

shri-bhagavan uvaca
ete vai su-mahotpata
vyuttishöhantiha sarvatah
shapas ca nah kulasyasid

na vastavyam ihasmabhir
jijivishubhir aryakah
prabhasam su-mahat-punyam
yasyamo 'dyaiva ma ciram

yatra snatva daksha shapad
grihito yakshmanodu-rat
vimuktah kilbishat sadyo
bheje bhuyah kalodayam

vayam ca tasminn aplutya
tarpayitva pirin suran
bhojayitvoshijo vipran
nana-gunavatandhasa

teshu danani patreshu
shraddhayoptva mahanti vai
vrijinani tarishyamo
danair naubhir ivarnavam

ca-also; uktva-having said; vastutah-in truth; tu-also; tesham-of them; tadrishTVam-condition like that; na-not; bhavishyati-will be; iti-thus; eva-certainly; uktam-said.

Lord Krishna spoke the following words to convince the Yadavas to leave Dvaraka and go to Prabhasa-kshetra, where the fratricidal war and destruction of the Yadu dynasty could take place (Shrimad-Bhagavatam 11.6.34-38):

"The Supreme Personality of Godhead said: Our dynasty has been cursed by the brahmanas. Such a curse is impossible to counteract, and thus great disturbances are appearing everywhere around us.***

"My dear respected elders, we must not remain any longer in this place if we wish to keep our lives intact. Let us go this very day to the most pious place Prabhasa. We have no time to delay.***

"Once the moon was afflicted with consumption because of the curse of Daksha, but just by taking bath at Prabhasa-kshetra, the moon was immediately freed from his sinful reaction and again resumed the waxing of his phases.***

"By bathing at Prabhasa-kshetra, by offering sacrifice there to placate the forefathers and demigods, by feeding the worshipable brahmanas with various delicious foodstuffs and bestowing opulent gifts upon them as the most suitable candidates for charity, we will certainly cross over these terrible dangers through acts of charity, just as one can cross over a great ocean in a suitable boat."***

Text 10

atra ca asmabhih iti vayam iti cuktva svenaikya-sudanaya svatma-vad anyatha-bhavatvam eka-gatitvam ca vyanjitam iti.

atra-in this connection; ca-also; asmabi iti-in Shrimad-Bhagavatam 11.6.35; vayam iti-Shrimad-Bhagavatam 11.6.38; ca-also; uktva-having spoken; svena-with His own; aikya-the same nature; sudanaya-with the indication; sva-atma-vat-as Himself; anyatha-bhavatvam-spiritual position different from material manifestation; eka-gatitvam-with a single object; ca- also; vyanjitam-manifested; iti-thus.

We may note that in the last part of this statement (verses 37-38), the Lord hinted to the Yadavas that they would become liberated from the material world and enter the spiritual world. They would attain spiritual bodies, like the Lord's own body.

Text 11

tad evam taih sakam shri-bhagavato dvarkayam eva nityam sthitim aha

tat-therefore; evam-in this way; sthite-situated; taih-sakam-with His associates; shri-bhagavatah-of the Supreme Personality of Godhead; dvarkayam-in Dvaraka; eva- certainly; nityam-eternal; sthitim-residents; aha-describes.

In the following verses (Shrimad-Bhagavatam 11.31.23-24), Lord Krishna describes His eternal residence in Dvaraka, accompanied by His liberated associates:

Text 12

dvarakam harina tyaktam
samudro 'plavayat kshanat
varjayitva maha-raja
shrimad-bhagavad-alayam

dvarakam-Dvaraka; harina-by Lord Hari; tyaktam- abandoned; samudrah-the ocean; aplavayat-inundated; kshanat-in a moment; varjayitva-having left; maha-raja-O king; shrimat-full of all beauty and opulence; bhagavat-of the Supreme Personality of Godhead; alayam-the abode.

"O King, after Lord Hari, the supremely opulent Personality of Godhead, left His abode of Dvaraka, the ocean immediately rose and flooded it."

Text 13

nityam sannihitas tatra

bhagavan madhusudanah
smrityasheshashubha-haram
sarva-mangala-mangalam

nityam-eternally; sannihitah-remains; tatra-there; bhagavan-the Supreme Personality of Godhead; madhusudanah- Lord Krishna; smritya-by remembrance; ashesha-all; ashubha- inauspicious things; haram-removing; sarva-mangala-mangalam- the most auspicious.

"Remembrance of the holy abode of Dvaraka brings all-auspiciousness and drives away everything that is inauspicious. The Supreme Lord Krishna stays eternally in the city of Dvaraka."

Text 14

loka-drishöyaiva harina tyaktam atyaktam iti va nityam sannihitah iti va vakshyamanat. tatash cobhayathapy aplavanam parito jalena parikhavad avaranam. taj-jala-majjanam ca samudrenaiva shri-bhagavat-ajmaya tyakta-bhumi-lakshanasya hastinapura-prasthapita-bahirjana-grihady-adhishöhana-bahir-avaranasyaiva.

loka-of the conditioned souls; drishöya-by the vision; eva-certainly; harina-by Lord Hari; tyaktam-abandoned; atyaktam-not abandoned; iti-thus; va-or; nityam-eternally; sannihitah-remaining; iti-thus; va-or; vakshyamanat-about to be described; tatah-therefore; ca-also; ubhayatha-in both ways; api-also; aplavanam-inundation; paritah-on all sides; jalena-by water; parikhavat-as a moat; avaranam- covering; tat-that; jala-of water; majjanam-inundation; ca- also; samudrena-by the ocean; iva-just like; shri-bhagavat- of the Supreme Personality of Godhead; ajmaya-by the order; tyakta-abandoned; bhumi-place; lakshanasya-characterized as; hastinapura-in Hastinapura; prasthapita-established; bahih-jana-who had not descended with the Lord from the spiritual world; griha-adi-palaces and other paraphernalia; adhishöhana-esblishment; bahih-externally; avaranasya-covering; eva- certainly.

To the eyes of the conditioned souls, it seemed that Lord Hari had abandoned Dvaraka, although actually He had not, for it is said that He never leaves Dvaraka (nityam sannihitas tatra). All the Lord's associates that had not descended with Him from the spiritual world were then sent by the Lord to Hastinapura, and by Lord Krishna's order, the water of the ocean, which had surrounded Dvaraka like a great moat, rose and flooded the city, covering all the palaces and other buildings of Dvaraka.

Text 15

tatha racanam vishvakarmana tasyaiva prakaöa-lilayah prapancika-mishratvat. atah sudharmadinam svargad agamanam ca yujyate. aprakaöa-lilayam tato 'pi divyataram sabhantaradikam api syat.

tatha-in the same way; racanam-construction; vishvakarmana-by Vishvakarna; tasya-of that; eva-certainly; prakaöa-lilayah-of the manifest pastimes; prapancika-with the material energy; mishratvat-because of being mixed; atah-therefore; sudharma-adinam-of the Sudharma assembly-house and other gifts; svargat-from the heavenly planets; agamanam-return; ca-also; yujyate-occurs; aprakaöa-lilayam-in the unmanifest pastimes; tatah-than them; api- even; divyataram-more splendid; sabha-antara-adikam-assembly houses and other paraphernalia; api-even; syat-is.

Although identical with the Dvaraka in the spiritual world, the earthly Dvaraka manifest during Lord Krishna's prakāśa pastimes became unmanifested after His departure. The parts of Dvaraka that had been specially created by Vishvakarma for the Lord's manifest pastimes, and were therefore somewhat tinted with matter, and those parts of Dvaraka that were gifts from the demigods, such as the Sudharma assembly-house, were returned to their original places in the upper material planets, where the demigods reside. The Dvaraka of Lord Krishna's aprakāśa pastimes in the spiritual world is equipped with assembly houses and other paraphernalia far more opulent and dazzling than the Suddharma assembly house of the demigods.

Text 16

shrīman yadavadi-griha-vrinda-lakṣhaṇa-shobhopasobhavan yo bhagavad-alayas tam varjayitva tad evam adyapi samudra-madhye kadacid asau durataḥ kincid drishyata iti tatratyanam mahati prasiddhiḥ.

shrīman-the word "shrīmat"; yadava-of the Yadavas; adi- and the other residents of Dvaraka; griha-of palaces; vrinda- multitude; lakṣhaṇa-characterized by; shibha-upasobhavan-full of variegated beauty and opulence; yah-which; bhagavat-of the Supreme Personality of Godhead; alayah-abode; tam-that; varjayitva-having abandoned; tat-that; evam-in the same way; adya-today; api-even; samudra-of the ocean; madhye-in the middle; kadacid-sometimes; asau-this; durataḥ-from a distance; ki{.sy 241}cit-somewhat; drishyate-is seen; iti-thus; tatratyanam-of the local residents; mahati-great; prasiddhiḥ-fame.

In these verses the word "shrīmat" describes Dvaraka as full of all beauty and opulence because of the grand palaces of the Yadavas and other residents of the city. After Lord Krishna had abandoned Dvaraka, it was flooded by the ocean, and even today some ruins of what was once Dvaraka may be seen in the middle of the ocean. These remains of Dvaraka are famous among the people who live nearby.

Text 17

atra maharaja iti sambodhanam drishtanta-garbham; yat va mahanto rajano yadava-lakṣhaṇa yatra tatha-bhutam tad-alayam śrī-kṛṣṇa-nitya-dhama-svarupam dvaraka-puram.

atra-in this verse; maha-raja-iti-the word {sy 168}maharaja"; sambodhanam-in the vocative -case; drishṭānta-garbham-an example; yat va-or; mahantah-great; rajanah-kings; yadava-lakṣhaṇah-meaning the Yadu dynasty; yatra-where; tatha-bhutam-in that way; tat-that; alayam-place; śrī-kṛṣṇa- of Lord Krishna; nitya-eternal; dhama-abode; svarupam-the original form; dvaraka-of Dvaraka; puram-the city.

In this verse the (Shrīmad-Bhagavatam 11.31.23, quoted in Text 12) the word "maharaja" may be understood to be in the vocative-case. In this way it is used to address King Parikṣit "O great king." The word {sy 168}maharaja" may also be taken as part of a compound word {sy 168}maharaja-shrīmad-bhagavad-alayam" which would then mean {sy 168}Dvaraka, the eternal abode of the Supreme Personality of Godhead, which is full of all opulences and the residence of the great Yadava kings."

Text 18

na kevalam pura-matrastivam, tatra ca shrimati bhagavad-ilaye madhusudanah shri-krishnah nityam eva sannihitah; arthat tu tatradyanam. kim va na tatra sannihitah? bhagavan yadavadi-lakshanakhilaishvaryavan eva.

na-not; kevalam-alone; pura-matra-only the city; astitvam-remains; tatra-there; also; shrimati-opulent; bhagavat-of the Supreme Personality of Godhead; alaye-in the abode; madhusudanah-the killer of the Madhu demon; shri-krishnah-Shri Krishna; nityam-eternally; eva-certainly; sannihitah-remains; arthat-that is to say; tatradyanam-of those remaining there; kim va na-is it not so?; tatra-there; sannihitah-remains; bhagavan-the word "bhagavan"; yadava-of the Yadavas; adi-and the other residents of Dvaraka; lakshana-characterized by; akhila-all; aishvaryavan-with the opulences; eva-certainly.

It is not only that the city of Dvaraka still remains on this earth, but Lord Krishna also remains there accompanied by the members of the Yadu dynasty. This is confirmed by the phrase (Shrimad-Bhagavatam 11.31.24, quoted in Text 13):

nityam sannihitas tatra
bhagavan madhusudanah

"Lord Krishna stays eternally in Dvaraka."

The word "bhagavan" here means "accompanied by all the opulences of the Yadu dynasty and the other residents of Dvaraka."

Text 19

tad alayam eva vishinashöi smritya iti. sakshad adhuna vyakta-tad-darshanabhavat smritya ity uktam. yah svayam evam-bhutas tasya tv anyatha sambhavitatvam api nastiti bhavah. evam eva shri-vishnu-purane

tat-that; alayam-abode; eva-certainly; vishinashöi-is glorified; smritya iti-by the phrase beginning with the word "smritya"; sakshat-directly; adhuna-at present; vyakta- manifested; tat-of that; darshana-sight; abhavat-because of the non-manifestation; smritya-iti uktam-the statement beginning with the words "by the remembrance"; yah-wich; svayam-personally; tasya-of the Lord; tu-but; anyatha- otherwise; sambhavitatvam-conception; api-also; na-not; asti-is; iti-thus; bhavah-the meaning; evam-in this way; eva- certainly; shri-vishnu-purane-in the Vishnu Purana.

In these verses the abode of Dvaraka is glorified in the following words:

"Remembrance of the holy abode of Dvaraka brings all auspiciousness, and drives away everything that is inauspicious."

The use of the word "smritya" (by remembrance) in this verse indicates that the abode of Dvaraka is not directly visible at the present time. This is true for Dvaraka in general, although the principal palace of Lord Krishna is a notable exception to this. Lord Krishna's principal palace is directly manifest even today. This is described in the following verses of Vishnu Purana (5.9-11):

Text 20

plavayam asa tam shunyam
dvarakam ca mahodadhih
yadudeva-griham tv ekam
naplavayata sagarah

plavayam asa-inundated; tam-that; shunyam-deserted; dvarakam-Dvaraka; ca-also; maha-udadhih-the great ocean; yadudeva-of Lord Krishna, the monarch of the Yadu dynasty; griham-the palace; tu-but; ekam-alone; na-did not; aplavayata-inundate; sagarah-the ocean.

"When the Yadavas had abandoned Dvaraka, the ocean flooded the entire city, covering everything with water, except for the principal palace of Lord Krishna, the worshipable Deity of the Yadavas, which was not covered.

Text 21

natyakramat tato brahmams
tad adyapi mahodadhih
nityam sannihitas tatra
bhagavan keshavo yatah

na-did not; atyakramat-overpower; tatah-therefore; brahman-O brahmana; tat-that; adya-today; api-even; maha-udadhih-the great ocean; nityam-eternally; sannihitah- remains; tatra-there; bhagavan-the Supreme Personality of Godhead; keshavah-Lord Keshava; yatah-because.

"O brahmana, because Lord Krishna stays eternally in that principal palace of Dvaraka, that specific palace was not covered by the ocean, and even today it remains untouched by water.

Text 22

tad ativa-maha-punyam
sarva-papa-pranashanam
vishnu-kridanvitam sthanam
drishtva papat pramucyate. shri-shukah.

tat-that; ativa-maha-punyam-extremely pious; sarva- all; papa-sins; pranashanam-destroying; vishnu-of Lord Vishnu; krida-of the pastimes; anvitam-filled; sthanam- place; drishöva-having seen; papat-from sins; pramucyate- one become delivered; shri-shukah-spoken by Shrila Shukadeva Gosvami.

"That principal palace of Lord Krishna is very sacred, and it purifies one from all sinful reactions. In that place, even today, Lord Vishnu enjoys transcendental pastimes. Anyone fortunate enough to see this palace of

the Lord becomes free from all sins."

Anuccheda 183

Text 1

tad evam aprakaöa-prakaöa-lilayoh samanvayo darshitah. ata eva padmottara-khande bhoga-lila-sabdabhyam ucyete

bhogo nitya-sthitis tasya
lilam samharate kada

ity adina kadacit samharate sa lilety arthah. atra prakaöa-lilagata-bhavasya viraha-samyogadi-lila-vaicitri-bhara-vahitvena balavattaratvad ubhaya-lilaiki-bhavanantaram api tan-mayas tesham abhimano 'nuvartata eva.

tat-therefore; evam-in this way; aprakaöa-unmanifest; prakaöa-and manifest; lilayoh-of the pastimes; samanvayah- relationship; darshitah-is revealed; atah eva-therefore; padma-uttara-khande-in the Uttara-khanda of the Padma Purana; bhoga-"bhoga"; lila-"lila"; a sabdabhyam-with the words; ucyete-is described; bhogah-the unmanifest pastimes; nitya-eternally; sthiti-situated; tasya-of Lord Krishna; lilam-manifest pastimes; samharate-concludes; kada-when?; iti adina-in the passage beginning; yam-which; kadacit-at a certain time; samharate-concludes; sa-that; lila-manifest pastimes; iti-thus; arthah-the meaning; atra-here; prakaöa-lila-gata-bhavasya-of the condition of the manifest pastimes; viraha-separation; samyoga-and meeting; adi-beginning with; lila-of pastimes; vaicitri-bhara-vahitvena-with wonder; balavattaratvad-because of intensity; ubhaya-both; lila- manifest and unmanifest pastimes; eki-bhava-become one; anantaram-afterwards; api-although; tat-mayah-consisting of that; tesham-of them; abhimanah-conception; anuvartate- follows; eva-certainly.

The relationship between Lord Krishna's prakaöa and aprakaöa pastimes is described in the following statement of Padma Purana, Uttara-khanda:

"When the Lord's prakaöa (manifest) pastimes are concluded, then the Lord enjoys aprakaöa (invisible to the conditioned souls) pastimes, which are eternal, and never end."

The Lord remains within the material world for a certain time, performs His astonishing prakaöa pastimes, where sometimes the devotees have the opportunity to associate with Him, and sometimes again they become separated from Him. When the prakaöa pastimes are completed, the Lord remains in His aprakaöa pastimes.

Text 2

tatraishvarya-jnana-samvalita-bhavanam shri-yadavanam sa bhavam nunam evam sambhavati aho sarva-daivananya-jivatunam asmakam ishita shri-krishnakhyo bhagavan ayam nana-lilamrita-nirjharaih sandrananda-camatkaram asvadayitum yadava-shikha-maner nityam eva pitri-bhava-samriddhasya shrimad-anakadundubher grihe svan svan alam cakara.

tatra-there; aishvarya-of opulence; j{.sy 241}ana-with knowledge; samvalita-mixed; bhavanam-natures; shri-yadavanam-of the members of the Yadu dynasty; sah-He; bhavan-being; nunam-certainly; evam-in this way; sambhavati-appears; aho-Oh; sarva-all; daiva-dieties; ananya-jivatunam-without any other source of life; asmakam-of us; ishita-master; shri-krishna-akhyah-named Shri Krishna; bhagavan-the supremely opulent Personality of Godhead; ayam- He; nana-various; lila-of pastimes; amrita-of nectar; nirjharaih-with the swiftly moving streams; sandra-intense; ananda-bliss; camatkaram-wonder; asvadayitum-to relish; yadava-of the Yadu dynasty; shikha-maneh-of the crest jewel; nityam-eternally; eva-certainly; pitri-bhava-samriddhasya- considering himself the father of the Lord; shrimat-anaka dundubheh-of Maharaja Vasudeva; grihe-in the home; svan svan-His own associates; alam cakara-decorated.

When Lord Krishna's prakāśa pastimes are concluded, and there is no longer any difference between the prakāśa and aprakāśa pastimes, the members of the Yadu dynasty whose love for Krishna is mixed with the knowledge of His transcendental opulences again meet Lord Krishna in the spiritual world. At that time they think: "Lord Krishna is the Supreme Personality of Godhead. He is our supreme master and the only goal of our lives. To relish the wonderful bliss of sporting in the flowing nectarean rivers of His transcendental pastimes, He has now decorating the home of the crest jewel of the Yadu dynasty, Maharaja Vasudeva, who is convinced that Lord Krishna is His own son."

Text 3

tataś ca sadhitasmaḍ-ananda-satṛa-pradhana-vividha-karyāḥ parama-bandhavo 'sau parameśhvaras tat-tad-rūpaṁ evaśman punar brahmadyaḥ api duradhigame śhri-mathura-namni śhri-dvāraka-namni va parama-dhāmni nana-madhuri-dhurinabhir atma-līlabhir anuśhilita eva bibhrajita iti.

tatah-then; ca-also; sadhita-accomplished; asmat-our; ananda-satṛa-transcendental bliss; pradhana-primarily; vividha-various; karyah-performing activities; parama- transcendental; bandhavah-friend and relative; asau-He; parama-ishvarah-the Supreme Personality of Godhead; tat-tat-rupan-in various forms; eva-certainly; asman-us; punah-again; brahma-adyaih-by Brahma and the other demigods; api-even; duradhigame-difficult to approach; śhri-mathura-namni-named Mathura; śhri-dvāraka-namni-named Dvāraka; va-or; parama- transcendental; dhāmni-in the abode; nana-various; madhuri-of sweetness; dhurinabhih-with the best; atma- His own; līlabhih-with transcendental pastimes; anuśhilitah- engaged; eva-certainly; bibhrajitah-appears very splendid; iti-thus.

The Yadavas think: "Lord Krishna is the Supreme Personality of Godhead, and He is our greatest friend and relative. His transcendental activities plunge us in transcendental bliss. He now enjoys sweet transcendental pastimes in His own spiritual abode, which is known as Mathura and Dvāraka, and which the demigod Brahma and those like him find very difficult to enter."

Text 4

so 'yam abhimanah śhri-vrindavane tu nija-nija-sambandha-sandhayaka-premaikanusarinam śhri-vraja-vasinam nunam evam samujjirimbhate

sah ayam-that very; abhimanah-conception; śhri-vrindavane-in Vrindavana; tu-but; nija-nija-their own; sambandha-sandhayaka-relationships; prema-pure love; eka-anusarinam-exclusive; śhri-vraja-vasinam-of the residents of Vraja; nunam-certainly; evam-in this way; samujjirimbhate- becomes manifested.

Although the Yadavas and other residents of Mathura and Dvaraka think of Lord Krishna as the dearest friend and relative, their love for Him is mixed with the knowledge that He is the Supreme, all-powerful, and all-opulent Personality of Godhead. The residents of Vraja, however, are unaware that Lord Krishna is the Personality of Godhead. They consider Him their master, friend, son, or lover, and they love Him with undivided pure devotion. When the Lord's prakāśa pastimes are concluded, and there is no longer any distinction between prakāśa and aprakāśa pastimes, the residents of Vraja think:

Text 5

aho yo 'sau gokula-kula-bhaga-dheya-punja-manjula-prakasho madrisham drisham jivana-sancaya-nirmanchaniya-pada-lanchana-lesho vanchatita-sukha-santati-santanako maha-vana-vraja-maha-khani-jani-nilamanir avirasit.

aho-Oh; yah asay-that very person; gokula-of Gokula; kula-of the community; bhaga-dheya-of transcendental opulence; punja-abundance; manjula-charming; prakashanh- manifestation; madrisham-like ours; drisham-of the eyes; jivana-of lives; sancaya-by the multitude; nirmanchaniya- worshipable; pada-of the lotus feet; lanchana-lesha-the markings; vancha-desire; atita-beyond; sukha-of transcendental bliss; santati-abundance; santanakah-granting; maha-vana-of the forest of Mahavana; vraja-multitude; maha- great; khani-in the mine; jani-born; nilamani-sapphire; avirasit-has become manifested.

"The same person who. His handsomeness the great wealth of the community of Gokula, the markings on His lotus feet worshiped by our eyes birth after birth, Himself a delight that brings limitless transcendental bliss greater than our desires or expectations, Himself a great sapphire born from the great jewel-mine of Mahavana, . . .

Text 6

yo 'sau dushōa-bhoja-raja-vishrishōaih putanadi-graha-samuhair uparakto 'pi muhur anukulena vidhina tesham svayam eva vinasha purvakam cakorebhyash candrama ivasmabhyam avatirna evasit.

yah asau-the very person who; dushōa-wicked; bhoja-raja-by the king of the Bhoja dynasty (Kamsa); vishrishōaih-sent; putana-Putana; adi-beginning with; graha-of demons; samuhaih-by multitudes; uparaktah-attacked; anukulena vidhina-with a benediction; tesham-of them; svayam- personally; eva-certainly; vinasha-destruction; purvakam- previously; cakorebhyah-to the cakora birds; candramah-the moon; iva-like; asmabhyam-to us; avatirnah-descended; eva-certainly; asit-has.

. . .the same person who was attacked by Putana and a host of other demons sent by the wicked Bhoja king, but was saved when kind fate personally killed them all, who is like a moon descended for us cakora birds, . . .

Text 7

yo 'sau tadrisha-tadiya-maha-guna-ganad eva paritushyadbhir muni-devair iva dattena kenapi prabhavena muhur api vipad-ganad atma-klesham aganayann eva nah paritratavan.

yah asau-that very person; tadrisha-like that; tadiya- His; maha-great; guna-of transcendental virtues; ganat- because of the multitude; eva-certainly; paritushyadbhih- pleased; muni-devaih-by the great sages and demigods; iva-as it were; dattena-given; kenapi-something; prabhavena-potency; muhuh-again and again; api-even; vipat-of calamities; ganat- form a multitude; atma-to the self; klesham-giving distress; aganayan-not able to count; eva-certainly; nah-us; paritratavan-protected.

. . .the same person who, granted great powers by the demigods and sages pleased by the multitude of His exalted virtues, at every moment protected us from the limitless sufferings of a host of calamities, . . .

Text 8

yo 'sau nija-shila-rupa-lavanya-guna-vilasa-keli-vinigudha-sauhridya-prakaöana-caturi-gumphita-madhuribhir asman sushöhu pushöamsh cakara.

yah asau-that same person; nija-with His own; shila- exemplary character; rupa-lavanya-bodily beauty; guna- virtues; vilasa-keli-playful pastimes; vinigudha-intimate; sauhridya-friendship; prakaöana-manifestation; caruri- expertise; gumhita-strung; madhuribhih-with sweetness; asman-us; sushöhu-intensely; pushöan cakara-enlivened.

. . .the same person who enlivened us with His exemplary good character, handsomeness, virtue, playfulness, intimate friendship, expert intelligence, and charming sweetness, . . .

Text 9

yo 'sau laghunapi gunabhasenasmakam ananda-sandoham abhivindamano yad yad api madrisham abhiladitam tad atitam va tat tad api pratilavam apy ashcarya-bhutam nija-madhurya-varyam ullasitavan.

yah asau-that same person; laghuna-with a little; api- even; guna-of His transcendental qualities; abhasena-with the dim reflection; asmakam-of us; ananda-of bliss; sandoham- abundance; abhivandamanah-discovering; yat yat-whatever; api- even; madrisham-of those like us; abhilashitam-desired; tat- that; atitam-beyond; va-or; tat tat-that; api-even; prati-lavam-at every moment; api-even; ashcarya-bhutam-wonderful; nija-His own; madhurya-of sweetness; varyam-superexcellence; ullasitavan-shone.

. . .the same person the faint reflection of whose virtues filled us with bliss beyond what we could desire, the same person who shone with a wonderful sweetness at every moment, . . .

Text 10

yo 'sau sakala-sadhu-janavanaya vikhyapita-yadava-sambandhas tad dvara svayam api rajanyasura-sangha-samharanaya yadu-purim prasthitavan.

yad asau-that same person; sakala-all; sadhu-jana-of His devotees; avanaya-for protecting; vikhyapita-celebrated; yadava-of the Yadu dynasty; sambandhah-relative; tat-dvara- with the help of His associates; svayam-personally; api-also; rajanya-kings; asura-demoniac; sangha-multitude; samharanaya-for killing; yadu-purim-Dvaraka, the capitol of the Yadus; prasthitavan-left for.

. . .the same person who, famous a the Yadavas' relative, established the city of Yadupuri (Dvaraka) to protect all the devotees and destroy the demon-kings, . . .

Text 11

yo 'sau karyanurodhena tatraiva ciraya tishöhata atmano viprayogena santapta-buddhih uddhavadibhir asman asakrid ashvasayam asa.

yah asau-that same person; karya-duty; anurodhena-in accordance with; tatra-there; eva-certainly; ciraya-for a long time; tishöhatah-remaining; atmanah-personally; viprayogena-by separation; santapta-distressed; buddhih- intelligence; uddhava-adibhih-by sending Uddhava and others; asman-us; asakrit-repeatedly; ashvasayam asa-comforted.

. . .the same person who, duty-bound to stay there for a long time, by sending Uddhava and others again and again comforted us when our hearts burned in separation from Him, . . .

Text 12

yo 'sau punar utkanöha-koöi-samakrishöa-murtibhis tirtha-vrajya-vyajena kurukshetra-pragatair asmabhih shvasa-matravashishöair ivamröa-varibhir upalabdho babhuva.

yah asau-that same person; punah-again; utkanöha-koöi-samakrishöa-murtibhih-filled with millions of longings; tirtha-vrajya-pilgrimage; vyajena-on the pretext of; kurukshetra-to Kurukshetra; pragataih-gone; asmabhih-by us; shvasa-matra-avashishöaih-deas with separation; iva-as if; amrita-of nectar; varidhih-the ocean; upalabdhah-seen; babhuva-was.

. . .the same person who was like an ocean of nectar reached by us when only our breath remained, our forms were filled with longings, and we had come to Kurukshetra on the pretext of a pilgrimage, . . .

Text 13

yo 'sau tatha-vidhan asman atma-sannidhau masa-katipayam samvasya parama-svajanataya mudhaiva kritabhimanebhyo yadavebhyo nigudham kam api sneha-mudram asmasu samudghatayya bhavatam evaham iti vyanjanaya muhur evasman abhitah sandhukshitavan.

yah asau-that same person; tatha-vidhan-like this; asman-us; atma-sannidhau-nearby; masa-katipayam-for a few months; samvasya-resided; parama-svajanataya-with His own people; mudha-uselessly; krita-abhimanebhyah-proud; yadavebhyah-to the Yadavas; nigudham-concealed; kam api- some; sneha-of love; mudram-sign; asmasu-to us; samudghatayya-indicating; bhavatam-of you; eva-certainly; aham-I am; iti-thus; vya{.sy 241}janaya-by a hint; muhuh-at every moment; eva-certainly; asman abhitah-us; sandhukshitavan- kindled the love.

. . .the same person who, hiding from the Yadavas foolishly proud of their kinship with Him, stayed with us for some months, and who, by showing love for us, and by saying "I am yours," at every moment kindled our love for Him, . . .

Text 14

yo 'sau shri-vrindavanam evasmakam atmano 'pi paramam abhishöam iti nishöankya shapathadina nija-jhatity-agamane visrabhya sagraham asman atraiva prasthapitavan.

yah asau-that same person; shri-vrindavanam-Vrindavana; eva-certainly; asmakam-of us; atmanah-than Yourself; api- even; paramam-more; abhishöam-dear; iti-thus; nishöankya- having bound; shapatha-adina-with many promises; nija-Your own; jhatiti-swift; agamane-in the return; visrabhya- believing; sagraham-with determination; asman-us; atra- here; eva-certainly; prasthapitavan-established.

. . .the same person who, knowing that we desired to stay in Vrindavana even more than we desired Him, and promising to return soon, sent us, who have full faith in Him, here, . . .

Text 15

so 'yam aho akritapara-kartavya-shesha evasman nijagamanam vina samarabdha-prana-koöi-mocana-vyavasayan asankya jhaöiti svayam gokula, sampratam agamy nija-viraha-kala-vyala-mukhan nishkasya ca svaalokanamrita-purena sincann evaste.

sah ayam-that same person; aho-Oh; akrita-apara-kartavya- without completing; sheshah-the remainder of His mission; eva- certainly; asman-us; nija-own; agamanam-arrival; vina- without; samarabdha-begun; prana-of life; koöi-millions; mocana-abandonment; vyavasayan-determination; asankya- fearing; jhaöiti-immediately; svayam-personally; gokulam-to Gokula; sampratam-at the present moment; agamy-having arrived; nija-His own; viraha-of separation; kala-black; vyala-of the snake; mukhan-from the mouth; nishkasya-having removed; ca-also; sva-His own; avalokana-of the glance; amrita-of the nectar; purena-by the flood; si{.sy 241}can- sprinkling; eva-certainly; aste-is.

. . .that same person, even though His mission is not yet complete, fearing that without His return millions of us would give up our lives, has now suddenly come to Gokula, pulled us from the mouth of the black snake of separation, and sprinkled us with a flood of nectar from His glance.

Text 16

tatra ca pratikshanam api nava-navi-kritenananya-sadhananena kenapi sneha-sandohamayena kevalena nija-svabhava-visheshena, tatrapī nija-saundarya-varyamrita-pura-prapacaya-cayanena, tatrapī vividha-mani-pushpadi-bhushana-para-bhaga-parabhogena, tatrapī vilasa-madhuri-dhura-visheshadhanena, tatrapī vicitra-guna-ganollasa-camatkara-vidya-vinodena, tatrapī go-palana-gavakarana-balya-tulya-kridana-mohana-mantrayita-murali-vada-nadi-vibhramena, tatrapī gokula-nirgamana-praveshadī-lila-caturī-madhuryadambarena, tatrapī suhridam yatha-yatham anusantarpana-keli-kala-vishesha-prakashita-snehatishayenasman upalalayann evaste, yena vayam aho samaya-gamanagamanam api sambhalayitum na parayama iti.

tatra-there; ca-also; pratikshanam-at every moment; api-even; nava-navi-kritena-ever new and fresh; ananya-sadharanena-unparalleled; kemapi-with something; sneha-of love; sandoha-an abundance; mayena-consisting of; kevalena-transcendental; nija-His own; svabhava-nature; visheshena-specific; tatra-there; api-even; nija-with His own; saundarya-beauty; varya-excellent; amrita-of nectar; pura-prapacaya-cayanena-with the great inundation; tatra-there; api-also; vividha-with various; mani-jewels; pushpa-flowers; adi-and other things; bhushana-bhusana-ornaments; para-excellent; bhaga-opulence; para-with transcendental; abhogena-happiness; tatra-there; api-also; vilasa-of pastimes; madhuri-of sweetness; dhura-vishesha-adhanena-with great opulence; tatra-there; api-also; vicitra-wonderful; guna-of transcendental qualities; gana-of the multitude; ullasa-splendor; camatkara-wonderful; vidya-of transcendental knowledge; vinodena-with the pastimes; tatra-there; api-also; go-of the surabhi cows; palana-protection; gava-of the cows; akarana-calling; balya-to those of a child; tulya-equal; kridana-pastimes; mohana-enchanted; mantrayita-singing; murali-of the flute; vada-the sound; nadi-of the rivers; vibhramena-with the pastime; tatra-there; api-also; gokula-from Gokula; pravesha-entrance; adi-beginning with; lila-of pastimes; caturī-expertise; madhurya-and sweetness; adambharena-by happiness; tatra-there; api-also; suhridam-of His friends; yatha-yatham-properly; anusantarpana-pleasing; keli-kala-transcendental pastimes; vishesha-specific; prakashita-manifest; sneha-sneha-love; atishayena-with great; asman-us; upalalayan-is affectionate; eva-certainly; aste-is; yena-with whom; vayam-we; aho-Oh; samaya-gamana-agamana-although; api-although; sambhalayitum-to speaking-not; na-not; parayamah-we are able; iti-thus.

With wonderful great love, with His very affectionate nature, with the nectar flood of His handsomeness, with the splendor of His many jewel and flower ornaments, with the great sweetness of His pastimes, with the splendor of His wonderful virtues and the bliss of His wonderful knowledge, with His pastimes of playing the flute, speaking charming words, playing as a child, calling the cows, and protecting the cows, with the sweetness of His pastimes of leaving and entering Gokula, and with the playful love that delights His friends, He loves us dearly. We cannot say how the time passes in His company.

Text 17

etat-anusarena dvarakatah samagate shri-krishne keshancid vrajavasinam eva tadanim tanam ullasa-vacanam jayati jana-nivasah ity adikam shri-shuka-mukhad avirbhutam iti vrajaikanta-bhakta vyacakshate. akleshenaivārtha-vishesha-parisphurteh sambhavati ca shri-bhagavatasya vicitrarthatvam, vidvat-kamadhenu-rupatvat.

etat-anusarena-in accordance with this; dvarakatah- from Dvaraka; samagate-arrived; shri-krishne-when Shri Krishna; keshancit-of certain; vraja-vasinam-residents of Vraja; eva-certainly; tadanim-then; tanam-

that; ullasa-of joy; vacanam-expression in words; jayati-nivasah-Shrimad-Bhagavatam 10.90.48:

jayati jana-nivaso devaki-janma-vado
yadu-vara-parishat svair dorbhir asyann adharmam
sthira-cara-vrijina-ghnah susmita-shri-mukhena
vraja-pura-vanitanam vardhayan kama-devam;

iti adikam-in the passage beginning; shri-shuka-of Shrila Shukadeva Gosvami; mukhat-from the mouth; avirbhuöam- manifest; iti-thus; vraja-of Vraja; eka-anta-bhaktah-the pure devotees; vyacakshate-said; akleshena-without difficulty; eva-certainly; artha-meaning; vishesha-specific; parisphurteh- from the manifestation; sambhavati-is produced; ca-also; shri-bhagavatasya-of Shrimad-Bhagavatam; vicitra-variegated; artham-meanings; vidvat-kamadenu-rupatvat-as from a kamadhenu cow.

The Shrimad-Bhagavatam is like a wish-fulfilling kamadhenu cow in that it gives a great variety of information in every verse. There are thus many different explanations of each verse. For example, the following verse (10.90.48) may be understood to be spoken by the jubilant residents of Vrindavana, when Krishna returned there from Dvaraka:

The following verse (Shrimad-Bhagavatam 10.90.48) manifested from Shrila Shukadeva Gosvami's mouth may be interpreted as words of joy spoken by the residents of Vraja when Krishna had just arrived from Dvaraka:

"Lord Shri Krishna is He who is known as jana-nivasa, the ultimate resort of all living entities, and who is also known as Devaki-nandana or Yashoda-nandana, the son of Devaki and Yashoda. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopis of Vrindavana. May He be all glorious and happy!"*

Because it is a wise kamadhenu cow, Shrimad-Bhagavatam easily gives a wonderful variety of meanings.

Text 18

tatha hi jayati ity adi. ko 'pi so 'yam asmakam jivana-koöi-priyatamo vishvak-pracarena shri-vrindavanasyaiva visheshatah sthavaranam jangamanam ca tad-virahad yad-duhkham tan-nihanta jayati sarvotkarshena vartate; arthat shri-vrindavanasya sthavaranam api bhavo varnita eva.

tatha hi-furthermore; jayati iti adi-Shrimad-Bhagavatam 10.90.48; kah api-a certain person; sah ayam-He; asmakam-of us; jivana-than life; koöi-millions of time; priyatamah-more dear vishvak-pracarena-with all pervasiveness; shri-vrindavanasya-of Shri Vrindavana; visheshatah-specifically; sthavaranam-of the inanimate trees and plants; jangamanam-of the moving living beings; ca-also; tat-virahato-because of separation from Him; yat-which; duhkham-suffering; tat-of that; nihanta-the destroyer; jayati-conquers; sarva-utkarshena-as superexcellent; vartate-is; arthat-that is to say; shri-vrindavane-in Vrindavana; eva-certainly; shri-vrindavanasya-of Vrindavana; sthavaranam-of the inanimate trees and plants; api-even; bhavah-pure love; varnitah-is described; eva-certainly.

In this verse the word "jayati" means "is very glorious". The residents of Vrindavana glorify Lord Krishna,

saying that His fame is spread all over the land of Vrindavana, and He is millions of times more dear to them than their own lives.

The word "jayati" also means "conquers". In this sense the word means that Lord Krishna dispels the sufferings the residents of Vrindavana, including the gopas, gopis, cows, and even the inanimate plants and trees, felt because of separation from Him. In this way the intense ecstatic love of Krishna experienced by the residents of Vrindavana, including even the plants and trees, is described in this verse.

Text 19

kena vishishöah? su-smitena shri-mukhena atena sadatanam anandaika-rasatvam, svesu sadaiva su-prasannatvam ca tasya prakashitam.

kena-how?; vishishöah-is He glorious; su-simtena- gracefully smiling; shri-mukhena-with His beautiful face; etena-with this; sada-continually; atanam-manifest; ananda- bliss; eka-sole; rasatvam-nectar; svesu-among His own devotees; sada-eternally; suprasannatvam-auspiciousness; ca- also; tasya-of Him; prakashitam-is manifest.

How is He glorious (jayati)? His gracefully smiling face brings eternal transcendental bliss and auspiciousness to His devotees.

Text 20

kim kurvan? vraja-rupam yat puram tat-sambandhinyo ya vanita janitanuragah kula-vadhvas tasam kamadevam sarva-premanandopari-virajamanatvat tasam kamas tu devah parama-divya-rupas tam vardhayan.

kim-what?; kurvan-is He doing; vraja-rupam-Vraja; yat- which; puram-village; tat-sambandhinyah-residing there; ya- which; vanita-women; janita-anuragah-full of love of Krishna; kula-vadhvas-pious girls; tasam-of them; kamadevam-cupid; sarva-all; prema-pure love of Krishna; upari-above; virajamanatvat-because of shining; tasam-of them; kamah-cupid; tu-even; devah-diet; parama-supreme; divya-transcendental; rupah-form; tam-that; vardhayan- increasing.

What does He do? He increases the lusty desires of the gopis (vraja-pura-vanitanam vardhayan kama-devam). In that phrase {sy 168}vraja-pura" means "the village of Vraja," {sy 168}vanita" means "the affectionate and pious women", "kama" means "lusty desire manifested from the splendor of the bliss of all transcendental love", and {sy 168}deva" means "He whose form is supremely splendid".

Text 21

nanu devakyah putro 'yam ity evam vadanti, tat katham yushmakam atrasmadiyatvenabhimana? tatraha jana nivasah jananam sva-jananam asmakam nivasatvad ashrayatvad eva tathabhidhiyata ity arthah. sva-janeshv asmasu krita-vasatvad eva va.

nanu-is it not so?; devakyah-of Devaki; putrah-He is the son; ayam-He; iti-thus; evam-in this way; vadanti-they say; tat-therefore; katham-how is it?; yushmakam-of you; atra- here; asmadiyatvena-as our property; abhimanah-is considered; tatra-in this connection; aha-He says; jana-with His own associates; nivasah-resides; jananam-of the people; sva-jananam-of His own people; asmakam-of us; nivasatvat-because residing with; ashrayatvat-because of being the shelter; eva-certainly; tatha-in that way; abhidhiyate-is named; iti-thus; arthah-the meaning; sva-janeshu-among His own associates; asmasu-among us; krita-vasatvat-because of residing with; eva-certainly; va-or.

The residents of Vrindavana may be challenged in the following way: Lord Krishna is known as the son of Devaki, and therefore He is the associate of Devaki and the Yadavas. How can you claim that He is your intimate associate?

To this objection the residents of Vrindavana have replied with the word "jana-nivasa". "Jana" here means "with His own people" and "nivasa" means {sy 168}residence". (The residents of Vraja may say:) Lord Krishna resides with us, and He is our supreme shelter. Because He stays with us, He is our intimate friend.

Text 22

tatash cadhikarane kartarir aunato vasuh, sa ca divyati kridatiti devash ca sa iti vigrahaah prag ayam vasudevasya ity adika shri-gargoktir api nasmakam bhatiti bhavah.

tatah-therefore; ca-also; adhikarane-in this matter; kartarih-the performer of action; aunaikah-the affix vas+u; vasuh-the word "vasu"; sah-He; ca-also; divyati-kridati- performs pastimes; iti-thus; devah-performer of pastimes; sah- He; ca-also; iti-thus; vigraha-the form; prak ayam vasudevasya iti adika-Shrimad-Bhagavatam 10.8.14:

prag ayam vasudevasya
kvacij jatas tavatmajah
vasudeva iti shriman
abhijnah sampracakshate

shri-garga-of Gargamuni; uktih-the statement; api-although; na-not; asmakam-of us; bhati-shines; iti-thus; bhavah- the meaning.

Here someone may protest that Lord Krishna is known as "Vasudeva", the son of Maharaja Vasudeva, and therefore Lord Krishna's relationship with Maharaja Vasudeva and the Yadavas is prominent, and not His relationship with the cowherd residents of Vrindavana. Even if Gargamuni may describe Lord Krishna as Vasudeva (Shrimad-Bhagavatam 10.8.14), and may explain that He is the son of Maharaja Vasudeva, we understand the word Vasudeva as a name of Lord Krishna to mean {sy 168}He who enjoys transcendental pastimes". (vas+u+deva).

Text 23

kim artham asau devaki-janma-vado 'bhud ity akankshayam aha yadu-varah parishat sahaya-rupa yatra tadrisham yatha syat tatha svair dorbhih bhuja-prayair arjunadibhih adharmam tat pracuram dushöa-kulam

asyan nihantum lakshana-ketvoh kriyayah shatri-pratyaya-smaranat. tasyatma-janmani khyapite te te sahaya bhavishyanti evam anusandhayety arthah.

kim artham-why?; asau-He; devaki-janma-vadah-appearing as the son of Devaki; abhut-was; iti-thus; akankshayam- in the explanation of the meaning; aha-he says; yadu-varah- the best of the Yadus; parishat-the assembly; sahaya-rupe- assisting; yatra-where; tadrisham-in that way; yatha-just as; syat-may be; tatha-in the same way; svaih-with His own; dorbhih-arms; bhuja-prayaih-with His arms; arjuna-Arjuna; adibhih-and others; adharmam-impiety; tat-that; pracuram- large; dushōa-kulam-community of demons; asyan nihantum-to destroy; lakshana-hetoh-because of indirect meaning of the word; kriyayah shatri-pratyaya-smaranat-because of the affix "satr"; tasya-His; atma-janmani-appearance; khapite- celebrated; te te-they; sahayah-assitants; bhavishtanti-will appear; iti-thus; evam-in this way; anusandheya-may be considered; iti-thus; arthah-the meaning.

The question may be raised: If Lord Krishna is actually the son of Yashoda and Nanda Maharaja, why did He first appear as the son of Devaki?

The answer to this question is: Lord Krishna appeared as the son of Devaki so He could associate with His dear devotees, the members of the Yadu dynasty (yadu-varah parishat). The Lord's associates all took birth with Him, and with the aid of Arjuna and other associates (svair dorbhih), the Lord destroyed the demons (asyann adharmam).

Text 24

tathoktam kamsa-vadnantaram shri-krishnena shri-vrajeshvaram prati

jnatin vo drashōum eshyamo
vidhaya suhridam sukham iti.

tatha-in the same way; uktam-said; kamsa-of Kamsa; vadha-the death; antaram-after; shri-krishnena-by Shri Krishna; shri-vraja-ishvaram prati-to Nanda, the King of Vraja; jnatin-relatives; vah-you; drashōum-to see; eshyamah-we will go; vidhaya-having given; suhridam-to our friends; sukham-happiness; iti-thus.

That the residents of Vrindavana are the actual intimate relatives of Shri Krishns is confirmed by the following statement of Lord Krishna to Nanda Maharaja, spoken shortly after the killing of Kamsa (Shrimad-Bhagavatam 10.45.23):

"My dear father and mother, although I was born of Vasudeva, and Devaki, you have been Our real father and mother, because from Our very birth and childhood, you raised Us with great love and affection. Your affectionate love for Us was more than anyone can offer one's own children. You are actually Our father and mother, because you raised Us as your own children at a time when We were just like orphans. For certain reasons We were rejected by Our father and mother, and you protected Us. My dear father and mother, I know you will be feeling separation by returning to Vrindavana and leaving Us here, but please rest assured that I shall be coming back to Vrindavana just after giving some satisfaction to My real father and mother, Vasudeva and Devaki, My grandfather, and other relatives and family members."*

Text 25

atra visheshanenaiva shri-krishna-rupam visheshya-padam upasthapyate

ayam udayati mudra-bhanjanah padmininam

itvat. shri-shukah.

atra-here; visheshanena-by the epithet; eva-certainly; shri-krishna-rupam-Shri Krishna; visheshya-padam-the object of description; upasthapyate-is established; ayam udayati mudra-bhanjanah padmininam-Sahitya-darpana 9.6; itvat-just as; shri-shukah-spoken by Shrila Shukadeva Gosvami.

We may also note that the many nominative-case words in this sentence are all epithets of Shri Krishna. This is described in the following verse of Sahitya-darpana (9.6):

ayam udayati mudra-bhanjanah padmininam.

Anuccheda 184

Text 1

atha tesham tena paramanandena samayananusandhanam apy uktam vrajati na hi yatrapi samayah iti. atas tesham shri-krishnagamana-paramananda-mattanam adyaivayam agata itiva sada hridi vartate.

atha-now; tesham-of them; tena-by that; parama- transcendental; anandena-bliss; samaya-ananusandhanam-without time; api-also; uktam-is described; vrajati-goes; na hi-not; yatra-where; api-even; samayah-time; iti-thus; atah- therefore; tesham-of them; shri-krishna-of Shri Krishna; agamana-of the arrival; parama-supreme; ananda-bliss; mattanam-intoxicated; adya-today; eva-certainly; ayam-He; agatah-has arrived; iti-thus; iva-just as; sada- continually; hridi-in the heart; vartate-is.

Always experiencing the topmost transcendental bliss, the residents of Vrindavana are unaware of the passing of time. This is confirmed in the following statement of Brahma-samhita (5.8): "There is no time in the spiritual world." The residents of Goloka Vrindavana, therefore are always maddened with transcendental bliss, thinking at every moment: "Lord Krishna has just returned to Vrindavana".

Text 2

tad evam prakaöa-lilagata-bhava-visheshasyaprakaöa-lilayam praveshad bahir antardhana-lila-dvitayasyaikyam varnitam. tatra yadyapi purva-purvam api tadrisha-bhavas tesham anadita evanuvartate, tathapi tam eva nava-navi-kritya samuddipayitum punah punar avatara iti jneyam.

tat-therefore; evam-in this way; prakaöa-lila-agata-in the manifest pastimes; bhava-visheshasya-specific condition; aprakaöa-lilayam-in the unmanifest pastimes; praveshat- because of entrance; bahih-external; antardhana-and internal; lila-pastimes; dvitayasya-of the two; aikyam-oneness; varnitam-is described; tatra-there; yadyapi-although; purva-purvam-each preceding one; api-although; tadrisha-bhava- with the

same condition; tesham-of them; anaditah-without any beginning; eva-certainly; anuvartate-is; tathapi-nevertheless; tam-that; eva-certainly; nava-navi-kritya- making ever fresh; samuddipayitum-to enliven; punah punah- again and again; avatarah-incarnation; iti-thus; jneyam-may be understood.

Actually there is no difference between the Lord's manifest and unmanifest pastimes. The Lord's ever-fresh pastimes are eternally performed, without any beginning in time. In order to display those pastimes within the material world, the Lord descends to this world again and again. When the Lord's pastimes are revealed to the material world, they are known as prakaöa (manifest), and when the Lord does not choose to visit this world, but remains in His spiritual abode, the Lord continues to enjoy pastimes, but they are known as aprakaöa (unmanifest).

Text 3

tad evam shri-krishnasya svayam-bhagavattvam darshitam. tatrapī shri-gokule tat-prakashatishayo drishyate. sa caishvarya-gatas tavat satya-jnānanantananda-matraika-rasa-murti-brahmanda-koöishvara-darshanadau, karunya-gataś ca putanaya api sakṣhaṁ matri-gati-dane.

tat-therefore; evam-in this way; shri-krishnasya-of Shri Krishna; svayam-bhagavattvam-the position of the Supreme Personality of Godhead, full of all opulences; darshitam-is established; tatrapī-nevertheless; shri-gokule-in Gokula; tat-prakasha-atishayah-His supreme appearance; drishyate-is observed; sah-He; ca-also; aishvarya-gatah-supreme opulence; tavat-in that way; satya-eternal; jnana-knowledge; ananta- limitless; ananda-bliss; matra-consisting of; eka-rasa- unchanging; murti-form; brahmānda-of universe; koöi-of millions; ishvara-to the Brahmas who are controlling deities; darshana-adau-displaying; karunya-gatah-merciful; ca-also; putanayah-of Putana; api-even; sakṣhaṁ-directly; matri- of mother; gati-position; dane-in granting.

We have proven that Shri Krishna is the Original Supreme Personality of Godhead and the most excellent manifestation of His transcendental form is displayed in Vrindavana. His transcendental glories may be divided into four broad categories: 1. opulence, 2. mercy, 3. sweetness, and 4. transcendental pastimes. An example of the display of His transcendental opulence may be seen in His revelation of millions of eternal, changeless, omniscient, and unlimitedly blissful Vishnu forms to Lord Brahma (In the pastime of Brahma-vimohana), and an example of His mercy may be seen in His granting the position of His own mother to the demoness Putana.

Text 4

madhurya-gataś ca

vraja-striyo yad vanchanti
pulindyaś trina-virudhaḥ
gavaś carayato gopāḥ
pada-sparśhaṁ mahatmanah

iti shri-paööa-mahishi-prarthana-da.

madhurya-gatah-sweetness; ca-also; vraja-of Vraja; striyah-the women; yat-what; va{.sy 241}chanti-

desire; pulindyah- on the shore; trina-grass; virudhah-and creepers; gavaḥ- cows; carayataḥ-herding; gopāḥ-cowherd boys; pada-of the lotus feet; sparśam-touch; maha-atmanah-of the Supreme Personality of Godhead; iti-thus; śrī-pāṇḍu-mahīśī-of the queens; prarthana-prayers; adau-at the beginning.

The Lord's sweetness is described in the following prayer of the queens at Dvārakā (Śrīmad-Bhāgavatam 10.83.43):

"We simply desire the dust which accumulates underneath the lotus feet of Kṛṣṇa as He travels on the land of Vrīndāvana as a cowherd boy. The gopīs especially, and also the cowherd men and the aborigine tribeswomen always desire to become the grass and straw on the street in Vrīndāvana to be trampled on by the lotus feet of Kṛṣṇa. My dear Queen, we wish to remain as such life after life, without any other desire."*

Text 5

atra sthito 'pi sarvato 'pi prema-variyaśanam tasmaṁ tat-pada-sparśa-saubhāgye tan-madhurya-prakaśaśhaya-vaishishṭhyabhiprayenaiva tathoktiḥ sangacchate.

atra-here; sthitaḥ-remaining; api-although; sarvataḥ- completely; api-although; prema-variyaśanam-of the greatest lovers of Kṛṣṇa; tasmaṁ-of them; tat-of Him; pada-of the lotus feet; tat-His; madhurya-sweetness; prakāśa- manifestation; atishaya-very; vaishishṭhya-excellent; abhiprayena-with the meaning; tatha-in that way; uktiḥ-the statement; sangacchate-may be understood.

In this verse the queens at Dvārakā have described Lord Kṛṣṇa's sweetness by describing the good fortune of the gopīs, the greatest lovers of Kṛṣṇa, in being able to attain the touch of the Lord's lotus feet.

Text 6

tathaiva cōktam

trailokyā-saubhāgyam idam ca nirikṣhya rūpam
yad go-dvīja-druma-mṛigaḥ pulakany abibhran ity adishu.

tatha-in the same way; eva-certainly; ca-also; uktam- said; trailokyā-of the three planetary systems; saubhāgyam- good fortune; idam-this; ca-also; nirikṣhya-seeing; rūpam- the form; yat-which; go-the cows; dvīja-birds; druma-trees; mṛigaḥ-and forest animals; pulakani abibhran-hairs stood upright in ecstasy; iti adishu-in the passage beginning.

The sweet beauty of Kṛṣṇa is also described in the following words spoken by the gopīs to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.29.40):

"O Lord, Your beauty is so sublime that not only men and women, but cows, birds, beasts, and even trees, fruits and flowers-{}everyone and everything-{}becomes enchanted, and what to speak of ourselves?"*

Text 7

ato lila-gatash ca casau shlaghyate

pitarau nanvavindetam

krishnodararbhakehitam ity adishu.

atah-now; lila-gatah-the Lord's transcendental pastimes; ca-also; asau-they; shlaghyate-are glorified;
pitarau nanvavindetam krishnodararbhakehitam ity adishu- Shrimad-Bhagavatam 10.8.47:

pitarau nanvavindetam

krishnodararbhakehitam

gayanty adyapi kavayo

yal loka-shamalapaham.

The glories of Lord Krishna's transcendental pastimes are described in the following verse (Shrimad-Bhagavatam 10.8.47):

"Although Krishna was so pleased with Vasudeva and Devaki that He descended as their son, they could not enjoy Krishna's magnanimous childhood pastimes, which are so great that simply chanting about them vanquishes the contamination of the material world. Nanda Maharaja and Yashoda, however, enjoyed these pastimes fully, and therefore their position is always better than that of Vasudeva and Devaki."*

Text 8

atas tadiyanam apy utkarsha uktah

vrindavanam govardhanam

yamuna pulanani ca.

vikshyasid ity adau.

atah-now; tadiyanam-of them; api-also; utkarsha- excellence; uktah-is described; vrindavanam
govardhanam yamuna-pulanani ca viksyami iti adau-Shrimad-Bhagavatam 10.11.36:

vrindavanam govardhanam

yamuna-pulinani ca

vikshyasid uttama priti

rama-madhavayor nripa

evam vrajaukasam pritim

yacchantau bala-ceshōitaih

kala-vakyaih.

The excellence of Lord Krishna's pastimes is also described in the following verses (Shrimad-Bhagavatam 10.11.36-37):

"O King Parikshit, when Rama and Krishna saw Vrindavana, Govardhana and the banks of the River Yamuna, They both enjoyed great pleasure.*

"In this way, Krishna and Balarama, acting like small boys and talking in half-broken language, gave transcendental pleasure to all the inhabitants of Vraja."*

Text 9

tatah parikaranam tu sutaram

aho bhagyam aho bhagyam ity adau.

tatah-then; parikaranam-of the Lord's associates; tu-also; sutaram-the great excellence; aho bhagyam aho bhagyam iti adau-Shrimad-Bhagavatam 10. 14.32:

aho bhagyam aho bhagyam
nanda-gopa-vrajaukasam
yan-mitram paramanandam
purnam brahma sanatanam.

The exalted position of Lord Krishna's personal associates is also described in the following verse (Shrimad-Bhagavatam 10.14.32):

"How greatly fortunate are Nanda Maharaja, the cowherd men and all the inhabitants of Vrajabhumi! There is no limit to their fortune because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend."*

Text 10

"ittham satam ity adau

ittham satam adau-in Shrimad-Bhagavatam 10.12.11:

ittham satam brahma-sukhanubhutya
dasyam gatanam para-daivatena
mayashritanam nara-darakena
sakam vijahruh krita-punya-punjah.

The Lord's associates are also glorified in the following verse (Shrimad-Bhagavatam 10.12.11):

"In this way, all the cowherd boys used to play with Krishna, who is the source of the Brahman effulgence

for jnanis desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotess who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune?"*

Text 11

"nandah kim akarot ity adau.

nandah kim akarot iti adau-Shrimad-Bhagavatam 10.8.46:

nandah kim akarod brahman
shreya evam mahodayam
yashoda ca maha-bhaga
papau yasyah harih.

The Lord's associates are also glorified in the following verse (Shrimad-Bhagavatam 10.8.46):

"Having heard of the great fortune of mother Yashoda, Parikshit Maharaja inquired from Shukadeva Gosvami: O learned brahmana, mother Yashoda's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Maharaja perform to achieve such perfection in ecstatic love?"*

Text 12

etah param ity adau.

etah param iti adau-Shrimad-Bhagavatam 10.47.58:

etah param tanu-bhrito bhuvi gopa-vadhvo
govindam evam akhilatmani rudha-bhavah
vanchanti yad bhava-bhiyo munayo vayam ca.

The Lord's associates are also glorified in the following verse (Shrimad-Bhagavatam 10.47.58):

"Among all the living entities who have accepted the human form of life, the gopis are superexcellently succesful in their mission. Their thought is thoroughly absorbed in the lotus feet of Krishna. Great sages and saintly persons are also trying to be absorbed in meditation upon the lotus feet of Krishna, who is Mukunda Himself, the giver of liberation, but the gopis, having lovingly accepted the Lord, are automatically accustomed to this habit. They do not depend on any on any yogic practice."*

Text 13

"gopyas tapah kim acarān ity adau.

gopayah tapah kim acarān iti adau-Shrimad Bhagavatam 10.44.14:

gopyas tapah kim acarān yad amushya rupam
lavanya-saram asamordhvam ananya-siddham
drigbhih pibanty anusavabhinavam durapam
ekanta-dhama yashasah shriya aishvarasya.

The Lord's associates are also glorified in the following verse (Shrimad-Bhagavatam 10.44.14):

"What austerities must the gopis have performed? With their eyes they always drink the nectar of the face of Lord Krishna, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and extremely rare."*

Text 14

tatrapi tatrati-shushubhe tabhīh ity adau ca tasu prakashatishaya-shima darshita.

tatrapi-nevertheless; tatrati-shushubhe tabhīh iti adau-Shrimad-Bhagavatam 10.33.6:

tatrati shushubhe tabhir
bhagavan devaki-sutah
madhye maninam haimanam
maha-marakato yatha

ca-also; tasu-among the gopis; prakasha-atishaya-shima-the Lord's appearance; darshita-is demonstrated.

The gopis of Vrindavana are also glorified in the following verse (Shrimad-Bhagavatam 10.33.6):

"As the gopis and Krishna danced together, a very blissful musical sound was produced from the tinkling of their bells, ornaments and bangles. It appeared that Krishna was a greenish sapphire locket in the midst of a golden necklace decorated with valuable stones."*

Text 15

tatah sarvasv api tasu

anaya radhito nunam
bhagavan harir ishvarah

ity adibhih prema-variyastvena prasiddhayam shri-radhikayam tu kim uteti jneyam.

tatah-from this; sarvasu-among all; api-even; tasu- the gopis; anaya radhitah nunam bhagavan harih ishvara iti adibhih-Shrimad-Bhagavan 10.30.24:

anayaradhito nunam
bhagavan harih ishvarah
yan no vihaya govindah
prito yam anayad rahah;

prema-variyastvena-with greatest love for Krishna; prasiddhayam-famous; shri-radhikayam-in Shrimati Radharani; tu-but; kim uta-what to speak of?; iti-thus; jneyam-should be understood.

Among the gopis, Shrimati Radharani has the greatest love for Krishna. She is indirectly described in the following verse of Shrimad-Bhagavatam (10.30.24), where the word "aradhitah" hints at Shrimati Radharani's name:

"When the gopis began to talk among themselves, they said: Dear friends, the gopi who has been taken away by Krishna to a secluded place must have worshiped (aradhitah) the Lord more than anyone else."*

Text 16

atra cedam tattvam dvitiye sandarbhe khalu paramatvena shri-bhagavantam nirupya tasya shakti-dvayi nirupita. tatra prathama shri-vaishnavanam shri-bhagavad-vad upasya tadiya-svarupa-bhuta, yan-mayy eva khalu tasya sa bhagavatta. atha dvitiye ca tesham jagad-vad upekshaniya maya-lakshana, yan-mayy eva khalu tasya jagatta. tatra purvasyam shaktau shaktimati bhagavac-chabdaval lakshmi-shabdah prayujyata iti dvitiya eva darshitam. tato 'smin sandarbhe tu shri-bhagavan shri-krishnakhya eveti nirdharite tadiya svarupa-shaktis tu kim akhyeti nirdharyam.

atra-in this connection; ca-also; idam-this; tattvam- truth; dvitiye-in the second (Shrimad-Bhagavat); sandarbhe-Sandarbha; khalu-certainly; paramatvena-as the Supreme; shri-bhagavantam-the Supreme Personality of Godhead; nirupya-describing; tasya-of Him; shakti-potencies; dvayi-two; nirupita-are described; tatra-in this connection; prathama-the first potency; shri-vaishnavanam-by the devotees; shri-bhagavat-vat-as the Suprem Lord; upasya-worshipable; tadiya-of the Lord; svarupa-form the transcendental form; bhuta- manifested; yat-mayi-the Lord's potency; eva-certainly; khalu- indeed; tasya-of Lord Krishna; sa-she; bhagavatta-full of all opulences; atha-then; dvitiye-the second; ca-also; tesham-by the devotees; jagat-vat-as the material universe; upekshaniya-considered; maya-lakshana-known as "maya", or illusion; yat-mayi-the Lord's potency; eva-certainly; khalu- indeed; tasya-of the Lord; jagatta-the material manifestation; tatra-in this connection; purvasyam-in the first; shaktau-potency; shakti-mati-in the Supreme Lord, the master of all potencies; bhagavat-shabda-vat-as the word {sy 168}bhagavan"; lakshmi-shabdah-the word "laksmi"; prayujyate-is used; iti-thus; dvitiye-in the Second Sandarbha; eva- certainly; darshitam-is demonstrated; tatah-therefore; asmin- in this; sandarbhe-Sandarbha; tu-also; shri-bhagavan-the Supreme Personality of Godhead; shri-krishna-Shri Krishna; akhyah-named; eva-certainly; iti-thus; nirdharite- demonstrated; tadiya-His; svaru-a-shaktih-internal potency; tu-but; kim-what; akhya-name; iti-thus; nirdharyam-should be established.

In the Bhagavat-sandarbha we have proven that the ultimate feature of the Absolute Truth is the Supreme Personality of Godhead, full of all opulences and known as "bhagavan". In that sandarbha we have also established that the Supreme Lord has two potencies: 1. the transcendental potency known as "lakshmi", which is as worshipable as the Lord Himself, and 2. the material potency, which is the material world, and is known as {sy 168}maya", or illusion. These conclusions are accepted by the pure devotees of the Lord. In this sandarbha (Shri-Krishna-sandarbha) we have demonstrated that the original name of the Supreme Lord (bhagavan) is "Krishna". We shall now proceed to consider what is the name of His transcendental potency (lakshmi).

Text 17

tatra dvayor api puryoh shri-mahishy-akhya jneya. mathurayam aprakaöa-lilayam shrutau rukminyah prasiddher anyasam upalakshanat. shri-mahishinam tadiya-svarupa-shaktitvam skanda-prabhasa-khande shri-shiva-gauri-samvade gopy-aditya-mahatmye drishöam

tatra-in this connection; dvayoh-in the two; api-also; puryoh-cities (Dvaraka and Mathura); shri-mahishi-queens; akhya-named; jneya-should be known; mathurayam-in Mathura; aprakaöa-lilayam-in the Lord's unmanifest pastimes; shrutau-in the Gopala-tapani Upanisad; rukminyah-of Shrimati Rukmini-devi; prasiddheh-celebrated; anyasam-of the other queens; upalakshanat-because of implication; shri-mahishinam-of the queens; tadiya-of Lord Krishna; svarupa- of the transcendental form; shaktitvam-being the potency; skanda-prabhasa-khande-in the Prabhasa-khanda of the Skanda Purana; shri-shiva-gauri-of Siva and Gauri; samvade-in the conversation; gopi-aditya-mahatmye-in the Gopy-aditya-mahatmya; drishöam-is seen.

The Lord's transcendental potency appears as the queens at Dvaraka and Mathura. Although in the Lord's manifest pastimes the queens only appear at Dvaraka, in the unmanifest (aprakaöa) pastimes, they also appear in Mathura. This is confirmed by the Gopala-tapani Upanisad, which describes the presence of Rukmini in Mathura, and thus suggests that the other queens are also present there. That the queens of Lord Krishna are His transcendental potencies is described in the following conversation between Lord Shiva and Gauri (Skanda Purana, Prabhasa-khanda, Gopy-aditya-mahatmya, Chapter 118, verses 4,5,10-16):

Text 18

pura krishno maha-tejo
yada prabhasam agatah
sahito yadavaih sarvaih
shaö-pancasat-prakoöibhih

shodashaiva sahasrani
gopyas tatra samagatah
laksham ekam tatha shashöhir
ete krishna-sutah priye

pura-formerly; krishnah-Krishna; maha-tejah- unlimitedly powerful; yada-when; prabhasam-at Prabhasa-ksetra; agatah-arrived; sahita-accompanied by; yadavaih- the members of the Yadu dynasty;

sarvaih-all; shaö-pancasat-prakoöibhih-numbering 560 million; sodasha-sixteen; eva- certainly; sahasrani-thousand; gopyah-gopis; tatra-there; samagatah-assembled; laksham-100,000; ekam-one; tatha-in the same way; shashöhih-six; ete-they; krishna-of Lord Krishna; sutah-the sons; priya-my dear Gauri.

"My dear Gauri, when supremely powerful Lord Krishna went to Prabhasa-kshetra, He was accompanied by 560 million members of the Yadava dynasty. Also arriving at Prabhasa were 16,000 queens and 600,000 sons of Lord Krishna.

Text 19

ity upakramya

tato gopyo maha-devi
vidya yah shodasha smritah
tasam namani te vakshye
tani hy eka-manah shrinu

lambini candrika kanta
krura shanta mahodaya
bhishani nandini shoka
suparvavimala ksaya

shubhada shobhana punya
hamsashita kala kramat
hamsa eva matah krishnah
paramatma janardanah

iti-thus; upakramya-beginning; tatah-then; gopyah-the queens; maha-devi-O goddess; vidyah-with forms of transcendent knowledge; yah-who; smritah-considered; tasam-of them; namani-the names; te-to you; vakshye-I shall speak; tani-these names; hi-certainly; eka-manah-with single pointed concentration; shrinu-please hear; lambini- Lambini; candrika-Candrika; kanta-Kanta; krura-Krura; shanta-Shanta; mahodaya-Mahodaya; bhishani- Bhishani; nandini-Nandini; shoka-Shoka; suparva- Suparva; vimala-Vimala; ksaya-Ksaya; shubhada-Shubhada; shobhana-Shobhana; punya-Punya; hamsasita-Hamsasita; kala-Kala; kramat-in order; hamsah-a swan; eva-certainly; matah-considered; krishnah-Krishna; parama-atma-the Supersoul; janardanah-the rescuer from distress.

"These queens have forms of transcendental knowledge. Their forms are not material. Among those queens who arrived at Prabhasa-kshetra, sixteen were considered very prominent. O goddess, please listen with great attention, and I shall relate their names to you. These principal queens are named: 1. Lambini, 2. Candrika, 3. Kanta, 4. Krura, 5. Shanta, 6. Mahodaya, 7. Bhishani, 8. Nandini, 9. Shoka, 10. Suparva-vimala, 11. Kshaya, 12. Shubhada, 13. Shobhana, 14. Punya, 15. Hamsashita, and 16. Kala. These are the names of the queens who are the associates of Lord Krishna, who appears like a splendid transcendental swan, and who is the all-pervading Supersoul and the rescuer from distress.

Text 20

tasyaitah shaktayo devi
shodashaiva prakirtitah
candra-rupi matah krishnah
kala-rupas tu tah smritah

tasya-of Lord Krishna; etah-they; shaktayah-potencies; devi-O goddess; shodasha-sixteen; eva-certainly; prakirtitah-celebrated; candra-rupi-appearing as the moon; matah-considered; krishnah-Lord Krishna; kala-rupah- appearing as sixteen phases of the moon; tu-also; tah-they; smritah-are considered.

"These sixteen queens of Lord Krishna are His transcendental potencies. Lord Krishna appears like the splendid moon, and these queens appear like the sixteen phases of this Krishna-moon.

Text 21

sampurna-mangala tasam
malini shodashi kala
pratipat tithim arabhya
sancaraty ashu candramah

shodashaiva kala yas tu
gopi-rupa varanane
ekaikashas tah sambhinnah
sahasrena prithak prithak

sampurna-mangala-full of all auspiciousness; tasam- among them; malini-decorated with garlands and ornaments; shodashi-the sixteenth; kala-Kala; pratipa-tithim-the new moon day; arabhya-having begun; sancarati-changes; ashu- quickly; candramah-the moon; shodasha-sixteen; eva- certainly; kalah-phases of the moon; yah-wich; tu-certainly; gopi-rupah-queens; vara-anane-O beautiful faced Gauri; eka-ekashah-one after another; tah-they; sambhinnah-divide; sahasrena-by the thousands; prithak prithak-variously.

"O beautiful Gauri, these queens appear like the sixteen phases of the moon, which begin with the new moon day and proceed for sixteen days, culminating in the full moon. Among these sixteen queens, Kala-devi, who is supremely auspicious, and nicely decorated with garlands and ornaments, is very prominent. These sixteen principal queens of Lord Krishna expand into many thousands of queens. In this way the potencies of Lord Krishna are manifest.

Text 22

evam te kathitam devi
rahasyam jnana-sambhavam
ya evam veda purushah
sa jneyo vaishnavo budhaih iti.

evam-in this way; te-to you; kathitam-is spoken; devi-O goddess; rahasyam-secret; j{.sy 241}ana-

sambhavam-knowledge; yah-one who, evam-in this way; veda-understands; purushah-a person; sah-he; jneyah-is known; vaishnavah-as a devotee of Lord Vishnu; budhaih-by the wise.

"O goddess, I have thus described to you the most confidential part of spiritual knowledge. One who understand this knowledge is known by the learned to be a pure devotee of Lord Vishnu."

Text 23

atra gopyah rajnya ity arthah gopo bhu-po 'pi iti nama-linganushasanat. lambini avatara-shaktih; supurvavimala" suvimala; hamsashita ity atra praptasya hamsa-shabdasya vacyam aha hamsa eva iti.

atra-in these verses; gopyah-the word {sy 168}gopi"; rajnyah-means "queen"; iti-thus; arthah-the meaning; gopah-the word {sy 168}gopa"; bhu-pah-means "king"; iti-thus; nama-linga-anushasanat-from the Amara-kosa dictionary; lambini-Lambini; avatara-shaktih-the Lord's potency which effects His descent to the material world; supurva-vimala-Supurvavimala; suvimala- the potency of purity; hamsashita-Hamsashita; iti-thus; atra-here; praptasya-attained; hamsa-shabdasya-the word "hamsa" (swan); vacyam-object of description; aha-explains; hamsah-the supreme swan; eva-certainly; iti-thus.

In these verses the word "gopi" means {sy 168}queen". This is confirmed by the Amara-kosha dictionary in the words "gopo bhupo 'pi". The names of some of the Lord's queens are explained in the following words: 1.Lambini means {sy 168}the Lord's potency that effects His descent into the material world", 2. Suparvavimala means "the Lord's potency of transcendental purity", and 3. Hamsashita means "the potency that pleases Lord Krishna, who is compared to a swan (hamsa eva).

Text 24

sa ca candra-rupi candra-drishöantenoddeshya ity arthah. anuktam antimam maha-shaktim aha sampurna iti. seyam tu kala-samashöi-rupa jneya. drishöantopapadanaya candrasya tadrishatvam aha pratipat iti. asu etat tulyasu kalasu. vivakshitam aha shoshashaiva iti, shodashanam eva vidya-rupatvad eta-upadeshasya jnana-sambhava-rahasyatvat, taj-jnanasya vaishnavanumapaka-lingatvac ca.

sah-He; ca-also; candra-rupa-appearing like the moon; candra-of the moon; drishöantana-by the example; uddesya- with reference to; iti-thus; arthah-the meaning; anuktam-not said; antimam-final; maha-great; shaktim-potency; aha-said; sampurna iti-the phrase beginning with the word "sampurna"; sa iyam-that same potency; tu-certainly; kala-of the parts; samashöi-aggregate; rupa-in the form; j{sy 241}eya-should be understood; drishöanta-the example; upapadanaya-for stating; candrasya-of the moon; tadrishatvam-condition of being like that; aha-he said; pratipat iti-the phrase beginning with the word {sy 168}pratipat"; asu-among them; etat-tulyasu-equal; kalasu-parts; vivakshitam-intention; aha-he says; shodasha eva-iti-the phrase beginning with the words "shodashaiva"; shodashanam-of the sixteen; eva-certainly; vidya-rupatvad-because of manifesting forms of transcendental knowledge; etat-upadeshasya-of this construction; jnana-sambhava-rahasyatvat-because of the explanation of confidential knowledge; tat-j{sy 241}anasya-of that knowledge; vaishnava-anumapaka-lingatvac-considered a devotee

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 of Lord Vishnu; ca-also.

In these verses Lord Krishna is also compared to the moon (candra-rupi). The last of the sixteen potencies is at first not named, and only afterwards named, separately from the other potencies. This great potency is called "sampurna" because she possesses the powers of all the other potencies. The phrase {.sy 168}pratipat-tithim arabhya sancaraty ashu candramah" completes the metaphor comparing Lord Krishna to the moon and His potencies to the moon's phases. They who understand this confidential instruction about the Lord's potencies, whose forms are all composed of transcendental knowledge, are known as Vaishnavas, pure devotees of Lord Vishnu (sa jneyo vaishnavo budhaih).

Text 25

krura-bhishani-shokanam api bhagavat-svarupa-bhutanam eva satinam mallanam ashanih itivat shri-krishnasya kaöhinatva-pratyayakatvat; mrityur bhoja-pateh itivad durjana-vitrasakatvat; asatam shanta itivat tadiya-shoka-hetuvad eva ca tat tan niruktir upapadyate.

krura-of Krura (cruelty); bhishani-Bhishani (fear); shokanam-and Shoka (grief); api-also; bhagavat-of the Supreme Personality of Godhead; svarupa-from the transcendental form; bhutanam-manifested; eva-certainly; satinam-of the transcendental potencies; mallanam-of the wrestlers; asanish-like a thunderbolt; itivat-just like; shri-krishnasya-of Lord Krishna; kaöhinatva-pratyayakatvat-because of His harshness; mrityuh-the death; bhoja-pateh-of Kamsa, the king of the Bhoja dynasty; itivat- just like; durjana-the demons; vitrasakatvat-because of frightening; asatam-of the demons; shanta-causing grief; itivat-just like; tadiya-His; shoka-grief; hetutvat-because of giving; eva-certainly; ca-also; tat tat-various; nirukti-

explanations; upapadyate-are offered.

The Lord's three potencies Krura (Cruelty), Bhishani (Fear), and Shoka (Grief) are described in various places in Shrimad-Bhagavatam. For example, Krura (Cruelty) is mentioned in the statement "Lord Krishna appeared like a cruel thunderbolt to Kamsa's wrestlers (10.43.17). The potency Bhishani (Fear) is mentioned in the statement "Lord Krishna appeared like death personified to King Kamsa (10.43.17). The potency Shoka (Grief) is mentioned in the statement "Lord Krishna caused great pain to the demons" (10.43.17).

Text 26

yatha prakashaika-rupaya eva surya-kanter ulukeshu tama-adi vyanjakateti. atah candra-rupi matah krishnah kala-rupas tu tah smritah iti sphuöam eva svarupa-bhutatvam darshitam. tad evam abhipretya lakshmitvam aha

yatha-just as; prakasha-manifestation; eka-in one; rupaya-form; eva-certainly; surya-of the sun; kante-of the effulgence; ulukeshu-among the owls; tamah-adi-beginning with darkness; vyanjakata-illumination; iti-thus; atah-candra-rupi-appearing like the moon; matah-considered; krishnah-Lord Krishna; kala-rupah-appearing like the moon's phases; tu-also; tah-the queens; smritah-are considered; iti-thus; sphuöam-clearly; svarupa-from the Lord's personal form; sakti-potency; bhutatve-in the condition of being manifested; lakshmitvam-the position of the goddess of fortune, Laksmi-devi; sidhyati-is manifest; eva-certainly; tat-therefore; evam-in this way; abhipretya-intending; lakshmitvam-the position of Laksmi-devi; aha-he describes.

As the sun manifests its potency in the form of innumerable rays of light that illumine the darkness of night inhabited by owls and other creatures, in the same way the moon manifests its potency in the form of its sixteen phases. By comparing the queens of the Lord to the moon's phases and Lord Krishna to the moon itself, the relationship between the Lord, who is the master of all potencies, and the potencies themselves, which are manifested from His transcendental form, is explained. That the queens at Dvaraka are expansions of the goddess of fortune, Shrimati Lakshmi-devi the internal potency of Lord Krishna, manifested from His transcendental form, is explained in the following statement of Shrimad-Bhagavatam (10.59.43):

Text 27

griheshu tasam anapayy atarka-krin
nirasta-samyatishayeshv avasthitah
reme ramabhir nija-kama-sampluto
yathetaro garhaka-medhikamsh caran

griheshu-in the palaces; tasam-of them; anapayi-wife; atarka-krit-the performer of inconceivable pastimes; nirasta- samya-atishayeshu-incomparable; avasthitah-situated; reme- performed pastimes; ramabhil-with the goddess of fortune; nija-kama-samplutah-self-satisfied and blissful; yatha-just as; itarah-others; garhaka-medhikan caran-absorbed in the duties of household life.

"All the palaces of the more than 16,000 queens of Krishna were full of suitable gardens, furniture and

other paraphernalia, of which there is no parallel in this world. The queens of Krishna were all expansions of the goddess of fortune, Lakshmi. Krishna used to live with them in different palaces, and He treated them exactly the same way as an ordinary man treats his wife."*

Text 28

öika ca ramabhih lakshmya amsha-bhutabhih ity esha. svarupa-shaktitvad eva reme ity uktam. ata eva mijah sviyah paramananda-shakti-vritti-visheshodaya-rupa-prema-vishesha-svarupo yah kamah tena samplutah iti. shri-shukah.

öika-the commentary of Shrila Shridhara Svami; ca- also; ramabhih-with the goddess of fortune; lakshmyah-of Shrimati Laksmi-devi; amsha-bhutabhih-with the expansions; iti-thus; esha-the commentary; svarupa-of His own form; shaktitvat-because of being the potency; eva-certainly; reme- He enjoyed; iti-thus; uktam-it is said; atah eva-therefore; nijah sviyah-His own; parama-transcendental; ananda-bliss; shakti-potency; vritti-action; vishesha-specific; udaya- manifestation; rupa-the form of; prema-pure love; vishesha- specific; svarupah-in the form; yah-which; kamah-desire; tena-by Him; samplutah syaptah-manifested everywhere; iti- thus; shri-shukah-spoken by Shrila Shukadeva Gosvami.

Shrila Shridhara Svami comments on this verse:

"The word `ramabhih' means `with the goddesses of fortune, who are all expansions of Shrimati-Lakshmi-devi'."

The word "nija-kama" means "with His transcendental pleasure potency" and the word "samplutah" means "manifest everywhere".

Anuccheda 185

Text 1

ittham ashöanam shri-paööa-mahishinam tu tat-tat-svarupa-shaktitvam kaimutyenaiva sidhyati. tatra satyabhamaya bhu-shakti-rupatvam padmottara-khandau prasiddham; shri-yamunaya kripa-shakti-rupatvam skanda-yamuna-mahatmyadav ity ady anveshaniyam. kintu shri-satyabhamaya hari-vamshadau saubhagyatishayasya vikhyatatvat prema-shakti-pracura-bhu-shaktitvam jneyam.

ittham-in this way; ashöanam-of the eight; shri-paööa-mahishinam-principal queens; tu-certainly; tat-tat-svarupa-shaktitvam-the status as internal potencies of Lord Krishna; kaimutyena-what to speak of; eva-certainly; sidhyati- is established; tatra-in that connection; satyabhamayah-of Satyabhama; bhu-shakti-rupatvam-status as bhu-sakti; padma-uttara-khandau-in the Padma Purana, Uttara-khanda; prassidham-is established; shri-yamunayah-of Kalindi-devi; kripa-shakti-rupatvam-status as the kripa-sakti; skanda-yamuna-mahatmya/-adau-in the Skanda Purana, Yamuna-mahatmya; iti- thus; adi-beginning; anveshaniyam-may be established; kintu-however; shri-satyabhamayah-of Satyabhama; hari-vamsha-adau-in the Hari-vamsha; saubhagya-good fortune; atishayasya- of the great extent; vikhyatatvat-from the explanation; prema-sakti-prema-shakti; pracura-great; bhu-shaktitvam-status as bhu-sakti; jneyam-should be understood.

In this way we may understand that all the queens of Lord Krishna are the internal potencies of the Lord. In the Padma Purana, Uttara-khanda, Shrimati Satyabhama-devi is described as the Lord's bhu-shakti, and in the Hari-vamsha, she is described as both Bhu-shakti and Prema-shakti. In the Skanda Purana, Yamuna-mahatmya, Shrimati Kalindi-devi is described as the Lord's Kripa-shakti.

Text 2

svayam lakshishm tu shri-rukmini

dvarakayam abhud rajan
maha-modah puraukasam
rukminya ramayopetam
drishtva krishnam shriyah patim

ity adisu tasyam eva bhuirshah prasiddheh.

svayam-personally; lakshmi-Shrimati Laksmi-devi; tu- but; shri-rukmini-Shrimati Rukmini-devi; dvarakayam-in Dvaraka; abhut-there was; rajan-O king; maha-great; modah-happiness; pura-okasam-of the citizens; rukminya- with Rukmini; ramaya-Laksmi-devi; upetam-accompanied by; drishöva-seeing; krishnam-Lord Krishna; shriyah-of Laksmi-devi; patih-the master; iti-thus; adisu-in the passage beginning; tasyam-in relation to her; eva-certainly; bhuirshah-greatly; prasiddheh-because of fame.

That Shrimati Rukmini-devi is personally the goddess of fortune, Lakshmi-devi, is confirmed in the following statement of Shrimad-Bhagavatam (10.54.60):

"All visitors as well as the inhabitants of Dvaraka City became joyful seeing Krishna and Rukmini together. In other words, the Supreme Lord, the maintainer of everyone, and the goddess of fortune were united, and all the people felt extremely jubilant."*

Text 3

atah svayam lakshmitvenaiva paraspara-yogyatam aha

asyaiva bharya bhavitum
rukminy arhati napara
asav apy anavadyatma
bhaishmyah samucitah patih

spashöam. vidarbha-pura-vasinah parasparam.

atah-therefore; svayam-personally; lakshmitvea-with the status of Shrimati-Laksmidevi; eva-certainly; paraspara- mutual; yogyatam-compatibility; aha-he describes; asya-of Him; eva-certainly; bharya-wife; bhavitum-to be; rukmini- Rukmini; arhati-is suitable; na-not; apara-anyone else; asau-He; api-also; anavadya-atma-very handsome and free from any fault; bhaishmyah-of the daughter of Maharaja Bhisma;

samucitah-suitable; patih-husband; spashöam-the meaning is clear; vidarbha-pura-of the city of Vidarbha; vasinah-the residents; parasparam-among themselves.

That Shrimati Rukmini-devi is personally the goddess of fortune, Shrimati Lakshmi-devi, and she and Shri Krishna are ideally suited for each other is confirmed in the following verse of Shrimad-Bhagavatam (10.53.37), where the residents of the city of Vidarbha say among themselves:

"Only princess Rukmini, and no one else, is fit to become the wife of Lord Krishna, and only the faultless Lord Krishna can be the suitable husband of Princess Rukmini."*

Anuccheda 186

Text 1

tatha tam rupinim shriyam ity adau, ya lilaya dhrita-tanor anurupa-rupa iti. spashöam.

tatha-in the same way; tam rupinim shriyam iti adau ya lilaya dhrita-tanoh anurupa iti-Shrimad-Bhagavatam 10.60.9:

tam rupinim shriyam ananya-gatim nirikshya
ya lilaya dhrita-tanor anurupa-rupa
pritah smayan alaka-kuntala-nishka-kanöha
vaktrollasat-smita-sudham harir ababhase;

spashöam-the meaning is clear.

That Shrimati Rukmini-devi is directly the goddess of fortune, Lakshmi-devi, is also confirmed in the following verse (Shrimad-Bhagavatam 10.60.9):

"When we take account of Rukmini's beautiful face, it appears that the curling hair on her head, the beautiful earrings on her ears, her smiling mouth, and her necklace of gold, all combined to shower rains of nectar; and it was definitely proved that Rukmini was none other than the original goddess of fortune, who is always engaged in the service of the lotus feet of Narayana."*

Text 2

atah svayam-bhagavato 'nurupatvena svayam-lakshmitvam siddham eva. ata eva

vaidarbhim bhishmaka-sutam
shriyo matram svayamvare

ity atra maty antarbhavaty asyam iti. matra-padam bahuyadhikarana evaunadikam, jneyam, kartsnye 'vadhane matram itivat. tatash ca vaikunöhe prasiddhaya lakshmya antarbhavaspadatvad eshaiva lakshmih sarvatah paripurnety arthah.

atah-therefore; svayam-bhagavatah-the Supreme Personality of Godhead; anurupatvena-as a suitable companion; svayam-lakshmitvam-directly the goddess of fortune; siddham-proven; eva-certainly; atah eva-therefore; vaidarbhim-the princess of Vidarbha; bhishmaka-sutam-the daughter of Maharaja Bhismaka; shriyah-of the goddess of fortune; matram-the complete manifestation; svayamvare-in the svayamvara ceremony; iti-thus (the first part of the verse reads:

bhagavan api govinda
upayeme kurudvaha;

atra-in this connection; mati-measures; antarbhavati-is contained within; aysam-Shrimati Rukmini-devi; iti-thus; matra-padam-the word "matra"; bahulya-adhikarane-in the sense of greatness; eva-certainly; una-adikam-an affix of the uandi class; jneyam-should be understood; kartsnye-in the sense of completeness; avadharane-in this context; matram- the word "matra"; itivat-just as; tatah-therefore; ca-also; vaikunöhe-in the spiritula world of Vaikunöhaloka; prasiddhayah-of the celebrated; lakshmyah-Lakshmi-devi; antarbhava-aspadatvat-as the origin of the manifestation; esha-she; eva-certainly; lakshmih-the goddess of fortune; sarvatah-in all respects; paripurna-perfect and complete; iti-thus; arthah-the meaning.

That Shrimati Rukmini-devi is the original form of the goddess of fortune, Lakshmi-devi, just as Lord Krishna is the original form of the Supreme Personality of Godhead, is confirmed in the following statement of Shrimad-Bhagavatam (10.52.16):

"O Maharaja Parikshit, Krishna then married Rukmini, the daughter of King Bhishmaka, ruler of the province known as Vidarbha. Just as Krishna is the Supreme Personality of Godhead, Vasudeva, Rukmini is the supreme goddess of fortune, Maha-Lakshmi."*

We may note that the word "matram" in this verse means "in completeness". This means that Shrimati Rukmini-devi is the original complete form of the goddess of fortune. The goddess of fortune manifested in the Vaikunöha planets and known as Lakshmi-devi is an expansion of Shrimati Rukmini-devi.

Text 3

yat tu

nanv evam etad aravinda-vilocanaha
yad vai bhavan bhagavato 'sadrishi vibhumnah
kva sve mahimny abhirato bhagavams try-adhishah
kvaham guna-prakritir ajna-grihita-pada

yat-because; tu-but; nanu-is it not so?; evam-in this way; atat-this; aravinda-locana-O lotus-eyed Lord; aha-says; yat-what; vai-certainly; bhavan-Your Lordship; bhagavatah- the Supreme Personality of Godhead; asadrishi-not at all like; vibhumnah-full of all powers and opulences; kva-where?; sve- in Your own; mahimni-glory; abhiratah-completely; bhagavan-the Supreme Lord; tri-adhishah-the master of the three planetary systems; kva-where; aham-am I; guna-prakritih-a product of the three modes of material nature; ajna-grihita-pada- ignorant.

Someone may argue that Rukmini-devi is not the original goddess of fortune, and may quote the following statement spoken by Rukmini-devi herself (Shrimad-Bhagavatam 10.60.34):

"My dear lotus-eyed Lord, Your statement that we are not a fit combination is completely right. It is not possible for me to come to an equal level with You because You are the reservoir of all qualities, the unlimited Supreme Personality of Godhead. How can I be a fit match for You? There is no possibility of comparison with You, who are the master of all greatness, controller of the three qualities, and the object of worship for great demigods like Brahma and Lord Shiva. As far as I am concerned, I am a production of the three modes of material nature. The three modes of material nature are impediments towards the progressive advancement of devotional service. When and where can I be a fit match for You?"*

Text 4

iti tasya evoktis tatra nijamshabhasam eva dainyena svam matvoktam iti mantavyam. yad va guna gauni prakritih svabhavo yasyah sa apakrishöa-rupety arthah.

iti-thus; tasyah-of her; eva-certainly; uktih- statement; tatra-there; nija-own; amsha-part and parcel; abhasam-dim reflection; eva-certainly; dainyena-with humility; svam-herself; matva-considering; uktam-statement; iti-thus; mantavyam-should be considered; yat va-or; guna- the word "guna"; gauni-in the sense of "insignificant"; prakritih-the word "prakritih"; svabhavah-in the sense of "own nature"; yasyah-of her; sa-she; aprakrishta-rupa- inferior; iti-thus; arthah-meaning.

In this verse Shrimati Rukmini-devi expresses her humbleness by considering herself an insignificant part and parcel of Lord Krishna. The word "guna" here means {sy 168}insignificant", and the word "prakritih" means {sy 168}by nature". Even though she is the supreme goddess of fortune, she nevertheless thinks of herself in this humble way.

Text 5

yatha tatraiva syan me tavaghriir aranam shritibhir bhramantyah iti manushyavataratabhiniveshat tasya eva dainyoktih.

yatha-just as; tatra-in that connection; eva-certainly; syat me tava anghriir aranam shritibhih bhramantyah iti-Shrimad-Bhagavatam 10.60.43:

tam tv anurupam abhajam jagatam adhisham
atmanam atra ca paratra ca kama-puram
syam me tavanghrir aranam shritibhir bhramantya
yo vaibhajantam upayaty anritapavargah

manushya-human; avatara-incarnating as; abhiniveshat-because of adherence; tasyah-of her; eva-certainly; dainya-of humbleness; uktih-statement.

The humbleness of Shrimati Rukmini-devi may also be seen in the following statement, where she carefully

follows her role of appearing as an ordinary human being (Shrimad-Bhagavatam 10.60.43):

"My dear Lord, You are the master of the three worlds. You can fulfill all the desires of Your devotees in this world and the next because You are the Supreme Soul of everyone. I have therefore selected You as my husband, considering You to be the only fit personality. You may throw me in any species of life according to the reaction of my fruitive activities, and I haven't the least concern for this. My only ambition is that I may always remain fast to Your lotus feet, because You can deliver Your devotees from the illusory material existence and are always prepared to distribute Yourself to Your devotees."*

Text 6

atra daiva-prerito vastavarthas tv evam he aravinda-vilocana bhagavatah tava asadrishi aham ity etat. yad bhavan aha, nanu nishcitam, nanv evam vakshyamana-prakaranam, na tv anya-prakaranam. tathaivaha- sve svarupa-bhute mahimni aishvaryadav abhitah rato bhagavan kva kutranyatra. tatha aham va te gunah aishvaryadaya eva prakritih svarupam yasyas tatha-bhuta kva kutranyatra. kintu na kutracid anyatrete. dvayor ekatraiva svarupe sthitir ity arthah. ata evajnair asya shri-vishnos tava-jnair grihitau sevatau padau yasyas tatha-bhutaham. tasmac chakti-saktimator atyanta-bhedabhadrad evopamanopameyatvabhavena sadrishya-bhava iti bhavah.

atra-in this connection; daiva-by destiny; preritah- impelled; vastava-actual; arthah-meaning; tu-but; evam-in this way; he-O; aravinda-vilocana-lotus eyes Lord; bhagavatah-of the Supreme Lord; tava-of You; asadrishi-not similar; aham-I; iti-thus; etat-this; yat-what; bhavan-Your Lordship; aha-has said; nanu-is it not true?; nishcitam-it certainly true; nanu-is it not true?; evam-in this way; vakshyamana-prakaranam-according to what is about to be explained; na-not; tu-but; anya-prakaranam-in any other way; tatha-in that way; eva-certainly; aha-You say; sve-in Your own; svarupa-from Your transcendental form; bhute-manifest; mahimni-in the glory; aishvarya-transcendental opulences; adau-beginning with; abhitah-completely; ratah-engaged; bhagavan-the Supreme Personality of Godhead; kva-where?; kutra-where?; anyatra-another place; tatha-in the same way; aham-I; va-or; te-Your; gunah-qualities; aishvarya-opulences; adayah-beginning with; eva-certainly; prakritih- nature; svarupam-form; yasyah-of whom; tatha-bhuta-in that way; kva-where?; anyatra-in another place; kintu-however; na- not; kutracid-anywhere; anyatra-in any place; iti-thus; dvayoh-of the two; ekatra-in one place; eva-certainly; svarupe-in the transcendental form; sthitih-situation; iti-thus; arthah- the meaning; atah eva-therefore; ajnaih-by ignorant persons; asya-of Him; shri-vishnoh-Lord Vishnu; tava-of You; tattva-jnaih-by the wise; grihitau-accepted; sevatau-served; padau-lotus feet; yasyah-of whom; tatha-bhuta-in the same way; aham-I; tasmac-therefore; sakti-of the potency; saktimatoh-and the master of the potencies; atyanta-great; bheda-distinction; abhavat-because of the non-existence; eva-certainly; upamana-upameya-tva-abhavena-because of not being like the two objects compared in a simile; sadrishya-bhavah- close similarity; iti-thus; bhavah-the meaning.

Shrimati Rukmini's statement in this verse (Shrimad-Bhagavatam 10.60.34), that she is not at all similar in nature to Lord Krishna should be understood only according to the following interpretation: Shrimati Rukmini said: "O lotus-eyed Lord, You are the Supreme Personality of Godhead, always situated in Your own transcendental opulence and glory (sve mahimny abhiratah), and I am Your own transcendental potency, the personification of Your opulence and glory (guna-prakritih). You are the master of all potencies, and I am Your transcendental potency. Because the potency and the master of potencies are simultaneously one and different, we cannot be thought of as completely different or unrelated. When I say 'What is the comparison between us?' This means that we do not have merely some similarities, as two objects compared in a simile, but we are intimately related and very similar (kva). We are not sufficiently unrelated to invite comparison.

Therefore, O Lord Vishnu, when they who are actually intelligent worship and serve Your lotus feet, they also serve mine, for we are so similar in nature."

Text 7

evam shrutibhir bhramantyah ity atrapi hi tvadiya-padavibhir ity eva vastavarthah. tad uktam

devatve deva-deho 'yam
manushatve ca manushi iti.

evam-in the same way; shrutibhih-in the material world; bhramantyah-travelling; iti-thus; atra-here; api-also; hi- certainly; tvadiya-padavibhih-following Your path; iti-thus; eva-certainly; vastava-actual; arthah-meaning; tat- therefore; uktam-it is said (in the Vishnu Purana; devatve-in the position of a demigod; deva-of a demigod; dehah-body; ayam-He; manushatve-in the status of a human being; ca-also; manushi-appearing as a human; iti-thus.

When Queen Rukmini says that she is traveling in the material world (shrutibhir bhramantyah), this means that she follows Lord Vishnu when He incarnates in the material world, and she appears as His companion. This is confirmed in the following statement of Vishnu Purana:

"When Lord Vishnu appears as a demigod, the goddess of fortune assumes a form like that of a demigoddess and accompanies Him, and when Lord Vishnu assumes a form like that of a human being, the goddess of fortune also assumes a human-like form to become His companion."

Text 8

evam eva

astv ambujaksha mama te carananuraga
atman ratasya mayi canatirikta-drishöh
yarhy asya vriddhaya upatta-rajo-'ti-matro
mam ikshase tad u ha nah paramanukampa. iti.

evam-in the same way; eva-certainly; astu-let there be; ambuja-aksha-O lotus eyed Lord; mama-My; te-of Your; carana- feet; anuragah-pure devotional love; atman ratasya- experiencing transcendental bliss in Yourself; mayi-in Me; ca- also; anatikrita-unequaled; drsteh-from the sight; yarhi-if; asya-of that; vriddayah-increase; upatta-attained; rajah- dust; ati-matrah-a quantity; mam-me; ikshase-You see; tat-then; u ha-certainly; nah-to us; parama-anukampa-please be merciful; iti-thus.

The transcendental position of Shrimati Rukmini devi is also explained in the following verse (Shrimad-Bhagavatam 10.60.46), where she says:

"My dear lotus-eyed husband, You are self-satisfied. You do not care whether or not I am beautiful or qualified; You are not at all concerned about it. Therefore Your non-attachment for me is not at all astonishing; it is quite natural. You cannot be attached to any woman, however exalted her position and

beauty. Whether You are attached to me or not, may my devotion and attention be always engaged at Your lotus feet. The material mode of passion is also Your creation, so when You passionately glance upon me, I accept it as the greatest boon of my life. I am ambitious only for such auspicious moments."*

Text 9

atrapi tasyah prakrititvam dainyajenabhedopacarenaiva vyakhyeyam. yad va asya garhasthasya upatta angi-krita rajo-'ti-matrah sarva-bhutai-ranjanatishayo yena sah.

atra-here; api-also; tasyah-of Shrimati Rukmini-devi; prakrititvam-material position; dainyajena-because of humbleness; abheda-upacarena-with a different interpretation; eva-certainly; vyakhyeyam-should be explained; yat-because; va-or; asya-of that; garhasthasya-householder status of life; upatta angi-krita-accepted; rajah-ati-matrah sarva-bhuta-ati-ranjana-atishasah-pleasing to all conditioned souls; yena-by whom; sah-He.

In this verse the word "asya" means "of the householder status of life", "upatta" means "accepted", and "rajo-'pi-matrah" means "the material mode of passion, which enlivens the conditioned souls". In this verse Shrimati Rukmini-devi is playing the part of an ordinary wife, humbly describing her attachment to Lord Krishna in the vocabulary of conditioned souls.

Text 10

vastavarthas tv evam yad uktam udasina ity adi shri-bhagavata, tatraha astu iti. he ambujaksha, atman atmani mayi ca ratasya te carananurago mamastu. mayi ratatvam cuktam tathaham api tac-citto nidram ca na labhe nishi iti svayam eveti bhavah. nanv atma-ratasya mama katham tvayi ratih? tatraha anatirikta-drishöeh shaktimaty atmani shaktau mayi canatirikta prithag-bhava-shunya drishöir yasya. sakti-shaktimator aprithag-vastutvad dvayor api mitho vishishöatayaivagamad va yujyata eva api ratir iti bhavah. tad evam api svabhavikyam ratau visheshatas tu yarhy asya raty-akhyasya bhavasya vriddhaye upatto rajo-'timatra ragatishayo yena tatha-bhutas tvam mam ikshase sa-bhavam alokyayasi. tad asau nah prati paramaiva anukampa iti. evam udasinatvam tava sakshan-mat-sambandhad anyatraiveti mama sudridha eva vishvasa iti bhavah. tasmad sadhuktam ya lilaya dhrita-tanoh ity adina shri-rukmini-devyah svayam-lakshmitvam. shri-shukah.

vastava-actual; arthah-meaning; tu-but; evam-in this way; yat-because; uktam-it is said; udasinah vayam iti adi-Shrimad-Bhagavatam 10.60.20:

udasina vayam nunam
na stry-apatyartham-kamukah
atma labdhasmahe purna
gehayor jyotir akriyah;

shri-bhagavata-by the Suprem Personality of Godhead; tatra- in this connection; aha-she says; astu iti-the statement of Shrimad-Bhagavatam 10.60.46; he-O; ambujaksha-lotus-eyed Lord; atman atmani-in the self; mayi-in me; ca-also; ratasya-taking pleasure; te-Your; carana-for the feet; anuragah-love; mama-my; astu-let there be; mayi-in me; ratatvam-the condition of taking pleasure; ca-also; uktam- said; tatha-in the

same way; aham-I; api-also; tat-cittah- absorbed in thought; nidram-sleep; na-do not; labhe-attain; nishi-at night; iti-thus; svayam-personally; eva-certainly; iti-thus; bhavah-the meaning; nanu-is it not so?; atma-ratasya-taking pleasure in the self; mama-of Me; katham-how is it?; tvayi-in you; rati-the condition of taking pleasure; tatra-in this connection; aha-she says; anatikta-drishöh- because of not being different; shaktimati-in the master of potencies; atmani-in the Supreme Lord; shaktau-the potency; mayi-in me; ca-also; anatikta-without being different in nature; prithak-specific difference; bhava-of nature; shunya-absence; drishti-sight; yasya-of whom; shakti-of the potency; shaktimatoh-and of the master of potencies; aprithak-vastuvah-because of not being different in nature; vayoh-of the two; api-also; mithah-mutually; vishishätaya- with distinction; eva-certainly; avagamat-because of understanding; va-or; yujyate-engaged; eva-certainly; mayi- in me; api-even; rati-pleasure; iti-thus; bhavah-the meaning; tat-therefore; evam-in this way; satyam-eternal and transcendental; api-also; svabhavikyam-natural; ratau-in pleasure; visheshatah-specifically; tu-also; yarhi-if; asya- of that; rati-akhyasya-known as pleasure; bhavasya-condition; vriddhaye-for increasing; upattah-accepted; rajah-ati-matrah- mode of passion; raga-love; atishayah-great; yena-with which; tatha-bhuta-in this way; tvam-You; mam-me; ikshase- glance upon; sa-with; bhavam-love; alokayasi-glance; tat- then; asau-this; nah asman prati-for us; parama-great; eva- certainly; anukampa-mercy; iti-thus; evam-in this way; udasinatvam-indifference; tava-Your; sakshat-directly; mat-with me; sambandhat-from the relation; anyatra-another else; iti-thus; mama-my; sudridhah-firm; eva-certainly; vishvasah-faith; iti-thus; bhavah-the meaning; tasmad- therefore; sadhu-properly; uktam-it is said; ya-not; lilaya-for pastimes; dhrita-tanoh-accepting this feature; iti adina-in the passage beginning with these words; shri-rukmini-devyah-of Shrimati Rukmini-devi; svayam-directly; lakshmitvam-condition of being the original goddess of fortune; shri-shukah-spoken by Shrila Shukadeva Gosvami.

An explanation of the actual meaning of these words of Queen Rukmini follows: This verse is Rukmini-devi's reply to the following statement previously spoken by Lord Krishna (Shrimad-Bhagavatam 10.60.20):

"As I have already explained, I am not very much interested in family life or love between husband and wife. By nature, I am not very fond of family life, wife, children, home and opulences. As My devotees are always neglectful of all these worldly possessions, I am also like that. Actually, I am interested in self-realization; that gives Me pleasure, and not this family life."*

In reply to these words, Shrimati Rukmini says (Shrimad-Bhagavatam 10.60.46, quoted in Text 8):

"O lotus-eyed Lord, You take pleasure in both Yourself and in me (atman mayi ratasya). May my devotion and attention be always engaged at Your lotus feet."

This statement of Shrimati Rukmini-devi is confirmed by Lord Krishna Himself in the following words (Shriad-Bhagavatam 10.53.2):

"My mind is always absorbed in the thought of Rukmini-devi, and sometimes I cannot sleep at night because I am thinking of her."

Lord Krishna may ask: If I am self-satisfied (atma-rata), the Why should I take pleasure in you?

Shrimati Rukmini-devi answers (Shrimad-Bhagavatam 10.60.46, quoted in text 8):

"O Lord, You are the master of all potencies, and I am one of Your potencies. Because the master of potencies and the potencies themselves are in one sense the same in nature, You therefore do not see any difference between us (anatikta-drishöh). In this way when it is said that You take pleasure only in Yourself, it is to understood that You also take pleasure in me Your potency."

When Queen Rukmini says "when You passionately glance upon me, I accept it as the greatest boon of my life", Lord Krishna's passion should be understood to be not the material emotion experienced by the conditioned souls, but the transcendental eternal love between the Supreme Personality of Godhead and His potency. Also, when Lord Krishna describes His indifference to everything material (udasinah) it should be understood to mean that He is indifferent to everything except Shrimati Rukmini-devi and those persons and things directly in relation with her. This idea is expressed by Queen Rukmini-devi in this verse, and she affirms her strong conviction in this regard. From the proper understanding of all these statements of Shrimad-Bhagavatam we may understand that Shrimati Rukmini-devi is the original Lakshmi, the goddess of fortune.

Anuccheda 187

Text 1

atra vrindavane tadiya-svarupa shakti-pradurbhavash ca shri-vraja-devyah; yatha brahma-samhitayam

ananda-chinmaya-rasa-pratibhavitabhis
tabhir ya eva nija-rupataya kalabhih
goloka eva nivasaty akhila-atma-bhuto
govindam adi-purusham tam aham bhajami

atha-now; vrindavane-in Vrindavana; tadiya-His; svarupa-of the transcendental form; shakti-potency; pradurbhavah-manifestation; ca-also; shri-vraja-devyah-the gopis of Vraja; yatha-just as; brahma-samhitayam-in the Brahma-samhita (5.48); ananda-bliss; cit-and knowledge; maya- consisting of; rasa-mellows; prati-every second; bhavitabhih-who are engrossed with; tabhih-with those; yah-who; eva-certainly; nija-rupataya-with His own form; kalabhih-who are parts of portions of His pleasure potency; goloke-in Goloka Vrindavana; eva-certainly; nivasati-resides; akhila-atma-as the soul of all; bhutah-who exists; govindam-Lord Govinda; adi-purusham-the original personality; tam-Him; aham-I; bhajami-worship.

That the gopis of Vrindavana are also manifestations of the internal potencies of Lord Krishna is confirmed in the following statement of Brahma-samhita (5.48):

"I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Radha, who resembles His own spiritual figure and who embodies the ecstatic potency (hladini). Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa."*

Text 2

tabhih shrii-gopibhir mantre tac-chabda-prayogat. kalabhih shaktibhih; nija-rupataya svarupataya; shaktivam ca tasam purvoktotkarshena parama-purna-pradurbhavanam sarvasam api lakshmitvam eva.

tabhih-the word "tabhih"; shrii-gopibhih-means "with the gopis"; mantre-in this mantra; tat-sabda-of this word; prayogat-according to the usage; kalabhih-the word "kalabhih"; shaktibhih-means "who are parts of His pleasure potency"; nija-rupataya-the word "nija-rupataya"; svarupataya-means "with His own form"; shaktivam-status as potencies of the Lord; purva-previously; ukta-described; utkarshena-with the

excellence; parama-transcendental; purna-perfect and complete; pradurbhavanam-manifestations; sarvasam-of all of them; api-even; lakshmitvam-the position of goddess of fortune; eva-certainly.

In this verse the word "tabhih" means "with the gopis", "kalabhih" means "who are parts of His pleasure potency", and "nija-rupataya" means {sy 168}with His own form. That the gopis of Vrindavana are perfect and complete expansions of the goddess of fortune has been established both in this verse and the previously quoted verses describing their glories.

Text 3

tad uktam tatraiva lakshmi-sahasra-shata-sambhrama-sevyamanam iti.

tat-that; uktam-is described; tatra-here; eva-certainly; lakshmi-sahasra-shata-sambhrama-sevyamanam iti-in Brahma-samhita (5.29):

cintamani-prakara-sadmasu kalpa-vriksha
lakshavriteshu surabhir abhipalayantam
lakshmi-sahasra-shata-sambhrama-sevyamanam
govindam adi-purusham tam aham bhajami.

That the gopis of Vrindavana are all goddesses of fortune is also described in the following verse of Brahma-samhita (5.29):

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundred and thousands of goddesses of fortune."*

Text 4

"shriyah kantah kantah parama-purushah iti ca.

shriyah kantah kantah parama-purushah iti ca-also in the following verse (Brahma-samhita 5.56):

shriyah kantah parama-purushah kalpa-taravo
druma bhumish cintamani-gana-mayi toyam amritam
katha ganam naöyam gamanam api vamshi priya-sakhi
cid-anandam jyotih param api tad asvadyam api ca.

That the gopis are goddesses of fortune is again described in the following verse (Brahma-samhita 5.56):

"The damsels of Vrindavana, the gopis, are super goddesses of fortune. The enjoyer in Vrindavana is the Supreme Personality of Godhead, Krishna. The trees there are all wish-fulfilling trees, and the land is made of

transcendental touchstone. The water is all nectar, the talking is singing, the walking is dancing, and the constant companion of Krishna is His flute. The effulgence of transcendental bliss is experienced everywhere. Therefore Vrindavana-dhama is the only relishable abode."*

Text 5

etat abhiprayenaiva svayambhuvagame 'pi shri-bhu-lila-shabdais tat-preyasi-vishesha-trayam upadishöam. tasmal lakshmito 'py utkarsha-varnanam asam vyomadi-sthitabhyas tan-namnaiva prasiddhabhyo lakshmibhya adhikya-vivakshayeti mantavyam. shri-vrindavana-lakshmyass tv eta eveti.

etat-this; abhiprayena-with the intention; eva- certainly; svayambhuva-agame-in the Svayambhuva-agama; api- also; shri-Shri; bhu-bhu; lila-Lila; shabdaih-with the words; tat-of Lord Krishna; preyasi-of the dearmost goddess of fortune; vishesha-distinction; trayam-in three groups; upadishöam-is explained; tasmal-from this; lakshmitah-of the goddesses of fortune; api-also; utkarsha- of the glory; varnanam-description; asam-of them; parama-vyoma-adi-in the various planets of the spiritual world; sthitabhyah-situated in; tat-namna-by these names; eva- certainly; prasiddhabhyah-celebrated; lakshmibhyah-the goddesses of fortune; adhikya-the exalted position; vivakshaya-intending to describe; iti-thus; mantavyam-should be considered; shri-vrindavana-in Vrindavana; lakshmyah-the goddesses of fortune; tu-also; etah-they; eva-certainly; iti-thus.

According to the Svayambhuva-agama, the best of the goddesses of fortune are manifestations of the Lord's Shri, Bhu, and Lila potencies. These goddesses of fortune reside in the various planets of the spiritual world, and the gopis of Vrindavana should be counted among them, the most exalted lakshmis.

Text 6

evam eva pada-nyasair bhuja-vidhutibhih ity adau krishna-vadvah ity uktam.

evam-in the same way; eva-certainly; pada-nyasaih bhuja-vidhutibhih iti adau krishna-vadvah iti uktam-in Shrimad-Bhagavatam 10.33.7:

pada-nyasair bhuja-vidhutibhih sa-smitair bhru-vilasair
bhajyan-madhyaishtala-kuca-paöaih kuntalair ganda-lolaih
svidyan-mukhyah kavara-rasana-grantharah krishna-vadvah
gayantas tam tadita iva ta megha-cakre virejuh.

That the gopis of Vrindavana are the most exalted of the goddesses of fortune is also confirmed in the following description of the rasa-dance (Shrimad-Bhagavatam 10.33.7):

"While Krishna and the gopis danced they displayed extraordinary bodily features. The movements of their legs, their placing their hands on one another, the movements of their eyebrows, their smiling, the movements of their breasts of the gopis and their clothes, their earrings, their cheeks, their hair with flowers-{}as they sang and danced these combined together to appear like clouds, thunder, snow and lightning. Krishna's bodily features appeared just like a group of clouds, their songs were like thunder, the beauty of the gopis appeared

to be just like lightning in the sky, and the drops of perspiration visible on their faces appeared like falling snow. In this way both the gopis and Krishna engaged in dancing."*

Text 7

ata eva gopijanavidya-kala-prerakah ity atra tapani-vakye shrimad-dashaksara-stha-nama-niruktau ye gopijanah te a samyag ya vidya parama-prema-rupa tasyah kala vritti-rupa iti vyakhyeyam, raja-vidya raja-guhyam ity adi shri-gita-prakaranat vyakhyantare-bhagavatya avidya-samshleshabhavat.

atah eva-therefore; gopijana-the gopis; a-of pure love of Lord Krishna; vidya-the knowledge; kala-the potency; prerakah-the master; iti-thus; atra-here; tapani-of the Gopala-tapani Upanisad (1.8); vakye-in the statement; shrimat-dasha-aksara-stha-nama-of the eleven syllable name of Lord Krishna; niruktau-in the explanation; ye-those who; gopijanah-gopis; te-they; a-the word "a"; samyak-properly; ya-wich; vidya-knowledge; parama-transcendental; prema-of pure love of Krishna; rupa-in the form; tasyah-of that; kala-the potency; vritti-rupah-in the form of activities; iti-thus; vyakhyeyam-may be explained; raja-the king; vidya-of knowledge; raja-the king; guhyam-of secrets; iti adi-shri-gita-prakaranat-in the passage thus beginning (Shrimad-Bhagavad-gita 9.2); vyakhya-antare-the other explanation; bhagavati-in the Supreme Personality of Godhead; avidya-of ignorance; samshlesha-close contact; abhavat-because of non-existence.

Someone may object to our description of the gopis as the internal potency of Lord Krishna, and may quote the following verse from Gopala-tapani Upanishad (1.8) to establish their case:

gopijanavidya-kala-prerakah

According to these critics, this passage should be interpreted to mean: "Lord Krishna is the master of the gopis, who are manifestations of the potency of ignorance (avidya)."

This interpretation is not valid, and the proper explanation of this 12-syllable name of Krishna follows: In this word the syllable "a" should be interpreted to mean pure love of Krishna, and therefore, the word should be translated: "Lord Krishna is the master of the gopis, who are the potencies of pure and transcendental love of Godhead". We may note that the word "vidya" (knowledge) is also used in connection with love of Krishna in the Bhagavad-gita (9.2), where the Lord says: "Devotional service to Me is the king of knowledge, and the most secret of all secrets."

The interpretation of our critics (that the word should be divided "gopijana-avidya-kala-prerakah" and that the gopis are manifestations of the Lord's potency of ignorance cannot be accepted, for the gopis are intimate associates of the Lord, who never intimately associate with His potency of ignorance (maha-maya).

Text 8

tad uktam

hladinya samvid-ashlishöah
sac-cid-ananda ishvarah
svavidya-samvritto jivah
sanklesha-nikarakarah

iti svami-suktau.

tat-therefore; uktam-it is said; hladinya-by the hladini potency; samvit-by the samvit potency; ashlishöah-surrounded; sat-cit-anandah-always transcendental blissful; ishvarah-the supreme controller; sva-own; avidya- by ignorance; samvritah-surrounded; jivah-the living entity; sanlesha-of the threefold miseries; nikara-of the multitude; akarah-the mine; iti-thus; svami-of Shridhara Svami; suktau-in the prayer (Shrimad-Bhavartha-dipika 1.7.6)

That the Supreme Personality of Godhead does not intimately associate with His potency of ignorance is confirmed in the following prayer of Shridhara Svami (Shrimad-Bhavartha-dipika 1.7.6):

"The Supreme Personality of Godhead, the supreme controller, is always full of transcendental bliss and is accompanied by the potencies known as hladini and samvit. The conditioned soul, however, is always covered by ignorance and embarrassed by the threefold miseries of life. Thus he is a treasure-house of all kinds of tribulations."*

Text 9

tatha

hladini sandhini samvit
tvay eka sarva-samsthitau
hlada-tapakari mishra
tvayi no guna-varjite

ity adi vishnu-purane ca.

tatha-just as; hladini-pleasure potency; sandhini- existence potency; samvit-knowledge potency; tvayi-in You; eka-one; sarva-samsthitau-who are the basis of all things; hlada-pleasure; tapa-and misery; kari-causing; mishra-a mixture of the two; tvayi-in You; no-not; guna-varjite-who are without the three modes of material nature; iti-thus; adi- beginning; vishnu-purane-in the Vishnu Purana; ca-also;

That the Supreme Lord remains always aloof from His potency of ignorance is also confirmed in the following description of Vishnu Purana (1.12.69):

"O Lord, You are the support of everything. The three attributes hladini, sandhini and samvit exist in You as one spiritual energy. But the material modes, which cause happiness, misery and mixtures of the two, do not exist in You. for You have no material qualities."*

Text 10

tatas tasam prerakas tat-tat-kridayam pravartakah, vallabha-shabdenaikarthiyam eva sa vo hi svami bhavati iti tasyam eva shrutau tah prati durvasaso vakyat.

tatah-therefore; tasam-of them; prerakah-instigator; tat-tat-various; kridayam-in pastimes; pravartakah-the originator; vallabha-shabdena-by the word "vallabha (dear)"; eka-arthiyam-single meaning;

eva-certainly; sah-He; vah-your; hi-certainly; svami-husband and master; bhavati-is; iti- thus; tasyam-in this; eva-certainly; shrutau-in the Gopala-tapani Upanisad (2.23); tah prati-to the gopis; durvasasah-of Durvasa Muni; vakyat-from the statement.

Because Lord Krishna performed such attractive pastimes in the company of the gopis, He was very dear to them (gopijana-vallabha). For this reason He is described as the gopi's' supreme master in the following statement of Durvasa Muni to the gopis (Gopala-tapani Upanishad):

"My dear gopis, please know that Lord Krishna is your supreme master and husband."

Text 11

yac ca tasam kvacit purva-janmani sadhakatvam iva shruyate, tat tu purvesham iva vyakhyeyam. tas tu nitya-siddha eva.

yat-because; ca-also; tasam-of them; kvacit-at a certain time; purva-janmani-in a previous birth; sadhakatvam- elevation in devotional service; iva-as it were; shruyate-is heard in the Vedic literatures; tat-that; tu-but; purvesham- of the previous; iva-just like; vyakhyeyam-may be explained; tah-they; tu-but; nitya-siddhah-eternally liberated; eva-certainly.

We may also note that some of the gopis were conditioned souls who became purified and elevated to become the intimate associates of Lord Krishna, and other gopis are eternally liberated associates of the Lord who descended from the spiritual world to assist the Lord in His prakāśa-pastimes.

Text 12

ata idam ittham eva vyakhyeyam

tabhir vidhuta-shokabhir
bhagavan acyuto vritah
vyarocatadhikam tata
purushah shaktibhir yatha

yatha yathavat; ata eva adhikam vyarocata ity uktam upapadyate.

atah eva-therefore; idam-this; ittham-in the following way; eva-certainly; vyakhyeyam-may be explained; tabhir-with the gopis; vidhuta-cleansed away; shokabhir-lamentation; bhagavan-the Supreme Personality of Godhead; acyutah- infallible; vritah-accompanied; vyarocata-enjoyed; adhikam- greatly; tata-O Maharaja Parikṣit; purushah-the supreme enjoyer; shaktibhir-with His potencies; yatha-just as; yatha yathavat-"yatha" means "just as"; atah eva-therefore; adhika-greatly; vyarocata-shone; iti-thus; uktam-statement; upapadyate-is obtained; yatha-the word "yatha"; yathavat-means "just as"; atah eva-therefore; adhikam-greatly; vyarocata-He shone; iti-thus; uktam-the statement; upapadyate-is known.

The nitya-siddha gopis, who are the internal potencies of Lord Krishna are described in the following

statement of Shrimad-Bhagavatam 10.32.10):

"When Lord Krishna reappeared in the midst of the gopis, they became free from their former state of bereavement. O Maharaja Parikshit, at that time Lord Krishna appeared very splendid and brilliant. He appeared like the Supreme Personality of Godhead, surrounded by His various potencies."*

Anuccheda 188

sva-shakti-vilasatvac ca shri-bhagavatah

gopyo labdhvacyutam kantam
shriya ekanta-vallabham
grihita-kanöhyas tad-dorbhyam
gayantyas tam vijahrire

gopyah eva shriyah, kantam manoharam; ekanta-vallabham raho-ramanam. shri-shukah.

sva-shakti-with His internal potencies; vilasatvat- because of performing austerities; ca-also; shri-bhagavatah- of the Supreme Personality of Godhead; gopyah-the gopis; abdhva-having attained; acyutam-the infallible Lord; kantam-very beautiful; shriyah-goddesses of fortune; eka-anta-vallabham-the most dear; grihita-touched; kanöhyah-necks; tat- dorbhyam- with His two arms; gayantyah-singing; tam-Him; vijahrire- performed pastimes; gopyah-the gopis; eva-certainly; shriyah- goddesses of fortune; kantam-the word "kantam"; manoharam- means beautiful, and enchanting to the mind; ekanta-vallabham- the word "ekanta-vallabham"; rahah-ramanam-means "lover"; shri-shukah-spoken by Shrila Shukadeva Gosvami.

That the gopis are goddesses of fortune with whom the Supreme Personality of Godhead enjoys intimate pastimes is also confirmed in the following statement of Shrimad-Bhagavatam (10.33.14):

"The gopis, who were all goddesses of fortune, obtained the infallible beautiful Supreme Personality of Godhead as their intimate lover. Their necks embraced by the arms of the Lord, they sang and danced in His company."*

In this verse the word "gopyah" is in apposition to the word {,sy 168}shriyah". {,sy a68}Kantam" means {,sy 168}handsome" and " ekanta-vallabham" means {,sy 168}intimate lover." This verse is spoken by Shrila Shukadeva Gosvami.

Anuccheda 189

Text 1

asam mahattvam tu hladini-sara-vritti-vishesha-prema-rasa-sara-vishesha-pradhanyat; tad uktam ananda-cin-maya-rasa-pratibhavitabhiih iti ananda-cin-maya-rasena prema-rasa-visheshena pratibhavitabhiih ity arthah. ata eva tat-pracurya-prakashena shri-bhagavato 'pi tasu paramollasa-prakasho bhavati, kvena tabhi ramanecccha jayate.

asam-of them; mattvam-the greatness; tu-also; hladini-of the internal pleasure potency; sara-essence; vritti-activities; vishesha-specific; prema-pure love of Krishna; rasa-the mellows; sara-best; vishesha-specifically; pradhanyat-primarily; tat-therefore; uktam-it is said; ananda-bliss; cit-knowledge; maya-consisting of; rasa-the mellows; pratibhavitabhih-manifestations; ananda-cin-maya-rasena-with the mellows of transcendental bliss; prema-of pure love of Krishna; rasa-with the mellows; visheshe- specifically; praitabhavitabhih-manifestations; iti-thus; arthah-the meaning; atah eva-therefore; tat-pracurya-prakashena-with that expansion; shri-bhagavatah-of the Supreme Personality of Godhead; api-also; tasu-among them; parama-transcendental; ullasa-joy; prakashah-manifestation; bhavati-is; yena-by whom; tabhih-with them; ramana-iccha- the desire to enjoy; jayate-becomes manifest.

The Supreme Personality of Godhead, Lord Krishna, desires to enjoy in the association of the gopis, who are all His internal pleasure potency (hladini-shakti) and are moved by pure love for Him (prema-rasa). This is described in the following statement of Brahma-samhita (5.37):

"I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Radha, who resembles His own spiritual figure and who embodies the ecstatic potency [hladini]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa."*

In this verse the word "ananda-cin-maya-rasa-pratibhavitabhih means "full of the mellows of pure love". She expands into many forms, and the blissful Supreme Personality of Godhead, who desires to enjoy Her as a lover, also expands into many forms.

Text 2

tatraivaha

bhagavan api ta ratrih
 sharadotphulla-mallikah
vikshya rantum manash cakre
 yogamayam upashritah

yogamayam durghata-sampadikam svarupa-shaktim tat-tal-lila-saushöhava-ghaöanayashrita iti tasmai tam pravrittyety arthah. shri-shukah.

tatra-in this connection; eva-certainly; aha-he says; bhagavan-the Supreme Personality of Godhead; api-although; tah-those; ratrih-nights; sharada-autumn; utphulla-with blossoming; mallikah-jasmine flowers; vikshya-seeing; rantum-to enjoy; manah cakre-decided; yogamayam-His yogamaya potency; upashritah-taking shelter of; yogamaya- yogamaya; durghata-sampadikam-rare; svarupa-of His personal form; shaktim-potency; tat-tat-various; lila-pastimes; saushöhava-excellence; ghaöanaya-with the abundance; ashritah-taking shelter; iti-thus; tasmai-for that; tam-that; pravrittya-having begun; iti-thus; arthah-the meaning.

That Lord Krishna desires to enjoy in the association of the gopis is also described in the following verse (Shrimad-Bhagavatam 10.29.1):

"When Krishna saw the full moon night of the sharat season, He decorated Himself with various seasonal

flowers, especially the mallika flowers, which are very fragrant. He then decided to enjoy transcendental pastimes in the company of the gopis."*

In this verse the word "yogamaya" means "the Lord's personal potency that makes the impossible possible". The word "ashrita" means "by performing many transcendental pastimes He took shelter of yogamaya". In this way the Lord began this pastime. That is the meaning here. This verse is spoken by Shrila Shukadeva Gosvami.

Anuccheda 190

Text 1

atha tasam namani ca shruyante bhavishyottare malla-dvadashi-prasange shri-krishna-yudhishöhira-samvade

gopi-namani rajendra
pradhanyena nibodha me
gopali palika dhanya
vishakha dhyana-nishöhika
radhanuradha somabha
taraka dashami tatha iti.

dashami api taraka-namny evety arthah.

atha-now; tasam-of the gopis; namani-the names; ca- also; shruyante-are heard; bhavishyottara-in the Bhavisya Purana, Uttara-khanda; malla-dvasashi-of Malla-dvadasi; prasange-in connection with; shri-krishna-of Lord Krishna; yudhishöhira-and Maharaja Yudhishöhira; samvade-in the conversation; gopi-of the gopis; namani-the names; raja-indra-O best of kings; pradhanyena-primarily; nibodha-please learn; me-from Me; gopali-Gopali; palika-Palika; dhanya-Dhanya; vishakha-Vishakha; dhyana-nishöhika- Dhyananishöhika; radha-Radha; anuradha-Anuradha; somabha-Somabha; taraka-Taraka; dashami-the tenth; tatha-in the same way; iti-thus; dashami-the tenth; api- also; taraka-namni-with the name "Taraka"; eva-certainly; iti-thus; arthah-the meaning.

The names of some of the principal gopis were revealed by Lord Krishna to Maharaja Yudhishöhira in the description of Malla-dvadashi in the Uttara-khanda of the Bhavishya Purana:

"O best of kings, please learn from Me the names of the most important gopis. These names are: 1. Gopali, 2. Palika, 3. Dhanya, 4. Vishakha, 5. Dhyananishöhika, 6. Radha, 7. Anuradha, 8. Somabha, 9. Taraka, 10. Taraka."

Text 2

skanda-prahlada-samhitayam dvaraka-mahatmye mayavasara-prastave shri-lalitovaca ity adina. lalita shyamala dhanya vishakha radha shaibya padma bhadrety etany ashöaiva grihitani.

skanda-in the Skanda Purana; prahlada-samhitayam-in the Prahlada-samhita; dvaraka-mahatmye-in the Dvaraka-mahatmya; mayavasara-prastave-in the Mayavasara-prastava; shri-lalita-Shri Lalita; uvaca-said; iti-thus; adina-in the passage beginning; lalita-Lalita; shyamala-Shyamala; dhanya-Dhanya; vishakha-Vishakha; radha-Radha; shaibya-Shaibya; padma-Padma; bhadra-Bhadra; iti-thus; etani-these; ashōa-eight names; eva-certainly; grihitani- are mentioned.

In the Mayavasara-prastava prayers in the Dvaraka-mahatmya of the Prahlada-samhita in the Skanda Purana, in the passage beginning with the words "shri-lalitovaca", the names of eight principal gopis are given in the following way: 1.Lalita, 2. Shyamala, 3. Dhanya, 4. Vishakha, 5. Radha, 6. Shaibya, 7. Padma, and 8. Bhadra.

Text 3

atha vanita-shata-koöibhih ity agama-prasiddher anyany api loka-shastrayor avagantavyani.

atha-then; vanita-of gopis; shata-hundreds; koöibhih- of millions; iti-thus; agama-in the Vedic literatures; prasiddheh-because of the demonstration; anyani-others; api- also; loka-according to popular tradition; shastrayoh-and also recording in the Vedic scriptures; avagantavyani-should be understood.

In the Vedic literatures it is also said:

"There are hundreds and millions of gopis".

This conclusion is confirmed by both popular tradition and scriptural evidence.

Text 4

tad evam parama-madhura-prema-vritti-mayishu tasv api tat-saramsodreka-mayi shri-radhika tasyam eva premotkarsha-parakashöhaya darshitatvat shri-priti-sandarbhe darshayishyamanatvac ca. yatra ca tat-prema-vaishishöhyam tatraiva yasyasti bhaktir bhagavaty akincana iti adivat sarva apy aishvaradi-rupa anyah shaktayo naty adrita apy anugacchantiti shri-vrindavane shri-radhikayam eva svayam-lakshmitvam.

tat-therefore; evam-in this way; parama-transcendental; madhura-sweet; prema-vritti-mayishu-full of pure love for Lord Krishna; tasu-among them; api-also; tat-sara-amsa-udreka-mayi-mot full of love for Lord Krishna; shri-radhika- Shrimati Radharani; tasyam-within her; eva-certainly; prema-of pure love for Krishna; utkarsha-para akashöhayah-of the most exalted pure love; darshitatvat-because of being demonstrated; shri-priti-sandarbhe-in the Priti-sandarbha; darshayishyamanatvat-because of being explained in the future in that book; ca-also; yatra-where; ca-also; tat-prema-of that pure love of Krishna; vaishishöhyam-the super-excellence; tatra-there; eva-certainly; yasya asti bhaktih bhagavati akincana iti adivat-as in the following verse (Shrimad-Bhagavatam 5.18.32):

yasyasti bhaktir bhagavaty akincana
sarvair gunais tatra samasate surah
harav abhaktasya kuto mahad-guna

manorathenasati dhavato bahih;

sarva-all; aishvarya-adi-glories and opulences; rupah- consisting of; anyah-other; shaktayah-potencies; na-not; ati-very much; adritah-worshipped; api-even; anugacchanti- follow; shri-vrindavane-in Vrindavana; shri-radhikayam- in Shrimati Radharani; eva-certainly; svayam-lakshmitvam-the position of being the original goddess of fortune.

The gopis are all the greatest lovers of Lord Krishna, but among them, the highest degree of pure love for Lord Krishna is contained within Shrimati Radharani. We will discuss this point more elaborately in the Priti-sandarbha. Because Shrimati Radharani possesses such great love for Lord Krishna, all other good qualities and opulences are present within Her also.

This is described in Shrimad-Bhagavatam (5.18.32):

"All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vasudeva."*

Because Shrimati Radharani is full of all powers and opulence on account of her pure devotion to Lord Krishna, it should be understood that she is the original goddess of fortune, personally appearing in the abode of Shri Vrindavana.

Text 5

ata eva sati-dhanyasv api mukhyabhiprayenaiva tasya eva vrindavanadhipatyena nama-grahanam. yathapadme-karttika-mahatmye shaunaka-narada-samvade

vrindavanadhipatyam ca
dattam tasmai pratushyata
krishnenanyatra devi tu
radha vrindavane vane

ity anena. anyatra sadharane deshe devy evadhikarini shri vrindavanabhidhe vane tu shri-radhikaivety arthah.

atah eva-therefore; sati-dhany/esu-among the gopis; api- also; mukhya-abhiprayena-as the most important; tasyah-of her; eva-certainly; vrindavana-of Vrindavana; adhipatyena- with the sovereignty over; nama-grahanam-accepting the name; yatha-just as; padme-in the Padma Purana; karttika-mahatmye-in the Karttika-mahatmya; shaunaka-narada-samvade-in the conversation between Shaunaka Rsi and Narada; vrindavana-over Vrindavana; adhipatyam-sovereignty; ca-also; dattam-given; tasyai-to her; pratushyata-pleased; krishnena-by Lord Krishna; anyatra-other places; devi-the queen; tu-also; radha-Shrimati Radharani; vrindavane-Vrindavana; vane-in the forest; iti-thus; anena-by this; statement; anyatra-in other places; sadharane-deshe-in the area of Vrindavana; devi-the queen; eva-certainly; adhipatyena-the possessor; shri-vrindavana-Vrindavana; abhidhe-in the place named; vane-in the forest; tu-also; shri-radhika-Shrimati Radharani; eva-certainly; iti-thus; arthah-the meaning.

Shrimati Radharani is the most important of all the gopis, for among them all she is the queen not only of the forest of Vrindavana, but of the entire area surrounding Vrindavana. This is confirmed in the following statement found in the conversation between Narada and Shaunaka Rishis in the Karttika-mahatmya of the

Padma Purana:

"Being very pleased with Her, Lord Krishna gave Shrimati Radharani sovereignty over the forest of Vrindavana and the entire area surrounding it. In this way She became the queen of Vrindavana."

Text 6

evam skande

varanasyam vishalakshi
vimala purushottame
rukmini dvaravatyam ca
radha vrindavane vane

iti. tatha matsye 'pi.

evam-in the same way; skande-in the Skanda Purana; varanasyam-in Varanasi; vishalakshi-Durga; vimala- Vimala devi; puroshottame-in Jagannatha Puri; rukmini- Rukmini; dvaravatyam-in Dvaraka; ca-also; radha- Shrimati Radharani; vrindavane-In Vrindavana; vane-in the forest; iti-thus; tatha-the same verse if found; matsye-in the Matsya Purana; api-also.

Shrimati Radharani's sovereignty over Vrindavana is also described in the following verse found in both the Skanda and Matsya Puranas:

"Durga rules over Varaynasi, and Vimala-devi presides over Jagannatha Puri. Rukmini-devi is the queen of Dvaraka, and in the same way, Shrimati Radharani is the queen of Vrindavana forest."

Text 7

shaktitva-matra-sadharanyenaiva lakshmi-sita-rukmini-radhanam api devya saha gananam. vaishshöhyam tu lakshmiyat sitadishv api jneyam. tasman na devya saha lakshmy-adinam aikyam. shri-rama-tapani-shri-gopala-tapany-adau tasam svarupa-bhutatvena kathanat. shri-radhikayash ca yamale purvodahrita-padya-trayanantaram:

bhuja-dvaya-yutah krishno
na kadacic catur-bhujah
gopyaikaya yutas tatra
parikridati sarvada iti.

atra vrindavana-vishayaka-tat-sahita-sarvadakriditva-lingavagater na parasparavyabhicarena svarupa-shaktitvam. satishv apy anyasu ekaya ity anena tatrapi parama-mukhyatvam abhihitam.

shaktitva-status as potencies of the Lord; matra-only; sadharanyena-as the common feature; eva-certainly; lakshmi-Lakshmi; sita-Sita; rukmini-Rukmini; radhanam-and of Shrimati Radharani; api-also; devya saha-with the goddess Durga; gananam- counted; vaisishthyam-the superexcellent quality; tu-but;

lakshmivat-as Lakshmi-devi; sita-adishu-among Sita-devi and the others; api-even; jneyam-should be understood; tasmāt-therefore; na-not; devya saha-with the goddess Durga; lakshmi-adinam-of Lakshmi-devi and the others; aikyam-oneness; shri-rama-tapani-in the Shri Rama-tapani Upanisad; shri-gopala-tapani Upanisad; adau-and in other Vedic literatures; tasam-of them; svarupa-bhutatvena-status as the internal potencies of the Supreme Personality of Godhead; kathanat-because of the description; shri-radhikayah-of Shrimati Radharani; ca- also; yamale-in the Yamala Tantra; purva-previously; udahrita-explained; pada-lines; traya-there; anantaram- afterwards; bhuja-arms; dvaya-two; yutah-endowed with; krishnah-Lord Krishna; na-not; kadacit-at any time; catuh-bhujah-with four arms; gopya-with a gopi; ekaya-one; yutah-accompanied; tatra-there; parikridati-performs pastimes; sarvada-eternally; iti-thus; atra-in this verse; vrindavana-vishayaka-in the area of Vrindavana; tat-sahita-along with that gopi; sarvada-eternally; akriditva-linga-nature of performing pastimes; avagateh-because of understanding; na-not; paraspara-mutual; avyabhicarena-without interruption; svarupa-shaktitvam-status as the Lord's internal potency; satishu-among the transcendental gopis; api-also; any/esu- among the others; ekaya-with a single one; iti-thus; anena-with this statement; tatra-there; api-also; parama-mukhyatvam- as the best of the gopis; abhihitam-is established.

In this verse we may note that the four goddesses described are all potencies of the Lord. That is their common feature. Durga-devi is the Lord's external potency, and Lakshmi, Sita, Rukmini, and Shrimati Radharani are all internal potencies of the Lord and are in a position superior to that of Durga-devi. Sita-devi is described in the Rama-tapani Upanishad, and Rukmini-devi is described in the Gopala-tapani Upanishad. In these scriptures, both goddesses are described as the internal potencies of the Lord. Shrimati Radharani is described as the best of the Lord's internal potencies in the following statement of the Yamala Tantra:

"The Supreme Personality of Godhead, Lord Krishna, always remains in His original two-armed form. He never appears in with four arms. He eternally enjoys pastimes with a certain gopi."

We may note that this verse describes Shrimati Radharani, who eternally enjoys pastimes with Lord Krishna in Vrindavana-dhama. She is the best of the Lord's internal potencies.

Text 8

tatha ca brihad-gautamiye shri-baladevam prati shri-krishna-vakyam

sattvam tattvam paratvam ca
tattva-trayam aham kila
tri-tattva-rupini sakhi
radhika mama vallabha

tatha-in the same way; ca-also; brihat-gautamiye-in the Brhad-gautamiya Tantra; shri-baladevam prati-to Lord Baladeva; shri-krishna-of Lord Krishna; vakyam-the statement; sattvam-effect; tattvam-cause; paratvam-the transcendental potency; ca-also; tattva-trayam-three potencies; aham-I; kila-certainly; tri-tattva-of these three; rupini- the form; sakhi-O friend; radhika-Shrimati Radharani; mama-to me; vallabha-very dear.

That Shrimati Radharani is the best of Lord Krishna's potencies is described in the following verse from the Brihad Gautamiya Tantra spoken by Lord Krishna to Lord Balarama:

"My dear friend, I am the master of the three potencies of material cause (tattva), material effect (sattva), and the transcendental potency above the material nature (paratva). These three potencies are embodied in Shrimati Radharani, who is very dear to Me.

Text 9

prakriteh para evaham
sapi mac-chakti-rupini
sattvikam rupam asthaya
purno 'ham brahma cit parah

prakriteh-to the material energy; parah-superior; eva- certainly; aham-I am; sa-she; api-also; mat-My; sakti-rupini-potency; sattvikam-spiritual; rupam-form; asthaya-manifesting; purnah-perfect and complete; aham-I am; brahma-the Supreme Personality of Godhead; cit-spiritual; parah-and transcendental.

"I am the Supreme Personality of Godhead, perfect and complete. My form is entirely spiritual and I am above the temporary material energy. Just as I am spiritual and above the material nature, so is My transcendental potency, Shrimati Radharani.

Text 10

brahmana prarthitah samyak
sambhavami yuge yuge
taya sardham tvaya sardham
nashaya devata-druham

satyam karyatvam; tattvam karanatvam; tato 'pi paratvam ca iti; yat tattva-trayam tad aham ity arthah

brahmana-by Brahma; prarthitah-appealed; samyak- completely; sambhavami-I appear; yuge yuge-millennium after millennium; taya sardham-with Shrimati Radharani; tvaya sardham-with You; nashaya-for the destruction; devata-druham-of those who are inimical to the demigods; satyam-"satyam", karya tvam-means "effect"; tattvam-"tattvam"; karanatvam-means "cause"; tatah-from that; api-also; paratvam-superior; ca-also; iti-thus; yat-which; tattva-trayam-three potencies; tat-that; aham-I am; iti-thus; arthah-the meaning.

"Requested by Brahma, I appear in this material world millennium after millennium in order to destroy the enemies of the demigods and devotees. I come to this world accompanied by You, and also by Shrimati Radharani."

In the verse quoted in Text 8 the word "satya" means "the potency of material cause", "tattva" means "the potency of material effect", and "para" means "the potency superior to these two". These are the three potencies (tattva-trayam tad aham) mentioned here.

Text 11

ata eva shri-radha-prasange tat-purato 'pi

sarva-lakshmimayi sarva-
kantih sammohini para iti.

atah eva-therefore; shri-radha-with Shrimati Radharani; prasange-in this connection; tat-puratah-substantiating this fact; api-also; sarva-lakshmimayi sarva-kantih sammohini para iti-the following verse from the Brhad-gautamiya Tantra:

devi krishnamayi prokta
radhika para-devata
sarva-lakshmimayi sarva-
kantih sanmohini para

That Shrimati Radharani is the best of the goddesses of fortune is also confirmed in Brihad-gautamiya Tantra:

"The transcendental goddess Shrimati Radharani is the direct counterpart of Lord Shri Krishna. She is the central figure for all goddesses of fortune. She possesses all the attractiveness to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord."*

Text 12

rik-parishishöa-shrutis ca tathaivaha

radhaya madhavo devo
madhavana ca radhika
vibhrajante janeshv a

vibhrajante vibhrajate a sarvata iti shruti-padarthah.

rik-of the Rig Veda; parishishöa-shrutih-in the appendix; ca-also; tatha-in the same way; eva-certainly; aha-he explains; radhaya-with Shrimati Radharani; madhavah-Lord Krishna; devah-the Supreme Personality of Godhead; madhavana- with Lord Krishna; ca-also; radhika-Shrimati Radharani; vibhrajante-are splendid manifest; janeshu-in the company of their associates; a-eternally; vibhrajante-"vibhrajante"; vibhrajate-means "are manifest"; a-"a"; sarvatah-means "in every respect"; iti-thus; shruti-of the shruti-mantra; pada-of the words; arthah-the meaning.

Lord Krishna and Shrimati Radharani are described in the following statement of the Rik-parishishöa-shruti:

"Lord Krishna and Shrimati Radharani eternally enjoy pastimes in the company of their associates."

Text 13

etat sarvam abhipretya murdhanya-shloke tadrisho 'py arthah sandahe. tatra tayor maha-mahaishvarya-pratipadako 'rthah purvavat svayam anusandheyah. parama-madhuri-pratipadako 'rthas tu yatha

etat-this; sarvam-all; abhipretya-intending; murdhanya-shloke-in the first verse; api-also; arthah-the meaning; sandadhe-placed; tatra-here; tayoh-of the two of them; maha-maha-very great; aishvarya-glory and opulence; pratipadakah- establishing; arthah-the meaning; purvavat-as before; svayam-directly; anusandheyah-is understood; parama-transcendental; madhuri-sweetness; pratipadakah-establishing; arthah-the meaning; tu-also; yatha-just as.

The first verse of Shrimad-Bhagavatam is intended to describe not only the opulences and glory of both Lord Krishna and Shrimati Radharani. This verse describes Their transcendental sweetness. The verse is:

Text 14

janmady asya iti.

janma-ady asya iti-Shrimad-Bhagavatam 1.1.1:

janmady asya yato 'nvayad itaratash cartheshv abhijnah svaraö
tene brahma hrida ya adi-kavaye muhyanti yat surayah
tejo-vari-mridam yatha vinimayo yatra tri-sargo 'mrisha
dhamna svena sada nirasta-kuhakam satyam param dhimahi

janma-adi-creation, sustenance and destruction; asya-of the manifested universes; yatah-from whom; anvayat-directly; itaratah-indirectly; ca-and; artheshu-purposes; abhijnah- fully cognizant; sva-raö-fully independent; tene-imparted; brahma-the Vedic knowledge; hrida-consciousness of the heart; yah-one who; adi-kavaye-onto the original created being; muhyanti-are illusioned; yat-about whom; surayah-great sages and demigods; tejah-fire; vari-water; mridam-earth; yatha-as much as; vinimayah-action and reactions; yatra-whereupon; tri-sargah-three modes of creation, creative faculties; amrisha-almost factual; dhamna-along with all transcendental paraphernalia; svena-self-sufficient; sada-always; nirasta- negation by absence; kuhakam-illusion; satyam-truth; param- absolute; dhimahi-I do meditate upon.

"O my Lord, Shri Krishna, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Shri Krishna because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Shri Krishna, who is eternally existent in the transcendental abode, which is forever free from the illusory representation of the material world. I meditate upon Him, for He is the Absolute Truth."*

Text 15

yato 'nvayat anugacchati sada nija-paramananda-shakti-rupayam tasyam shri-radhayam asakto bhavatity anvayah shri-krishnas tasmad yasmat; tatha itaratah itarasyash ca tasya sada dvitiyayah shri-radhaya eva.

yatah-from whom; anvayat-because of contact; anugacchati- follows; sada-always; nija-His own; parama-transcendental; ananda-bliss; shakti-potency; rupayam-in the form; tasyam-to her; shri-radhayam-Shrimati Radharani; asaktah- attached; bhavati-is ; iti-thus; anvayah-attached; shri-krishnah-Shri Krishna; tasmad-from Him; yasmat-from whom; tatha-in the same way; itaratah-from another; ca-also; sada-eternally; dvitiyayah-distinct; shri-radhayah- Shrimati Radharani; eva-certainly.

In this verse the words "yato 'nvayat" mean "Lord Krishna, who is attached to Shrimati Radharani, His transcendental pleasure potency", and the word "itaratah" means "His eternal companion, Shrimati Radharani."

Text 16

yatah yasyah adyasya adi-rasasya janma pradurbhavah. yav evadi-rasa-vidyayah parama-nidhanam ity arthah. ata eva tayor aty-adbhuta-vilasa-madhuri-dhurinatam uddishati yah artheshu tat-tad-vilasa-kalapeshu abhijnah vidagdha; ya ca svena tatha-vidhenatmana virajate vilasatiti svaraö.

yatah yasyah-from whom; adyasya adi-rasasya-of the mellow of madhurya-rasa; janma-pradurbhavah-manifestation; yau-the transcendental couple; eva-certainly; adi-rasa-of madhurya-rasa; vidyayah-of the knowledge; parama- transcendental; nidhanam-abode; iti-thus; arthah-the meaning; ata eva-certainly; tayor-of them; ati-very; adbhuta- wonderful; vilasa-of pastimes; madhuri-sweetness; dhurinatam-abundance; uddishati-indicates; yah-who; artheshu-the word {sy 168}arthesu"; tat-tat-various; vilasa-of transcendental pastimes; kalapeshu-in many; abhij{sy 241}ah vidagdha-expert; ya-who; ca-also; svena-with Herself; tatha-vidhena-in that way; atmana-with her; virajate vilasati-performs pastimes; sva-raö-performs pastimes in her association.

In this verse the word "yatah" means "from whom", "adyasya" means "the mellow of madhurya-rasa", and "janma" means "manifestation". The meaning is that They are the transcendental abode of the science of madhurya-rasa. Next the great sweetness of Their wonderful pastimes is described in the words "artheshu", which means "in many pastimes" and "abhijnah", which means "expert". The word "svaraö" means {sy 168}in Her company He shines (raj) with great splendor".

Text 17

ata eva sarvato 'py ashcarya-rupayos tayor varnane mama tat kripaiva samagrityaha adi-kavaye prathamam tal-lila-varnanam arabhamanaya mahyam shri-veda-vyasaya hrida antahkarana-dvaraiva brahma nija-lila-pratipadakam shabda-brahma yah tene arambha-sama-kalam eva yugapat sarvam idam puranam mama hridi prakashitavan ity arthah. etac ca prathamasya saptama ev vyaktam.

atah eva-therefore; sarvatah-in all respects; ashcharya-rupayoh-wonderful; tayoh-of Shri Shri Radha-Krishna; varnane-in the description; mama-my tat-kripa-the mercy of the Lord; eva-certainly; samagritya-compiling; aha-said; adi-kavaye-to the original philosopher; parthamam-first; tat- of Shri Shri Radha-Krishna; lila-of the pastimes; varnanam-description; arabhamanaya-beginning; mahyam-to me; shri-veda-vyasaya-Vedavyasa; hrida-by the heart; antah-karaan-dvara-by the heart; eva-certainly; "brahma"-revealed knowledge of the Vedas; nija-His own; lila-pastimes; pratipadakam-teaching; shabda-brahma-spiritual sound vibration of the Vedas; yah-who; tene-imparted; arambha-sama-kale-in the beginning of creation; eva-certainly; yugapat- simultaneously; sarvam-everything; idam-this; puranam- Shrimad-Bhagavatam Purna; mama-my; hridi-in the heart; prakashitvan-revealed; iti-thus; arthah-the meaning; etat- that; ca-also; prathamasya-of the First Canto of Shrimad-Bhagavatam; saptame-in the seventh chapter (1.7.4-6):

bhakti-yogena manasi
samyak pranihite 'male
apashyat purusham purnam
mayam ca tad-apashrayam

yaya sammohito jiva
atmanam tri-gunatmakam
paro 'pi manute 'nartham
tat-kritam cabhipadyate

anarthopashamam sakshad
bhakti-yogam adhokshaje
lokasyajanato vidvamsh
cakre satvata-samhitam;

eva-certainly; vyaktam-manifested.

Thinking "by Their mercy I shall completely describe the wonderful divine couple", he (Vedavyasa) then spoke the next part of this verse. "Adi-kavaye" here means "to me, Vedavyasa, who am now beginning the description of Their pastimes". "Hrida" here means "by the gateway of the heart," "brahma" means "the spiritual words that describe Their pastimes", "yah tene" means "who in the beginning revealed this entire purana in my heart." That is the meaning. The revelation of Shrimad-Bhagavatam to Vyasadeva is described in Shrimad-Bhagavatam (1.7.4-6):

"Thus he (Vyasadeva) fixed his mind, perfectly engaging it by linking it in devotional service (bhakti-yoga) without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control.*

"Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries.*

"The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyasadeva compiled this Vedic literature, which is in relation to the Supreme Truth."*

Text 18

yad yasyam ca surayah sheshadayo 'pi muhyanti, svarupa-saundarya-gunadibhir aty-adbhuta keyam iti
nirvaktum arabdha nishcetum na shaknuvanti. evam-bhuta sa yadi kripam nakarishyat, tada labdha-madhava-
tadrisha-rupasyapi mama

tais taih padais tat-padavim
anvicchantyo 'grato 'balah
vadhvah padaih su-pritani
vilokyartah samabruvan

ity adina tasya lila-varnana-leshe 'pi sahase-siddhir asau nabhavishyad eveti bhavah.

yad-the word "yat"; yasyam-about whom (Shrimati Radharani); ca-also; surayah-the demigods; shesha-
adyah- headed by Ananta Sesa; api-even; muhyanti-are bewildered; svarupa-of her transcendental form;
saundarya-beauty; guna- auspicious attributes; adi-bhiih-beginning with; ati-very; adbhuta-wonderful; ka-
who?; iyam-is she?; iti-thus; nirvaktum-to describe; arabdhah-beginning; nishcetum-to understand; na-
not; shaknuvanti-are able; evam-bhuta-in this way; sa-she; yadi-if; kripam-mercy; na-not; akarishyat-will
give; tada-then; labdha-obtained; madhava- of Lord Krishna; tadrisha-like; rupasya-a form; api-even;
mama-of me; taih taih-with these; padaih-footprints; tat-padavim-on the path ; anvicchantyah-searching;
agratah-before them; abalah-the gopis; vadhvah-the gopis; padaih-with the footprints; su-priktani-mixed;
vilokya-seeing; artah- distressed; samabruvan-said; iti-thus; adina-in the passage beginning; tasyah-of
Shrimati Radharani; lila-of the pastimes; varnana-of the description; leshe-in a small fragment; api-even;
sahase-siddhih-perfection; asau-this; na- not; abhivishyat-may be; eva-certainly; iti-thus; bhavah-the
meaning.

The word "yad" here means "about whom", {sy 168}surayah" means "even Ananta Shesha and those like
Him", and "muhyanti" means "are not able to even begin to understand or describe Their very wonderful
virtues and the handsomeness of Their transcendental forms". They think: {sy 168}If She (Shrimati
Radharani) is not merciful to Me, then even if I have a form like Lord Madhava's own form I shall not be able
to understand pastimes such as the one that begins with this verse (Shrimad-Bhagavatam 10.30.26):

"The gopis began to follow the footprints, and shortly they saw another set of footprints beside them, and
immediately they became very sorry."*

Text 19

tayor ashcarya-rupatvam eva vyanakti tejo-vari-mridam achaitanyanam api yatha yena prakarena
vinimayah parasparam sva-bhava-viparyayo bhavati, tatha yo vibhrajata iti sheshah. vakya-shesham ca
bhavati-bhutatvena na vaktum shaknuvan iti gamyate. tatra tejasash candrades tat-pada-nakha-kanti-
vispharadadina vari-mrid-van nistejastva-dharmavaptih; varino nadyadesh ca tat-samsarga-vamsha-
vadyadina bahulyadi-tejo-vad ucchunata-praptih. pashanadi-mridvac ca stambha-praptih. mridash ca
pashanades tat-kandali-cchuritaten tejo vad ujjvala-prapti-vamshi-vadyadina varivac ca dravata-praptir iti.
tat etat sarvam tasya lila-varnane prasiddham eva.

tayoh-of Shri Shri Radha-Krishna; ashcarya-wonderful; rupatvam-nature; eva-certainly; vyanakti-
manifests; tejah- fire; vari-water; mridam-and earth; achaitanyanam-of inert material elements; api-even;
yatha-as; yena prakarena-in this way; vinimayah-transformation; parasparam-mutually; sva-bhava-own
natures; viparyayah-the opposite; bhavati-become; tatha-in the same way; yah-who; vibhrajate-is manifest;
iti- thus; sheshah-the rest of the meaning; vakya-of the statement; shesham-the remaining portion; ca-
also; bhava- nature; ati-bhutaten-beyond the ordinary limits; na-not; vaktum-to describe; shaknuvan-

able; iti-thus; gamyate-should be understood; tatra-in that context; tejasah-of the word "tejas"; candra-adeh-means the moon and other celestial bodies; tat-of Shri Shri Radha-Krishna; pada-nakha-of the toenails; kanti-splendour; vispharita-manifest; adina- beginning with; vari-water; mrit-earth; vat-like; nistejatva-devoid of light; dharma-nature; avaptih-attainment; varinah-of water; nadi-adeh-of rivers and other bodies of water; ca-also; tat-samsarga-vamshi-vadya-adina-by Lord Krishna's flute-music; bahulya-adi-tejah-vat-as fire; ucchunata-praptih-the state; pashana-stones; adi- beginning with; mridvat-as earth; ca-also; stambha-praptih- the state of being stunned; mridah-earth; ca-and; pashana-adeh-stones and other inert objects; tat-of Shri Shri Radha-Krishna; kanti-the beauty; kandali-churitatvena- with the sweet sound; tejah-vat-as fire; ujjala-prapti- splendour; vamshi-of the flute; vadya-adina-beginning with the sound; vari-vat-as water; ca-also; dravata-praptih-the state of fluidity; iti-thus; tat-this; etat-that; sarvam-all; tasya-of Lord Krishna; lila-of the pastimes; varnane-in the description; prasiddham-celebrated; eva-certainly.

The phrase "tejo-vari-mridam yatha vinimayah" also describes the pastimes of Shri Shri Radha-Krishna. These words refer to Lord Krishna's playing His flute, for upon hearing the sound of His flute, all the living entities in Vrindavana become overwhelmed with transcendental bliss, and change their nature. The shining moon and stars (tejah) become dimmed, and they appear like water or earth. The Yamuna river and other bodies of water become stunned and solid as earth or stone, and the earth and stones begin to melt and take part on the properties of water. These astonishing things occur as a result of the wonderful pastimes of Shri Shri Radha-Krishna and Lord Krishna's melodious flute music.

Text 20

yatra yasyam ca vidyamanayam tridha-sargah shri-bhu-lileti shakti-trayi-pradurbhavo va, dvaraka-mathura-vrindavananiti sthana-traya-gata-shakti-varga-traya-pradurbhavo va, vrindavana eva rasa-vyavaharena suhrid-udasina-pratipaksha-nayika-rupa-tri-bhedanam sarvasam api vraja-devinam eva pradurbhavo va, mrisha mithyaiva. yasyah saundaryadi-guna-sampada tas tah krishnasya na kincid iva prayojanam arhantity arthah.

yatra-the word "yatra"; yasyam-means "in whom"; ca-also; vidyamanayam-being so; tridha-in three ways; sargah- manifestation; shri-bhu-lila-iti-Shri, Bhu, and Lila potencies; shakti-potencies; trayi-three; pradurbhavah- manifestation; va-or; dvaraka-Dvaraka; mathura- Mathura; Vrindavanani-and Vrindavana; iti-thus; sthana- places; traya-three; gata-attained; shakti-varga-potencies; traya-three; pradurbhavah-manifestation; va-or; vrindavane-in Vrindavana; eva-certainly; rasa-vyavaharena-with the mellows of transcendental pastimes; suhrit-friends; udasina- neutral parties; pratipaksha-and enemies; nayika-rupa-of gopis; tri-bhedanam-of three divisions; sarvasam-of all; api-also; vraja-devinam-of the gopis of Vraja; eva-certainly; pradurbhavah-manifestation; va-or; mrisha-the word "mrsha"; mithya-means "false"; eva-certainly; yasyah-of her; saundarya-beauty; adi-beginning with; guna- transcendental qualities; sampada-by the opulence; tah tah- they; krishnasya-of Lord Krishna; na-not; kincit-anything; iva-as if; prayojanam-need; arhanti-obtain merit; iti-thus; arthah-the meaning.

The phrase "yatra tri-sargo mrisha" may be interpreted in the following way:

"Yatra" means "in Shrimati Radharani.{.sy 168}Tri-sargah" may be interpreted to mean the Lord three potencies of Shri, Bhu, and Lila-shakti, or it may also be interpreted to mean the Lord's abodes of Dvaraka, Mathura, and Vrindavana, or it may be interpreted to mean the three classes of gopis in Vrindavana: those friendly to Shrimati Radharani, those who are neutral parties, and those who are Shrimati Radharani's rivals. "mrisha" means "irrevelant". All these, the Lord's potencies, abodes, and the gopis of Vrindavana, are all insignificant in comparison to the transcendental opulence, qualities and beauty of Shrimati Radharani. Krishna

does not need any of these to satisfy His transcendental desires, for all His desires may be fulfilled by Shrimati Radharani alone.

Text 21

tat dhimahi iti tac-chabda-labdhena tac-cabdenanvayah.

tat-them; dhimahi-I meditate upon; iti-thus; tat-sabda-labdhena-by that word; tat-sabdhena-by the word; anvayah-the meaning.

The word "dhimahi" means "I meditate on Shri Shri Radha-Krishna."

Text 22

parama-shakti-shaktimattvenatishayita-maha-bhava-rasena va parasparam abhinnatam gatayor anayor aikyenaiva vivakshitam tad iti. ata eva samanyataya paramarshan napumsakatvam ca.

parama-transcendental; shakti-potency; shaktimattvena-and by the master of potencies; atishayita-great; maha-expanded; bhava-rasena-transcendental love; va-or; parasparam- mutually; abhinnatam-non-difference; gatayoh-attained; anayoh-mutually; aikyena-as one; eva-certainly; vivakshtiam- described; tat-the co-relative pronoun "tat" which is understood in this sentence; iti-thus; atah eva-therefore; samanyataya-in general; paramarshat-upon consideration; napumsakatvam- the neuter gender; ca-also.

We may note that the co-relative pronoun "tat" (in the singular), understood although not directly expressed in this sentence, refers to both Shri Shri Radha and Krishna, and in addition to that is in the neuter gender. Shri Shri Radha-Krishna are described in the singular because They are the supreme potency and the supreme master of all potencies. Because in one sense there is no difference in nature between the potency and master of potencies, They are both described with one pronoun in the singular. Another reason for using a singular word to describe Shri Shri Radha-Krishna is because there is such a great bond of transcendental love between Them, it is as if they are one. They are described by a neuter pronoun because a feminine pronoun would be inappropriate for Lord Krishna and a masculine pronoun would be unsuitable for Shrimati Radharani. For this reason the neuter pronoun "tat" is used, for this can be understood to be the common-gender, both masculine and feminine.

Text 23

katham-bhutam? svena dhamna sva-prabhavena sada nirastam sva-lila-pratibandhakanam jarati-prabhritinam pratipaksha-nayikanam ca kuhakam maya yena tat.

katham-bhutam-how may they be described?; svena dhamna- the words "svena dhamna"; sva-prabhavena-means "with their transcendental potency; sada-always; nirastam-negation by absence; sva-lila-to the pastimes; pratibandhakamam-of the obstacles; jarati-old-age; prabhritinam-of those things beginning with; pratipaksha-nayikanam-of Shrimati Radharani's rival gopis; ca-also; kuhakam-illusion; maya- illusion;

yena-by whom; tat-them.

The phrase "dhamna svena sada nirasta-kuhakam" may be interpreted in the following way:

By their power and opulence (dhamna svena), Shri Shri Radha and Krishna remain always (sada) free (nirasta) from the illusions (kuhakam) of the material nature (birth, death, old age, and disease), as well as from the illusory interference offered by Shrimati Radharani's gopi rivals. None of these can offer any obstruction to the pastimes of Shri Shri Radha-Krishna.

Text 24

tatha satyam tadrishatvena nitya-siddham; yad va parasparam vilasadibhir anavaratam ananda-sandohadane krita-satyam iva jatam; tatra nishcalam ity arthah.

tatha-in the same way; satyam-the word "satyam"; tadrishatvena-in that way; nitya-eternally; siddham-perfect; yat va-or; parasparam-mutually; vilasa-adibhih-with their transcendental pastimes, qualities, form, and words; anavataram- without cessation; ananda-sandohadane-in transcendental bliss; krita-satyam-eternal; iva-as it were; jatam-manifest; tatra-there; nishcalam-without change; iti-thus; arthah-the meaning.

The word "satyam" (eternal) in this verse should be understood to mean that Shri Shri Radha-Krishna are eternally situated in the highest perfection. They eternally relish transcendental bliss in Their pastimes, and this condition is never changed.

Text 25

ata eva param anyatra kutrapi adrishöa-guna-liladibhir vishva-vismayakatvat sarvato 'py utkrishöam.

atah eva-therefore; param-the word "param"; anyatra-in others; kutrapi-in relation to anyone; adrishöa-unprecedented; guna-qualities; lila-and pastimes; adibhih- by those things beginning with; vishva-the universe; vismayakatvat-because of causing wonder; sarvatah-to everything else; api-even; utkrishöam-superior.

The word "param" should be understood to mean that the unprecedented transcendental qualities, pastimes, and other features of Shri Shri Radha-Krishna are supreme, and nothing else is in any way equal to them. These superexcellent qualities and pastimes fill the entire universe with wonder.

Text 26

atraiko 'pi dharmo bhinna-vacakataya vakyayor nirdishöa ity ubhaya-sadrishyavagamat prativastupamanam alankaro 'yam. iyam ca muhur upamitam iti mala-prativastupama. tena tais tair mitho yogyataya nibaddhatvat sama namapi. etad-alankarena ca aho parasparam parasmad param api tan-mithuna-

bhutam kim api tattvam mitho guna-gana-madhuribhih samatam eva samavaptam iti sakala-jiva-jivatutama-rasa-piyusha-dharadharadharata-sampada kasmai va nija-carana-kamala-vilasam na rocatyati svatah sambhavi vastu vyajyate.

atra-in this connection; ekah-one; api-even; dharmah- nature; bhinna-different; vacakataya-with words; vakyayoh- of words; nirdishöah-indicated; iti-thus; ubhaya-both; sadrishya-in that way; avagamat-because of understanding; prativastu-upamamam-among the prativastu-upamas; alankarah- literary ornaments; ayam-this; iyam-this; ca-also; muhuh- repeatedly; upamitam-compared; iti-thus; mala-pativastu-upama-the ornament named mala-prativastu-upama; tena-by this; taih taih-by them; mithah-mutually; yogyataya-by suitableness; nibaddhatvat-because of being connected; sama-nama-with the same words; api-also; etat-alankarena-with this ornament; ca-also; aho-certainly; parasparam-mutually; parasmat-than the best; param-better; api-also; tat-them; mithui-bhutam-the transcendental couple; kim api- indescible; tattvam-the truth; mithah-mutually; guna-of transcendental qualities; gana-of a multitude; madhuribhih- with the sweetness; samatan-equality; eva-certainly; samavaptam-attained; iti-thus; sakala-all; jiva-of living entities; jivatutama-life; rasa-of the mellows; piyusha- nectar; dhara-dhara-dharata-of a great river; sampada-with the opulence; kasmai-whom?; va-or; nija-Their; carana-feet; kamala-lotus; vilasam-pastimes; na-not; rocatyati-will please; iti-thus; svatah-personally; sambhavi-produced; vastu-substance; vyajyate-is manifest.

When a description is used to apply simultaneously to two or more nouns of similar nature, such a literary ornament is called prativastu-upama, and when a series of descriptions are used in this way, it is called mala-prativastu-upama. This verse (Shrimad-Bhagavatam 1.1.1) is an example of such a mala-prativastu-upama, for a series of descriptions intended equally for Radha and Krishna are given here. Shri Shri Radha and Krishna are described here as greater than the greatest, without any equal. They possess similar sublime transcendental qualities, and the flooding rivers of nectar of Their transcendental qualities is the very life of the devotees. Indeed, who would not become delighted by hearing the transcendental pastimes of Their lotus feet?

Text 27

tatrahuh

prativastupama sa syad
vakyayor gamya-samyayoh
eko 'pi dharmah samanyo
yatra nirdishyate prithak iti.
iyam malayapi drishyate iti ca.

evam

samam syad anurupyena
shlagha yogasya vastunah iti.

tatra-in this connection; ahuh-it is said (Sahitya-darpana 10.68); prativastu-upama-prativastu-upama; sa-it; syat-may be; vakyayoh-of the two statements; gamya-samyayoh-of equal nature; ekah-one; api-only; dharmah-characteristic; samanyah-equal; yatra-where; nirdishyate-is delineated; prithak-as different; iti-thus; iyam-this; malaya-as mala-prativastu-upama; api-also; drishyate-may be seen; iti-thus; evam-in the same way (Sahitya-darpana 10.92); samam-equal; syat-may be; anurupyena-with similarity; shlagha-

praise; yogyasya-of what is appropriate; vastunah-in nature; iti- thus.

This is described in the following statement os Sahitya-darpana (10.68 and 10.92):

"When a metaphor or simile compares two objects that have a single feature in common, the literary ornament is called "prativastu-upama". When both parts of the comparison have many points in common, the device is called {sy 168}mala-prativastu-upama".

Text 28

tatha

vastu balakritir vapi
dvidharthah sambhavi svatah
kaveh praudhokti-siddho va
tan-nibaddhasya veti shaö

shadbhis tair vyajyamanas tu
vastv-alankara-rupakah
artha-shakty-udbhavo rango
yati dvadasha-bhedatam iti.

tatha-in the same way; vastu-a fact; bala-akritih-a literary device; va-or; api-also; dvidha-arthah-with two meanings; sambhavi-svatah-naturally appropriate; kaveh-of the poet; praudha-ukti-by the statement; siddhah-appropriate; va-or; tat-nibaddhasya-according to character in the poet's composition; va-or; iti-thus; shaö-six; shadbhih-by these six; taih-them; vyajyamanah-manifest; tu-also; vastu-alankara-rupakah-the literary ornament of "vastu-upama"; artha-meaning; shakti-by the potency; udbhavah-manifested; rangah-ornament; yati-attains; dvadasha-twelve; bhedatam- divisions; iti-thus.

We also find this description in the Sahitya-darpana (4.9):

"This upama is divided into six kinds: 1. Those based on fact, and 2. Those created by skillful use of language, 3. Those that have a double meaning, 4. Those inherent in the words themselves, 5. those understood through the poet's own point of view, and 6. those seen through a character in the poet's composition. These six are then manifested as vastu-umpama or as artha-shakti. In this way there are twelve kinds of upama."

Text 29

atah sarvato 'pi sandrananda-camatkara-kara-shri-krishna-prakashe shri-vrindavane 'pi paramadbhuta-prakashah shri-radhaya yugalitas tu shri-krishna iti. tad uktam adi-purane vedantino 'pi iti padyantaram

aham eva param rupam
nanyo janati kashcana
janati radhika partha

amshan arcanti devatah iti.

atah-therefore; sarvatah-in all respects; api-also; sandra-intense; ananda-bliss; camatkara-kara-wonderful; shri-krishna-of Lord Krishna; prakashe-in the appearance; shri-vrindavane-in Vrinda/vana-dhama; api-also; parama- supreme; adbhuta-wonderful; prakashah-manifestation; shri-radhaya-by Shrimati Radharani; yugalitah-accompanied; tu-also; shri-krishnah-Shri Krishna; iti-thus; tat-this; uktam-is described; adi-purane-in the Adi Purana; vedantinah-knowers of Vedanta; api-also; iti-thus; padya- verse; antaram-after; aham-I; eva-certainly; param-rupam-the Original Personality of Godhead; na-not; anyah-another; janati-knows; kashcana-anyone; janati-knows; radhika- Shrimati Radharani; partha-O Arjuna; amshan-plenary expansions; arcanti-worship; devatah-the demigods; iti- thus.

The blissful, wonderful form of Shri Krishna, who enjoys pastimes with Shrimati Radharani in the abode of Vrindavana, is the original feature of the Supreme Personality of Godhead. This is confirmed in the following statement of Lord Krishna Himself spoken to Arjuna in the Adi Purana:

"O Arjuna, I am the Original Supreme Personality of Godhead, accompanied by Shrimati Radharani. There is no original Personality of Godhead other than Me. The Deities worshiped by the demigods in the upper planetary systems are My vishnu-tattva expansions."

Text 30

tayor nitya-vilasas tv ittham yatha varnito 'smad-upajivya-caranabujaih

vaca sucita-sharvari-rati-kala-pragalbhyaya radhikam
vrida-kuncita-locanam viracayann agre sakhinam asau
tad-vaksho-ruha-citra-keli-makari-panditya-param gatah
kaishoram saphali-karoti kalayan kunje viharam harih

tayoh-of Shri Shri Radha-Krishna; nitya-eternal; vilasah-pastimes; tu-also; ittham-in this way; yatha-just as; varnitah-described; asmat-our; upajivya-source of life; carana-ambujaih-whose lotus feet (Shrila Rupa Gosvami); vaca-by speech; sucita-revealing; sharvari-of the night; rati-in amorous pastimes; kala-of the portion; pragalbhyaya-the importance; radhikam-Shrimati Radharani; vrida- from shame; kuncita-locanam-having Her eyes closed; viracayan-making; agre-before; sakhinam-Her friends; asau-that one; tat-of Her; vakshah-ruha-on the breasts; citra-keli-with variegated pastimes; makari-in drawing dolphins; panditya- of cleverness; param-the limit; gatah-who reached; kaishoram-adolescence; sa-phali-karoti-makes successful; kalayam- performing; kunje-in the bushes; viharam-pastimes; harih- the Supreme Personality of Godhead.

Quoting from the Bhakti-rasamrita-sindhu (2.1.231) by Shrila Rupa Gosvami, whose lotus feet are our very life and soul, we shall give this brief glimpse into the eternal transcendental pastimes of the divine couple, Shri Shri Radha-Krishna:

"Lord Krishna made Shrimati Radharani close Her eyes in shame before Her friends by His words relating Their amorous activities on the previous night. Then He showed the highest limit of cleverness in drawing pictures of dolphins in various playful sports on Her breasts. In this way Lord Hari made His youth successful by performing pastimes in the bushes with Shri Radha and Her friends."*

Text 31

tad evam sandarbha-catushöayena sambandho vyakhyatah. tasminn api sambandhe shri-radha-madhava-rupenaiva pradurbhavas tasya sambandhinah paramah prakashah. tad uktam shrutya radhaya madhavo devah iti. etad artham eva vyatanisham imah sarva api paripriör iti purnah sambandhah.

tat-therefore; evam-in this way; sandarbha-catushöayena- by this fourth of the Sandarbhas; sambandhah-the relationship of the individual living entities with the Supreme; v/yakhyatah- is explained; tasmin-in this; api-also; sambandhe- relationship; shri-radha-madhava-rupena-in the form of Shri Shri Radha-Krishna; eva-certainly; pradurbhava- manifestation; tasya-of Him; sambandhinah-the master of the relationship with the individual living entities; paramah- supreme; prakashah-manifestation; tat-therefore; uktam-it is said; shrutya-by the sruti-mantra; radhaya-accompanied by Shrimati Radharani; madhava-Lord Krishna; devah-is the Supreme Personality of Godhead; iti-thus; etad-this; artham- meaning; eva-certainly; vyatanisham-I have explained; imah- these; sarva-all; api-even; paripriör-logical reasons; iti-thus; purnah-completely described; sambandhah-the relationship between the individual living entities and the Supreme Personality of Godhead.

The description of sambandha (the relationship between the individual, living entities and the Supreme Personality of Godhead), which was begun in the Tattva-sandarbha, and continued in the Bhagavat-sandarbha and Paramatma-sandarbha, is now concluded in this Krishna-sandarbha. In the next book (Shrimad-Bhakti-sandarbha) I shall describe abhidheya (devotional service, or the activities of the relationship between the individual living entities and the Supreme Lord) and in the last book (Priti-sandarbha), I shall describe prayojana (pure love for Krishna, the result of engaging in the activities of devotional service).

That Shri Krishna is the Original Supreme Personality of Godhead, (as the shruti-mantra explains : "Shri Krishna, accompanied by Shrimati Radharani, is the Original Supreme Personality of Godhead") has been explained in this Krishna-sandarbha.

Text 32

gaura-shyama-rucojjvallabhir amalair akshnor vilasotsavair nriyantibhir ashesha-madana-kala-vaidagdhyadigdhatmabhih anyonya-priyata-sudha-parimala-stomonmadabhih sada radha-madhava-madhuribhir abhitash cittam mamakramyatam.

gaura-golden; shyama-black; ruca-with splendor; ujjvalabhih-effulgent; amalaih-spotless; akshnoh-of the eyes; vilasa-of pastimes; utsavaih-with festivals; nriyantibhih-dancing; ashesha-complete; madana-kala-in the art of pleasing; vaidagdhyah-expertise; digdha-anointed; atmabhih-selves; anyonya-mutual; priyata-pleasing; sudha- nectar; parimala-fragrance; stoma-with the abundance; unmadabhih-intoxicated; sada-eternally; radha-madhava-of Shri Shri Radha-Krishna; madhuribhih-by the sweetness; abhitah-completely; cittam-heart; mama-my; akramyatam-may overwhelm.

The charming sweetness of Shri Shri Radha-Madhava is enhanced by Their mutual exchange of pure and playful dancing glances upon each other. That sweetness has anointed Them with the greatest skill in delighting each other with the pastimes of madhurya-rasa, and that sweetness has made Them intoxicated with the sweet fragrance of the nectarean love They bear for each other. May that sweetness of the black and gold forms of Shri Shri Radha-Krishna continually overtake my thoughts.

Shri Bhakti-sandarbha

An Essay on Devotional Service

Some Words of Acknowledgement

Shrila Gopala Bhatta Gosvami, the great philosopher from the southern provinces who greatly pleased Shrila Rupa Gosvami and Shrila Sanatana Gosvami, left many valuable notes that defeat various philosophical misconceptions. Systematically arranging these notes, and considering their content, Jiva Gosvami writes this book.

Anuccheda 1

1 By the previous four sandarbhas the relationship (between Krishna and the living entities) was explained. There the form of the Supreme Truth was described as having the characteristics of perfection, eternity, and transcendental bliss, and the Supreme was also described as appearing in three features: Brahman, Paramatma, and Bhagavan. Of these Bhagavan was proved to be the highest. The incarnations headed by Lord Vishnu and other incarnations headed by the four Kumaras were shown to be His avatars. Also, Shri Krishna was proved to be the original form of Bhagavan. Also, in the description of Paramatma, were described the sufferings in the material world of the individual living entities (jivas), who are the Lord's marginal potency, who are spiritual in nature, and who, because of ignorance of the beginningless Supreme Truth and because of the crime of being averse to Him had the knowledge of their original spiritual identity covered by illusion (maya) and were placed in the material world of the modes of goodness, passion and ignorance.

2 The Supreme Personality of Godhead explains (Shrimad Bhagavatam 11.22.34):

"The speculative argument of philosophers - "This world is real," "No, it is not real" - is based upon incomplete knowledge of the Supreme Soul and is simply aimed at understanding material dualities. Although such argument is useless, persons who have turned their attention away from Me, their own true Self, are unable to give it up."***

3 For their benefit (the Lord) very mercifully teaches scriptures. Some individual spirit souls who in previous births performed religious ceremonies and became purified in order to directly see the Lord, and other individual spirit souls who attained the mercy of great souls by their glance or in another way, simply by hearing the description of the perfect qualities of the Supreme Truth, see Him face-to-face. This is described in Shrimad Bhagavatam (1.1.2):

"This beautiful Bhagavatam, compiled by the great sage Vyasadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart."*

This does not happen with any other teaching. Many other teachings may be heard, but it is the hearing of narrations that begin with the Supreme Truth's pastimes that makes one yearn to taste the nectar of the Lord. Shri Prahlada and other devotees are examples here. Hearing about the Lord gives the seed (to see the Lord face-to-face), and it also destroys the seed of lust and a host of vices.

4 Shri Prahlada explains (Shrimad-Bhagavatam 7.9.39)

"My dear Lord of the Vaikuntha planets, where there is no anxiety, my mind is extremely sinful and lusty, being sometimes so-called happy and sometimes so-called distressed. My mind is full of lamentation and fear, and it always seeks more and more money. Thus it has become most polluted and is never satisfied

in topics concerning You. I am therefore most fallen and poor. In such a status of life, how shall I be able to discuss Your activities?"*

By following the example of these words of Shri Prahlada, who thinks Himself very fallen and lowly, many others have also attained the Lord.

5 This is explained in Brahma-vaivarta Purana

"As much as it is polluted with sins, to that extent the heart cannot place its faith in the Vedic scriptures or the bona-fide spiritual master.

6 "By hearing the Vedic scriptures in the association of saintly devotees love for the Lord is manifest. That is the great result of having performed many pious deeds in many previous births."

7 Now that the Supreme Truth has been clearly described according to the direct descriptions (of the Vedic literature), (one may ask:) "What may be said (abhidheya) about (the relationship between the Supreme Truth and the individual spirit souls) and what is the final goal (prayojana) of that (relationship)? These two may be explained according to the indirect descriptions (of the Vedic literature). Because it is the opposite of being averse to the Supreme, that relationship is one of turning one's face of the Lord and it is characterised by service to the Lord. From that service knowledge of the Lord becomes manifested. The final goal is that service is directly seeing the Lord and that is characterised by the Lord's making Himself visible within and without. When that happens one becomes free of all sufferings. Both are explained in an ancient story. Hearing "There is a treasure (hidden) in your house", a poverty stricken man searched for the treasure and eventually found it. These two things are like that. This story is told to dispel weakness (of heart in the devotees). Explaining that being unwilling to be aware of the perfect and beginningless Supreme Truth is the cause of suffering, (the scriptures) teach service to the Lord, which is the medicine to cure the disease (of material life).

8 (This is explained in Shrimad-Bhagavatam 11.2.37):

"When the living entity is attracted by the material energy, which is separate from Krishna, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal service of Krishna, he becomes Krishna's competitor. This is called viparyayo smrtih. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity, and source of life. He thus worships the Lord by the process of unalloyed devotional service."*

9 Shridhara Svami comments: "The fear here is created by the Lord's material energy. 'Budhah' means 'an intelligent person', and 'abhajet' means 'should worship'. Fear is created by absorption (abhinivesatah) in material things beginning with the material body. It is created by the false-ego of identifying with the material body and other material things. It is created because the original spiritual form of the living entity is not manifest. Why does the material energy (maya) do this? Because the living entity has turned away from the Supreme Lord (isad apetasya), the material energy makes him forget (asmrtih) and thus his own original spiritual form is no longer manifested. From this comes the misidentification (viparyayah) of thinking 'I am this body'. Thus, from being absorbed in something other than the Supreme Lord (dvitiyabhinivesatah) fear (bhayam) is created. In this way it is proved that fear is created by the material energy (maya). The Supreme Personality of Godhead Himself explains (Bhagavad-gita 7.14):

10 "This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it."*

11 "Therefore with unalloyed (ekaya) devotion one should worship the Lord. In the word 'Guru-devatatma' the word 'devata' means 'master', and 'atma' means 'dear most'. In this way the spiritual master should be seen. That is the meaning."

This verse is spoken by Shri Kavi to the king of Videha.

Anuccheda 2

1 Furthermore, Shrimad-Bhagavatam (2.2.6) explains:

"Thus being fixed, one must render service unto the Supersoul situated in one's own heart by His omnipotency. Because He is the Almighty Personality of Godhead, eternal and unlimited, He is the ultimate goal of life, and by worshipping Him one can end the cause of the conditioned state of existence."*

2 Shridhara Svami comments: "What, then, should be done? Lord Hari should be served. Here with

word 'evam' (thus) means 'being renounced'. In that way one should serve the Lord (tam bhajeta). The reasons why He should be worshipped follow: 1. He is situated in one's heart by His omnipotency (sva-citte svata eva siddhah). 2. He is the Supersoul (atma), 3. He is very dear (priyah), 4. Devotional service to Him, the dear one, is full of happiness, 5. He is the ultimate reality (arthah), 6. He is not false, as that which is not atma is, 7. He is the Lord, whose transcendental qualities are worshipable (bhagavan), and 8. He is eternal (anantah). Because He is like this, one should worship Him (tam bhajeta).

"Niyatarthah' means 'the ultimate goal of life'. Because by seeing him one becomes full of bliss, He is called 'nirvrtah' (bliss). As a result of performing devotional service, His blissful form is revealed. Furthermore, when (yatra) there is devotional service, then the ignorance that is the cause of the conditioned state of existence (samsara-hetoh) is destroyed (uparamah)."

From the word "ca" here that attainment should be understood. Shrila Sukadeva Gosvami speaks this verse.

Anuccheda 3

1 Although the spiritual activities of jnana-yoga, which begin with hearing and meditation make one favourable towards the Supreme because they give one direct perception of His Brahman feature, and although sankhya-yoga, astanga-yoga, and karma-yoga also, each in its own way, make one also favourable towards the Supreme, and although they do instil, to a certain extent, some devotion for the Lord, karma-yoga by having one follow the Lord's orders and make offerings to the Lord, and jnana-yoga by having one, among other things, become detached from everything but the Lord, and although these kinds of yoga are therefore the friends of devotional service, still the previous verses quoted from Shrimad-Bhagavatam (11.2.37 and 2.2.6) which explain "One should worship the Lord by engaging in devotional service", do not consider them very important. These verses say that one should worship the Lord by directly engaging in devotional service, which has many activities beginning with hearing and chanting of the Lord's glories. This, along with an explanation of the reasons why, is seen in the beginning of Shri Suta Gosvami teachings, found in Shrimad-Bhagavatam beginning with 1.2.6 and ending with 1.2.22. There it is said (Shrimad-Bhagavatam 1.2.6):

2 "The supreme occupation (dharma) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."*

3 In the beginning of the great Shrimad-Bhagavatam Purana (1.1.11) the question was asked: "What is the essence of all scriptures? Please explain it." That question is addressed in Shrimad-Bhagavatam 1.2.6 (which was quoted in the previous text). There the word "yatah" means "by that occupation", and "adhoksaje bhaktih" means "attraction for the activities (of devotional service), which begin with hearing narrations about the Lord" because a little later the opposite (of that attraction) will be shown in these words (Shrimad Bhagavatam 1.2.8):

"The occupational activities a man performs according to his own position are only so much useless labour if they do not provoke attraction for hearing the message of the Personality of Godhead."*

In Shrimad-Bhagavatam 1.2.6. (quoted in the previous text) the words "sa vai" mean "certainly that". The "that" mentioned here means "the best of all occupational duties, which means that which is done of the satisfaction of the Lord." This is so because it will be said (Shrimad Bhagavatam 1.2.13):

"It is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one's own occupation according to caste divisions and orders of life is to please the Personality of Godhead."*

Because it is not averse to, or apart from the Personality of Godhead, devotional service is not merely renunciation. This is explained by Narada Muni in these words (Shrimad-Bhagavatam 1.5.12):

"Knowledge of self-realisation, even though freed from all material affinity, does not look well if devoid of the conception of the infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?"*

This will be described in Shrimad-Bhagavatam 1.2.13. The meaning is that unalloyed devotional service is the best of spiritual paths. By this verse, therefore, it is said that devotional service is better than the activities of varnasrama-dharma. next he (Suta Gosvami) describes the nature of devotional service. He

says that because devotional service is naturally and spontaneously blissful, it is unmotivated (ahaituki), which means it is devoid of the search for any result other than the service itself, and it is uninterrupted (apratihata), which means because it does not find either happiness or distress in anything other than devotional service, therefore it cannot be stopped by anything. When devotional service is characterised by attraction (ruci) to (the Lord), then devotional service in practice (sadhana-bhakti), which begins with hearing (about the Lord), has begun.

Anuccheda 4

1 Shrimad-Bhagavatam (5.18.12) explains:

"All the demigods and their exalted qualities, such as religion, knowledge, and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vasudeva."*

Therefore knowledge of the Lord's form and qualities naturally brings renunciation of everything else. This is described (in Shrimad Bhagavatam 1.2.7):

2 "By rendering devotional service unto the Personality of Godhead, Shri Krishna, one immediately acquires causeless knowledge and detachment from the world."*

3 This verse means that simply by briefly hearing about Krishna (asu) devotional service creates (janayati) the knowledge revealed in the Upanisads (jnanam), which is beyond the sphere of those methods that begin with dry logic (ahaitukam).

Anuccheda 5

1 The result of the absence of devotional service is described in these words (Shrimad-Bhagavatam 1.2.8):

"The occupational activities a man performs according to his own position are only so much useless labour if they do not provoke attraction for the message of the Personality of Godhead."*

2 If (yadi) one does not please Lord Vasudeva, then there will not be (na utpadayet) attraction (ratim) to the descriptions of the Lord's various transcendental pastimes. Then the only result will be useless labour (sramh). This is said because of the great superiority and supreme importance of attraction to hearing about the Lord. Here also is hinted a description of attraction to devotional service. The word "eva" here means that the fruits of material labour are temporary. The word "hi" here is explained in Chandogya Upanisad (81.16), "The residence in a heavenly material planet that is attained by materially pious work is temporary and will end." The word "kevalam" is defined in Amara-kosa, "Kevalam means conclusion". The conclusion here is that the eternal benefit cannot be attained by either mere pious renunciation or by speculative knowledge. Even when these are perfected they bring only a temporary benefit. This is hinted here by the word "hi" and it is also confirmed by Svetasvatara Upanisad (6.23):

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed."*

It is again confirmed in Shrimad-Bhagavatam (1.5.12):

"Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the infallible (God). What, then is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord."*

It is again confirmed in Shrimad-Bhagavatam (10.14.4):

"My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless."*

It is again confirmed in Shrimad-Bhagavatam (10.2.32):

"O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet."*

3 These two verses show that devotional service does not depend on anything else. Indeed, speculative knowledge and dry renunciation depend on devotional service. Therefore it is the presence of devotional

service that makes other spiritual practices successful.

Anuccheda 6

1 Some think the result of performing religious rituals or occupational duties is the attainment of economic development, and the result of economic development is sense gratification, and because one attains sense gratification in this way, one is inclined to perform religious rituals and occupational duties, in that way starting again the cycle of activities beginning with religious rituals and occupational duties. That (the truth) is other than this is explained in the following two verses (Shrimad-Bhagavatam 1.2.9-10):

2 "All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational service should never use material gain to cultivate sense gratification."*

3 "Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for inquiry about the Absolute Truth. Nothing else should be the goal of one's works."*

4 Liberation is described in Shrimad-Bhagavatam 5.19.19-20:

"If one's position is ascertained by a bona-fide spiritual master and one is properly trained to engage in the service of Lord Vishnu according to the four social divisions (brahmana, ksatriya, vaisya, and sudra) and the four spiritual divisions (brahmacari, grhastha, vanaprastha, and sannyasa), one's life becomes perfect. After many, many births, when the results of one's pious activities mature, one gets an opportunity to associate with pure devotees. Then one is able to cut the knot of bondage to ignorance, which bound him because of varied fruitive activities. As a result of associating with devotees, one gradually renders service to Lord Vasudeva, who is transcendental, free from attachment to the material world, beyond the mind and words, and independent of everything else. That bhakti-yoga, devotional service to Lord Vasudeva, is the real path of liberation."*

According to this prose passage of the Fifth Canto devotional service is the real path of liberation. This is also explained in the following words of the Skanda Purana, Reva-khanda:

5 "O Lord Janardana, unwavering devotional service to You is the same as liberation. O Lord Vishnu, O Lord Hari, Your devotees are already liberated."

6 These passages describe devotional service. Shrila Shridhara Svami comments (on Shrimad Bhagavatam 1.2.9-10 in texts 2 and 3):

"The word 'artha' here means 'for material gain', and 'nopakalpate' means 'is not meant'. Therefore, the regular performance of occupational duties is not (na hi) meant for material gain (kamo labhaya). This is described (smrtah) by the sages who know the truth. The fruits of work are not meant for material pleasures (kamasya indriya-prite labhah). Rather, as long as one lives (yavata jiveta) one should desire (kamasya labhah) only a healthy life, or self-preservation (jivasya). One should not use the performance of occupational duties (karmabhih ya iha) in one's life (jivasya) as a means to attain material goals, such as attaining Svargaloka. Rather, they should be used for inquiry about the Absolute Truth (tattva-jijnasa)."

In this way (Shrila Shridhara Svami) explains that knowledge of the Absolute Truth is only a by-product of devotional service. The main result of devotional service is devotional service itself.

What is the Absolute Truth? That is explained in the following verse (Shrimad-Bhagavatam 1.2.11):

7 "Learned transcendentalists who know the Absolute Truth call this non dual substance Brahman, Paramatma or Bhagavan."*

8 By using the word "advayam", which here means "not divided into parts", and by thus intending that (these three aspects of the Supreme) are not different from each other, the nature of the Lord as the master of potencies is accepted. The potency of the knowledge of oneness, which is beyond the nature of the other potencies, is related to the Brahman feature (brahma sabdya). The material maya potency and the cit potency of transcendental knowledge are related to the Supersoul (paramatma). The best of all perfect potencies is related to the Supreme Personality of Godhead (bhagavan). This has been explained in the previous three sandarbhas.

Anuccheda 7

1 That the three-fold Absolute Truth is directly realised by devotional service is explained in the following words (Shrimad Bhagavatam 1.2.12):

2 "The seriously inquisitive student or sage, well equipped with knowledge and detachment, realises that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedanta-sruti."*

3 This verse means, "With the great spiritual love (bhaktya) born from attraction to hearing about the Lord, they see (pasyanti) in their pure hearts (atmani) the Absolute Truth (tat), which was described in the previous (quote from Shrimad-bhagavatam)." What is the importance of knowledge (in comparison to this?) They directly see (the Lord). That is the meaning. What is the Lord like? He is described with the word "atmanam", which means "the shelter of the potencies names svarupa (internal), jiva (individual living entities), and maya (material illusion)."

"jnana-vairagya-yuktaya" means 'by devotional service, which is served by the knowledge and renunciation it has itself created.' The sages (munayah), according to their own individual desires, directly see (pasyanti) the Lord.

The words "sruta-grhitaya" (by hearing from the Vedanta-sruti), "munayah" (the sages), and "sraddadhanah" (seriously inquisitive) reveal that devotional service is rare and difficult to attain.

If one hears from a bona fide spiritual master the conclusions of the all Vedic scriptures, which begin with Vedanta sutra, he will understand that one absolutely must render devotional service to the Lord. This is described in the following words (Shrimad-Bhagavatam 2.2.34):

4 "The great personality Brahma, with great attention and concentration of the mind, studied the Vedas three times, and after scrutinizingly examining them, he ascertained that attraction for Supreme Personality of Godhead Shri Krishna is the highest perfection of religion."*

5 If he renounces what is opposed to devotional service, and instead engages in meditation on the Lord and becomes attached to the Lord, then, by worshipping the Lord, a faithful person will attain devotional service. This is confirmed in the Sruti-sastra, which explains (Brhad-aranyaka Upanisad 4.5.6.):

"The Supreme Personality of Godhead should be seen, heard of, meditated on, and worshipped."

Here the word "nididhyasitavyah" means "worshipped". That the Lord should be seen means that He will directly appear before one's vision.

Anuccheda 8

1 By performing one's own occupational duties for the pleasure of Lord Hari, one attains this rare and difficult to attain devotional service. Therefore the ultimate result of performing one's occupational duties is being able to please Lord Hari. This is described in the following words (Shrimad-Bhagavatam 1.2.13):

2 "O best among the twice-born, it is therefore concluded that the highest perfect one can achieve by discharging the duties prescribed for one's own occupation according to caste divisions and orders of life is to please the Personality of Godhead."*

3 The word "svanusthitasya" here means that great efforts to attain insignificant material goals, such as the attainment of Svargaloka, should not be done. That is the meaning.

Anuccheda 9

1 If in this way the performance of occupational duties to please Lord Hari brings as its result devotional service, where one is attracted to the devotional activities that begin with hearing about the Lord, then mere knowledge, renunciation and other similar activities are subordinate to devotional service, and it is devotional service, which begins with hearing about the Lord, that should be performed. What is the use of performing these other (non-devotional) activities? All this is described in the following words (Shrimad-Bhagavatam 1.2.14):

2 "Therefore, with one-pointed attention, one should constantly hear about, glorify, remember and worship the Personality of Godhead, who is the protector of the devotees."*

3 Here "ekena" means "without those activities that begin with fruitive work." Instead one should hear about the Lord's names, qualities, and other features, and one should also glorify them.

Anuccheda 10

1 To describe devotional service, which from its first to its last stage is easy to perform, and which even in its first stage creates attraction for hearing the topics of Lord Hari and is free of the many troubles inherent in fruitive pious work or other activities, Shrimad-Bhagavatam (1.2.15) explains:

2 "With sword in hand, intelligent men cut through the binding knots of reactionary work (karma) by remembering the Personality of Godhead. Therefore, who will not pay attention to His message?"*

3 Here the word "kovidah" means "intelligent", "yuktah" means "with a controlled mind", "anudhya" means "remembering Lord Hari", and "asi" means "sword". With that sword one cuts (chindanti) the knots (granthim) of reactionary word (karma), which are the false ego that binds one in various material bodies. Who (kah) will (kuryat) not (na) pay attention (ratim) to the message (kathayam) of the Lord who thus frees one from great sufferings?

Anuccheda 11

1 "Is it not so that the unfortunate mass of people will not be attracted to hear the Lord's message?" Fearing that someone would raise this objection, in the next five verses (1.2.16-20) (the speaker of Shrimad-Bhagavatam) says that devotional service, even up in its highest stage of unalloyed devotion, is easy to perform. The first of these verses (Shrimad-Bhagavatam 1.2.16) is given here:

2 "O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vasudeva."*

3 Shrimad-Bhagavatam 10.87.35 explains:

"Sages free from pride live on this earth by frequenting the sacred pilgrimage sites and those places where the Supreme Lord displayed His pastimes. Because such devotees keep You lotus feet within their hearts, the water that washes their feet destroys all sins. Anyone who even once turns his mind toward You, the ever-blissful soul of all existence, no longer dedicates himself to serving family life at home, which simply robs a man of his good qualities."****

Shrila Shridhara Svami comments on this verse:

"The most important feature of this verse is the description of association with great devotees."

Taking into consideration this verse and comment, the verse quoted in Text 2 (1.2.16) should be understood to mean: "By serving those devotees who are completely freed from all vice (punya-tirtha-nisevanat), great service (mahat-seva) is done. By such service, one gains affinity for hearing the messages of Vasudeva (vasudeva-katha-rucih syat)."

This verse also means that by seeing, touching, conversing with, and in other ways serving the great souls who travel to or permanently reside in the holy places of pilgrimage, one develops faith in the great souls. One then thinks, "Why do they talk among themselves about the topics of the Supreme Personality of Godhead? I should also hear about those topics." In this way the desire to hear about the Lord is born, and by hearing about Him one becomes attracted to Him. By hearing in this way from the great souls one at once attains the real goal of life. This is described by Lord Kapiladeva (Shrimad Bhagavatam 3.25.25):

"In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin."*

Anuccheda 12

1 Shrimad Bhagavatam (1.2.17) explains:

"Shri Krishna, the Personality of Godhead, who is the Paramatma (Supersoul) in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted."*

2 This verse means that when one hears about Him the Lord enters the heart (antah-sthah). He enters by walking there on the path of (the devotee's) meditation on Him. The inauspicious things (abhadra) in the heart (hrdi) are material desires.

Anuccheda 13

1 Then Shrimad-Bhagavatam (1.2.17) explains:

"By regular attendance in classes on the Bhagavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact."*

2 The words "nasta-prayesu" mean "almost completely destroyed". They are not destroyed in this way by mere cultivation of impersonal knowledge. In this way the limitless power of devotional service is described. The word "Bhagavata" here means either "the devotees of the Lord" or "the scripture Shrimad-

Bhagavatam". By serving (sevaya) them one attains eternal (naisthiki) devotional service (bhaktih) where one meditates on the Lord.

Anuccheda 14

1 Shrimad Bhagavatam (11.2.53) explains:

"The lotus feet of the Supreme Personality of Godhead are sought even by the greatest of demigods, such as Brahma and Siva, who have all accepted the Supreme Personality of Godhead as their life and soul. A pure devotee of the Lord can never forget those lotus feet in any circumstances. He will not give up his shelter at the lotus feet of the Lord for a single moment-indeed, not for half a moment-even in exchange for the benediction of ruling and enjoying the opulence of the entire universe. Such a devotee of the Lord is to be considered the best of the Vaishnavas."***

This verse explains that when all material desires are destroyed the heart becomes plunged into pure goodness. At that time the heart is qualified to receive the direct appearance of the Lord. This is described in Shrimad Bhagavatam 1.2.19:

2 "As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy."*

3 The word "bhavah" here means that passion and ignorance are the causes of lust and the other vices. The word "etaih" refers to them. That is the meaning here.

Anuccheda 15

1 Then Shrimad-Bhagavatam (1.2.20) explains:

Thus established in the mode of unalloyed goodness, the man whose mind has been enlivened by contact with devotional service to the Lord gains positive scientific knowledge of the Personality of Godhead in the stage of liberation from all material association."*

2 This verse means, "As was previously described (evam) by engaging in devotional service one becomes enlivened (prasanna-manasah) and liberated from association (mukta-sangasya) with lust and other vices. In that way is manifested (jayate) positive knowledge (jnanam), where the Lord appears in the heart, or, without the process of meditation, appears outside the heart."

Anuccheda 16

1 Then Shrimad-Bhagavatam (1.2.21) describes the result obtained when the independent and supremely blissful Lord directly appears:

2 "Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master."*

3 Here the phrase "knot in the heart" (hrdaya-granthi) refers to the material misidentification of false ego. The words "all misgivings are cut to pieces" (sarva-samsayah chidyante) mean that by engaging in the devotional activities that begin with hearing and chanting the Lord is directly seen. At that time all doubts are destroyed. By hearing about the Lord all theories that oppose devotional service are cut to pieces and by meditating on the Lord all meditations that oppose devotional service (are cut to pieces). When the Lord personally appears (the devotee's personal) disqualifications (are also cut to pieces). The word "ksiyante" means "completely destroyed". Simply by the Lord's wish not the slightest trace of these things remains.

Anuccheda 17

1 Revealing the devotees' activities, Shrimad-Bhagavatam (1.2.22) concludes this topic in these words:

2 "Certainly therefore since time immemorial, all transcendentalists have been rendering devotional service to Lord Krishna, the Personality of Godhead, with great delight, because such devotional service is enlivening to the self."*

3 Here the word "atma-prasadanam" means "purification of the heart". That, however, is not the only feature of devotional service. This verse explains that devotional service is performed with great delight (paramaya muda). Materialistic activities bring only suffering. When they are performed they bring suffering and when one attains the results they offer again there is only suffering. Devotional service, on the contrary, brings only happiness. When one is aspiring for advancement in devotional service there is happiness and when one becomes perfect in devotional service there is only happiness.

These verses from Shrimad-Bhagavatam were spoken by Shri Suta Gosvami.

Anuccheda 18

1 For these reasons one should abandon fruitive work, impersonal speculation, and dry renunciation and instead engage in devotional service to the Supreme Personality of Godhead. One should not do any work other than devotional service to the Lord. This will be described in the next seven verses (Shrimad Bhagavatam 1.2.23-29 quoted in Anucchedas 18-21).

What may be said of other works? Because they are not the Supreme Personality of Godhead, Lord Vishnu, who appears as a guna-avatara, because they are not in relationship with the mode of goodness, which alone can help spiritual progress, and because they expand the influence of the modes of passion and ignorance, Brahma and Siva are not worshipped by they who aspire for what is actually beneficial. This is explained in the following two verses (Shrimad-Bhagavatam 1.2.23-24) which were previously quoted in the Paramatma-sandarbha:

2 "The transcendental Personality of Godhead is indirectly associated with the three modes of material nature, namely passion, goodness and ignorance, and just for the material world's creation, maintenance and destruction He accepts the three qualitative forms of Brahma, Vishnu and Siva. Of these three, all human beings can derive ultimate benefit from Vishnu, the form of the quality of goodness."*

3 "Firewood is a transformation of earth, but smoke is better than the raw wood. And fire is still better, for by fire we can derive the benefits of superior knowledge (through Vedic sacrifices). Similarly, passion (rajas) is better than ignorance (tamas) but goodness (tattva) is best because by goodness one can come to realise the Absolute Truth."*

4 Here "sattva-tanoh" means "the potency of goodness", and "trayimayah" means "the many activities described in the three Vedas". The "wood" is the mode of ignorance, the "smoke" is the mode of passion, and the "fire" is the mode of goodness. The "three things" where these are described are the Vedas. Smoke is better than raw wood, and fire is better than smoke. Raw wood is not like fire. In raw wood the activities of the three Vedas are manifested only very slightly. In the same way passion is better than ignorance and goodness is better than passion. Ignorance is not like fire. In ignorance the activities of the three Vedas are manifested only very slightly. However, in fire the activities of the three Vedas are manifest directly. Only in goodness, and not in the two other modes of nature, is the Supreme Personality of Godhead directly manifested. That is the meaning. That the great souls abandon other deities and engage in devotional service to the Supreme Personality of Godhead is described in (Shrimad Bhagavatam 1.2.25):

5 "Previously all the great sages rendered service unto the Personality of Godhead due to His existence above the three modes of material nature. They worshipped Him to become free from material conditions and thus derive the ultimate benefit. Whoever follows such great authorities is also eligible for liberation from the material world."*

6 Here the word "atha" means "for this reason". "Sattvam visuddham bhagavantam" means "the Supreme Personality of Godhead, who is the form of the mode of pure goodness." That is the Supreme Personality of Godhead is beyond material goodness has already been explained in Shri Bhagavat-sandarbha (Anuccheda 100). The words "ksemaya kalpante ye nu tan iha" mean "They worshipped Him to derive the ultimate benefit in this material world."

Anuccheda 19

1 Here someone may object: "Is it not seen that many others worship other deities headed by Lord Siva?"

I reply: That is true, but these are persons filled with material desires. They who desire liberation, what to speak of they whose only goal in life is devotional service to the Lord, do not worship anyone but the Supreme Personality of Godhead. This is described in the following words (Shrimad Bhagavatam 1.2.26):

2 "Those who are serious about liberation are certainly non envious, and they respect all. Yet they reject the horrible and ghastly forms of the demigods and worship only the all-blissful forms of Lord Vishnu and His plenary portions."*

3 Here the word "bhuta-patin" refers to the pitas, prajapatis and the other demigods like them. "Anasuyavah" means that the saintly devotees do not offend these other deities.

Anuccheda 20

1 Here someone may object: If by worshipping Lord Narayana one attains what is desirable, then why do

these people worship other deities?"

The following verse (Shrimad Bhagavatam 1.2.27) explains:

2 "Those who are in the modes of passion and ignorance worship the forefathers, other living beings and the demigods who are in charge of cosmic activities, for they are urged by a desire to be materially benefitted with women, wealth, power and progeny."*

3 Here the word "sama-silah" means that these worshippers have the same nature as the pitas and other demigods, who are also under the influence of the modes of passion and ignorance. Because these worshippers have the same nature they worship these demigods.

Anuccheda 21

1 In this way it is said that Lord Vishnu should be worshipped. That this is the conclusion of all Vedic scriptures is confirmed in the following two verses (Shrimad Bhagavatam 1.2.28-29).

2 "In the revealed scriptures, the ultimate object of knowledge is Shri Krishna, the Personality of Godhead. The purpose of performing sacrifice is to please Him. Yoga is for realising Him. All fruitive activities are ultimately rewarded by Him only. He is supreme knowledge, and all severe austerities are performed to know Him. Religion (dharma) is rendering loving service unto Him. He is the supreme goal of life."*

3 Shrila Shridhara Svami comments:

"In this way Lord Vasudeva is the ultimate topic described by the Vedas. Fearing that someone may say, "Do not the Vedas describe various yajnas? this verse states that because all methods of worship are directed to Him, therefore the Vedic sacrifices are performed to please Him. Fearing that someone may say, "Do not the yoga-sastras describe only the yogic activities, beginning with sitting postures and breath-control?" this verse states that these activities are methods employed to attain Lord Vasudeva. Fearing that someone may say, "Do not the jnana-sastras describe transcendental knowledge?" this verse states that Lord Vasudeva is the highest transcendental knowledge. What was said of knowledge may also be said of austerities. Fearing that someone may say, "Do not the dharma-sastras describe pious activities beginning with charity and vows, activities by which one attains Svargaloka and other heavenly realms?" this verse states that these results are ultimately dependent on Lord Vasudeva. The word "gatih" (goal), which comes from the verb "gam" (to go), refers to the attainment of Svargaloka and the other heavenly planets. That goal is dependent on Lord Vasudeva because it is manifested from a tiny portion of His transcendental bliss. This verse explains that because Lord Vasudeva is the root from which everything has grown, everything is meant for Him. fearing that someone may say, "Is it not so that the Vedas are about many different things, such as sacrifices, yoga, pious deeds, and they are not about one thing only?" this verse explains that these things beginning with Vedic sacrifices are dependent on and meant for Lord Vasudeva."

4 Devotional service is the friend and guide of the things, beginning with yoga, mentioned here. That is the primary meaning here. The Vedas certainly describe pious fruitive actions (karma-kanda), but in some parts of the Vedas the superiority of devotional service is also seen. This is described in Svetasvatara Upanisad (6.23):

5 "Only to those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed."*

Anuccheda 22

1 Now that he has shown that devotional service should be performed, (the author of Shrimad-Bhagavatam) proves that it is the conclusion of all Vedic literatures. He begins his explanation with these words (Shrimad-Bhagavatam 1.2.30):

2 "In the beginning of the material creation, that Absolute Personality of Godhead (Vasudeva), in His transcendental position, created the energies of cause and effect by His own internal energy."*

3 Shrila Shridhara Svami comments:

"Someone may object, Is it not so that all Vedic scriptures describe the activities that begin with nature's creation, entrance into, and control of the material universes? How can it be that the scriptures describe Lord Vasudeva? To answer this objection the author of Shrimad Bhagavatam speaks these four (1.2.30-33) verses."

4 Here the word "idam" refers to the material world beginning with the mahat-tattva and reaching to the demigod Brahma. The activities that begin with (the Lord's) entrance into the material universe are seen in

the verses following that quote (Shrimad Bhagavatam 1.2.30). This verse was spoken by Shri Suta Gosvami to Shri Saunaka Rsi.

Anuccheda 23

1 This is also described in the following verse in a conversation, the conversation that was to give birth to Shrimad-Bhagavatam, between Shri Narada and Shri Vyasa, (Shrimad-Bhagavatam 1.5.12):

2 "Knowledge of self-realisation, even though freed from all material affinity, does not look well if devoid of a conception of the infallible (God). What then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?"*

3 Shрила Shridhara Svami comments: "The word 'naiskarmyam' means 'Brahman-knowledge. which because of its oneness is free from fruitive actions'. 'Niranjanam', which is derived from the verb 'aj', means 'free from material designations'. This kind of knowledge, if devoid (varjitam) of love (bhava) for the infallible Lord (acyute) does not (alam na) look well (sobhate). In this way it is not possible to see the Lord. That is the meaning. Fruitive activities are always (sasvat), that is both when one is working to attain a goal and when the goal is attained, painful (abhadram). How can even non-fruitive actions, when not offered to the Lord, look well? This is so because such actions, due to being external and irrelevant, do not purify the self."

4 In this way transcendental knowledge and fruitive work, if devoid of devotional service, are both useless. (However, devotional service is not useless. Shрила Narada Muni explains to Shрила Vyasa, in Shrimad Bhagavatam 1.5.15-17):

"The people in general are naturally inclined to enjoy, and you have encouraged them in that way in the name of religion. This is verily condemned and in quite unreasonable. Because they are guided under your instructions, they will accept such activities in the name of religion and will hardly care for prohibitions.*

"The Supreme Lord is unlimited. Only a very expert personality, retired from the activities of material happiness, deserves to understand this knowledge of spiritual values. Therefore those who are not so well situated, due to material attachment, should be shown the ways of transcendental realisation, by Your goodness, through descriptions of the transcendental activities of the Supreme Lord."*

5 "One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a non devotee, though fully engaged in occupation duties, does not gain anything."*

6 Shрила Shridhara Svami comments:

"Considering what may happen when one, ignoring his regular and special material duties, engages only in devotional service to Lord Hari, (Narada) speaks this verse.

"Here someone may object: 'If, after abandoning his material occupational duties, one becomes perfect in devotional service, and thus attains the goal of life and becomes successful, then for him there is no anxiety. But if one dies before he attains devotional perfection, or if one falls down from devotional service, then his abandonment of occupation duties is a mistake."

"Fearing that someone might say this, (Narada Muni) says here that even if a devotee falls down from devotional service or dies (before he can attain perfection), still, because he has tasted the nectar of devotional service, there is no fear that he will be put into distress because he abandoned his material occupational duties. In this way (Narada) speaks this verse. The word 'va' (or) here is in the sense of a sceptical glance. He says, 'How can one who has tasted the nectar of devotional service attain an inauspicious situation in a low birth?' The meaning here is that such a situation will never happen. This will not happen because of the desire for devotional service in his heart. That is the meaning. But what will they who do not engage in devotional service gain from their performance of material occupational duties? The word 'abhajatam' here is in the possessive case because it indicates the relationship to another word."

This verse was spoken by Shri Narada to Shri Vyasa.

Anuccheda 24

1 The statement "Devotional service should be performed" is discussed in the conversation of Shрила Sukadeva Gosvami and Maharaja Pariksit. (Shрила Sukadeva Gosvami said, in Shrimad-Bhagavatam 2.1.2):

2 "Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O emperor."*

3 The phrase "grhesu grha-medhinam" hints that the people described here are materialists far from spiritual life. The word "atma-tattvam" here means "the truth of the Supreme Personality of Godhead". This is so because of what will be explained in the next verse.

Anuccheda 25

1 He explains (Shrimad Bhagavatam 2.1.5):

"O descendent of King Bharata. one who desires to be free from all miseries must hear about, glorify, and also remember the Personality of Godhead, who is the Supersoul, the controller, and the saviour from all miseries."*

2 Shrila Shridhara Svami comments: "By using the word 'sarvatma' here the speaker says that the Lord is most dear to everyone. By the word 'isvara' he says that the Lord's will cannot be thwarted. By the word 'harih' he says that the Lord removes the bondage (of repeated material existence). The phrase 'abhayam icchata' here means 'they who desire liberation'."

Liberation means attaining the Lord and thus becoming free of all miseries.

Anuccheda 26

1 After this he describes meditation on the universal form of the Lord, and then, speaking against that meditation, he describes devotional service (Shrimad-Bhagavatam 2.1.39):

2 "One should concentrate his mind upon the Supreme Personality of Godhead, who alone distributes Himself in so many manifestations just as ordinary persons create thousands of manifestations in dreams. One must concentrate the mind on Him, the only all-blissful Absolute Truth. Otherwise one will be misled and will cause his own degradation."*

3 Shrila Shridhara Svami comments:

"This verse means that one should concentrate his mind on the Lord (tam eva satyam bhajeta) who alone distributes Himself in so many manifestations (sa ekah sarva-dhi-vrtty-anubhuta-sarvah). One should not be attached to anyone or anything else (na anyatra sajjet) because from that attachment (yatah) one falls (atma-patah) into the material world of repeated birth and death. The Lord alone experiences everything (anubhuta-sarvah) with His senses. The example is given here of what is seen (iksita) by sleeping persons (svapna-jananam). Sometimes in a dream an ordinary living entity creates many different bodies and is able to see them all with his senses. In the same way the Supreme Lord sees everything with His senses. Because He is the master of the potencies of transcendental knowledge, the Supreme Personality of Godhead is never bound or limited (in His knowledge)."

4 Because with the activities of His mind the Lord sees everything, He is described with the words "sarva-dhi-vrtty-anubhuta-sarvah". The Sruti-sastra (Brhad-aranyaka Upanisad 1.2.5) explains that before the creation of the material mind and senses "The Supreme Personality of Godhead could see." As a sleeping person can create anything he wishes in his dream, so the Supreme Lord, simply by His wish, can create anything. that is what is said here.

5 Because the Lord is thus aware of everything, He is called "Satyam" (the Supreme Truth), and because He is the creator of everything He should be worshipped (bhajeta). That is the meaning. A yogi perfect in meditation on the Lord's universal form, all his knowledge-acquiring senses fixed on the universal form, sees everything in the universal form. In this way he worships (bhajeta) Lord Narayana, who is the Supreme Truth (satyam), an ocean of bliss (ananda-nidhim), the universal form, and the Supersoul present in everyone's heart. One should not (na) become attached (sajjet) to any benefits (anyatra) obtained by meditating on the universal form, for that attachment (yatah) will make one fall (atma-patah) into the cycle of repeated birth and death.

An example is given here to show the Lord's being aware of everything. As an ordinary living entity may see everything in a dream so the Supreme Personality of Godhead sees everything.

This is described in the Vedic scriptures:

"(Before the creation) the Supreme Personality of Godhead saw (everything)."

-Brhad-aranyaka panisad 1.2.5

"The Supreme Personality of Godhead has all knowledge and power."

-Svetasvatara Upanisad 6.8

In this way the Sruti-sastra proves that the Supreme Lord has transcendental potencies, beginning with

the potency of knowing everything.

Shri Vedanta-sutra explains:

"The scriptures say that the Lord created the material worlds as if in a dream."

3.2.1

"Because it is not manifested by the Lord's spiritual potency, the material world is manifested by His illusory potency (maya).

3.2.3

In these quotes from the Nyaya-sastra it is shown that the Lord's creation of everything in a dream is completely different from the wakefulness, dreaming and dreamless sleep experienced by conditioned souls in the material world.

By the two words "satyam" and "ananda-nidhim" it should be understood that the person described here is the Supreme Personality of Godhead.

This verse was spoken by Shrila Sukadeva Gosvami.

Anuccheda 27

1 In the next chapter (Shrimad Bhagavatam 2.2.14) he says:

"Unless the gross materialist develops a sense of loving service unto the Supreme Lord, the seer of both the transcendental and material worlds, he should remember or meditate upon the universal form of the Lord at the end of his prescribed duties."*

2 After the word "para" the word "avara" means "the places of the living entities headed by Brahma." Who is there? The Supreme Lord (visvesvare) who sees (drastari) everything, but who, because He is perfectly spiritual remains invisible to the conditioned souls. Devotional service (bhakti-yogah) is described in these words (Shrimad Bhagavatam 2.2.8):

"Others conceive of the Personality of Godhead residing within the body in the region of the heart and measuring only eight inches, with four hands carrying a lotus, a wheel of a chariot, a conchshell and a club respectively."*

In this way the way to make spiritual advancement is described. The word "kriyavasane" means "at the end of one's prescribed duties". One should do this until he develops a sense of loving devotional service to the Lord (bhakti-yogah).

Anuccheda 28

1 After describing in Shrimad Bhagavatam 2.2.15-21 and 2.2.22-32 the method of knowledge and the method of yoga, by both of which one quickly or gradually attains liberation, and after explaining the superiority of the form of devotional service where one offers the fruits of his work to the Lord, (the speaker of Shrimad Bhagavatam) declares, "How much greater is direct devotional service?" He says (Shrimad Bhagavatam 2.2.33):

2 "For those who are wandering in the material universe, there is no more auspicious means of deliverance than what is aimed at in the direct devotional service of Lord Krishna."*

3 Shrila Shridhara Svami comments: "In the material world there are many persons seeking the path of liberation by performing austerities, yoga, and other spiritual activities, but they are not the right path. That is confirmed in this verse by the word "na hi" (certainly not). Than devotional service (yato bhakti-yogah) no (na) other (anyah) path is (bhavet) that is auspicious (sivah), that is to say happy and free from obstacles."

4 The activities that please the Lord are described in these words (Shrimad Bhagavatam 1.2.6):

"The supreme occupation (dharma) for all humanity is that by which men can attain to loving devotional service to the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."*

Anuccheda 29

1 That devotional service is the conclusion of all the Vedas is explained in these words (Shrimad Bhagavatam 2.2.34):

2 "The great personality Brahma, with great attention and concentration of the mind, studied the Vedas three times, and after scrutinizingly examining them, he ascertained that attraction for the Supreme Personality of Godhead Shri Krishna is the highest perfection of religion."*

3 Here the word "bhagavan" means "the demigod Brahma", and "kutasthah" means "with great attention

and concentration of the mind". That is the meaning. "trih" means "three times", "karstnyena" means "thoroughly", "brahma" means "the Vedas", and "anviksyā" means "examining". In this way he ascertained (manisaya adhyavasyat) that attraction (ratih) for the Supreme Personality of Godhead Shri Krishna (atmani), an attraction that is also called devotional service, (is the highest perfection of religion).

The word "atmani" refers to Lord Hari. This is described in the Tantras:

"Because He is all-pervading (at) and because He is the supreme mother (ma), the Personality of Godhead, Lord Hari, is called atma."

The word "bhagavan" here shows that the demigod Brahma, who is the master of the universe, has all-knowledge and a host of virtues. For this reason his studying the Vedas three times is only a pastime. He merely imitated the actions of other students of the Vedas. Seeing that they contained the limitless glories of Vaikuntha and were studied by numberless Brahmas, the demigod Brahma studied the Vedas. The word "kutasthah" means that while he was studying he manifested only one form.

The Lord Himself explains (Shrimad Bhagavatam 11.21.42):

4 "What is the direction of all Vedic literatures? On whom do they set focus? Who is the purpose of all speculation? Outside of Me no one knows these things."*

5 Shrila Sukadeva Gosvami also explains (Shrimad Bhagavatam 11.29.49):

"I offer my obeisances to Lord Krishna, the Supreme Person, who like a bumblebee collected the honey of the essence of Vedic knowledge and, to destroy their fear of repeated birth and death, made His servants drink it."

Anuccheda 30

1 How does attraction for the Supreme Personality of Godhead develop? That is explained in the following question and answer (Shrimad Bhagavatam 1.19.38):

"Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me."*

The answer to this question is given in these words (Shrimad Bhagavatam 2.2.36):

2 "O King, it is therefore essential that every human being hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and everywhere."*

3 Here the word "ca" (and) hints at a host of devotional activities, beginning with serving the Lord's feet. The result obtained by engaging with devotional activities, beginning with hearing about the Lord, is described in these words (Shrimad-Bhagavatam 2.2.37):

4 "Those who drink through aural reception, fully filled with the nectarean message of Lord Krishna, the beloved of the devotees, purify the polluted aim of life known as material enjoyment and thus go back to Godhead, to the lotus feet of Him (the Personality of Godhead)."

5 The word "punanti" (purify) here shows that the previously described path of meditating on the Lord's universal form should be rejected. Because devotional service itself brings great purification, one should engage only in devotional service. This verse was spoken by Shrila Sukadeva Gosvami.

Anuccheda 31

1 After, in the previous two chapters (Shrimad Bhagavatam Canto One, Chapters One and Two), explaining that devotional service is better than fruitive work, yoga, and impersonal speculation, in the next chapter (Canto One, Chapter Three) he explains that devotional service to the Lord is better than the worship of the demigods. First he says (Shrimad Bhagavatam 3.2.3-9):

"One who desires to be absorbed in the impersonal brahmajyoti effulgence should worship the master of the Vedas (Lord Brahma or Brhaspati, the learned priest), one who desires powerful sex should worship the heavenly king, Indra, and one who desires good progeny should worship the great progenitors called the prajāpatis. One who desires good fortune should worship Durga-devi, the superintendent of the material world. One desiring to be very powerful should worship fire, and one who aspires only after money should worship the Vasus. One should worship the Rudra incarnations of Lord Siva if he want to be a great hero. One who wants a large stock of grains should worship Aditi. One who desires to attain the heavenly planets should worship the sons of Aditi. One who desires a worldly kingdom should worship Visvadeva, and one who wants to be popular with the general mass of population should worship the Sadhya demigod. One who desires a long span of life should worship the demigods known as the Asvini-kumaras, and a person desiring a

strongly built body should worship the earth. One who desires stability in his post should worship the horizon and the earth combined. One who desires to become beautiful should worship the beautiful residents of the Gandharva planet, and one who desires a good wife should worship the apsaras and the urvasi society girls of the heavenly kingdom. One who desires domination over others should worship Lord Brahma, the head of the universe. One who desires tangible fame should worship the Personality of Godhead, and one who desires a good bank balance should worship the demigod Varuna. If one desires to be a greatly learned man he should worship Lord Siva, and if one desires a good marital relation he should worship the chaste goddess Uma, wife of Lord Siva."*

2 Then he says (Shrimad Bhagavatam 3.2.10):

"A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead."*

3 Shрила Shridhara Svami comments:

"Here the word 'akamah' means 'pure devotee', 'sarva-kamah' means 'one who has all desires, whether those mentioned before or other desires', and 'purusam param' means 'the perfect and limitless Supreme Person'."

"Tivrena" means "firmly", "naturally" and "easily". The devotee's desires are automatically fulfilled. This is explained in Mahabharata:

4 "The devotees enjoy a great festival of service to Lord Vishnu. They serve Him and meditate on Him, give charity to Him and offer the food in their homes to Him. In this way they attain a result even the demigods headed by Indra cannot attain."

5 The Supreme Lord Himself said to Shri Kardama Muni (Shrimad Bhagavatam 3.21.24):

"My dear rsi, O leader of the living entities, for those who serve Me in devotion by worshipping Me, especially persona like you who have given up everything unto Me, there is never any question of frustration."*

6 Therefore whatever desires one may have, one should earnestly (tivrena) worship (yajeta) the Lord. That worship will eventually lead to pure devotional service. That is elaborately taught here.

Who are higher: the pure devotees, or one who yearns for impersonal liberation? The answer is given in the words "A person full of all material desires (sarva-karma) should still worship the Personality of Godhead." That is the final conclusion.

Anuccheda 32

1 It is also said (Shrimad-Bhagavatam 2.3.11):

"All the different kinds of worshippers of multidemigods can attain the highest perfectional benediction, which is spontaneous attraction unflinchingly fixed upon the Supreme Personality of Godhead, only by the association of the pure devotee of the Lord."*

2 Shрила Shridhara Svami comments:

"Here he explains how the previously described worshippers of the many demigods can attain devotional service. The worshippers (yajatam) of Indra and the other demigods, by, in the course of their demigod-worship (iha), associating with (sangatah) devotees of the Lord (bhagavata), attain unflinching (acalah) devotion (bhavah) for the Lord (bhagavati). In this way they attain (udayah) the supreme goal of life (nihsreyasa). All other things are insignificant in comparison to what they attain."

3 In Shrimad-Bhagavatam 2.3.2-9 many results, beginning with expertise in enjoying the senses, were described. Later the devotion to the Lord that is attained by association with a devotee is also described. In this way the worshippers of the demigods attain a result much greater than what is attained by making offerings on a yupa of khadira wood.

Anuccheda 33

1 Later, Shri Saunaka Rsi confirmed the importance of devotional service. He said (Shrimad Bhagavatam 2.3.17):

2 "Both by rising and by setting, the sun decreases the duration of life of everyone, except one who utilises the time by discussing topics of the all-good Personality of Godhead."*

3 In this verse "asau" means "the sun", "udyan" means rising, "astam" means "setting", and "harati" means "forcibly destroys, because it makes it useless." This happens to the life (ayuh) of all except (rte) one

who utilises the time)ksano nitah) by discussing topics of the all-good Personality of Godhead (uttama-sloka-vartaya). This is so because (the latter persons, the devotees), attain all success. That is the meaning.

Anuccheda 34

1 Here someone may object: "Is it not so that this also happens to the life of the (devotees)? To answer this, he says (Shrimad Bhagavatam 2.3.18):

2 "Do the trees not live? Do the bellows of the blacksmith not breathe? All around us, do the beasts not eat and discharge semen?"*

3 "Na mehanti" means "Do they not enjoy sex?" Thinking the materialistic human beings to be actually animals, he refers to them with the word "apare" (other animals).

Anuccheda 35

1 Then he says (Shrimad Bhagavatam 2.3.19):

"Men who are like gods, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Shri Krishna, the deliverer from evils."*

2 Here he describes an animal like human being (purusah pausuh) who is praised by his followers, who are like dogs (sva) or other animals. If among these persons someone is very great or powerful he is still only a big animal. That is the meaning.

Anuccheda 36

1 In the next five verses he explains that the parts of such a person's body are all useless. He says (Shrimad Bhagavatam 2.3.20):

2 "One who has not listened to the messages about the prowess and marvellous acts of the Personality of Godhead and has not sung or chanted loudly the worthy songs about the Lord is to be considered to possess earholes like the holes of snakes and a tongue like the tongue of a frog."*

3 "Na srnvatah" means "not hearing". Of such a person the ears are like useless holes. "Dusta" here means "wicked".

Anuccheda 37

1 Then he says (Shrimad Bhagavatam 2.3.21):

"The upper portion of the body, though crowned with a silk turban, is only a heavy burden if not bowed down before the Personality of Godhead who can award mukti (freedom). And the hands, though decorated with glittering bangles, are like those of a dead man if not engaged in the service of the Personality of Godhead, Hari."*

2 Here "patta-kirita-justam" may mean either "wearing a silk turban" or "wearing a crown."

Anuccheda 38

1 The he says (Shrimad Bhagavatam 2.3.22):

"The eyes which do not look at the symbolic representations of the Personality of Godhead Vishnu (His forms, name, quality, etc.) are like those printed on the plumes of the peacock and the legs which do not move to the holy places (where the Lord is remembered) are considered to be like tree trunks."*

2 Their birth is like that of the trees. They are equal to trees. That is the meaning.

Anuccheda 39

1 Then he says (Shrimad Bhagavatam 2.3.23):

"The person who has not at any time received the dust of the feet of the Lord's pure devotee upon his head is certainly a dead body. And the person who has never experienced the aroma of the tulasi leaves from the lotus feet of the Lord is also a dead body, although breathing."*

2 Here "shri-visnu-padyah" means "clinging to His feet."

Anuccheda 40

1 Then he says (Shrimad Bhagavatam 2.3.24):

"Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes and the hairs stand on end."*

2 Here the word "asma-saram" (steel-framed) means "very hard". The symptoms of ecstasy are described in the phrase beginning with the word "atha" (thus). The verse says that when (yada) ecstasy (vikarah) is not present then tears (jalam) do not fill the eyes (netre) and other ecstatic symptoms are not present in other parts of the body. That is the meaning. The king will confirm this when he says (Shrimad

Bhagavatam 10.80.3-4):

"The capacity for talking can be perfected only by describing the transcendental qualities of the Lord. The capacity for working with one's hands can be successful only when one engages himself in the service of the Lord with those hands. Similarly one's mind can be pacified only when he simply thinks of Krishna in full Krishna consciousness. He sees everywhere the presence of His worshipable Lord in His paramatma feature. The function of the ear can be perfected by simply by engagement in hearing the transcendental activities of the Lord.*

"The function of the head can be fully utilised when the head is engaged in bowing down before the Lord and His representative. If one is able to do nothing more, he can simply bow down before the Lord and His representative and drink the caranamrta, the water that has washed the lotus feet of the Lord or His devotee."*

In this way, in the first three chapters of Shrimad-Bhagavatam (Canto One, Chapters One, Two and Three), it is explained that one should engage in devotional service to the Lord.

3 Shрила Shridhara Svami comments in his prefaces to the First, Second and Third Chapters of the Second Canto:

"In the first chapter meditation on the Lord's universal form by engaging in devotional activities beginning with hearing and chanting about the Lord is described."

4 "In the second chapter the mind's abandoning meditation on the Lord's universal form and accepting instead meditation on Lord Vishnu, who is the witness of everything and the master of all, is described."

5 "In the third chapter the superiority of service to Lord Vishnu, which is performed with great devotion, and which consists of many activities beginning with hearing about the Lord, is described as the sage listens."

This verse is spoken by Shri Saunaka Rsi to Shri Suta Gosvami.

Anuccheda 41

Also in the conversation of Brahma and Narada (Shrimad Bhagavatam 2.5.9):

"Lord Brahma said: My dear boy Narada, being merciful to all (including me) you have asked all these questions because I have been inspired to see into the prowess of the Almighty Personality of Godhead."*

Anuccheda 42

1 That devotional service is the conclusion of all Vedic scriptures is also confirmed by these words (Shrimad Bhagavatam 2.5.15-16):

"The Vedic literatures are made by and are meant for the Supreme Lord, the demigods are also meant for serving the Lord as parts of His body, the different planets are also meant for the sake of the Lord, and different sacrifices are performed just to please Him.*

"All different types of meditation or mysticism are means for realising Narayana. All austerities are aimed at achieving Narayana. Culture of transcendental knowledge is for getting a glimpse of Narayana and ultimately salvation is entering the kingdom of Narayana."*

2 This verse means that because Lord Narayana is the supreme object of worship therefore He is the subject matter described in the Vedas. Here someone may object: "Is it not so that the Vedas also describe other deities who are also worthy of worship?" That is true. Therefore this verse explains that the other deities, the demigods, are meant for serving the parts of Lord Narayana's body (narayanangajah). The different planets are also meant to attain His feet, and the different sacrifices are performed just to please Him. These things are done to give a little pleasure to Lord Narayana. That is the meaning. Yoga, that is astanga-yoga and sankhya-yoga, are means to attain Him. Austerity, which means concentration of the mind, is a means to attain Him, and the culture of transcendental knowledge is a means to attain Him. The culture of transcendental knowledge, yoga, and austerity are means to attain Him. What more need be said? He is the supreme goal (gatih) to be attained, the Supreme Brahman. This is so because all these things are manifested from Him and dependent on Him.

3 Therefore Lord Matsyadeva said to Satyavrata (Shrimad Bhagavatam 8.24.38):

"You will be thoroughly advised and favoured by Me, and because of your inquiries, everything about My glories, which are known as param brahma, will be manifest within your heart. Thus you will know everything about Me."*

The first verse quoted here was spoken by Lord Brahma to Shri Narada Muni.

Anuccheda 43

1 In the conversation Vidura and Maitreya the following question was asked (Shrimad Bhagavatam 3.5.4):

"Therefore, O great sage, please give me instruction on the transcendental devotional service of the Lord, so that He who is situated in the heart of everyone can be pleased to impart from within, knowledge of the Absolute Truth in terms of the ancient Vedic principles delivered only to those who are purified by the process of devotional service."*

2 Shrila Shridhara Svami comments:

"Here the words 'sam vartma' mean 'auspicious path'."

"Bhakti-pute" means "purified by love", and "sa-tattvam jnanam" means "knowledge of the Lord's manifestations, which begins with Brahman, Bhagavan and Paramatma." This verse was spoken by Shri Vidura to Shri Maitreya.

Anuccheda 44

1 The born and unborn demigods prayed (Shrimad Bhagavatam 3.5.46-47):

"O Lord, persons who, because of their serious attitude, attain the stage of enlightened devotional service achieve the complete meaning of renunciation and knowledge and attain the Vaikunthaloka in the spiritual sky by drinking the nectar of Your topics."*

2 "Others, who are pacified by means of transcendental self-realisation and have conquered over the modes of nature by dint of strong power and knowledge, also enter into You, but for them there is much pain, whereas the devotee simply discharges devotional service and thus feels no pain."*

3 Shrila Shridhara Svami comments:

"The word 'akuntha-dhisnyam' means 'Vaikunthaloka'."

"Visadasayah" means "abandoning all duplicity and accepting devotional service as the only goal of life." In the second of these verses the inferiority of both means and end of they who are attached to the path of philosophical speculation (jnana) is described. The word "apare" (others) here means "they who desire liberation". For them there is much labour and trouble (sramah). However, for they who accept the service of the Lord as the only goal of their lives there is no great labour and trouble. They always experience great bliss as a result of their devotional service and they also attain liberation as a by-product of that service. This verse was spoken by the born and unborn demigods to the Supreme Creator.

Anuccheda 45

1 Then Maitreya Muni spoke the following words of praise (Shrimad Bhagavatam 2.3.1):

"The royal dynasty of King Puru is worthy to serve the pure devotees because all the descendants of that family are devoted to the Personality of Godhead. You are also born in that family, and it is wonderful that because of your attempt the transcendental pastimes of the Lord are becoming newer and newer at every moment."*

2 From this it is understood that the devotional service described here is the ultimate good. That is the meaning. This verse was spoken by Shri Maitreya.

Anuccheda 46

1 Shri Kapila explains (Shrimad Bhagavatam 3.25.19):

"Perfection in self-realisation cannot be attained by any kind of yogi unless he engages in devotional service to the Supreme Personality of Godhead, for that is the only auspicious path, called akuto-bhaya. They are doubtless and fearless, and their entrance into the spiritual kingdom is guaranteed."*

2 The "perfection in self realisation" (brahma-siddhi) here is the direct appearance of the Absolute Truth.

Anuccheda 47

1 He also explains (Shrimad Bhagavatam 3.24.44):

"Therefore persons whose minds are fixed on the Lord engage in the intensive practice of devotional service. That is the only means for attainment of the final perfection of life."*

2 Here the word "tivrana" means "intensive" and "pure because it is not mixed with yoga, fruitive work or other things". (The Lord says), "With this devotional service (bhakti-yogena), which consists of many activities, beginning with hearing, they fix (arpitam sthiram) their minds (manah) on Me (mayi). In this way (etavan) they attain the final perfection of life (nihsreyasa). In this world (asmin) devotional service is the

best path." This verse was spoken by Lord Kapiladeva.

Anuccheda 48

1 In the teaching of Sanatana Kumara, after he had already explained the path of philosophical knowledge (Shrimad Bhagavatam 4.22.39-40):

"The devotees who are always engaged in the service of the toes of the lotus feet of the Lord, can very easily overcome hard-knotted desires for fruitive activities. Because this is very difficult, the non devotees - the jnanis and yogis - although trying to stop the waves of sense gratification, cannot do so. Therefore you are advised to engage in the devotional service of Krishna, the son of Vasudeva.*

2 "The ocean of nescience is very difficult to cross because it is infested with many dangerous sharks. Although those who are non-devotees undergo severe austerities and penances to cross that ocean, we recommend that you simply take shelter of the lotus feet of the Lord, which are like boats for crossing the ocean. Although the ocean is difficult to cross, by taking shelter of His lotus feet you will overcome all dangers."*

3 Shrila Shridhara Svami comments (on Shrimad Bhagavatam 4.22.37):

"In Shrimad Bhagavatam 4.22.37, the Lord said, 'Please try to understand (tam avehi) the truth I will teach you.' The Lord carefully gives that instruction in these two verses (Shrimad Bhagavatam 4.22.39-40)."

He then comments on Shrimad Bhagavatam 4.22.39-40):

"Here someone may object: Does not the Sruti-sastra (Taittiriya Upanisad 2.1.2) say, 'One who understands Brahman attains the Supreme?' How, then, is it possible that the jnanis and yogis cannot overcome the hard-knotted desires for fruitive activities?

"To answer this objection, the Lord speaks the next verse (Shrimad Bhagavatam 4.22.40). In that verse the word 'aplavesam' means 'They who have not taken shelter of the boat that is the Supreme Personality of Godhead to cross the ocean of nescience.' This verse says they find it very difficult to cross that ocean. By engaging in the difficult practices of yoga they hope to cross that ocean filled with sharks that are the six senses. One should take the boat (udupam) of the Lord's feet to cross that difficult to cross ocean (dustararnam).

4 Of these two paths (devotional service and impersonal speculation), which both have the same goal (to cross the ocean of nescience), the path of impersonal speculation is said to be very difficult to follow, whereas the path of devotional service of its own accord carries one to the destination. Here it is said that the impersonalists only desire to cross the ocean of nescience (titirsanti). They are not able actually to cross it. That is the meaning to be understood here. This verse was spoken by Shri Sanat-kumara to Shri Prthu.

Anuccheda 49

1 In this way (Sanat-kumara) instructed (King Prthu). Only wishing to prove the practical effectiveness of devotional service, King Prthu engaged in devotional activities. Shrimad-Bhagavatam (4.23.9-10) explains:

2 "Thus the best amongst human beings, Maharaja Prthu, followed that path of spiritual advancement which was advised by Sanat-kumara. That is to say, he worshipped the Supreme Personality of Godhead, Krishna."*

3 "Maharaja Prthu thus engaged completely in devotional service, executing the rules and regulations strictly according to principles, twenty four hours daily. This his live and devotion unto the Supreme Personality of Godhead, Krishna, developed and became unflinching and fixed."*

4 Here the word "tenaiva" means "in this way". This verse was spoken by Shri Maitreya.

Anuccheda 50

1 In the song of Lord Siva (Shrimad-Bhagavatam 4.24.69):

"My dear sons of the King, just execute your occupational duty as kings with a pure heart. Just chant this prayer fixing your mind on the lotus feet of the Lord. That will bring you all good fortune, for the Lord will be very much pleased with you."*

2 Lord Siva continued (Shrimad Bhagavatam 4.24.70):

"Therefore, O sons of the King, the Supreme Personality of Godhead, Hari, is situated in everyone's heart. He is also within your hearts. Therefore chant the glories of the Lord and always meditate upon Him continuously."*

3 Here Lord Siva says, "You should worship (pujayadhvam) Lord Hari (tam). This means "Do not

perform ordinary material duties". "You should glorify (grnantah) and meditate (dhyayantah) on Him, the Supersoul situated in everyone's heart (atma-stham bhutesv avasthitam atmanan). Don't place the activities your mind and words in anything but Him. Always (asakrt) worship Him. Don't interrupt that worship with any other activity."

Anuccheda 51

1 Shri Narada Muni clarifies the nature of devotional service by describing what should and what should not be done. He says (Shrimad Bhagavatam 4.31.9-13):

2 "The great sage Narada said: When a living entity is born to engage in the devotional service of the Supreme Personality of Godhead, who is the supreme controller, his birth, all his fruitive activities, his life-span, his mind and his words are all factually perfect.*

3 "A civilised human being has three kinds of births. The first birth is by a pure father and mother, and this birth is called birth by semen. The next birth takes place when one is initiated by the spiritual master, and this birth is called savitra. The third birth, called yajnika, takes place when one is given the opportunity to worship Lord Vishnu. Despite the opportunities for attaining such births, even if one gets the life-span of a demigod, if one does not actually engage in the service of the Lord, everything is useless. Similarly, one's activities may be mundane or spiritual, but they are useless if they are not meant for satisfying the Lord.*

4 "Without devotional service, what is the meaning of severe austerities, the process of hearing, the power of speech, the power of mental speculation, elevated intelligence, strength and the power of the senses?*

5 "Transcendental practices that do not ultimately help one realise the Supreme Personality of Godhead are useless, be they mystic yoga practices, the analytical study of matter, severe austerity, the acceptance of sannyasa, or the study of Vedic literature. All these may be very important aspects of spiritual advancement, but unless one understands the Supreme Personality of Godhead, Hari, all these processes are useless.*

6 "Factually the Supreme Personality of Godhead is the original source of all self-realisation. Consequently, the goal of all auspicious activities - karma, jnana, yoga and bhakti - is the Supreme Personality of Godhead."*

7 Shrila Shridhara Svami comments:

"In these verses is described the result of serving Lord Hari. Without serving Him, everything becomes worthless. That is the meaning. Here the word 'janma' (birth) means 'the seminal birth from a pure father and mother, initiation with a sacred thread ceremony and initiation into the performance of Vedic-sacrifices. Even if one gets a life span as long as that of the demigods, what is the use of his words (vacobhih), power of mental speculation (citta-vrttibhih), power of the senses (indriya-radhasa), performance of yoga (yogena), analytical study of matter (sankhyena) or other (sreyobhir anyaih) auspicious activities, such as renunciation and following vows, if he does not serve Lord Hari?

8 Shrila Shridhara Svami comments on Shrimad Bhagavatam 4.31.13:

"Here someone may object: 'How can it be that the results of all spiritual activities other than devotional service are worthless?' To answer this Narada says that Lord Hari (atma) is the goal (avadhih) of all auspicious activities (sreyasam). This is true (arthatah) because He is more dear (priyah) than anyone or anything.

To this our objector may reply: 'That maya be, but why is Lord Hari the goal of all auspicious activities.'" To this Narada replies: 'He (atma), by casting aside all ignorance, reveals to everyone (sarvesam) their spiritual identity (atma-dah). Another interpretation of the word 'atma-dah' is that before Bali Maharaja and other devotees He appeared in His spiritual form as the Supreme Personality of Godhead and gave Himself as a gift to them. He is also dear (priyah) because His form is full of transcendental bliss."

9 The phrase "atma sarvesam api bhutanam" means that He is the Supersoul in all pure living entities. This is so because He is like the sun and they are like the rays of sunlight. For this reason it is said (Shrimad Bhagavatam 10.14.54-55):

10 "Therefore it is his own self that is most dear to every embodied living being, and it is simply for the satisfaction of this self that the whole material creation of moving and non moving entities exist.***

11 "You should know Krishna to be the original Soul of all living entities. For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this by the

strength of His internal potency."*

12 The two "atmas" in this verse are the individual living entity and the Supreme Personality of Godhead. The word "atma-dah" (He who gives Himself) means either that the Lord reveals Himself to His devotees or that the Lord places Himself under the control of His devotees. That is Shrila Shridhara Svami's interpretation. Anuccheda 52

1 Furthermore (in Shrimad Bhagavatam 4.31.14 it is said):

"As pouring water on the root of a tree energises the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, simply worshipping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality."*

2 Shrila Shridhara Svami comments:

"By satisfying Lord Hari one attains the same result as if he has satisfied the many demigods with many pious deeds. However, by worshipping the demigods one does not attain the result of satisfying Lord Hari. That is the example given in this verse. This verse was spoken by Shri Narada to the Pracetas.

Anuccheda 53

1 In this matter Lord Rsabhadeva's instructions to His sons should be consulted. There He said (Shrimad Bhagavatam 5.5.3 and 5.5.25):

"Those who are interested in reviving Krishna consciousness and increasing their love of Godhead do not like to do anything that is not related to Krishna. They are not interested in mingling with people who are busy maintaining their bodies, eating, sleeping, mating and defending. They are not attached to their homes, although they may be householders. Nor are they attached to wives, children, friends or wealth. At the same time, they are not indifferent to the execution of their duties. Such people are interested in collecting only enough money to keep the body and soul together."*

"I am fully opulent, almighty and superior to Lord Brahma and Indra, the king of the heavenly planets. I am also the bestower of all happiness obtained in the heavenly kingdom and by liberation. Nonetheless, the brahmanas do not seek material comforts from Me. They are very pure and do not want to possess anything. They simply engage in My devotional service. What is the need of their asking for material benefits from anyone else?"*

2 At the end of his conversation with King Rahugana, a brahmana said (Shrimad Bhagavatam 5.13.20):

"My dear King Rahugana, you are also a victim of the external energy, being situated on the path of attraction to material pleasure. So that you may become an equal friend to all living entities, I now advise you to give up your kingly position and the rod by which you punish criminals. Give up attraction to sense objects and take up the sword of knowledge sharpened by devotional service. Then you will be able to cut the hard knot of illusory energy and cross to the other side of the ocean of nescience."*

3 The knowledge (jnana) here is knowledge of devotional service.

Anuccheda 54

1 Shri Rahugana replied (Shrimad Bhagavatam 5.13.21-22):

"This birth as a human being is the best of all. Even birth among the demigods in the heavenly planets is not as glorious as birth as a human being on this earth. What is the use of the exalted position of a demigod? In the heavenly planets, due to profuse material comforts, there is no possibility of associating with devotees.*

2 "It is not at all wonderful that simply by being covered by the dust of your lotus feet, one immediately attains the platform of pure devotional service to Adhoksaja, which is not available even to great demigods like Brahma. By associating with you just for a moment, I am now freed from all argument, false prestige and lack of discrimination, which are the roots of entanglement in the material world. Now I am free from all these problems."*

3 The meaning of this verse is clear. This verse was spoken by a brahmana to King Rahugana.

Anuccheda 55

1 At the conclusion of His instructions to King Citraketu, Lord Sankarsana said (Shrimad Bhagavatam 6.16.62):

"By the strength of one's discrimination one should give up the desire for fruitive results in the present

life and in the next. Thus becoming experienced in transcendental knowledge, one should become My devotee."*

2 In Prahlada's teachings to the sons of the demons (Shrimad Bhagavatam 9.6.1-2):

"One who is sufficiently intelligent should use the human form of body from the very beginning of life - in other words, from the tender age of childhood - to practice the activities of devotional service, giving up all other engagements. The human body is most rarely achieved, and although temporary like other bodies, it is meaningful because in human life one can perform devotional service. Even a slight amount of sincere devotional service can give one complete perfection.*

3 "The human form of life affords one a chance to return home, back to Godhead. Therefore every living entity, especially in the human form of life, must engage in devotional service to the lotus feet of Lord Vishnu. This devotional service is natural because Lord Vishnu, the Supreme Personality of Godhead, is the most beloved, the master of the soul, and the well-wisher of all other living beings."*

4 These verses say "Here (iha), in this human birth, one should engage in devotional service (bhagavatan dharman acaret). Because in a birth among the demigods there is an abundance of sense gratification, and because in a birth as an animal there is no power of discrimination, one should not waste his time when he has attained a human birth. Therefore he says, "From the beginning of childhood (kaumare) one should engage in devotional service." This is so because this (tad api) human birth is temporary (adhravam) and rarely achieved (durlabham). The Vedic scriptures say that the human birth is the most valuable, because in it one can engage in the activities of devotional service. One should understand the human birth in that way.

5 In the second verse (Shrimad Bhagavatam 7.6.2) he shows that the human birth is appropriate for engaging in devotional service. He says "The human form of life (iha) affords one a chance to return home, back to Godhead (purusasya visnoh padopasarpanam). This is so because Lord Vishnu is naturally dear (priyah) to the living entities (bhutanaam). They love Him and He loves them. Here the word "atma" means "the Supersoul", and it is said the devotees attain His abode (padopasarpanam). Here the Lord is called "isvara" (the controller) because He has the power to do anything, undo anything and change anything. He is also called "suhrt" (the friend) because He wishes auspiciousness for everyone.

6 Prahlada Maharaja concludes (Shrimad Bhagavatam 7.6.26):

"Religion, economic development and sense gratification - these are described in the Vedas as tri-varga, or three ways to salvation. Within these three categories are education and self-realisation, ritualistic ceremonies performed according to Vedic injunction, logic, the science of law and order, and the various means of earning one's livelihood. These are the external subject matters of study in the Vedas, and therefore I consider them material. However, I consider surrender to the lotus feet of Lord Vishnu to be transcendental."*

7 Here the word "iksa" means "self-realisation". "Tad etat nigamasya" means "all the meanings of the Vedas", and the words "suhrah paramasya pumsah" refer to the Supersoul, who stays in everyone's heart. (Here Prahlada Maharaja says) "However, I consider (manye) surrender (svatmarpanam) to Him transcendental (satyam)." This is so because it brings a transcendental result. Or, it is so because it brings a valuable result, whereas the result of performing material duties and other non devotional activities is worthless. That is the meaning. This verse was spoken by Prahlada Maharaja to the sons of the demons Anuccheda 56

1 He also said (Shrimad Bhagavatam 7.7.29):

"Of the different processes recommended for disentanglement from material life, the one personality explained and accepted by the Supreme Personality of Godhead should be considered all-perfect. That process is the performance of duties by which love for the Supreme Lord develops."*

2 The meaning of the previous verse (Shrimad Bhagavatam 7.7.28) and this verse (Shrimad Bhagavatam 7.7.29) is: "Of the many thousands (sahasranam) of different processes (upaya) for burning the seed of fruitive activities (karma-bija-nirharanam) Lord Shri Narada (bhagavata) taught me this one. This is the best of the many thousands of these processes because it quickly (anjas) and without difficulty brings love (ratih) for the Supreme Lord (isvare bhagavati). The burning of the seed of fruitive activities is a natural by-product of the development of that love. That is the meaning.

Anuccheda 57

1 He describes the different parts of that process in these words (Shrimad Bhagavatam 7.7.30):

"One must accept the bona fide spiritual master and render service unto him with great devotion and faith. Whatever one has in one's possession should be offered to the spiritual master, and in the association of saintly persons and devotees one should worship the Lord, hear the glories of the Lord with faith, glorify the transcendental qualities and activities of the Lord, always meditate on the Lord's lotus feet, and worship the Deity of the Lord strictly according to the injunctions of the sastra and guru."*

Then he says (Shrimad Bhagavatam 7.7.33):

2 "By these activities (as mentioned above) one is able to cut down the influence of the enemies, namely lust, anger, greed, illusion, madness and jealousy, and when thus situated one can render service to the Lord. In this way one surely attains the platform of loving service to the Supreme Personality of Godhead."*

3 That is not the only result obtained by performing the previously described activities that begin with serving the spiritual master with faith and devotion. One is also able to cut down the influence of the enemies, namely lust, anger, greed, illusion, madness and jealousy, and then one can render service (bhaktih kriyate) to the Lord.

Anuccheda 58

1 In the beginning of his description of the duties of varnasrama-dharma, where he discusses the duties of human beings in general, (Shri Narada Muni said in Shrimad Bhagavatam 7.11.7):

2 "The Supreme Being, the Personality of Godhead, is the essence of all Vedic knowledge, the root of all religious principles, and the memory of great authorities. O King Yudhisthira, this principle of religion is to be understood as evidence. On the basis of this religious principle, everything is satisfied, including one's mind, should and even one's body."*

3 Here the phrase "the Supreme Personality of Godhead is the root of religious principles (dharma-sya mulam bhagavan)" means that the Lord is the authority that establish religious principles. He is the authority that supports the scriptures (smrtam) and they who know the scriptures (tad-vidam). For both these external things are worthless. These must be about devotional service to the Lord. Therefore Shri Manu-samhita explains:

4 "The Supreme Personality of Godhead is all the Vedas, the root of religion, the memory and good character of they who understand the Vedas, the spiritual activities of the saintly devotees, and satisfaction of the self."

5 This is also described in Shrimad Bhagavatam (1.1.2):

"Completely rejecting all religious activities which are materially motivated, this Bhagavata Purana propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhagavatam, compiled by the great sage Vyasadeva (in his maturity), is sufficient in itself for God Realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart."*

6 By the religion of devotional service the "atma", that is the heart, mind, and self are pleased. This is described in Shrimad-Bhagavatam 1.2.6:

"The supreme occupation (dharma) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."*

Because the word "su" which here means :to the highest degree", is used here, this verse describes direct devotional service, where there are many activities, beginning with hearing about the Lord.

7 At the end of this description of religious duties is the story of Narada Muni. There it is said that in his first birth, as a Gandharva, he performed devotional service by singing about the Lord. In his second birth, this time as a sudra, he heard the Lord's glories in the company of saintly devotees. In this way Narada became an intimate associate of the Lord. He did not perform the duties of varnasrama-dharma.

8 There is also the following verse (Shrimad Bhagavatam 7.15.68):

"O King Yudhisthira, because of your service to the Supreme Lord, all of you Pandavas defeated the

greatest dangers posed by numerous kings and demigods. By serving the lotus feet of Krishna, you conquered great enemies, who were like elephants, and thus you collected ingredients for sacrifice. By His grace, may you be delivered from material involvement."*

Shrila Shridhara Svami comments:

"The common people follow the duties of varnasrama-dharma, but for the devotees devotional service fulfils all the goals of their lives. This is seen in this verse describing the Pandavas."

The meaning of this is that the devotees engage in direct devotional service to the Lord.

9 That devotional service is superior to performance of varnasrama-dharma is described in these words (Shrimad Bhagavatam 1.5.17):

"One who has forsaken his material occupations to engage in devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a non-devotee, though fully engaged in occupational duties, does not gain anything."*

Later in this book (Shrimad Bhagavatam) the activities of devotional service, which should be performed by all living entities, and which bring the greatest benefit, are listed in these words (Shrimad Bhagavatam 7.11.11):

"These are the general principles...hearing about the activities and instructions given by the Supreme Personality of Godhead (who is the shelter of the saintly persons), chanting about these activities and instructions, always remembering these activities and instructions, trying to render service, performing worship, offering obeisances, becoming a servant, becoming a friend and surrendering one's whole self."*

10 Shri Jada Bharata's faith in devotional service is described in this prose passage (Shrimad Bhagavatam 5.5.9.3.):

"Due to his being especially gifted with the Lord's mercy, Bharata Maharaja could remember the incidents of his past life. Although he received the body of a brahmana, he was still very much afraid of his relatives and friends who were not devotees. He was always very cautious of such association because he feared that he would again fall down. Consequently he manifested himself before the public eye as a madman-dull, blind, and deaf - so that others would not try to talk to him. In this way he saved himself from bad association. Within he was always thinking of the lotus feet of the Lord and chanting the Lord's glories, which save one from the bondage of fruitive action. In this way he saved himself from the onslaught of non devotee associates."

Shri Jada Bharata understood the foolishness of his offensive brothers and he also understood that the spiritual science of devotional service is superior to the duties of varnasrama-dharma. This is described in the following prose passage (Shrimad-Bhagavatam 5.9.9):

"After the father died, the nine stepbrothers of Jada Bharata, who considered Jada Bharata dull and brainless, abandoned the father's attempt to give Jada Bharata a complete education. The stepbrothers of Jada Bharata were learned in the three Vedah-the Rg Veda, Sama Veda, and Yajur Vedas - which very much encourage fruitive activity. The nine brothers were not at all spiritually enlightened in devotional service to the Lord. Consequently they could not understand the highly exalted position of Jada Bharata."*

11 Shri Nrsimha Purana explains:

"Brahma engaged the sages headed by Sanaka in renunciation, the sages headed by Marica in fruitive work, and Narada Muni in unalloyed devotional service."

12 Here the word "tena" (by him) refers to Lord Brahma. Only an appropriate and forced explanation will place the internal activities of direct devotional service, which begin with hearing about the Lord, among the external activities of varnasrama-dharma. In other places are described the activities of devotional service when they are mixed with other activities. This verse was spoken by Shri Narada to Shri Yudhisthira.

Anuccheda 59

1 In the story of Jayanta this question was asked (Shrimad Bhagavatam 11.2.30):

"Therefore, O completely sinless ones, I ask you to kindly tell me what the supreme good is. After all, even half a moment's association with pure devotees within this world of birth and death is a priceless treasure for any man."***

The answer is given in this verse (Shrimad Bhagavatam 11.2.33);

2 "I consider that one whose intelligence is constantly disturbed by his falsely identifying himself with the

temporary material world can achieve real freedom from fear only by worshipping the lotus feet of the infallible Supreme Lord. in such devotional service all fear ceases entirely."***

4 Shrila Shridhara Svami comments:

"In the first verse he explains what is the supreme good."

The question is asked (Shrimad Bhagavatam 11.2.31):

"Please speak about how one engages in the devotional service of the Supreme Lord, if you consider me capable of properly hearing these topics. When a living entity offers loving service to the Supreme Lord, the Lord is immediately satisfied and in return He will give even His own self to the surrendered soul."***

The answer is given (Shrimad Bhagavatam 11.2.34-36):

"Even ignorant living entities can very easily come to know the Supreme Lord if they adopt those means prescribed by the Supreme Lord Himself. The process recommended by the Lord is to be known as bhagavata-dharma, or devotional service to the Supreme Personality of Godhead."***

"O king, one who accepts this process of devotional service to the Supreme Personality of Godhead will never blunder on his path in this world. Even while running with eyes closed, he will never trip or fall."***

"In accordance with the particular nature one has acquired in conditioned life, whatever one does with body, words, mind, senses, intelligence, or purified consciousness one should offer to the Supreme,, thinking, 'This is for the pleasure of Lord Narayana.'"***

Then, after saying this, he says (Shrimad Bhagavatam 11.2.37):

"When the living entity is attracted by the material energy, which is separate from Krishna, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Krishna, he becomes Krishna's competitor. This is called 'viparyay smrtih'. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity, and source of life. He thus worships the Lord by the process of unalloyed devotional service."*

In this verse the word "bhaktya" means "by engaging in devotional service that consists of many activities beginning with hearing and chanting the Lord's glories and that is not mixed with impersonal speculation and other things." "Ekaya" means "without interruption and performed with love."

Anuccheda 60

1 Shrimad Bhagavatam (11.2.36) explains:

"In accordance with the particular nature one has acquired in conditioned life, whatever one does with body, words, mind, senses, intelligence or purified consciousness one should offer to the Supreme, thinking 'This is for the pleasure of Lord Narayana.'"***

From this it is understood that even ordinary work becomes devotional service when offered to the Lord. This path, the path of always working for the Lord, seems to be opposed to the path of always performing the devotional activities that begin with hearing and chanting the Lord's glories. Actually, either of these paths may be followed with steady conviction. This steadiness is described in these words (Shrimad Bhagavatam 11.2.38):

2 "Although the duality of the material world does not ultimately exist, the conditioned soul experiences it as real under the influence of his own conditioned intelligence. This imaginary experience of a world separate from Krishna can be compared to the acts of dreaming and desiring. When the conditioned soul dreams at night of something desirable or horrible, or when he daydreams of what he would like to have or avoid, he creates a reality that has no existence beyond his own imagination. The tendency of the mind is to accept and reject various activities based on sense gratification. Therefore an intelligent person should control the mind, restricting it from the illusion of seeing things separate from Krishna, and when the mind is thus controlled he will experience actual fearlessness."***

3 Here the word "dvayah" means "the duality of material existence, which began with the pradhana, or unmanifested modes of nature." although this duality does not exist (avidyamanah) in the heart of one who is pure, it is manifest (avabhati) in the mind (dhiya) of one rapt in meditation (dhyatuh) on ignorance. In this way it is manifest to the living entity who is originally pure. It is like (yatha) a dream (svapna) or thinking of desires (manoratha). That is the meaning. In this way the mind accepts some things and rejects others. This activity of the mind should be controlled. In that way, by engaging in unwavering devotional service, one

becomes fearless. That is the meaning.

Anuccheda 61

1 Fearing that someone may object, saying, "Is it not true that when one attempts to control the mind by repeated practice of yoga interruptions in his devotional service remain?" I say that one who engages in devotional service is attached to devotional service is successful in controlling the mind. The way this is done is explained in this second quotation (Shrimad Bhagavatam 11.2.39):

2 "An intelligent person who has controlled his mind and conquered fear should give up all attachment to material objects such as wife, family and nation and should wander freely without embarrassment, hearing and chanting the holy names of the Lord, the bearer of the chariot wheel. The whole names of Krishna are all-auspicious because they describe His transcendental birth and activities, which He performs within this world for the salvation of the conditioned souls. Thus the holy names of the Lord are sung throughout the world."***

3 Shrila Shridhara Svami comments:

"The words 'janmani karmani namani tadarthakani' mean 'the Lord's births, deeds and names'. Fearing that someone may say 'It is not possible for one to properly understand the Lord's names', this verse says 'One should wander freely, hearing and chanting the famous holy names of the Lord.' Here the word 'asangah' means 'without material desire'."

This verse was spoken by Shri Kavi Videha.

Anuccheda 62

1 Rejecting fruitive work and other activities, he prescribes direct devotional service (Shrimad Bhagavatam 11.3.44-47):

"Childish and foolish people are attached to materialistic, fruitive, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."***

2 "If an ignorant person who has not conquered the material senses does not adhere to the Vedic injunctions, certainly he will engage in sinful and irreligious activities. Thus his reward will be repeated birth and death."***

3 "By executing without attachment the regulated activities prescribed in the Vedas, offering the results of such work to the Supreme Lord, one attains the perfection of freedom from the bondage of material work. The material fruitive results offered in the revealed scriptures are not the actual goal of Vedic knowledge, but are meant for stimulating the interest of the performer."***

4 "One who desires to quickly cut the knot of false ego, which binds the spiritual soul, should worship the Supreme Lord, Kesava, by the regulations found in Vedic literatures such as the tantras."***

5 Shrila Shridhara Svami comments on 11.3.44:

The word 'paroksa-vadah' means 'concealment of the real nature of something by claiming it is something different than what it really is'. The Sruti-sastra (Aitareya Upanisad 1.3.14) explains, 'They call the four Vedic priests catur-huta. In this way the demigods are fond of using paroksa-vada'. In this verse the paroksa-vada is in the phrase beginning with the words 'karma-moksaya'.

6 "Here someone may object, 'Is it not true that the activities (karmani) given (dhatte) in the Vedas are meant not for ultimate liberation but only for attainment of Svargaloka?' To answer this he speaks the words beginning with 'balanam anusasanam'. Here the example of medicine (agadam) is given. By making him desire khana-laddu candies, a father makes his child drink medicine. First he makes the child drink the medicine, and then he gives him the candy. The goal here is not to give the child some candy. The goal is to cure him of the disease. In the same way the Vedas offer many material benefits only to give activities by which the living entities attain liberation."

7 Shrila Shridhara Svami comments on Shrimad Bhagavatam 11.3.45:

"Here someone may object, 'Is it not true that if liberation were the real goal of life then the speaker here would first have rejected all fruitive work?' To answer this he speaks this verse (11.3.45)."

8 The word "ajnah" is defined in this way: A person whose intelligence is full of faith in the devotional activities that begin with hearing about the Lord is a wise man (jna). A person who has no such faith is a fool

(ajna). That is the meaning. In the same way a person who has not conquered his material senses (ajitendriyah) cannot attain renunciation from the host of material pleasures that culminate in the happinesses experienced by the demigod Brahma, and neither can he be eager to understand the nature of the Supreme Spirit. That is the meaning.

9 Shrimad Bhagavatam (11.20.9) explains:

"As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by *sravanam kirtanam visnoh*, one has to act according to the regulative principles of the Vedic injunctions."***

This verse describes a person who has neither faith nor renunciation.

10 By working in defiance of the Vedic injunctions (*vikarmana*) a person attains death after death (*mrtyor mrtym upaiti*) and he attains tortures as painful as dying. That is the meaning (in Shrimad Bhagavatam 11.3.45). However, by somehow renouncing all work one will not attain liberation. It is by offering one's work to the Lord that one attains His mercy. This kind of work is described (in Shrimad Bhagavatam 11.3.46) in the word "*vedoktam*" (the works prescribed by the Vedas). Therefore one is not forbidden to perform the works prescribed by the Vedas (*vedoktam eva kurvanah*), for by performing them one attains the perfection of freedom from the bondage of material work (*naiskarmyam labhate siddhim*).

11 Here someone may object: "Is it not true that by working in that way one will become attached to fruit of that work?" Here the reply is: No. By working in that way one remains unattached (*nihsangah*) and attains freedom from the bondage of material work (*naiskarmyam*). This happens because the results of work are offered (*arpitam*) to the Supreme Lord (*isvare*).

12 Here someone may object: "Is it not true that if one works because of hearing in the Vedas of a certain result, then he will certainly attain the result of that work?" The answer given here is: No. The Vedas describe these results only to attract (*rocanartha*) the people to perform these beneficial activities. Here the example is given of promising *khanda-laddu* candies to convince a child to drink medicine. In this way one should understand the Vedas' offering of certain attractive results for performing certain activities.

13 Shri Brhad-aranyaka Upanisad explains:

"He is a miserly man who does not solve the problems of life as a human and who thus quits this world like the cats and dogs, without understanding the science of self-realisation."*

3.8.10

"By observing celibacy and studying the Vedas, brahmanas try to understand the Supreme."

4.4.22

When they understand the highest knowledge learned by performing Vedic sacrifices and other auspicious activities described in the Vedas, they engage in activities that bring no karmic result.

The scriptures say, "Desiring to attain Svargaloka, one performs sacrifices." One who desires to attain Svargaloka is certainly not desireless. Still, eventually by performing auspicious activities he is automatically promoted to become free from karmic results. If this is so, then what can be said of attaining the Lord's mercy by offering to Him the fruits of one's work? That is the meaning.

14 In this way one gradually becomes free of karma. Shrimad Bhagavatam (4.31.14), however, explains:

"As pouring water on the root of a tree energises the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, simply worshipping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality."*

This verse describes the way to quickly satisfy all occupational duties, become free of karmic reactions, and cut the knot of false ego in the heart. This way is also explained in these words (Shrimad-Bhagavatam 11.3.47):

"One who desires to quickly cut the knot of false ego, which binds the spiritual soul, should worship the Supreme Lord, Kesava by the regulations found in Vedic literatures such as the tantras."***

This verse means that one who desires to quickly (*asu*) cut the knot of false ego in the heart (*hrdaya-granthim*), which binds the spiritual soul (*aparatmanah*), should abandon all other duties and (and), worship Lord Kesava according to the regulations found in Vedic literatures such as the tantras (*tantroktena*).

Anuccheda 63

One should not see the various demigods as independent of the Supreme Personality of Godhead. This is described in these words (Shrimad Bhagavatam 11.3.55):

"Thus the worshipper of the Supreme Lord should recognise that the Personality of Godhead is all-pervading and should worship Him through His presence in fire, the sun, water and other elements, in the heart of the guest one receives in one's home, and also in one's own heart. In this way the worshipper will very soon achieve liberation."***

Here the word "atmanam" means "the Supersoul". This verse was spoken by Shri Avirhotra to Videha. Anuccheda 64

1 They who do not worship the Lord are described in the passage beginning with these words (Shrimad Bhagavatam 11.5.1):

"My dear Yogendras, all of you are most perfect in knowledge of the science of the self. Therefore, kindly explain to me the destination of those who for the most part never worship the Supreme Personality of Godhead, Hari, who are unable to quench their material desires and who are not in control of their own selves."***

2 This question is answered in these words (Shrimad Bhagavatam 11.5.2-3):

"Each of the four social orders, headed by the brahmanas, was born through different combinations of the modes of nature, from the face, arms, thighs and feet of the Supreme Lord in His universal form. Thus the four spiritual orders were also generated."***

3 "If any of the members of the four varnas and four asramas fail to worship or intentionally disrespect the Personality of Godhead, who is the source of their own creation, they will fall down from their position into a hellish state of life."***

4 Previously, in Shri Drumila's instructions, in the prayers the demigods offered to Lord Narayana, it was said (Shrimad Bhagavatam 11.4.10):

"The demigods place many obstacles on the path of those who worship You to transcend the temporary abodes of the demigods and reach Your supreme abode. Those who offer the demigods their assigned shares in sacrificial performances encounter no such obstacles. But because You are the direct protector of Your devotee, he is able to step over the head of whatever obstacles the demigods place before him."***

5 This verse means: "They who offer (dadatah) the demigods their assigned shares (sva-bhagan) in sacrificial performances encounter no obstacles from the demigods (sura-krtah). However, out of envy the demigods do place many obstacles before they who serve You (tvam)." The word "yadi" here is used to show a conclusion, as in the statement "yadi vedah pramanam" (The Vedas are the highest authority). The conclusion here is "You (tvam) become their protector (avita). In this way one who serves You places (dhatte) his foot (padam) on the head (murdhni) of any obstacle (vighna). Making these obstacles like a stairway, the devotee goes to the Lord. That is the meaning. Hearing of the fate of the conditioned souls in the material world, King Videha asked the question posed in Shrimad Bhagavatam 11.5.1. Shri Camasa Muni answered that question in Shrimad Bhagavatam 11.5.2-3 and especially in the last line of Shrimad Bhagavatam 11.5.3, by describing the terrible condition of the conditioned souls. This verse was spoken by Shri Camasa Muni to the King of Videha.

Anuccheda 65

1 Now that it is established that devotional service should be performed, the King of Videha asks another question (Shrimad Bhagavatam 11.5.19):

"In what colours and forms does the Supreme Personality of Godhead appear in each of the different ages, and with what names and by what types of regulative principles is the Lord worshipped in human society."***

2 The sage answered (Shrimad Bhagavatam 11.5.20):

"In each of the four yugas, or ages-Krta, Treta, Dvapara and Kali - Lord Kesava appears with various complexions, names and forms and is thus worshipped by various processes."***

3 Here the words "nanaiva vidhina" mean "by many different paths". This verse was spoken by Shri Karabhajana Muni to the king of Videha.

Anuccheda 66

1 Also, conversing with Uddhava, the Supreme Personality of Godhead said (Shrimad Bhagavatam 11.7.6):

"Now you should completely give up all attachment to your personal friends and relatives and fix your mind on Me. Thus being always conscious of Me, you should observe all things with equal vision and wander throughout the earth."***

2 The Lord Himself said (Shrimad Bhagavatam 3.4.31):

"Uddhava is not inferior to Me in any way because he is never affected by the modes of material nature. Therefore he may remain in this world in order to disseminate specific knowledge of the Personality of Godhead."*

Because the Lord Himself thus described Uddhava as a perfect liberated soul, the Lord's giving instruction to Uddhava (Shrimad Bhagavatam 11.7.6) is not meant for Uddhava but for others. In this way the verse should be understood to be addressed to others. Speaking in an oblique way, the Lord's intention here is to say, "Following your path, the devotees should wander over the earth." Here the word "sama-drk" means "Being neither repelled nor enamoured by those things that have no relationship with Me." The word "tu" (indeed) emphasises that one should renounce those things that have no relation to the Lord. That is what the Lord intended to say here.

3 Before the Lord even gave this instruction, Uddhava Himself said (Shrimad Bhagavatam 11.4.46-49):

"Simply by decorating ourselves with the garlands, fragrant oils, clothes and ornaments that You have already enjoyed, and by eating the remnants of Your meals, we, Your servants will indeed conquer Your illusory energy."***

4 "Naked sages who seriously endeavour in spiritual practice, who have raised their semen upward, who are peaceful and sinless members of the renounced order, attain the spiritual abode called Brahman."***

5-6 "O greatest of mystics, although we are conditioned souls wandering on the path of fruitive work, we will certainly cross beyond the darkness of this material world simply by hearing about Your Lordship in the association of Your devotees. Thus we are always remembering and glorifying the wonderful things You do and the wonderful things You say. We ecstatically recall Your amorous pastimes with Your confidential conjugal devotees and how You boldly smile and move about while engaged in such youthful pastimes. My dear Lord, Your loving pastimes are bewilderingly similar to the activities of ordinary people within this material world."***

Anuccheda 67

1 Impersonal knowledge (jnana-yoga) cannot bring any good result. Devotional service, however, very easily brings one to the desired goal. Real knowledge is only manifested in relation to devotional service, which itself brings one to the real goal of life. The Lord describes devotional service in these words (Shrimad Bhagavatam 11.11.17):

2 "For the purpose of maintaining his body, a liberated sage should not act, speak or contemplate in terms of material good or bad. Rather, he should be detached in all material circumstances, and taking pleasure in self-realisation, he should wander about engaged in this liberated life-style, appearing like a retarded person to outsiders."***

3 After thus describing the jnana-yoga, the Lord in order to show the nature of devotional service, explains (Shrimad Bhagavatam 11.11.18):

"If through meticulous study one becomes expert in reading Vedic literature but makes no endeavour to fix one's mind on the Supreme Personality of Godhead, then one's endeavour is certainly like that of a man who works very hard to take care of a cow that gives no milk. In other words, the fruits of one's laborious study of Vedic knowledge will simply be the labour itself. There will be no other tangible result."*

4 The word "para-brahman" means "the Absolute Truth" and, considering Them the same, does not distinguish between the impersonal Brahman and the Supreme Personality of Godhead. When one studies the Vedas he must also fix his mind on the para-brahman. That is said here. If many millions of times one carefully studies the Upanisads and the other parts of the Vedas he will not attain faith in the para-brahman. But if one fixes his mind on the form, pastimes, and other features of the supremely opulent Personality of Godhead, then by studying the Vedas he will attain faith in the impersonal Brahman and the Supreme Personality of Godhead both.

5 For this reason it is said (Shrimad Bhagavatam 12.4.40):

"For a person who is suffering in the fire of countless miseries and who desires to cross the insurmountable ocean of material existence, there is no suitable boat except that of cultivating devotion to the transcendental taste for the narrations of the Supreme Personality of Godhead's pastimes."*

6 It is also said (Shrimad Bhagavatam 10.14.40):

"My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge, or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless."*

Anuccheda 68

One should not study even Vedic literatures that do not contain descriptions of the Supreme Personality of Godhead's transcendental pastimes. The Lord Himself says (Shrimad Bhagavatam 11.11.19):

"My dear Uddhava, that man is certainly most miserable who takes care of a cow that gives no milk, an unchaste wife, a body totally dependent on others, useless children or wealth not utilised for the right purpose. Similarly, one who studies Vedic knowledge devoid of My glories is also most miserable."***

In this verse the word "maya" (by Me) means "by the Supreme Personality of Godhead" and "hinam" means "without descriptions of the Supreme Personality of Godhead's pastimes and features."

Anuccheda 69

1 The Lord explains the words "maya hinam" (without Me) in the next verse (Shrimad Bhagavatam 11.11.20):

"My dear Uddhava, an intelligent person should never take to literatures that do not contain descriptions of My activities, which purify the whole universe. Indeed, I create, maintain and annihilate the entire material manifestation. Among all My pastime incarnations, the most beloved are Krishna and Balarama. Any so-called knowledge that does not recognise these activities of Mine is simply barren and is not acceptable to those who are actually intelligent."***

2 Shrila Shridhara Svami comments:

"This verse says 'What is the use of a scripture that does not contain descriptions of My pastimes, which purify the whole universe? In these pastimes I create, maintain and annihilate the universe. For that reason My pastimes purify the universe. As I think of My pastime-incarnations I say that My birth and pastimes as Lord Rama and Lord Krishna are the best. They are desired by the worlds. They are a great reservoir of spiritual love. Without them even the words of the Vedas are worthless. A wise man will not study such worthless Vedas.'"

3 This is also confirmed by Shri Narada Muni in these words (Shrimad Bhagavatam 1.5.22):

"Learned circles have positively concluded that the infallible purpose of the advancement of knowledge, namely austerities, study of the Vedas, sacrifice, chanting of hymns, and charity, culminates in the transcendental descriptions of the Lord, who is defined in choice poetry."*

4 For this reason Lord Chaitanya Mahaprabhu, the avatar that purifies Kali-yuga said:

"The Four Vedas and the Upanisads are far from the nectar descriptions of Lord Hari. That is why these scriptures do not make the heart melt, the body tremble, the body's hairs stand erect, and eyes become filled with tears."

Anuccheda 70

1 After thus explaining that by engaging in devotional service one attains the perfection of all knowledge, he describes the final conclusion of following the path of knowledge (jnana) in these words (Shrimad Bhagavatam 11.11.21):

2 "Coming to this conclusion of all knowledge, one should give up the false conception of material variety that one imposes upon the soul and thus cease one's material existence. The mind should be fixed on Me, since I am all-pervading."***

3 The word jijnasaya is explained in the beginning of this chapter (Shrimad Bhagavatam 11.11.1):

"My dear Uddhava, due to the influence of the material modes of nature, which are under My control, the living entity is sometimes designated as conditioned and sometimes liberated. In fact, however, the soul is never really bound up or liberated, and since I am the supreme Lord of Maya, which is the cause of the modes

of nature, I also am never to be considered liberated or in bondage."***

Anuccheda 71

1 After thus describing devotional service mixed with impersonal knowledge, in the next four verses, treating that mixed service with contempt, he describes pure devotional service, which contains perfect knowledge. He says (Shrimad Bhagavatam 11.11.22):

2 "My dear Uddhava, if you are not able to free your mind from all material disturbance and thus absorb it completely on the spiritual platform, then perform all your activities as an offering to Me, without trying to enjoy the fruits."*

3 This verse is like Shrimad Bhagavatam 11.11.1 which says:

"The demigods place many obstacles on the path of those who worship You to transcend the temporary abodes of the demigods and reach Your supreme abode. Those who offer the demigods their assigned shares in sacrificial performances encounter no such obstacles. But because You are the direct protector of Your devotee, he is able to step over the head of whatever obstacle the demigods place before him."***

They who desire impersonal knowledge are actually like the materialists. Assuming that Uddhava is like them, Lord Krishna speaks this verse.

4 It is also said (Shrimad Bhagavatam 10.14.4):

"My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge, or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless."*

On this evidence Shrimad Bhagavatam 11.11.22 should be understood to mean, "It is not possible for you to fix your mind on Brahman simply by following the path of impersonal speculation without devotional service. Therefore you should take shelter of the path of devotional service, which is served by all the virtues of the path of knowledge and all other paths also."

Then the Lord explains how to ascend the stairway of devotional service. He says, "Perform all your activities as an offering to Me."

This verse may also be interpreted to mean, "If because in your previous births you had not engaged in devotional service, you wish to understand impersonal Brahman, and you are not able to fix your mind on Brahman, then perform all your activities as an offering to Me."

Here the word "samacara" means "offer" and "nirapeksah" means "without any other desire".

Anuccheda 72

1 Then the Lord says (Shrimad Bhagavatam 11.11.23-24):

"My dear Uddhava, narrations of My pastimes and qualities are all-auspicious and purify the entire universe. A faithful person who constantly hears, glorifies and remembers such transcendental activities, who through dramatic performances relives My pastimes, beginning with My appearance, and who takes full shelter of Me, dedicating his religious, sensual and occupational activities for My satisfaction, certainly obtains unflinching devotional service to Me, the eternal Personality of Godhead."***

2 Shrila Shridhara Svami comments:

"In this verse the Lord describes confidential devotional service, which is eventually attained by offering fruits of one's work to the Lord, and which is performed by a person in pure goodness."

3 Here the word "abhinayan" means "the devotees portray the Lord's birth and pastimes in theatrical performances". Here "dharma" means "pious activities, such as giving cows in charity", and "mad-arthe" means "when these pious activities are performed to celebrate great festivals in honour of My birthday and other days sacred to Me." "Kama" means "the desire to live in a great palace and other desires like that", and "mad-arthe" means "when that desire is fulfilled by living in My temple in order to serve Me". "Artha" means "great wealth in My service". "Mad-apasrayah" means "in one's heart taking shelter of Me and no one else". "Labhate niscalam bhaktim mayi" means "he attains eternally unwavering devotional service to Me, service that consists of many activities beginning with hearing about Me". By tasting the happiness of devotional service one treats impersonal liberation and other things with contempt. The object of the devotees' service is eternal and never changes or ceases to exist. For this reason the Lord says He is "sanatane" (eternal).

Anuccheda 73

1 Fearing that someone may ask, "What does one do on the path of devotional service?" or "How does one attain faith in the path of devotional service?" the Lord tells what and how in these words (Shrimad Bhagavatam 11.11.25):

2 "One who has obtained pure devotional service by association with My devotees always engages in worshipping Me."*

3 Here "bhaktya" means "with attraction to devotional service", "sah" means "the devotee" and "mam upasita" means "worships Me". The Lord says, "In this way the devotee easily attains knowledge of the spiritual form of Me, the Supreme Personality of Godhead."

Anuccheda 74

1 Then the Lord says (Shrimad Bhagavatam 11.11.25):

"Thus he very easily goes to My abode, which is revealed by My pure devotees."*

2 Here "anjasa" (very easily) means "by engaging in devotional service" and "padam" means "My abode". This verse was spoken by the Supreme Personality of Godhead.

Anuccheda 75

1 The path of devotional service is most perfect, important, and ancient because it is personally taught by the Lord. Other paths, being taught by various conditioned souls according to their own speculations, are insignificant by comparison and relatively modern. This is confirmed by Uddhava (Shrimad Bhagavatam 11.14.1-2):

2 "My dear Krishna, the learned sages who explain Vedic literature recommend various processes for perfecting one's life. Considering the varieties of viewpoint, my Lord, please tell me whether all these processes are equally important, or whether one of them is supreme."**

3 "My dear Lord, You have clearly explained the process of unalloyed devotional service, by which a devotee removes all material association from his life, enable him to fix his mind on You."***

4 Shrila Shridhara Svami comments:

"Here the word 'sreyamsi' means 'the means for attaining the best thing'. Here he asks 'Are all these processes important, or is one of them supreme?' To establish that one of them actually is supreme, he speaks the second of these two verses. Here he says, 'The other paths are not spoken directly by You (the Lord), but the path of devotional service is directly spoken by You. Others claim that their methods are the best ways to attain perfection. How can they all be the best ways to attain it? How can they all give the same result? One of them must be the best.'"

Anuccheda 76

1 The Supreme Personality of Godhead answered (Shrimad Bhagavatam 11.14.3):

"By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahma because I Myself am the religious principles enunciated in the Vedas."***

2 Shrila Shridhara Svami comments:

Because it brings the best result devotional service is the best. The other paths, each according to its own nature, bring results insubstantial as flowers imagined to float in the sky, although the followers think their path is the best. To distinguish between these different paths and to establish the actual message of the Vedas, the Lord speaks these seven verses (Shrimad Bhagavatam 11.14.3-9). Here the word "mad-atmakah" means "he who fixes his thoughts on Me."

"Mad-atmakah" may also mean "manifested from My transcendental form". The Lord's form is free from the modes of material nature. This will be proved later in this book.

Anuccheda 77

1 Next the Lord gives the reason the followers of these different patha each claim their path is the best (Shrimad Bhagavatam 11.14.9):

2 "O best among men, the intelligence of human beings is bewildered by My illusory potency, and thus, according to their own activities and whims, they speak in innumerable ways about what is actually good for people."***

3 This verse means that according to their own natures their intelligence is bewildered by My illusory

potency (man-maya-mohita-dhiyah). In this way they proclaim many different things (anekantam) to be the goal of life (sreyah) and the way to attain the goal of life.

Anuccheda 78

Then the Lord says (Shrimad Bhagavatam 11.14.20):

"My dear Uddhava, neither through astanga-yoga (the mystic yoga-system to control the senses), nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptance of sannyasa can one satisfy Me as much as one can by developing unalloyed devotional service unto Me."*

Anuccheda 79

1 The Lord also says (Shrimad Bhagavatam 11.14.22):

"Neither religious activities endowed with honesty and mercy nor knowledge obtained with great penance can completely purify one's consciousness if they are bereft of loving service to Me."*

2 Here "dharma" means "religious duties performed without material motive", "vidya" means "the spiritual knowledge taught in the Vedic scriptures", and "tapah" means "austerities performed to become able to see the Supreme Personality of Godhead".

Anuccheda 80

1 The Lord describes devotional service in these words (Shrimad Bhagavatam 11.14.26):

"When a diseased eye is treated with medicinal ointment it gradually recovers its power to see. Similarly, as a conscious living entity cleanses himself of material contamination by hearing and chanting the pious narrations of My glories, he regains his ability to see Me, the Absolute Truth, in My subtle spiritual form."*

2 Shrila Shridhara Svami comments:

"Someone may object, 'Is it not true that the Sruti-sastra says:

One who knows Brahman attains the Supreme.

-Taittiriya Upanisad 2.1.2

and

By understanding the Supreme one crosses beyond death

- Svetasvatara Upanisad 3.8

and therefore one attains the Supreme by attaining knowledge and becoming free of ignorance? What is the need for devotional service?"

"Shrimad Bhagavatam 11.14.26 answers this objection. There the word 'atma' means 'the heart', and 'parimrjyate' means 'becomes purified'. This occurs by hearing (sravanah) My names and the sacred songs about Me (mat-punya-gatha). The path of knowledge is a secondary aspect of devotional service. It is not completely separate from devotional service."

This verse was spoken by the Supreme Personality of Godhead.

Anuccheda 81

1 Discussing the relative merits of the yogas of work (karma-yoga), knowledge (jnana-yoga), and devotional service (bhakti-yoga), in the next five verses the Lord treats knowledge and work with contempt and declares the primacy of devotional service. There, to show contempt for the diligent performance of austerities, He says (Shrimad Bhagavatam 11.20.29):

2 "When an intelligent person engages constantly in worshipping Me through loving devotional service as described by Me, his heart becomes firmly situated in Me. Thus all material desires within the heart are destroyed."***

3 Here the word "ma" means "to Me".

Anuccheda 82

1 To show contempt for the diligent pursuit of knowledge the Lord says (Shrimad Bhagavatam 11.20.30):

"Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead".*

2 The Lord is seen (drste), that is He personally appears before the devotee, by the power of devotional service.

Anuccheda 83

1 There the Lord also says (Shrimad Bhagavatam 11.20.31):

"Therefore, for a devotee engaged in My loving service, with mind fixed on Me, the cultivation of knowledge and renunciation is generally not the means of achieving the highest perfection within this world."***

2 Shrila Shridhara Svami comments:

"In this verse three methods of attaining spiritual realisation are described. Because devotional service does not depend on any other method, and because other methods depend on devotional service, devotional service is the best. That is the conclusion of the three verses that begin here. Here the word 'mad-atmanah' means 'one whose mind is fixed on Me', and 'sreyah' means 'the best method of spiritual realisation'."

3 This verse means that for they who engage in devotional service there is no need for diligent practice of austerities and yoga. Some follow the path that immediately leads to liberation and others follow a path that gradually leads to liberation. The Lord describes the path that gradually leads to devotional service (Bhagavad-gita 18.54):

"One who is thus transcendently situated at once realises the Supreme Brahman. He never laments or desires to have anything. He is equally disposed to every living entity. In that state he attains pure devotional service unto Me."*

In pure love of God, which is the king of the results attained by engaging in devotional service, there is no scope for the cultivation of impersonal knowledge or the following of any other spiritual path.

Anuccheda 84

1 Whatever good results are attained by following the path of jnana and other spiritual paths are also attained by engaging in devotional service. The Lord confirms this in these words (Shrimad Bhagavatam 11.20.32-33):

2-3 "Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions."***

4 Here the Lord says, "Anything (sarvam) that may be attained by other (itaraih) spiritual paths, such as going on pilgrimage to holy places and following religious vows, My devotee (mad-bhaktah) attains (labhate) by engaging in My devotional service (mad-bhakti-yogena). He attains it easily (anjasa) and without any great effort." What is the everything (sarvam) mentioned here? The Lord answers with the words "svargapavargam" (promotion to Svargaloka or liberation). "Svarga" means "material happiness" and "apavarga" means "the happiness of liberation, which is attained by gradually becoming situated in the platform of pure goodness". Then the Lord describes a happiness greater than even the happiness of impersonal liberation. He says "mad-dhama" (My abode), which refers to the realm of Vaikuntha. Sometimes one's material desires help him attain devotional service. King Citraketu's desire to attain Svargaloka is an example of that. How his material desire helped him attain devotional service is described in these words (Shrimad Bhagavatam 6.17.2-3):

5 "Being praised by great sages and saints and by the inhabitants of Siddhaloka and Caranaloka, Citraketu, the most powerful mystic yogi, wandered about enjoying life for millions of years. With bodily strength and senses free from deterioration, he travelled within the valleys of Sumeru Mountain, which is the place of perfection for various kinds of mystic power. In those valleys he enjoyed life with the women of Vidyadhara-loka by chanting the glories of the Supreme Lord, Hari."*

6 Shri Sukadeva Gosvami and other devotees desire liberation. For example, only when Lord Krishna Himself promised that the illusory potency maya would stay far away, was Sukadeva Gosvami willing to leave his mother's womb. This is described in Shri Brahma-vaivarta Purana.

7 That the desire for liberation may also help one attain devotional service is explained by the Lord Himself (Bhagavad-gita 18.54):

"One who is thus transcendently situated at once realises the Supreme Brahman. He never laments or desires to have anything. He is equally disposed to every living entity. In that state he attains pure devotional service unto Me."*

8 They who desire to attain Vaikunthaloka and there become a personal associated of the Lord and they

who with love desire to directly serve the Lord's lotus feet attain their desires. This is described in Shrimad Bhagavatam (3.15.25) in these words:

"Persons whose bodily features change in ecstasy and who breathe heavily and perspire due to hearing the glories of the Lord are promoted to the kingdom of God, even though they do not care for meditation and other austerities. The kingdom of God is above the material universes, and it is desired by Brahma and other demigods."*

Anuccheda 85

1 At the end of the Eleventh Canto the Lord says (Shrimad Bhagavatam 11.29.22):

"This process is the supreme intelligence of the intelligent and the cleverness of the most clever, for by following it one can in this very life make use of the temporary and unreal to achieve Me, the eternal reality."***

2 Shрила Shridhara Svami comments:

"Here the Lord says, 'Devotional service to Me is attained by the proper use of intelligence (buddhi) and cleverness (manisa). It reveals the eternal reality (satyam and amrtam). By engaging in devotional service in this birth (iha) a person using the temporary (martyena) and unreal (anrtana) human body, which is subject to death, can attain Me (ma)'. That is real intelligence and cleverness. Here 'buddhi' means 'the intelligence, or the power of discrimination and manisa means cleverness'".

3 This is described in theses words (Shrimad Bhagavatam 10.72.21):

"Many persons, such as Hariscandra, Rantideva, Unchavrtti, Mudgala, Sibi, Bali, and the legendary hunter and pigeon, all attained the permanent world by utilising their temporary assets."***

4 The reason for this is given in the previous description of devotional service. The verse quoted in the beginning of this section was spoken by the Supreme Personality of Godhead.

Anuccheda 86

1 At the end of Shrila Sukadeva Gosvami's teachings the activities of hearing the Lord's glories are described in these words (Shrimad Bhagavatam 12.4.40):

"For a person who is suffering in the fire of countless miseries and who desires to cross the insurmountable ocean of material existence, there is no suitable boat except that of cultivating devotion to the transcendental taste for the narrations of the Supreme Personality of Godhead's pastimes."***

2 Shрила Shridhara Svami comments:

"The words 'na anyah plavah' means that there is no other way to cross. Therefore, as far as one is able, one should hear the descriptions of the Lord."

Of all the activities of devotional service hearing about the Lord is the first, because without it is not possible to perform the others. That is explained in other chapters of Shrimad Bhagavatam and it is also explained in these words at the conclusion of Shrila Sukadeva Gosvami's teachings (Shrimad Bhagavatam 12.5.1):

3 "This Shrimad Bhagavatam has elaborately described in various narrations the Supreme Soul of all that be-the Personality of Godhead, Hari-from whose satisfaction Brahma is born and from whose anger Rudra takes birth."***

4 After saying this, he says (Shrimad Bhagavatam 12.5.13):

"Beloved King Pariksit, I have narrated to you the topics you originally inquired about-the pastimes of Lord Hari, the Supreme Soul of the universe. Now, what more do you wish to hear?"*

5 Here, at the end of Sukadeva's teachings, he says that because hearing the previously described pastimes of the Lord is the best of spiritual activities, therefore devotional service, which has that hearing among its activities, is the best of spiritual paths.

Before that conclusion, however, Sukadeva Gosvami gives a lesson in jnana-yoga. e says (Shrimad Bhagavatam 12.5.2):

"O King, give up the animalistic mentality of thinking, 'I am going to die'. Unlike the body, you have not taken birth. There was not a time in the past when you did not exist and you are not about to be destroyed."***

When this is understood one can have faith in devotional service. There this teaching is intended to make one steady in devotional service. To His unalloyed devotees the Supreme Personality of Godhead gives

the greatest kind of liberation. He gives it to them because they have faith in Him and because for that reason they have given up all fear of death. After hearing the truth of jnana-yoga, King Pariksit had faith in devotional service, as will be described later in the Shrimad Bhagavatam.

6 Actually King Pariksit had faith in Lord Krishna from the very first. This is seen in the First Canto of Shrimad-Bhagavatam (1.19.5):

"Maharaja Pariksit sat down on the banks of the Ganges to concentrate his mind in Krishna consciousness, rejecting all other practices of self-realisation, because transcendental loving service to Krishna is the greatest achievement, superseding all other methods."*

There it is also said (Shrimad Bhagavatam 1.19.7):

"Thus the king, the worthy descendant of the Pandavas, decided once and for all and sat on the Ganges' bank to fast until death and give himself up to the lotus feet of Lord Krishna, who alone is able to award liberation. So, freeing himself from all kinds of associations and attachments, he accepted the vows of a sage."*

Because he had faith in Lord Krishna, King Pariksit became free of fear. He said (Shrimad Bhagavatam 1.19.15):

"O brahmanas, just accept me as a completely surrendered soul, and let mother Ganges, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart. Let the snake-bird-or whatever magical thing the brahmana created-bite me at once. I only desire that you all continue singing the deeds of Lord Vishnu."*

After hearing the truths of jnana-yoga, King Pariksit became firm in his faith toward Lord Krishna. Then, not considering the three-verse instruction in jnana-yoga to be very important, he engaged in devotional service by hearing about the Lord. In that way he attained the goal of life. Then he said (Shrimad Bhagavatam 12.6.2-4):

7 "I have now achieved the purpose of my life, because a great and merciful soul like you has shown such kindness to me. You have personally spoken to me this narration of the Supreme Personality of godhead, Hari, who is without beginning or end."***

8 "I do not consider it at all amazing that great souls such as yourself, whose minds are always absorbed in the infallible Personality of Godhead, show mercy to the foolish conditioned souls, tormented as we are by the problems of material life."***

9 "I have heard from you this Shrimad-Bhagavatam, which is the perfect summary of all the Puranas and which perfectly describes the Supreme Lord, Uttamahsloka."***

10 Accepting the spiritual knowledge given by his guru, the king explained why he was not afraid of the serpent Taksaka. He asked permission to chant the Supreme Lord's holy names, meditate on Him, and dedicate his words and thoughts to Him. The king said (Shrimad Bhagavatam 12.6.5-6):

11 "My Lord, I have no fear of Taksaka or any other living being, or even of repeated deaths, because I have absorbed myself in that purely spiritual Absolute Truth, which you have revealed and which destroys all fear."***

12 "O brahmana, please give me permission to resign my speech and the functions of all my senses unto Lord Adhoksaja. Allow me to absorb my mind, purified of lusty desires, within Him and to thus give up my life."***

13 Then, in another verse, he says, "Now I have the perfections of knowledge, which dispels all ignorance and brings the happiness in the heart that comes from seeing the lotus feet of the Supreme Personality of Godhead." He says (Shrimad Bhagavatam 12.6.7):

14 "You have revealed to me that which is most auspicious, the supreme personal feature of the Lord. I am now fixed in knowledge and self-realisation, and my ignorance has been eradicated."***

15 Here the word "pada" means "the lotus feet of the Lord". In the First Canto it was said (Shrimad Bhagavatam 1.18.16):

"O Suta Gosvami, please describe those topics of the Lord by which Maharaja Pariksit, whose intelligence was fixed on liberation, attained the lotus feet of the Lord, who is the shelter of Garuda, the king of birds. Those types were vibrated by the son of Vyasa (Shrila Sukadeva)."

16 Shrila Suta Gosvami further explains (Shrimad Bhagavatam 1.18.2 and 4):

"Furthermore, Maharaja Pariksit was always consciously surrendered to the Personality of Godhead, and therefore he was neither afraid nor overwhelmed by fear due to a snake-bird which was to bite because of the fury of a brahmana boy."*

17 "This was so because those who have dedicated their lives to the transcendental topics of the Personality of Godhead of whom the Vedic hymns sing, and who are constantly engaged in remembering the lotus feet of the Lord, do not run the risk of having misconceptions even at the last moment of their lives."*

18 Further explanations are found in the Twelfth Canto Third Chapter and the final chapter of the First Canto. In the First Canto King Pariksit asked (Shrimad Bhagavatam 1.19.37):

"You are the spiritual master of great saints and devotees. I am therefore begging you to show the way to perfection for all persons, and especially for one who is about to die."*

19 In answer to the king's question, Shrila Sukadeva Gosvami taught him about meditation on and glorification of the Supreme Personality of Godhead. He said (Shrimad Bhagavatam 12.3.49-51):

20 "Therefore, O King, endeavour with all your might to fix the Supreme Lord Kesava within your heart. Maintain this concentration upon the Lord, and at the time of death you will certainly attain the supreme destination."**

21 "My dear King, the Personality of Godhead is the ultimate controller. He is the supreme soul and the supreme shelter of all beings. When meditated upon by those about to die, He reveals to them their own eternal spiritual identity."**

22 "My dear King, although Kali-yuga is an ocean of faults, there is still one good quality about this age. It is that simply by chanting the Hare Krishna maha-mantra, one can become free from material bondage and be promoted to the transcendental kingdom."*

23 In these verses "tatah" means "on Lord Kesava", "avihitah" means "concentrating your thoughts", and "atma-bhavam" means "devotion to the Lord". Meditating on the Lord is performed with great difficulty. However, glorifying the Lord is very easily done. That is the meaning.

24 This is also stated in Shrimad Bhagavatam 2.2.33-2-3-1:

"For those who are wandering in the material universe, there is no more auspicious means of deliverance than what is aimed at in the direct devotional service of Lord Krishna.*

"The great personality Brahma, with great attention and concentration of the mind, studied the Vedas three times, and after scrutinizingly examining them, he ascertained that attraction for the Supreme Personality of Godhead Shri Krishna is the highest perfection of religion.*

"The Personality of Godhead Lord Shri Krishna is in every living being along with the individual soul. And this fact is perceived and hypothesised in our acts of seeing and taking help from the intelligence.*

"O King, it is therefore essential that every living being hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and everywhere.*

"Those who drink through aural reception, fully filled with the nectarean message of Lord Krishna, the beloved of the devotees, purify the polluted aim of life known as material enjoyment and thus go back to Godhead, to the lotus feet of Him (the Personality of Godhead).*

"Shri Sukadeva Gosvami said: Maharaja Pariksit, as you have inquired from me as to the duty of the intelligent man who is on the threshold of death, so I have answered you."*

In this way the conclusion of the scriptures is that one should engage in pure devotional service, which has many different activities.

25 Shrimad Bhagavatam (2.2.37) explains:

"Those who drink through aural reception, fully filled with the nectarean message of Lord Krishna, the beloved of the devotees,, purify the polluted aim of life known as material enjoyment and thus go back to Godhead, to the lotus feet of Him (the Personality of Godhead)."

From this it may be seen that the statement that one should hear the narrations of the Supreme Lord's transcendental pastimes is the final, highest conclusion of the scriptures.

26 It was only to create a situation where faith in devotional service could be manifested that saintly Sukadeva Gosvami said (Shrimad Bhagavatam 12.5.2):

"O King, give up the animalistic mentality of thinking, 'I am going to die.' Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be

destroyed."***

For this reason it should be understood that the final conclusion of Sukadeva Gosvami's teachings is that one should engage in devotional service to the Supreme Lord.

27 That King Pariksit's questions were intended to bring replies describing devotional service and nothing else is confirmed in Shrimad Bhagavatam 2.8.3. where the king says:

"O greatly fortunate Sukadeva Gosvami, please continue narrating Shrimad Bhagavatam so that I can place my mind upon the Supreme Soul, Lord Krishna, and, being completely freed of material qualities, thus relinquish this body."*

28 That one should hear the glories of the Supreme Personality of Godhead is the final conclusion of the Vedic scriptures is again confirmed by Shrimad Bhagavatam in these words (12.5.1 and 12.4.40):

"This Shrimad Bhagavatam has elaborately described in various narrations the Supreme Soul of all that be-the Personality of Godhead, Hari from whose satisfaction Brahma is born and from whose anger Rudra takes birth."***

"For a person who is suffering in the fire of countless miseries and who desires to cross the insurmountable ocean of material existence, there is no suitable boat except that of cultivating devotion to the transcendental taste for the narrations of the Supreme Personality of Godhead's pastimes."***

Anuccheda 87

1 At the end of his instructions, Shri Suta Gosvami speaks five verses describing devotional service. In the first of these he says (Shrimad Bhagavatam 12.12.53):

"Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infalible (God). What, then, is the use of even the most properly performed fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?"*

2 Shrila Shridhara Svami comments:

"This verse explains that devotional service, which begins with hearing the glories of the Lord, is much more important than speculative knowledge (jnana) or fruitive work (karma). Here 'naiskarmyam' means 'Brahman', 'yaj-jnanam', means 'the path that reveals Brahman', and 'niranjanam' means 'free from material designations'. If a path is devoid of a conception of God (acyuta-bhava-varjitam) it does not look well (na sobhate). That means that the Supreme Lord will not become revealed by following such a path."

Anuccheda 88

1 Then he says (Shrimad Bhagavatam 12.12.34):

"The great endeavour one undergoes in executing the ordinary social and religious duties of the varnasrama system, in performing austerities, and in hearing from the Vedas, culminates only in the achievement of mundane fame and opulence. but by respecting and attentively hearing the recitation of the transcendental qualities of the Supreme Lord, the husband of the goddess of fortune, one can remember His lotus feet."***

2 Shrila Shridhara Svami comments:

"The activities of varnasrama-dharma (varnasramacaradisu) are performed with great (parah) labour (parisramah), but still they bring only material fame (yasah) and opulence (shriyam). They do not bring the highest goal of life. The highest goal of life is to attentively hear the transcendental qualities (gunanuvada) of the Supreme Lord, the husband of the goddess of fortune (shridhara), and remember (avismrtih) His lotus feet (pada-padmayoh)."

Anuccheda 89

Then he says (Shrimad Bhagavatam 12.12.55):

"Remembrance of Lord Krishna's lotus feet destroys everything inauspicious and awards the greatest good fortune. It purifies the heart and bestows devotion for the Supreme Soul along with knowledge enriched with realisation and renunciation."***

Anuccheda 90

1 Then he says (Shrimad Bhagavatam 12.12.56):

"O most eminent of brahmanas, you are all indeed extremely fortunate, since you have already placed within your hearts Lord Shri Narayana-the Personality of Godhead, the supreme controller and the ultimate

soul of all existence-beyond whom there is no other good. You have undeviating love for Him, and thus I request you to worship Him."***

2 Shrila Shridhara Svami comments:

"In these two verses he addresses the hearers. He says, 'O most eminent of Brahmanas (dvijagryah), please always (sasvat) worship (bhajata) Lord Narayana (shri-narayanam), who has entered (avivesya) your hearts (atmani).' The verb here is respectfully used in the imperative mood. The word 'bhuri-bhagah' means that they have performed many pious deeds. What is the Lord like? He is the Supersoul present in the hearts of all (akhilatma-bhutam), the Lord who should be worshipped by all (devam), the Supreme Lord beyond whom there is no other god (adevam). What is He like? He is the supreme controller (isam). Therefore 'You (yuyam) who are fortunate (bhuri-bhagah) because you have performed many austerities and other pious deeds, should worship (bhajata) Lord Narayana (narayanam).'"

Shridhara Svami's intention here is to say that by worshipping Lord Narayana one attains the auspicious result of having performed many austerities and pious deeds.

Anuccheda 91

1 Then he says (Shrimad Bhagavatam 12.12.57):

"I have also now been fully reminded of the science of God, which I previously heard from the mouth of the great sage Sukadeva Gosvami. I was present in the assembly of great sages who heard him speak to King Pariksit as the monarch sat fasting until death."***

2 Here he says "I have been reminded of the Supreme Truth (atma-tattvam), Lord Narayana (narayana) who is present in the hearts of all (akhilatma-bhutam). Now I yearn to attain Him." That is the meaning. He says, "From the mouth of the great sage I (me) heard (srutam) about the Supreme Truth (atma-tattvam)." These verses were spoken by Shrila Suta Gosvami.

Anuccheda 92

1 In this way, in this beautiful Purana, in the teachings that have come from conversations between guru and disciple, the truth that devotional service is the highest spiritual path described in the Vedic literature is proved.

2 This is seen in the following verse (Shrimad Bhagavatam 6.3.22):

"Please describe all these incidents if they relate to the topics of Lord Krishna. The devotees of the Lord are accustomed to licking up the honey available from the lotus feet of the Lord."*

3 In all the Itihasas there are many similar quotations. Afraid of increasing the volume of this book, I will not quote them all. In other places they may be seen.

4 Shrimad Bhagavatam (6.3.22) explains:

"Devotional service, beginning with the chanting of the holy name of the Lord, is the ultimate religious principle for the living entity in human society."*

5 Here the word "pumsam" means "of the living entities" and "paro dharmah" means "the religion of the entire world". There is no religion better than this. Then he describes the nature of this religion (etavan). He says it is direct devotional service (bhakti-yogah), which begins with chanting of the holy name of the Lord (grahanadibhih). The word "eva" (indeed) here clearly indicates that it is different from any other kind of religion. If the activities of devotional service, beginning with chanting the Lord's holy name were meant to attain the same results attained by fruitive work and other similar paths, then devotional service would not be superior. When one is an offender he will use devotional service to attain these insignificant goals. That is the meaning. Therefore devotional service is not meant to give results that are temporary. This verse was spoken by Shri Yama to his soldiers.

Anuccheda 93

This is also explained in these words (Shrimad Bhagavatam 6.1.17):

"The path followed by pure devotee, who are well behaved and fully endowed with the best qualifications, is certainly the most auspicious path in this material world. It is free from fear, and it is authorised by the sastras."*

The path here is the path of devotional service to Lord Narayana. This verse is spoken by Shri Sukadeva Gosvami.

Anuccheda 94

1 That devotional service is the result attained by hearing all Vedic scriptures is explained in these words, which proclaim "How much greater is devotional service!" (Shrimad Bhagavatam 3.13.4):

"Persons who hear from a spiritual master with great labour and for a long time must hear from the mouths of pure devotees about the character and activities of pure devotees. Pure devotees always think within their hearts of the lotus feet of the Personality of Godhead, who awards His devotees liberation."*

2 Here "pumsam srutasya" means "of the understanding of the Vedas", meaning, "arthah" means "what should be done", and "iditah" means "is proclaimed". What is that? One should hear (anusravanam) about the character and activities (tat-tad-gunanam) of pure devotees, who (yesam) think within their hearts (hrayesu) of the lotus feet (padaravindam) of the Supreme Personality of Godhead, who awards liberation (mukundasya). That is the meaning.

3 This is also described in Shrimad Bhagavatam 1.2.28:

"In the revealed scriptures, the ultimate object of knowledge is Shri Krishna, the Personality of Godhead. The purpose of performing sacrifice is to please Him. Yoga is for realising Him. All fruitive activities are ultimately rewarded by Him only. He is supreme knowledge, and all severe austerities are performed to know Him. Religion (dharma) is rendering loving service unto Him. He is the supreme goal of life."*

Shrimad Bhagavatam 2.2.34 explains:

"The great personality Brahma, with great attention and concentration of the mind, studied the Vedas three times, and after scrutinizingly examining them, he ascertained that attraction for the Supreme Personality of Godhead Shri Krishna is the highest perfection of religion."*

4 In the Brhat-sahasra-nama from the Padma Purana it is said:

"Krishna is the origin of Lord Vishnu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the sastras should be the servants of these two principles."*

5 In both the Skanda Purana Prabhasa-khanda and the Linga Purana it is said:

"By scrutinizingly reviewing all the revealed scriptures and judging them again and again, it is now concluded that Lord Narayana is the Supreme Absolute Truth and thus He alone should be worshipped."*

6 The Vedarpana-mantra (3.13) explains:

"My unborn Lord Vishnu, who is the father of austerities and knowledge and the deliverer from troubles, and for whose sake the knowers of Brahman perform austerities, become dear to me."

Anuccheda 95

1 Devotional service is the incomparable final result obtained by performing the activities of varnasrama-dharma prescribed by the Vedic scriptures. Shrimad Bhagavatam (10.47.24) explains:

2 "Devotional service unto Lord Krishna is attained by charity, strict vows, austerities and fire sacrifices, by japa, study of Vedic texts, observance of regulative principles and, indeed, by the performance of many other auspicious practices."***

3 The auspicious activities beginning with giving charity, described here should be performed for the satisfaction of Shri Krishna. That should be understood. Shrimad Bhagavatam (4.31.9) explains:

"When a living entity is born to engage in the devotional service of the Supreme Personality of Godhead, who is the supreme controller, his birth, all his fruitive activities, his life-span, his mind and his words are all factually perfect."*

4 In Shri Brhan-naradiya Purana it is said:

"They who have pure devotion for the Supreme Personality of Godhead, the deliverer from troubles, attain pious credits that take many thousands and millions of births to earn in other ways."

5 In the Agastya-samhita it is said:

"By following vows, fasting, controlling the senses, and performing many sacrifices for many millions of years one attains devotion to Lord Krishna, the husband of the goddess of fortune."

6 The superiority of devotional service is explained in these words (Shrimad Bhagavatam 1.2.8):

"The occupational activities a man performs according to his own position are only so much useless labour if they do not provoke attraction for the message of the Personality of Godhead."*

Shrimad Bhagavatam (12.12.54) says:

"The great endeavour one undergoes in executing the ordinary social and religious duties of the varnasrama system, in performing austerities and in hearing from the Vedas culminates only in the

achievement of mundane fame and opulence. But by respecting and attentively hearing the recitation of the transcendental qualities of the Supreme Lord, the husband of the goddess of fortune, one can remember His lotus feet."*

The verse quoted in the beginning of this section was spoken by Shri Uddhava to the goddesses of Vraja.

Anuccheda 96

1 The cultivation of transcendental knowledge is also described in Shrimad Bhagavatam. By engaging in devotional service one attains transcendental knowledge. This is described in these words (Shrimad Bhagavatam 10.14.5):

"O almighty Lord, in the past many yogis in this world achieved the platform of devotional service by offering all their endeavours unto You and faithfully carrying out their prescribed duties. Through such devotional service, perfected by the processes of hearing and chanting about You, they came to understand You. O infallible one, one could easily surrender to You and achieve Your supreme abode."*

2 This verse means: "O Lord (bhuman), in this world (iha) many yogis (bahavo pi yoginah), unable to attain transcendental knowledge by practice of yoga, offered (arpita) to You (tvayi) their ordinary prescribed duties (nija-karma) and in that way, by engaging in devotional service (bhaktya), which made them become attracted to hearing about You (kathopanitaya) and thus enabled them to approach You, they easily (anjah) understood (vibudhya) and directly experienced all knowledge, beginning with knowledge of the true nature of the self, and culminating in knowledge of the Personality of Godhead, and in this way they attained the supremely confidential abode (gatim)."

3 In Bhagavad-gita 10.8-11, the Lord revealed the nature of pure devotional service:

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship me with all their hearts.*

"The thoughts of My pure devotees dwell in Me, their lives are surrendered to Me and they derive great satisfaction and bliss enlightening one another and conversing about Me."*

"Those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.*

4 "To show them special mercy, I, dwelling in their hearts destroy with the shining lamp of knowledge the darkness born of ignorance."*

Anuccheda 97

1 All other ways to attain other goals of life are also said to have their roots in devotional service. Shrimad Bhagavatam (10.81.19) explains:

2 "The worship of His feet is the root cause of any person's attainment of heaven or of liberation, of all sorts of prosperity in the subterranean regions or on the earth, or of mystic perfections."*

3 Shrimad Bhagavatam (8.23.16) explains:

"There may be discrepancies in pronouncing the mantras and observing the regulative principles, and, moreover, there may be discrepancies in regard to time, place, person and paraphernalia. But when You Lordship's holy name is chanted, everything becomes faultless."*

Shrimad Bhagavatam (11.5.2-3) again explains:

"Each of the four social orders, headed by the brahmanas, was born through different combinations of the modes of nature, from the face, arms, thighs and feet of the Supreme Lord in His universal form. Thus the four spiritual orders were also generated."***

"If any of the members of the four varnas and four asramas fail to worship or intentionally disrespect the Personality of Godhead, who is the source of their own creation, they will fall down from their position into a hellish state of life."***

In this way it should be understood that one should perform devotional service always and in all ways. The many things that cannot be attained by external, non-devotional activities, may be attained by engaging in devotional service.

4 Skanda Purana explains:

"When performed by they who have no devotion for Lord Vishnu, the pious activities described in the Sruti and Smṛti bring results that torture the body, results like the sins of prostitutes."

5 Shri Yudhisthira explains (Shrimad Bhagavatam 10.72.4):

"Purified persons who constantly serve the slippers on Your feet, meditate upon them and glorify them as the destroyers of all inauspiciousness are sure to realise the cessation of material existence, O lotus-aveled one. Even if they have some desires, they will obtain the fulfilment of these, whereas other person are never satisfied in the pursuit of material desires."***

6 It is said in Brhan-naradiya Purana:

"As water gives life to everyone, so devotional service gives life to the attainment of desires."

7 The verse quoted in the beginning of this section was spoken by Shridama-viprah.

Anuccheda 98

1 In this way it is shown that devotional service gives life to these various methods by which one attains his desires. Therefore, in all the Vedas it is said that one should perform devotional service. Also, without even performing any other activities one can simply perform devotional service alone. This is shown in these words (Shrimad Bhagavatam 2.3.10):

"A person who has broader intelligence, whether he be full of material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead."*

2 In Shri Vishnu Purana, Pulaha Muni said:

"What is not attained when the Supreme Lord, who is the deliverer from evils, who in Vedic yajnas is the Yajna-purusa, and who in yoga is the Supreme Person, is pleased?

3 "Without performing any other activities, a person who takes shelter of Lord Narayana automatically attains the four goals of life."

4 Therefore the result of hearing all the Vedic scriptures is that one comes to understand that he should engage in devotional service to the Lord, who Himself confirms this in these words (Shrimad Bhagavatam 11.14.3):

"By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahma because I Myself am the religious principles enunciated in the Vedas."***

5 This being so, they who are not very wise worship Lord Vishnu in order to attain the various benefits otherwise attained by the other spiritual processes beginning with karma-yoga. Because of committing offenses, these people's worship of the Lord brings them only the fulfilment of these desires and nothing more. In this way one need only engage in devotional service to fulfil these desires. However, much more than this, devotional service gives, the greatest benefit. Shrimad Bhagavatam (5.19.27) explains:

6 "The Supreme Personality of Godhead fulfils the material desires of a devotee who approaches Him with such motives, but He does not bestow benedictions upon the devotee that will cause him to demand more benedictions again. However, the Lord willingly gives the devotee shelter at His own lotus feet, even though such a person does not aspire for it, and that shelter satisfies all his desires. That is the Supreme Personality's special mercy."*

7 This verse means "He certainly (satyam) fulfils the requests (arthitam) of the human beings (nrnam) who ask (arthitah) Him." He never gives something that will lead one astray. In that sense He is not always "artha-dah" (the bestower of benedictions). He only gives benedictions that, once given, the receiver does not return. That is the meaning. This means that because of feeling unfulfilled when the happiness obtained in that benediction wanes, the person returns and asks for another benediction. This is described in these words (Shrimad Bhagavatam 9.19.14):

"As supplying butter to a fire does not diminish the fire but instead increases it more and more, the endeavour to stop lusty desires by continual enjoyment can never be successful. (In fact one must voluntarily cease from material desires)."

8 The supremely merciful Lord, understanding this, gives (vidhatte) His lotus feet (nija-pada-pallavam), which satisfy all desires (icchapidhanam), to the devotees (bhajatam) who, because they do not know the sweetness present in His lotus feet, do not desire to attain them (anicchatam). He is like a mother that takes from her son's mouth the clay he was eating and gives him a candy instead. That is the meaning.

9 The great power of devotional service is again shown in these words (Shrimad Bhagavatam 2.3.10):

"A person who has broader intelligence, whether he be full of material desire, without any material

desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead."*

10 In Garuda Purana it is said:

"When someone meditates on Him, Lord Krishna gives, even though unasked, an unattainable rare treasure the mind cannot even comprehend."

11 It should be understood that in this way the knowers of Brahman, who have Sanaka-kumara as their leader, attained the lotus feet by engaging in devotional service.

Anuccheda 99

1 Glorifying devotional service and condemning fruitive work (karma), Shrimad Bhagavatam explains that fruitive work is painful to perform and brings an uncertain result, whereas devotional service is kind to the practitioner, is easily and happily performed, and brings a certain result. This is described in these words (Shrimad Bhagavatam 1.18.12):

2 "We have just begun the performance of this fruitive activity, a sacrificial fire, without certainty of its results due to the many imperfections in our action. Our bodies have become black from the smoke, but we are factually pleased by the nectar of the lotus feet of the Personality of Godhead, Govinda, which you are distributing."*

3 The words "asmin karmani" mean "in this sacrifice" and "anasvase" means "without certainty of result". The result is uncertain because of the presence of many unknown factors. The result is uncertain as, for example, it is in agriculture. However, it is said here that the result of performing devotional service is certain. The phrase "dhuma-dhumratmanam" means "our bodies and minds have become dirtied by the smoke". The word here is in the genitive case. It means "of us". That is the meaning.

4 Here "pada-padmasavam" means "the nectar of the lotus feet" and "madhu" means "honey". The two activities here are: 1. the fruitive activity of this sacrifice and 2. devotional service, where there is hearing the glories of the Lord. The sages here say, "These non-devotional fruitive activities have made us unhappy". In this way the superiority of devotional service is established.

5 This is also described in Shrimad Bhagavatam (12.12.54):

"The great endeavour one undergoes in executing the ordinary social and religious duties of the varnasrama system, in performing austerities, and in hearing from the Vedas culminates only in the achievement of mundane fame and opulence. But by respecting and attentively hearing the recitation of the transcendental qualities of the supreme Lord, the husband of the goddess of fortune, one can remember His lotus feet."***

Shrimad Bhagavatam (1.2.22) again explains:

"Certainly therefore, since time immemorial, all transcendentalists have been rendering devotional service to Lord Krishna, the Personality of Godhead, with great delight, because such devotional service is enlivening to the self."*

6 In Brahman-vaivarta Purana Lord Vishnu tells Lord Siva:

"If the living entities desire to attain Me they should take shelter of Me. Their hearts polluted by Kali-yuga, the followers of varnasrama waste their lives and everything they possess. This is not true for they who take shelter of Me. They do not waste their lives."

This verse quoted in the beginning of this section was spoken by the sages to Shri Suta Gosvami.

Anuccheda 100

1 This is also explained in Shrimad Bhagavatam 1.5.17:

"One who has forsaken his material obligations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a non devotee, though fully engaged in occupational duties, does not gain anything."*

2 By performing the activities of karma-yoga (fruitive work) and other spiritual paths like it, which require great effort, great expense and many other things, one attains only pathetically insignificant results, of which the attainment of Svargaloka is the most prominent. However, by performing the activities of devotional service, which require only slight effort, slight expense, and slight use of any other things, one attains the greatest result. Therefore the conclusion of the Vedic literatures is that one should perform devotional service. Many Vedic scriptures declare that one should perform devotional service and therefor the performance of devotional service is never done in vain. That is the meaning. Furthermore, Shrimad Bhagavatam (7.9.10)

explains:

3 "If a brahmana has all twelve of the brahmanical qualifications (as they are stated in the book called Sanat-sujata) but is not a devotee and is averse to the lotus feet of the Lord, he is certainly lower than a devotee who is a dog eater but who has dedicated everything-mind, words, activities,, wealth, and life-to the Supreme Lord. Such a devotee is better than such a brahmana because the devotee can purify his whole family, whereas the so-called brahmana in a position of false prestige cannot purify even himself."*

4 Shrila Shridhara Svami comments:

"Lord Hari is satisfied by unalloyed devotional service. Nothing but devotional service satisfies Him. That is stated in this verse.

5 "Prahlada Maharaja had previously mentioned the twelve brahmanical qualities, beginning with aristocratic wealth, in these words (Shrimad Bhagavatam 7.9.9.):

"One may possess wealth, an aristocratic family, beauty, austerity, education, sensory expertise, lustre, influence, physical strength, diligence, intelligence and mystic yoga power, but I think that even all these qualifications one cannot satisfy the Supreme Personality of Godhead. However, one can satisfy the Lord simply by devotional service. Gajendra did this, and thus the Lord was satisfied with him."*

"Here he says: 'I think (manye) that a dog eater (svapacam) who is a devotee is better (varistham) than a brahmana (viprat) who has these twelve (dvi-sat) qualities."

6 The Sanat-sujata gives this list, which begins with piety, of the twelve brahmanical qualities:

"Piety, truthfulness, sense control, austerity, non-jealousness, humility, tolerance, aversion to fault finding, performance of sacrifice, giving in charity, patience, scholarship, and observance of vows are the twelve qualities of a brahmana."

7 "What is the brahmana (viprat) mentioned here like? He is averse (vimukhat) to the lotus feet of the louts-naveled Lord (aravinda-nabha-padaravinda). What is the dog-eater (svapacam) like? He has dedicated (arpita) his mind (manah) and everything else to the lotus-naveled Lord. Here the word 'ihitam' means 'work'. For this reason this kind of dog-eater is better. Such a dog-eater purifies (punati) his entire family (kulam). However (tu), a proud (bhuri-manah) brahmana cannot purify himself, what to speak of his family. Therefore, for one who does not engage in devotional service these brahmanical qualities only lead to pride. They do not lead to faith in the Lord."

8 The Muktapala -tika explains:

"The twelve (dvi-sat) qualities of a brahmana are given in a list beginning with aristocratic wealth (dhana) and high birth (abhijana), or, an alternate list is also given in these words:

"Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, satisfaction, truthfulness, and religiousness are the twelve qualities of a brahmana."

9 In the Skanda Purana, Narada Muni explains:

"A person who, although not born in an aristocratic family and unaware of the niceties of refined conduct, controls his senses and engages in unwavering devotional service to the Supreme Lord, is famous and glorious among men. However, a peaceful, nobly born brahmana, religious and learned in the eighteen sciences, but who does not serve the Lord, is not glorious at all."

10 In the Kasi-khanda it is said:

"A brahmana, ksatriya, vaisya, or sudra engaged in devotional service to Lord Vishnu, is the greatest of persons."

11 In Brhan-naradiya Purana:

"They who do not devotedly serve Lord Vishnu are outcastes. Outcastes who serve Him with devotion are the best of men."

12 In the Brhan-naradiya Purana:

"O King, a dog-eater that is a devotee of Lord Vishnu is greater than a brahmana. A brahmana that has no devotion for Lord Vishnu is lower than a dog-eater."

13 In the verse quoted in this section it was said that a devotee purifies (punati) his family (kulam). This proves that he also greatly purifies himself. Shrimad Bhagavatam (2.4.18) explains:

14 "Kirata, Huna, Andhra, Pulinda, Pulkasa, Abhira, Sumbha, Yavana, members of the Khasa races and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, due to His

being the supreme power. I beg to offer my respectful obeisance unto Him."*

15 This first quote was spoken by Prahlada Maharaja to Lord Nrsimha.

Anuccheda 101

1 The brahmanas engaged in performing sacrifices said (Shrimad Bhagavatam 10.23.40):

"To hell with our threefold birth, our vow of celibacy, and our extensive learning! To hell with our aristocratic background, and our expertise in the rituals of sacrifice! These are all condemned because we were inimical to the transcendental Personality of Godhead."***

2 Shrila Shridhara Svami comments:

"The word 'trivrt' refers to three births: 1. initiation, 2. acceptance of the sacred thread, and 3. initiation in the performance of Vedic sacrifices. The word 'vratam' means 'the vow of celibacy', and the word 'kriya-daksyam' means 'expertise in performing rituals'."

3 Shrimad Bhagavatam (4.31.10) also explains:

"A civilised human being has three kinds of births. The first birth is by a pure father and mother and this birth is called birth by semen. The next birth takes place when one is initiated by the spiritual master, and this birth is called savitra. The third birth, called yajnika, takes place when one is given the opportunity to worship Lord Vishnu. Despite the opportunities for attaining such births, even if one gets the life-span of a demigod, if one does not actually engage in the service of the Lord, everything is useless. Similarly, one's activities may be mundane or spiritual, but they are useless if they are not meant for satisfying the Lord."*

The verse quoted in the beginning of this section was spoken by the brahmanas engaged in performing sacrifices.

Anuccheda 102

1 Even offering to the Lord the fruits of work is not treated with much respect in these words of Shrimad Bhagavatam (1.2.14):

"Therefore, with one-pointed attention, one should constantly hear about, glorify, remember and worship the Personality of Godhead, who is the protector of the devotees."*

2 If one is not able to engage in the direct devotional service of hearing and chanting the Lord's glories he should offer to the Lord the fruits of his work. The Lord explains this in Bhagavad-gita (12.8-11):

"Just fix your mind upon Me, the Supreme Personality of Godhead, and engage all your intelligence in Me. Thus you will live in Me always without a doubt.*

3 "My dear Arjuna, O winner of wealth, if you cannot fix your mind upon Me without deviation, then follow the regulative principles of bhakti-yoga. In this way develop a desire to attain Me.*

4 "If you cannot practice the regulations of bhakti-yoga, then just try to work for Me, because by working for Me you will come to the perfect stage.*

5 "If, however, you are unable to work in this consciousness of Me, then try to act giving up all results of your work and try to be self-situated.*

6 In the Padma Purana, Karttika-mahatmya, it is said:

7 "A brahmana named Vishnu dasa competed with the king of Cola-desa. The brahmana purely worshipped and served the Supreme Lord, and he then attained the Lord. The king offered many Vedic sacrifices to the Lord, but he did not attain the Lord. Seeing that the brahmana had attained the Lord, the king renounced his sacrificial activities and said:

8 "I competed with him by performing many sacrifices and giving wealth in charity, and yet it was he, the brahmana that attained a spiritual form like Lord Vishnu and went to the abode of Vaikuntha.

9 "Therefore Lord Vishnu is not pleased by many sacrifices and much giving in charity. He is pleased by devotional service."

10 "Then he said to Mudgala Muni:

"Standing before the sacrificial arena, the king loudly called three times: 'Give me eternal engagement, with my mind, words, body and deeds, in devotional service to Lord Vishnu!'"

11 "After saying this, the king humbly and steadily accepted the path of pure devotional service. Giving up his body at the sacrificial arena, he then attained the Lord."

12 Holding the practice of yoga in low esteem Shrimad Bhagavatam (10.51.60) explains:

"The minds of non-devotees who engage in such practices as pranayama are not fully cleansed of

material desires. Thus, O king, the material desires are again seen to arise in their minds."***

13 Here the word "utthitam" means "inclined to sense gratification". The verse quoted in the beginning of this section was spoken by the Supreme Personality of Godhead to King Mucukunda.

Anuccheda 103

1 Shrimad Bhagavatam (1.6.35) again explains :

"It is true that by practicing restraint of the senses by the yoga system one can get relief from the disturbances of desire and lust, but this is not sufficient to give satisfaction to the soul, for this (satisfaction) is derived from devotional service to the Personality of Godhead."*

2 The Lord very eloquently says (Shrimad Bhagavatam 11.14.20):

"My dear Uddhava, neither through astanga-yoga (the mystic yoga system to control the senses), nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptances of sannyasa can one satisfy Me as much as one can by developing unalloyed devotional service unto Me."*

The verse quoted in the beginning of this section was spoken by Shri Narada to Shri Vyasa.

Anuccheda 104

1 Now the inferior position of the impersonalists speculative search for knowledge (jnana) will be described. Because such knowledge is attained only with great difficulty the path of impersonal knowledge is inferior. This is seen in the following two verses (Shrimad Bhagavatam 3.5.45-46):

"O Lord, persons who, because of their serious attitude, attain the stage of enlightened devotional service achieve the complete meaning of renunciation and knowledge and attain the Vaikunthaloka in the spiritual sky simply by drinking the nectar of Your topics.*

"Others, who are pacified by means of transcendental self realisation and have conquered over the modes of nature by dint of strong power and knowledge, also enter into You. But for them there is much pain, whereas the devotee simply discharges devotional service and thus feels no such pain."*

2 In the teaching of the four Kumaras it is said (Shrimad Bhagavatam 4.22.40):

"The ocean of nescience is very difficult to cross because it is infested with many dangerous sharks. Although those who are non-devotees undergo severe austerities and penances to cross that ocean, we recommend that you simply take shelter of the lotus feet of the Lord, which are like boats for crossing the ocean. Although the ocean is difficult to cross, by taking shelter of His lotus feet you will overcome all dangers."*

3 Also, in Shri Bhagavad-gita (12.1-5):

"Arjuna inquired: Which are considered to be more perfect, those who are always properly engaged in Your devotional service or those who worship the impersonally Brahman, the unmanifested?*

4 "The Supreme Personality of Godhead said: Those who fix their minds on My personal form and are always engaged in worshipping Me with great and transcendental faith are considered by Me to be most perfect.*

5-6 "But those who fully worship the unmanifested, that which lies beyond the perception of the senses, the all-pervading, inconceivable, unchanging, fixed and immovable-the impersonal conception of the Absolute Truth-by controlling the various senses and being equally disposed to everyone, such persons, engaged in the welfare of all, at last achieve Me.*

7 "For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied."*

8 A person does not become fatigued by following the path of devotional service. Also, by engaging in devotional service one attains the unprecedented result of brining the Supreme Personality of Godhead under one's control. This is described in the following words (Shrimad Bhagavatam 10.14.3):

9 "My dear Lord, those devotees who have thrown away the impersonal conception of the Absolute Truth and have therefore abandoned discussing empiric philosophical truths should hear from self-realised devotees about Your holy name, form, pastimes and qualities. They should completely follow the principles of devotional service and remain free from illicit sex, gambling, intoxication and animal slaughter. Surrendering themselves fully with body, words, and mind, they can live in any asrama or social status. Indeed, you are

conquered by such persons, although You are always unconquerable."*

10 In this verse "udapasya" means "even doing only slightly", "sthane sthitah" means "staying with the devotees", "san-mukharitam bhavadiya-vartam" means "the news about You, which is repeatedly spoken by the devotees", "sruti-gatam" means "by associating with the devotees one hears the news of the Lord", "prayasah" means "almost always", and "tanu-van-manobhir namanto ye jivanti" means "worshipping You with their body, words, and mind, they live their lives." Although they do not do anything more than that, they conquer You, even though You are always unconquerable by others (trilokyam ajito pi jitah).

11 In Shri Nrsimha Purana it is said:

"By offering Him a fruit, a leaf, a flower, or some water, the devotees easily attain the ancient Supreme Person. Why would they want to struggle to attain impersonal liberation?"

Anuccheda 105

1 Shrimad Bhagavatam (10.14.4) explains:

"My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless."*

2 Shridhara Svami comments:

"This verse means that without devotional service transcendental knowledge does not become perfect. The word "reyah" here means "material prosperity and liberation", "srtim" means "a path, like the path taken by a swiftly moving mountain stream", "te" means "of You", and "bhaktim udasya" means "having abandoned the best path, which is devotional service." For these people (tesam) there are indeed (eva) only troubles (klesalah). This verse means that if one rejects a small amount of rice and instead beat empty husks that have no rice within, he will not get any result. In the same way, persons who consider devotional service unimportant labour to attain transcendental knowledge (kevala-bodha-labdhye), but they do not gain any result."

3 Here the words "vibho" and "kevala", which means "O pure one", are in the vocative case. "Asau" means "the thing being looked at" and "klesalah" means "troublesome because of the need to accept sannyasa and do many other things".

4 These are described in Bhagavad-gita (13.8-11), where the Supreme Personality of Godhead said:

"Humility, pridelessness, non violence, tolerance, simplicity, approaching a bona fide spiritual master, cleanliness, steadiness, self-control, renunciation of the objects of sense gratification, absence of false ego, the perception of the evil of birth, death, old age and disease, detachment, freedom from entanglement with children, wife, home and the rest, even mindedness amid pleasant and unpleasant events, constant and unalloyed devotion to Me, aspiring to live in a solitary place, detachment from the general mass of people, accepting the importance of self-realisation, and philosophical search for the Absolute Truth-all these I declare to be knowledge, and besides this whatever there may be is ignorance."*

5 There is no real knowledge without devotional service. That is the meaning here. The Lord Himself says (Bhagavad-gita 13.19):

"Thus the field of activities (the body), knowledge and the knowable have been summarily described by Me. Only My devotees can understand this thoroughly and thus attain to My nature."*

6 The Lord also says (Bhagavad-gita 9.3):

"Those who are not faithful in this devotional service cannot attain Me, O conqueror of enemies. Therefore they return to the path of birth and death in this material world."*

7 In an earlier passage of Bhagavad-gita, the Lord had also described devotional service in these words (Bhagavad-gita 9.14):

"Always chanting My glories, endeavouring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion."*

Even though Mudgala and others are not clearly described as having performed devotional service, it should be understood that they performed the beginning activities of devotional service (sadhana-bhakti) at least.

Anuccheda 106

1 The attempt to be independent of the Lord or to take shelter of someone other than the Lord is treated with contempt in these words (Shrimad Bhagavatam 6.9.22):

"Free from all material conceptions of existence and never wonderstruck by anything, the Lord is always jubilant and fully satisfied by His own spiritual perfection. He has no material designations, and therefore He is steady and unattached. The Supreme Personality of Godhead is the only shelter of everyone. Anyone desiring to be protected by others is certainly a great fool who desires to cross the sea by holding the tail of a dog."*

2 The word "avismitam" means "because there is nothing that He does not already know, the Lord is never surprised by anything." "Avismitam" may also be interpreted to mean that the Lord is eternally smiling". "Svenaiva labhena paripurna-kamam" means "by His own activities His desires are fulfilled." The Lord does not need anyone else to fulfil His desires. That is the meaning. "Samam" means "He is equipoised in all circumstances", "prasantam" means "He is peaceful because His heart is free of all impurity", "balisah" means "a fool who is not dear to the Lord", and "atititarti" means "desires to cross".

3 These fools are described in these words (Shrimad Bhagavatam 1.2.27):

"Those who are in the modes of passion and ignorance worship the forefathers, other living beings and the demigods who are in charge of cosmic activities, for they are urged by a desire to be materially benefited with women, wealth, power and progeny."*

4 In Skanda Purana in the conversation of Brahma and Narada, it is said:

"One who neglects Lord Vasudeva and worships someone else neglects his mother and bows down before a degraded woman."

5 In another place in the Skanda Purana it is also said:

"One who turns from Lord Vasudeva and worships someone else is a bewildered fool that turns from nectar and drinks the violent poison halahala."

6 In the Mahabharata it is said:

"One who turns from Lord Vishnu and worships someone else is a person that rejects a pile of gold and takes instead a pile of dust."

7 Shri Satyavrata Muni tells the Lord (Shrimad Bhagavatam 8.24.49):

"Neither all the demigods, nor the so-called gurus nor all other people, either independently or together, can offer mercy that equals even on ten-thousandth of Yours. Therefore I wish to take shelter of Your lotus feet."*

8 That both Brahma and Siva are devotees of Lord Vishnu and engage in His devotional service is described in Shrimad Bhagavatam. About Lord Brahma it is said (Shrimad Bhagavatam 2.9.5-9):

"Lord Brahma, the first spiritual master, supreme in the universe, could not trace out the source of his lotus seat, and while thinking of creating the material world, he could not understand the proper direction for such creative work, nor could he find out the process for such creation."*

"While thus engaged in thinking, in the water Brahmaji heard twice from nearby two syllables joined together. One of the syllables was taken from the sixteenth and the other from the twenty first of the sparsa alphabets and joined to become the wealth of the renounced order of life.*

"When he heard the sound, he tried to find the speaker, searching on all sides. But when he was unable to find anyone besides himself he thought it wise to sit down on his lotus seat firmly and give his attention to the execution of penance, as he was instructed.*

"Lord Brahma underwent penances for one thousand years by the calculations of the demigods. He heard this transcendental vibration from the sky, and he accepted it as divine. Thus he controlled his mind and senses, and the penances he executed were a great lesson for the living entities. Thus he is known as the greatest of ascetics.*

"The Personality of Godhead, being thus very much satisfied with the penance of Lord Brahma, was pleased to manifest His personal abode, Vaikuntha, the supreme planet above all others. This transcendental abode of the Lord is adored by all self-realised persons freed from all kinds of miseries and fear of illusory existence."*

Lord Siva is described in these words (Shrimad Bhagavatam 12.13.16):

"As the Ganges is the best of rivers, infallible Lord Krishna is the best of deities and Siva is the best of

the worshippers of Lord Vishnu, so Shrimad Bhagavatam is the best of Puranas."

9 This is also described in the Twelfth Canto, where Markandeya Muni says to Lord Siva (Shrimad Bhagavatam 12.10.34):

"But I do request one benediction from you, who are full of all perfection and able to shower down the fulfilment of all desires. I ask to have unflinching devotion for the Supreme Personality of Godhead and for His dedicated devotees, especially you."***

10 The words "tatha tvayi" here show that Siva is a great devotee of Lord Vishnu. That is the meaning.

In the Eight Canto the Prajapatis pray to Siva (Shrimad Bhagavatam 8.7.33):

"Exalted, self-satisfied persons who preach to the entire world think of your lotus feet constantly within their hearts. However, when person who do not know your austerity see you moving with Uma, they misunderstand you to be lusty, or when they see you wandering in the crematorium they mistakenly think that you are ferocious and envious. Certainly they are shameless. They can not understand your activities."*

11 In the Fourth Canto the Pracetas say to eight-armed Lord Vishnu (Shrimad Bhagavatam 4.30.38):

"Dear Lord, by virtue of a moment's association with Lord Siva, who is very dear to You and who is Your most intimate friend, we were fortunate to attain You. You are the most expert physician, capable of treating the incurable disease of material existence. On account of our great fortune, we have been able to take shelter at Your lotus feet."*

12 A person who thinks Lord Vishnu is equal to other deities cannot attain devotional service. That idea is a great impediment to devotional service. This is explained in the Vaishnava Tantra:

13 "Although he may meditate on the Lord with unbroken thoughts, the dull-witted person who thinks Lord Vishnu equal to other deities does not attain unalloyed devotional service to Lord Hari.

14 "One who thinks the demigods headed by Brahma and Siva are equal to Lord Narayana is a great offender to the Lord."

15 The impersonalists and the devotees in santa-rasa think other deities are equal to Lord Narayana. An example of this is given in the story of Markandeya Muni, where Siva says (Shrimad Bhagavatam 12.10.20-22):

16-17 "The inhabitants and ruling demigods of all planets, along with Lord Brahma, the Supreme Lord Hari, and I, glorify, worship and assist those brahmanas who are saintly, always peaceful, free of material attachment, compassionate to all living beings, purely devoted to us, devoid of hatred and endowed with equal vision."*

18 "These devotees do not differentiate between Lord Vishnu, Lord Brahma and me, nor do they differentiate between themselves and other living beings. Therefore, because you are this kind of saintly devotee, we worship you."*

19 The meaning may also be interpreted: "We worship (imahi) you (yusman), the pure devotees headed by Markandeya".

20 "You are all devotees of the Lord, and as such I appreciate that you are as respectable as the Supreme Personality of Godhead Himself. I know in this way that the devotees also respect me and that I am dear to them. Thus no one can be as dear to the devotees as I am."*

21 In another passage it is said (by Lord Siva in Shrimad Bhagavatam 8.7.40):

"My dear gentle wife Bhavani, when one performs benevolent activities for others, the Supreme Personality of Godhead, Hari, is very pleased. And when the Lord is pleased, I am also pleased, along with all other loving creatures. Therefore, let me drink this poison, for all living entities may thus become happy because of me."*

22 That Markandeya Muni is a pure devotee of the Lord had been previously described in these words (of Lord Siva in Shrimad Bhagavatam 12.10.6):

"Surely this saintly brahmana does not desire any benediction, not even liberation itself, for he has attained pure devotional service unto the inexhaustible Personality of Godhead."***

23 This verse was spoken by Lord Siva to Markandeya Muni. By appearing before him, Lord Siva broke the meditative trance of Markandeya Muni. In this way he appeared before the sage.

24 This is described in Shrimad Bhagavatam (12.10.13):

"Shri Markandeya saw Lord Siva suddenly appear within his heart. Lord Siva's golden hair resembled

lightning, and he had three eyes, ten arms and a tall body that shone like the rising sun. He wore a tiger skin, and he carried a trident, a bow, arrows, a sword and a shield, along with prayer beads, a damaru drum, a skull and an ax. Astonished, the sage came out of his trance and thought, 'Who is this, and where has he come from?'"***

25 At first describing the idea of the equality of Brahma, Vishnu and Siva, and then affirming Lord Vishnu's superiority, Siva says (Shrimad Bhagavatam 12.10.20-21):

"The inhabitants and ruling demigods of all planets, along with Lord Brahma, Lord Hari, who is the Supreme Personality of Godhead Himself, and I, glorify, worship and assist those brahmanas who are saintly, always peaceful, free of material attachment, compassionate to all living beings, purely devoted to us, devoid of hatred and endowed with equal vision."

26 That Lord Vishnu is the Supreme Personality of Godhead is described in these words (Shrimad Bhagavatam 1.2.24-26):

"Firewood is a transformation of earth, but smoke is better than the raw wood. And fire is still better, for by fire we can derive the benefits of superior knowledge (through Vedic sacrifices). Similarly, passion (rajas) is better than ignorance (tamas), but goodness (sattva) is best because by goodness one can come to realise the Absolute Truth.*

"Previously all the great sages rendered service to the Personality of Godhead due to His existence above the three modes of material nature. They worshipped Him to become free from material conditions and thus derive the ultimate benefit. Whoever follows such great authorities is also eligible for liberation from the material world.*

"Those who are serious about liberation are certainly non-envious and they respect all. Yet they reject the horrible and ghastly forms of the demigods and worship only the all-blissful forms of Lord Vishnu and His plenary portions."*

27 This is confirmed by Lord Siva in the Brahma Purana:

"A person who yearns to see me or to see grandfather Brahma should yearn to see all-powerful Lord Vasudeva."

28 This is so because by understanding Lord Vishnu everything is understood. This is also confirmed in these words of Sarvabhauma, who was initiated by Cintamani:

29 "I have given my heart to Krishna, who wears a garland of forest flowers. I have not given it in the same way to Lord Siva, who wears a garland of skulls. I am like a peacock that rejoices when a dark cloud comes but does not rejoice when the clouds are white.

30 The demigods are lakes, the demigoddesses rivers, and Lord Vishnu, the master of the universes, is an ocean. Still, only the dark cloud of Lord Krishna can remove the thirst of this cintamani cataka bird."

31 Therefore, because He is a Vaishnava, Lord Siva should be worshipped. Some Vaishnavas say that if the worship of Lord Siva is compulsory, still one can worship the Supreme Lord Vishnu instead of Lord Siva. That is described in the following story from the last part of the Vishnu-dharma Purana:

A pure devotee brahmana names Visvaksena used to live on the earth. One day he sat down at the edge of a forest. Then the son of a village leader approached him and said, "Who are you?" When the brahmana had told his story the leader's son said to him, "Today I have a headache and therefore it is not possible for me to worship Lord Siva. You please worship him in my place. At that point there is the following passage of one and a half verses:

32 "When this was said, he replied, 'We are pure devotees of Lord Hari. Only Lord Hari, who expands in four forms, or His devotee, should be worshipped. We will worship no one else. Go away.'

33 Then the leader's son took a sword and raised it to cut off the brahmana's head. Stunned and not wishing to die in that way, the brahmana thought for a moment and said, "Very well, I will go there." In his mind the brahmana thought, "Because he destroys the universe and expands the mode of ignorance, Lord Siva is the deity of ignorance. However, because Lord Nrsimhadeva kills the demons situated in the darkness of ignorance, and because He thus dispels the darkness of ignorance, Lord Nrsimhadeva is like a sun risen to dispel the darkness of ignorance. Therefore, instead of worshipping Lord Siva, I will worship Lord Nrsimhadeva to dispel ignorance."

Then, taking a handful of flowers, the brahmana said, "Obeisances to Lord Nrsimha!" Filled with

anger, the village leader's son at once raised his sword. At that moment the Siva-linga opened and Lord Nrsimhadeva appeared and killed the village leader's son and his associates. This Siva-linga, famous by the name "Linga-sphota" (the linga that opened), is situated in the southern provinces.

34 The pure Vaishnavas give all honour to Lord Siva because he is a pure Vaishnava also. Sometimes some people become Vaishnavas by worshipping Lord Siva. This is explained in the Adi-varaha Purana:

35 By worshipping Lord Siva for many thousands of births a person become wise and free from all sins. Then he becomes a Vaishnava."

36 Between the devotees of Lord Nrsimha and Lord Siva there is a very close connection. This is described in Shri Nrsimha-tapani Upanisad (1.5.10):

"A hundred brahmacaris equal one grhastha. A hundred grhasthas equal one vanaprastha. A hundred vanaprasthas equal one sannyasi. A hundred sannyasis equal one chanter of Siva-mantras. A hundred chanters of Siva-mantras equal one teacher of the Atharva-angirasa part of the Vedas. A hundred teachers of the Atharva-angirasa part of the Vedas equal one chanter of the king of mantras."

The "king of mantras" here is the mantra glorifying Lord Nrsimhadeva.

37 Because the devotees of Lord Siva thought Lord Siva is independent of Lord Vishnu, Bhrgu Muni's curse could not be overcome. This is explained in these words of the Fourth Canto (Shrimad Bhagavatam 4.2.27-28):

38-39 "When all the hereditary brahmanas were thus cursed by Nandisvara, the sage Bhrgu, as a reaction, condemned the followers of Lord Siva with this very strong brahmanical curse. One who takes a vow to satisfy Lord Siva or who follows such principles will certainly become an atheist and be diverted from transcendental scriptural injunctions."*

40 The methods of worshipping Lord Siva is described in the Vedas are proper, but the methods of Siva-worship described in other, non-Vedic, books are offensive and not proper. Shrimad Bhagavatam and other books that oppose these non-Vedic books are authorised Vedic scriptures. The Suta-samhita and similar books that support the non-Vedic scriptures are not authorised scriptures. Therefore the fault (of Lord Siva's followers in this verse) is that they thought Lord Siva is the Supreme Personality of Godhead independent of Lord Vishnu. It is Lord Vishnu who is the root from which the Vedic scriptures have grown. That is described in these words (Shrimad Bhagavatam 4.2.31):

41 "The Vedas give the eternal regulative principles for auspicious advancement in human civilisation which have been rigidly followed in the past. The strong evidence of this principle is the Supreme Personality of Godhead, who is called Janardana, the well-wisher of all living entities."*

42 In this verse the word "yat-pramanan" means that Lord Vishnu is the root of the Vedas. Shrimad Bhagavatam 1.2.23-26 also confirms the importance of devotional service to Lord Vishnu.

43 This is also described in the Hari-vamsa, where Lord Siva says:

"O brahmanas learned in the transcendental scriptures, you should always meditate on Lord Hari. Always recite the mantras glorifying Lord Vishnu and always meditate on Lord Kesava."

44 Devotion to Lord Siva has that nature. The Vaishnava scriptures describe the methods of worshipping transcendental Deities beyond the material nature with a method of worship that is also beyond the coverings of the external material world. The Lord's associates, who manifest humanlike pastimes as the Lord also does, perform Vedic sacrifices and other kinds of worship only to please the Lord. In this way King Yudhisthira performed the rajasuya sacrifice and other devotees also performed other similar activities. It should be understood that the demigods worshipped in these rituals are worshipped as representatives of the Lord's great potencies. This is explained by Prahlada Maharaja in these words (Shrimad Bhagavatam (7.10.32):

45 "Prahlada Maharaja then worshipped and offered prayers to all the demigods, such as Brahma, Siva and the Prajapatis, who are all parts of the Lord."*

46 Shri Yudhisthira said to the Lord (Shrimad Bhagavatam 10.72.3):

"O Govinda, I wish to worship Your holy expansions by the Rajasuya sacrifice, the king of Vedic performances. Please grant that we may do this, my Lord."***

47 The demigods are therefore manifested by the Lord's potencies. In the Padma Purana, Karttika-mahatmya, the Lord Himself explained this to Shri Satyabhama:

48 "The worshippers of Surya, Siva, Ganesa, Vishnu, and Sakti eventually attain Me as rivers attain the

ocean.

49 "Although I am one I appear in five ways. As a person named Devadatta may be the son of someone and have other relationships with other people and this way manifest different features and names in different circumstances, so I appear with different names and pastimes."

50 In truth, the Vaishnavas are the best of all. This is explained in the following verse, which appears in the Skanda Purana in the conversation between Narada and Brahma, and also in the Prahlada-samhita in the description of keeping a vigil during ekadashi:

51 "Neither a devotee of Surya, a devotee of Siva, a devotee of Brahma, a devotee of Sakti, nor a devotee of any other demigod is equal to a devotee of Vishnu."

52 The devotees of Surya and the devotees of other demigods do not attain the Supreme Personality of Godhead by worshipping the demigods. Only when they perform pure devotional service, done only to please the Lord, or when they die in a place sacred to the Lord, do they attain Him. In narrating the story of Devasarma and Canmdrasarma, who both worshipped the demigod Surya, the Supreme Personality of Godhead described this when He said:

53 "Because of the spiritual power of living in My holy place, and because of their pious conduct, these two devotees of Mine were brought by My associates to Lord Vishnu's transcendental abode.

54 "As long as they lived they worshipped the demigod Surya and performed many pious deeds. I became very pleased with their actions."

55 The holy place here is Mayapuri. When the Lord descended to the world these two devotees became Satrajit and Akrura. In the same way the devotee named Pundarika also attained the Lord by worshipping the Pitas.

56 That only by devotional service, which is not dependent on any other spiritual practice, one attains the Lord, is proved in the Lord's own words in Bhagavad-gita (9.23-25):

57 "Those who are devotees of other gods and who worship them with faith actually worship only me, O son of Kunti, but they do so in a wrong way.*

58 "I am the only enjoyer and master of all sacrifices. Therefore, those who do not recognise My true transcendental nature fall down.*

59 "Those who worship the demigods will take birth among the demigods, those who worship the ancestors go to the ancestors, those who worship ghosts and spirits will take birth among such beings, and those who worship Me will live with Me.**

60 By worshipping Lord Vishnu one attains all virtues and shuns faults, which begin with blasphemy. This is described in these words (Shrimad Bhagavatam 11.3.26):

"One should have firm faith that he will achieve success in life by following those scriptures that describe the glories of the Supreme Personality of Godhead, Bhagavan. At the same time, one should avoid blaspheming other scriptures. One should rigidly control his mind, speech and bodily activities, always speak the truth and bring the mind and senses under full control."***

61 This is also explained in the Padma Purana:

"All the great demigods should always worship Lord Hari. They should never disrespect Brahma, Siva or the other great souls."

62 In the Gautamiya Tantra also:

"A person who worships Lord Gopala but disrespects other deities kills the present and previous pious credits he has earned."

63 The proper atonement for that offense is recitation of the following prayer from the Narayana-kavaca (Shrimad Bhagavatam 6.8.17):

"Hayasirsa mam pathi deva-helanat" (May Lord Hayagriva protect me from being an offender by neglecting to offer respectful obeisances to the Supreme Lord and the demigods).

64 In the Vishnu-dharma Purana the following story is recounted: In ancient times King Ambarisa worshipped the Lord by performing austerities for many days. At the conclusion of his austerities the Supreme Personality of Godhead, assuming the form of King Indra and riding on Garuda, who had been transformed into Airavata, appeared before him and offered him a benediction. Seeing the form of Indra, King Ambarisa bowed before Him and offered Him all respect. However, he did not wish any benediction from King Indra.

He said, "The Lord whom I worship will give me benedictions. I will not accept benedictions from any one else. Then Indra said, "Whatever benediction He can give I can give also". When King Ambarisa still did not wish any benediction, Indra raised his thunder-bolt weapon to strike him, but still King Ambarisa would not accept any benediction from Him. At that moment the Lord became pleased. No longer appearing as Indra, the Supreme Person now showed His real form and gave His mercy to King Ambarisa.

65 An insult to Lord Siva is a great sin. This is described in the Fourth Canto (Shrimad Bhagavatam 4.2.24) where Nandisvara offers the following curse:

"Those who have become as dull as matter by cultivating materialistic education and intelligence are nesciently involved in fruitive activities. Such men have purposely insulted Lord Siva. May they continue in the cycle of repeated birth and death."*

66 Svayambhuva Manu said to Dhruva Maharaja (Shrimad Bhagavatam 4.11.33):

"My dear Dhruva, you thought that the Yaksas killed your brother, and therefore you have killed great numbers of them. But by this action you have agitated the mind of Lord Siva's brother Kuvera, who is the treasurer of the demigods. Please note that your actions have been very disrespectful to Kuvera and Lord Siva."*

After this, considering that Kuvera was Lord Siva's friend, Dhruva asked from him the benediction of always and in all circumstances being a pure devotee of Lord Vishnu. The meaning here is that a devotee only asks for the benediction of serving the Lord.

67 In the Kurma Purana the Lord says:

"A person who always worships Me with unalloyed love but also insults Lord Siva goes to hell."

68 This is also seen in the story of King Citraketu.

69 Lord Kapiladeva criticised disrespect toward even ordinary living entities, what to speak of disrespect to great souls like Himself. He said (Shrimad Bhagavatam 3.29.21):

70 "I am present in every living entity as the Supersoul. If someone neglects or disregards that Supersoul everywhere and engages himself in the worship of the Deity in the temple, that is simply imitation."*

71 Here the word "bhutesu" means "the living entities, down even to the forms of life that do not even breathe, in whom the Supreme Lord appears as the Supersoul, and who will be described in the following verses", "bhutatma" means "the Supersoul in the heart", "tam mam avajnaya" means "by disrespecting the living entities one also disrespects Me, who am staying in their hearts", "kurute arca" means "worship of My form as the deity", and "vidambanam" means "a mocking imitation". That is the meaning. Lord Kapiladeva then says (Shrimad Bhagavatam 3.29.22):

72 "One who worships the Deity of Godhead in the temples but does not know the Supreme Lord as Paramatma, is situated in every living entity's heart, must be in ignorance and is compared to one who offers oblations into ashes."*

73 Here the word "maudhyat" means "out of the mistaken idea that the Deity is made of stone or wood", "sarva-bhutesu isvaram mama hitva" means "not understanding that I am the Supersoul in all beings", and "arcam kurute" means "worships My Deity form". Such a person offers Me water and other things thinking I am an ordinary person and My Deity form is made of matter.

In the Agni Purana, in his lament for his dead son, King Dasaratha says:

74-75 "Did I think Lord Hari's Deity form was made of stone? In My heart did I fail to offer respect when I saw on the road a Vaishnava decorated with the signs of the Lord? Is that why, as a result of my misdeeds, I now suffer for the loss of my son?"

76 This is also described in the Padma Purana:

"One who thinks the Deity form of Lord Vishnu is made of stone, the spiritual masters are ordinary men, a Vaishnava belongs to a particular caste by birth, the water that has washed the lotus feet of Lord Vishnu or the Vaishnavas and that destroys the sins of Kali-yuga is ordinary water, the mantra of Lord Vishnu's holy name, which destroys all sins, is an ordinary sound, and Lord Vishnu is another demigod like the others, already lives in hell."

77 The verse quoted in text 72 means that the Supreme Lord says: "A fool, not seeing My presence within, does not respect all living entities. Because of this defect his spiritual activities are like offering oblations into ashes. Such a faithless person does not get any good result for his efforts." That is the

meaning.

78 In Bhagavad-gita (17.1-3) this is explained:

"Arjuna inquired: O Krishna, what is the situation of those who do not follow the principles of scripture but worship according to their own imagination? Are they in goodness, in passion or in ignorance?*

"The Supreme Lord said: According to the modes of nature acquired by the embodied soul, one's faith can be of three kinds - goodness, passion or ignorance. Now hear about these.*

"According to one's existence under the various modes of nature, one evolves a particular kind of faith. The living being is said to be of a particular faith according to the modes he has acquired."*

In this way one who has only the small faith possessed by ordinary people is considered a neophyte devotee. This kind of devotee is described in these words (Shrimad Bhagavatam 11.2.41):

79 "A devotee who faithfully engages in the worship of the Deity in the temple but does not behave properly toward other devotees or people in general is called a prakṛta-bhakta, a materialistic devotee, and is considered to be in the lowest position."***

80 Such a neophyte devotee will eventually get the result of his devotional service, but he will not get it immediately. This will be explained in these words (Shrimad Bhagavatam 3.29.25):

"Performing his prescribed duties, one should worship the Deity of the Supreme Personality of Godhead until one realises My presence in his own heart and in the hearts of other living entities as well."*

81 In these words (Shrimad Bhagavatam 3.29.23) the Lord describes the result obtained by they who offend others:

"One who offers Me respect but is envious of the bodies of others and is therefore a separatist never attains peace of mind, because of his inimical behaviour towards other living entities."*

82 Here the word "bhinna-darsinah" means "a person who sees the Supersoul present everywhere and in everyone's heart". The opposite of him is called "abhinna-darsi", which means a person who sees Shri Krishna, the supremely glorious son of Vraja's king, present everywhere. That is the meaning. The former kind of person is described by the words "maninah" (respectful to the Supreme Lord) and "baddha-vairasya" (inimical to other living entities).

83 Lord Krishna at once gives His mercy to a person who does not trouble others and who is kind to them as a father is to his son."

84 Lord Kapiladeva again explains (Shrimad Bhagavatam 3.29.24):

"My dear Mother, even if he worships with proper rituals and paraphernalia, a person who is ignorant of My presence in all living entities never pleases Me by the worship of My Deities in the temple."*

85 In this verse the word "avamaniḥ" means "disrespectful". It is like the word "dviṣataḥ" (inimical) used (in Shrimad Bhagavatam 3.29.23, which was quoted in text 81).

86 It is also said (Shrimad Bhagavatam 11.23.3):

"Sharp arrows which pierce one's chest and reach the heart do not cause as much suffering as the arrows of harsh, insulting words that become lodged within the heart when spoken by uncivilised men."*

87 In this quote it is said that one thing is worse than the other. It is not the opposite. The violence here is not the same as the violence (dviṣataḥ) mentioned previously (Shrimad Bhagavatam 3.29.23, quoted in text 81).

88 In these verses the fault of not having faith in the Supreme Personality of Godhead because of ignorance of the Supreme Personality of Godhead is described. In the following verse Lord Kapiladeva affirms that Deity worship performed according to one's own prescribed duties by a person who understands the nature of the Supreme Personality of Godhead and because of that knowledge has faith in Him does not go in vain. He says (Shrimad Bhagavatam 3.29.25):

89 "Performing his prescribed duties, one should worship the Deity of The Supreme Personality of Godhead until one realises My presence in his own heart and in the hearts of other living entities as well."*

90 This verse means: "Performing his prescribed duties (sva-karma-kṛt), one should worship (arcayet) the Deity (arcadau) of the Supreme Personality of Godhead as long as (tavat) one does not (na) realise (veda) My presence (mam) in the hearts of all living entities (sarva-bhūtesu)." This activity (of Deity worship) is helpful for a person who, because he has not attained pure devotional service, does not have full faith in the Lord.

91 This will also be confirmed in the following words spoken by the Lord Himself (Shrimad Bhagavatam

11.20.27-28):

"Having awakened faith in the narrations of My glories, being disgusted with all material activities, knowing that all sense gratification leads to misery, but still being unable to renounce all sense enjoyment, My devotee should remain happy and worship me with great faith and conviction. Even though he is sometimes engaged in sense enjoyment, My devotee knows that all sense gratification leads to a miserable result, and he sincerely repents such activities.***

"When an intelligent person engages constantly in worshipping Me through loving devotional service as described by Me, his heart becomes fully situated in Me. Thus all material desires within the heart are destroyed.***

"The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."***

92 Therefore full faith in the Lord is higher than mere knowledge of the Lord. A faithful person who performs his prescribed duties need not worship the Deity or perform similar activities. However, until one comes to that stage one should faithfully worship the Deity and perform similar activities.

93 This will also be proved in these words (Shrimad Bhagavatam 11.20.9):

"As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by sravanam kirtanam visno, one has to act according to the regulative principles of the Vedic injunctions.***

The meaning here is that one should not abandon Deity worship.

94 This is so because the Hayasirsa-pancaratra forbids the abandonment of Deity worship:

"As long as one lives he should not abandon Deity worship, but should continue to worship the Deity. One should continue until he gives up his life or until his head is severed.

95 A person who, although performing his prescribed duties and worshipping the Deity, is not kind to other living entities, does not attain perfection. The Lord confirms this (Shrimad Bhagavatam 3.29.26):

96 "As the blazing fire of death, I cause great fear to whoever makes the least discrimination between himself and other living entities because of a differential outlook."*

97 In this verse the Lord says: "A person who makes distinctions (antarodaram karoti) between himself and others does not see that I have made all living entities to be equals. Seeing hunger and other needs, he fills only his own belly. As death (mrtyuh) I cause the great (ulbanam) fear (bhayam) that is residence in the material world of birth and death to such a person, who sees a difference between himself and others (bhinnadrsah)".

98 The Lord then explains (Shrimad Bhagavatam 3.29.27):

"Therefore, through charitable gifts and attention, as well as through friendly behaviour and by viewing all to be alike, one should propitiate Me, who abide in all creatures as their very Self."*

99 In this verse the word "atha" means "for this reason", "dana-manabhyam" means "by giving charity as far as one is able, or in the absence of giving charity by showing respect". The words "abhinna-caksusa" have already been explained.

The Lord of Vaikuntha tells the sages headed by Sanaka Kumara (Shrimad Bhagavatam 3.16.10):

100 The brahmanas, the cows and the defenceless creatures are My own body. Those whose faculty of judgement has been impaired by their own sin look upon these as distinct from Me. They are just like furious serpents, and they are angrily torn apart by the bills of the vulturelike messengers of Yamaraja, the superintendent of sinful persons."*

101 The vision of seeing the living entities as different, where one sees some as superior and some as the best of all, is described in a general way in the following words, where Lord Kapiladeva says (Shrimad Bhagavatam 3.29.28-33):

102 "Living entities are superior to inanimate objects, O blessed mother, and among them, living entities who display life symptoms are better. Animals with developed consciousness are better than them, and better still are those who have developed sense perception.*

103 "Among the living entities who have developed sense perception, those who have developed the sense of taste are better than those who have developed only the sense of touch. Better than them are those who have developed the sense of smell, and better still are those who have developed the sense of hearing.*

104 "Better than those living entities who can perceive sound are those who can distinguish between one

form and another. Better than them are those who have developed upper and lower sets of teeth, and better still are those who have many legs. Better than them are the quadrupeds, and better still are the human beings.

105 "Among the human beings, the society which is divided according to quality and work is best, and in that society, the intelligent men, who are designated as brahmanas, are best. Among the brahmanas, one who has studied the Vedas is the best, and among the brahmanas who have studied the Vedas, one who knows the actual purport of Veda is the best.*

106 "Better than the brahmana who knows the purpose of the Vedas is he who can dissipate all doubts, and better than him is one who strictly follows the brahmanical principles. Better than him is one who is liberated from all material contamination, and better than him is a pure devotee, who executes devotional service without expectation of reward.*

107 "Therefore I do not find a greater person than he who has no interest outside of Mine and who therefore engages and dedicates all his activities and all his life-everything-unto Me without cessation."*

108 These verses show the hierarchy of living entities, each group better than the previous one. Here the word "adogdha dharman" means "a person who acts without material desires", "nirantarah" means "devotional service that is not mixed with impersonal knowledge or any other thing", "akartuh" means "devotional service where one surrenders to the Lord and does not work for one's own maintenance." In that condition, because one is free of false pride, he understands that he is completely dependent on the Lord. "Sama-darsanat" means "he thinks of the welfare of others because he knows that the Lord has created all living entities to be equal." The verses quoted in this passage (Shrimad Bhagavatam 3.29.33) describe the distinctions between different kinds of living entities. The conclusion is that the Lord says: "one must offer great respect to My devotees, and to others one must also offer respects as it is appropriate and as one is able". That is the meaning.

109 Then Lord Kapiladeva explains (Shrimad Bhagavatam 3.29.34):

"Such a perfect devotee offers respects to every living entity because he is under the firm conviction that the Supreme Personality of Godhead has entered the body of every living entity as the Supersoul or controller."*

110 The word "jiva-kalaya" here means "the Supersoul, who is present in the hearts of all living entities". Here the following statement of the Lord in Bhagavad-gita (9.29) should be remembered:

"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him."*

In this way the neophyte devotees should respect all living entities, and the advanced devotees, who have full faith in the Lord, should see the Lord present everywhere.

111 This is also described in the Skanda Purana in these words:

"O hunter, good qualities like non violence, which have developed, are not very astonishing, for those who are engaged in the Lord's devotional service are never inclined to give pain to others because of envy."*

112 As will be explained later, the pure devotees, by following the example of the perfect residents of Gokula, attain the same virtues as the Lord. In this way they naturally become both renounced and non violent. This is described in the following words (Shrimad Bhagavatam 1.18.22):

113 "Self-controlled persons who are attached to the Supreme Lord Shri Krishna can all of a sudden give up the world of material attachment, including the gross body and subtle mind, and go away to attain the highest perfection of the renounced order of life, by which non violence and renunciation are consequential."*

114 The perfect devotees are described in these words (Shrimad Bhagavatam 11.2.45):

"The most advanced devotees sees within everything the soul of all souls, the Supreme Personality of Godhead, Shri Krishna. Consequently he sees everything in relation to the Supreme Lord and understands that everything that exists is eternally situated within the Lord."***

115 The devotees aspiring to become perfect are described in these words (Shrimad Bhagavatam 4.31.14-15):

"As pouring water on the root of a tree energises the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, simply worshipping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that

Supreme Personality."*

In this way the worship of the various demigods and the worship of the independent Supreme Personality of Godhead are described.

116 In this way the worship of the Supreme Personality of Godhead, the original creator, is described. In these words it is proved that the worship of the Lord is unavoidable and must be performed. In other places in the scriptures it is also explained that in order to become free from material attraction and aversion one should worship the Lord.

Out of pure compassion for a living entity Bharata Maharaja abandoned his devotional service to the Lord. In that way compassion became an obstacle to his devotional service. By that example the idea that compassion for the living entities, and not the worship and service of the Lord, is the most important thing, is refuted.

Therefore one should always engage in those activities that are favourable for pure devotional service, which is beyond the material modes. This is explained in the following words (Shrimad Bhagavatam 3.29.15):

"A devotee must execute his prescribed duties, which are glorious, without material profit. Without excessive violence, one should regularly perform one's devotional activities."*

117 Here the word "ati" (without excessive violence) means that in performing kriya-yoga devotional service according to the regulations of the Pancaratras there may sometimes be some violence, as for example when one picks leaves or flowers.

One should not disrespect other deities, but rather one should honour them because of their relationship with the Supreme Lord. Worship of the demigods as if they were independent of the Supreme Lord is eloquently and vehemently rejected in these words:

"Free from all material conceptions of existence, and never wonderstruck by anything, the Lord is always jubilant and fully satisfied by His own spiritual perfection. He has no material designations and therefore He is steady and unattached. The Supreme Personality of Godhead is the only shelter of everyone. Anyone desiring to be protected by others is certainly a great fool who desires to cross the sea by holding the tail of a dog."*

118 The verse (Shrimad Bhagavatam 6.9.22) quoted in the beginning of this anuccheda was spoken by the demigods to the Supreme Personality of Godhead.

Anuccheda 107

1 This is also confirmed by these words (Shrimad Bhagavatam 10.48.26):

"What learned person would approach anyone but You for shelter, when You are the affectionate, grateful and truthful well wisher of Your devotees? To those who worship You in sincere friendship You reward everything they desire, even Your own self, yet You never increase or diminish."***

2 Here the word "suhrdah" means "because You act for the welfare", "krtajnt" means "because You respond with great honour to even the slightest assistance", "bhajataj" means "engaged in devotional service", "sarvan kaman" means "all desires", and "abhi dadati" means "completely gives". To please Your friends (suhrdah) You give (dadati) even Yourself (atmanam) to them. Even though You thus give everything to many great devotees like this, still You never diminish. That is the meaning of the word "upacaya".

This verse was spoken by Akrura to the Supreme Personality of Godhead.

Anuccheda 108

1 The non devotees are criticised in these words (Shrimad Bhagavatam 3.15.24):

"My dear demigods, the human form of life is of such importance that we also desire to have such life, for in the human form one can attain perfect religious truth and knowledge. If one in this human form of life does not understand the Supreme Personality of Godhead and His abode, it is to be understood that he is very much affected by the influence of external nature."*

2 Here the word "yatra" means "in that human form of life", "dharmah" means "religious principles that culminate in devotional service to the Lord", "tattvasya jnanam" means "knowledge that culminates in knowledge of the Lord", "ye naradhanam bhagavato vitaranti" means "they whom do not engage in the Lord's devotional service, which is the root from which all pious activities and transcendental knowledge have grown", and "te sammohitah" means "they are bewildered".

This is also described in the following words (Shrimad Bhagavatam 2.3.20):

"One who has not listened to the messages about the prowess and marvellous acts of the Personality of Godhead and has not sung or chanted loudly the worthy songs about the Lord is to be considered to possess earholes like the holes of snakes and a tongue like the tongue of a frog."*

3 This is also described in the Brahma-vaivarta Purana:

"They who attain the universally desired and very rare human birth, but do not take shelter of Lord Krishna, cheat themselves again and again.

4 "By wandering through 8 400 000 species of life one finally attains a human birth.

5 "They who do not take shelter of Lord Krishna's feet, even though they may be very proud themselves, are only unimportant fools who waste their human life."

6 The verse quoted in the beginning of this anuccheda was spoken by Shri Brahma to the demigods.

Anuccheda 109

1 Shrimad Bhagavatam (5.18.12) explains:

"All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vasudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga or the honest endeavour of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in the service of the Lord's external energy. How can there be any good qualities in such a man?"*

2 Here the word "akincanah" means "desireless", "guanih" means "with the virtues that begin with knowledge and renunciation", "surah" means "all the demigods led by Siva and Brahma", and "asate" means "are present".

This verse is spoken by Prahlada Maharaja to Lord Nrsimhadeva.

Anuccheda 110

1 Sages who have attained perfection in following various non devotional paths are condemned in the following words (Shrimad Bhagavatam 3.9.10):

2 "Such non devotees engage their senses in very troublesome and extensive work and they suffer insomnia at night because their intelligence constantly breaks their sleep with various mental speculations. They are frustrated in all their various plans by supernatural power. Even great sages, if they are against Your transcendental topics, must rotate in this material world."*

3 In this verse are described the living entities, averse to You (the Lord), who reside in the material world. What of them? Even sages (rsayo pi) perfect in various non devotional paths, who are averse to You (yusmat-prasanga-vimukhah) must live in the material world (iha samsaranti). Or the interpretation may be: if great sages are averse to You they must live in the material world. What is the nature of the saints and sages who are confined to the material world? They are described in this verse. The following verse (Shrimad Bhagavatam 10.2.32) also describes them:

"O lotus-eyed Lord, although non devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet."*

4 Shri Yamaraja explains (Shrimad Bhagavatam 6.3.19-22):

"Real religious principles are enacted by the Supreme Personality of Godhead. Although fully situated in the mode of goodness, even the great rsis who occupy the topmost planets cannot ascertain the real religious principles, nor can the demigods or the leaders of Siddhaloka, to say nothing of the asuras, ordinary human beings, Vidyadharas and Caranas.*

5-6 "Lord Brahma, Bhagavan Narada, Lord Siva, the four Kumaras, Lord Kapila (the son of Devahuti), Svayambhuva Manu, Prahlada Maharaja, Janaka Maharaja, Grandfather Bhisma, Bali Maharaja, Sukadeva Gosvami, and I myself know the real religious principle. My dear servants, this transcendental religious principle, which is known as bhagavata-dharma, or surrender unto the Supreme Lord and love for Him, is uncontaminated by the material modes of nature. It is very confidential and difficult for ordinary human beings to understand, but if by chance one fortunately understands it, he is immediately liberated and thus he returns home, back to Godhead.*

7 "Devotional service, beginning with the chanting of the holy name of the Lord is the ultimate religious

principle for the living entity in human society."*

8 Here Yamaraja explains: "We, the teachers of religion, understand (vijanimah) what is real religion in this way. We do not expound our own theories in scriptures we ourselves have written. Real religion is very confidential (guhyam) and not easily understood (durbodham) by non devotees. It is very confidential because when one understands (jnatva) it, he attains liberation (amrtam) as the final result.

9 It is also said (Shri Bhakti-rasamrta-sindhu 1.1.38):

"If brahmananda, the transcendental bliss derived from understanding impersonal Brahman, were multiplied a million times, such a quantity of brahmananda could not compare with even an atomic portion of the pleasure relished in pure devotional service."*

In this way the superiority of devotional service is described.

10 It is also said (Shrimad Bhagavatam 10.33.39):

"Anyone who faithfully hears or describes the Lord's playful affairs with the young gopis of Vrndavana will attain the Lord's pure devotional service. Thus he will quickly become sober and conquer lust, the disease of the heart."***

11 The scriptures also explain :

"By tasting the nectar that comes from Lord Krishna's lips, they attain perfection."

In this way they became purified. The following explanation will also be given (Shrimad Bhagavatam 6.3.25):

"Because they are bewildered by the illusory energy of the Supreme Personality of Godhead, Yajnavalkya and Jaimini and other compilers of the religious scriptures cannot know the secret, confidential religious system of the twelve mahajanas. They cannot understand the transcendental value of performing devotional service or chanting the Hare Krishna mantra. Because their minds are attracted to the ritualistic ceremonies mentioned in the Vedas, especially the Yajur Veda, Sama Veda, and Rg Veda, their intelligence has become dull. Thus they have become busy collecting the ingredients for ritualistic ceremonies that yield only temporary benefits, such as elevation to Svargaloka for material happiness. They are not attracted to the sankirtanan movement. Instead they are interested in dharma, artha,, kama and moksa."*

12 The twelve mahajanas mentioned here are very virtuous. They are different from the non devotee sages mentioned in Shrimad Bhagavatam 3.9.10, the quote in the beginning of this anuccheda.

Anuccheda 111

1 That devotional service to the Lord is the best of all spiritual paths is also confirmed by the Lord Himself in Bhagavad-gita (6.46-47):

"A yogi greater than the ascetic, greater than the empiricist and greater than the fruitive worker. O Arjuna, in all circumstances, be a yogi."*

2 "And of all yogis, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me—he is the most intimately united with Me in yoga and is the highest of all. That is My opinion."*

3 Here, in Bhagavad-gita 6.47, the genitive case (of) is used in the sense of the ablative case (than). (In this way the phrase "best of all yogis" means "better than all yogis). In this way, Bhagavad-gita 6.46-47 explains that the devotees are the best of all yogis. The other yogis referred to in the phrase "all yogis" are described in these words (Bhagavad-gita 4.25):

"Some yogis perfectly worship the demigods by offering different sacrifices to them, and some of them offer sacrifices in the fire of the Supreme Brahman."*

These are the different methods of yoga that were previously described in Bhagavad-gita. Because the other kinds of yoga are criticised here, this verse proves that devotional service is eternally superior to all other kinds of yoga.

4 That devotional service is the best of all yogas and that it should be performed by all the varnas and asramas is also confirmed by Lord Krishna Himself. The Lord said to Uddhava (Shrimad Bhagavatam 11.18-42-43):

"The main religious duties of a sannyasi are equanimity and non violence, whereas for the vanaprastha austerity and philosophical understanding of the difference between the body and soul are prominent. The main duties of a householder are to give shelter to all living entities and perform sacrifices, and the brahmacari

is mainly engaged in serving the spiritual master.***

"A householder may approach his wife for sex only at the time prescribed for begetting children. Otherwise, the householder should practice celibacy, austerity, cleanliness of mind and body, satisfaction in his natural position, and friendship toward all living entities. Worship of Me is to be practiced by all human beings, regardless of social or occupational divisions."***

5 This is also confirmed by Shri Narada Muni who, in the course of describing the duties of the different varnas, says (Shrimad Bhagavatam 7.11.11):

"Everyone should be engaged in hearing about the activities and instructions given by the Supreme Personality of Godhead (who is the shelter of the saintly persons), chanting about those activities and instructions, trying to render service, performing worship, offering obeisances, becoming a servant, becoming a friend, and surrendering one's whole self."*

6 One is seriously at fault if he fails to engage in devotional service to the Lord. This is described in the following words (Shrimad Bhagavatam 11.5.2-3):

"Each of the four social orders, headed by the brahmanas, was born through different combinations of the modes of nature, from the face, arms, thighs and feet of the Supreme Lord in His universal form. Thus the four spiritual orders were also generated.***

"If any of the members of the four varnas and four asramas fail to worship or intentionally disrespect the Personality of Godhead, who is the source of their own creation, they will fall down from their position into a hellish state of life."***

7 This is also confirmed in Mahabharata:

"A person who does not worship the Supreme Personality of Godhead, who creates and dissolves the universes and also protects them as if He were their mother, should be considered as sinful as a brahmana-killer."

8 The Supreme Personality of Godhead Himself affirms in Bhagavad-gita (7.15):

"Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion and who partake of the atheistic nature of demons do not surrender unto Me."*

9 Failure to worship the Lord is also criticised in this passage, which appears in both the Agni Purana and the Vishnu-dharma Purana:

"There are two classes of men in the created world. One consists of the demonic and the other of the godly. The devotees of Lord Vishnu are the godly, whereas those who are just the opposite of that are called demons."*

10 This is further explained in the following words (Shrimad Bhagavatam 7.9.10):

"If a brahmana has all twelve of the brahmanical qualifications (as they are stated in the book called Sanat-sujata) but is not a devotee and is averse to the lotus feet of the Lord, he is certainly lower than a devotee who is a dog-eater but who has dedicated everything-mind, words, activities, wealth and life-to the Supreme Lord. Such a devotee is better than such a brahmana because the devotee can purify his whole family, whereas the so-called brahmana in a position of false prestige cannot purify even himself.

The Narada Purana also explains:

"O King, a dog eater who becomes a devotee of the Lord is far better than a non devotee brahmana."

11 "A person who, even if he knows the meanings of all the scriptures and had travelled to the end of all the Vedas, is not a devotee of the Supreme Personality of Godhead, should be considered the lowest of men."

12 This is also confirmed in the Brhan-naradiya Purana in these words:

"They who hate the Vedas, brahmanas, and cows, and who do not worship the Supreme Personality of Godhead, are considered demons."

13 This is also confirmed by the following prayer (Spoken by the demigods to the Supreme Personality of Godhead in Shrimad Bhagavatam 10.2.32):

"O lotus-eyed Lord, although non devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet."*

14 This verse explains that the non devotees' intelligence is impure (avisuddha-buddhayah) because they do not engage in devotional service (tvayy asta-bhavat).

15 The Supreme Lord confirms the importance of devotional service in these words (Shrimad Bhagavatam 11.14.22):

"Neither religious activities endowed with honesty and mercy nor knowledge obtained with great penance can completely purify one's consciousness if they are bereft of loving service to Me."***

16 Taking shelter of the path of impersonal speculation, the non devotees think themselves superior to all others. However, they are criticised by the Lord Himself in these words (Bhagavad-gita 12.5):

"For those whose minds are attached to the unmanifested impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied."*

Shrimad Bhagavatam 10.2.32 explains that although with great difficulty (krcchrena) the impersonalists attain impersonal liberation (param padam) even in this life, they fall down (patanty adha) again and their spiritual advancement perishes.

17 Why do they fall down? The demigods say they fall down because they do not worship (anadṛta) the Lord's lotus feet. Because they not engage in devotional service, they become unintelligent, because they are unintelligent they do not worship the Lord, and because they do not worship the Lord they cannot become free from the material world. Even though they may have burned away all their previous sinful reactions, because they disrespect the lotus feet of the Supreme Personality of Godhead, they cannot become free from continued residence in the material world of birth and death.

18 The Bhagavat-parisista of the Vasana-bhasya explains:

"Even if they imagine that they have become liberated in this life, the impersonalist yogi remain filled with material desires. Only the devotees of the Lord are untouched by material activities."

19 This is also confirmed by the following description of the Rathayatra festival found in the Vishnu-bhakti-candrodaya portion of the Skanda Purana:

"Even though his past karma may have already been burned up by the fire of transcendental knowledge, a person who out of illusion fails to follow the Supreme Personality of Godhead as He travels in His Rathayatra festival becomes in his next life a brahma-raksasa demon."

20 This is also confirmed by the following prayer addressed to the Lord (Shrimad Bhagavatam 3.9.4):

"This present form, or any transcendental form expanded by the Supreme Personality of Godhead, Shri Krishna, is equally auspicious for all the universes. Since You have manifested this eternal personal form upon whom Your devotees meditate, I therefore offer my respectful obeisances unto You. Those who are destined to be dispatched to the path of hell neglect Your personal form because of speculating on material topics."*

21 The Lord Himself also explains (Shrimad Bhagavatam 11.19.5):

"Therefore, My dear Uddhava, through knowledge you should understand your actual self. Then, advancing by clear realisation of Vedic knowledge, you should worship Me in the mood of loving devotion."***

22 From all this it may be understood that devotional service to the Supreme Personality of Godhead is eternal and it is the best of all spiritual paths. The Shrimad Bhagavatam verse (10.2.32) discussed here was spoken by the demigods to the Supreme Personality of Godhead.

Anuccheda 112

1 Loving devotional service destroys all past karma. The Lord Himself describes this in the following words (Shrimad Bhagavatam 11.14.25):

"Just as gold, when smelted in fire, gives up its impurities and returns to its pure brilliant state, similarly, the spirit soul, absorbed in the fire of bhakti-yoga, is purified of all contaminations caused by previous fruitive activities and returns to its original position of serving Me in the spiritual world."***

2 This verse means: "With love shaking away (vidhuya) past karma, the devotee attains his original pure spiritual form and then engages in serving (bhajati) Me (mam)."

This is also described in Shridhara Svami's commentary on Shrimad Bhagavatam 10.87.21:

"The liberated souls have spiritual forms so they may assist the Lord in His pastimes. In the liberated state they serve the Lord."

Anuccheda 113

1 In the Skanda Purana, Reva-khanda, a devotee prays:

"O Krishna, if you are pleased with him, a dog eater can become Indra, Siva, Brahma or the greatest

brahmana.

2 "O infallible Lord, if they become averse to You, the great demigods headed by Brahma and Siva will fall down and become lower than dogeaters."

3 That devotional service removes all past karma is confirmed in the following words (Shrimad Bhagavatam 3.28.22):

"The blessed Lord Siva becomes all the more blessed by bearing on his head the holy waters of the Ganges, which has its source in the water that washed the Lord's lotus feet. The Lord's feet act like thunderbolts hurled to shatter the mountain of sin stored in the mind of the meditating devotee. One should therefore meditate on the lotus feet of the Lord for a long time."*

4 The meaning of this verse is clear. From this it should be understood that because it is eternal, devotional service is the spiritual path that should be accepted.

The condition of the liberated souls is described in these words (Shrimad Bhagavatam 10.87.20):

"The individual living entity, even though he lives within material bodies by his karma, is actually spiritual and beyond both gross and subtle matter. O Lord, O Master of all potencies, the Vedas say he is Your part and parcel. Aware that this is the nature of the living entities, the great sages faithfully worship Your feet, which are worshipped in Vedic yajnas, and which grant liberation."

Anuccheda 114

1 It may also be said that devotional service has six different aspects. One of these aspects is meditation on the Lord, which is described in Shrimad Bhagavatam from beginning to end. For example, the first verse of Shrimad Bhagavatam (1.1.1) describes meditation on the Lord in these words:

"I meditate upon Lord Shri Krishna because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Shri Krishna, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."*

2 Two different kinds of meditation are described in the following passage of Bhagavad-gita (12.1-2):

"Arjuna inquired: Which are considered to be more perfect, those who are always properly engaged in Your devotional service or those who worship the impersonal Brahma, the unmanifested?*

The Supreme Personality of Godhead said: He whose mind is fixed on My personal form, always engaged in worshipping Me with great and transcendental faith is considered by Me to be the most perfect."*

Meditation on the Supreme Personality of Godhead is more easily performed and is also the best kind of meditation.

The Supreme Personality of Godhead and not the impersonal Brahman is the proper object of meditation and worship. This is confirmed by the Lord Himself in these words (Bhagavad-gita 7.7. and 14.27):

"O conqueror of wealth, there is not truth superior to Me. Everything rests upon Me, as pearls are strung on a thread."*

"I am the basis of the impersonal Brahman, which is immortal, imperishable and eternal and is the constitutional position of ultimate happiness."*

The conclusion, then, is that the form of the Supreme Personality of Godhead is the best object of meditation. Therefore, because He is all-knowing, because He is the master of all potencies, and because he is the creator, maintainer and destroyer of the material universes, the Supreme Personality of Godhead is the best object of meditation.

The verses quoted here (Shrimad Bhagavatam 1.1.1 and 12.13.19) are also discussed in Shri Paramatma-sandarbha (anuccheda 105).

3 Meditation on the Supreme Personality of Godhead is also described in these words (Shrimad Bhagavatam 12.13.19):

"I meditate upon that pure and spotless supreme Absolute Truth, who is free from suffering and death and who in the beginning personally revealed this incomparable torchlight of knowledge to Brahma. Brahma then spoke it to the sage Narada, who narrated it to Krishna-dvaipayana Vyasa. Shrila Vyasa revealed this Bhagavatam to the greatest of sages, Sukadeva Gosvami and Sukadeva mercifully spoke it to Maharaja Pariksit."***

4 In this way it is clear that the Supreme Personality of Godhead is the best object of meditation. The Supreme Personality of Godhead is also the original speaker of Shrimad Bhagavatam. This is confirmed by the following words (Shrimad Bhagavatam 1.1.1):

"The Supreme Personality of Godhead first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being."*

Many things that had been previously described again and again, and many other things that had never been described before, are revealed in Shrimad Bhagavatam.

5 An example of something previously unknown that was revealed in Shrimad Bhagavatam is found in the following verse (Shrimad Bhagavatam 1.7.6), in relation to Shri Vyasadeva's vision in a meditative trance:

"The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyasadeva compiled this Vedic literature which is in relation to the Supreme Truth."*

6 In this way the statement that devotional service should be performed is repeated again and again in many different places in the scriptures. The final conclusion is given in these words (Shrimad Bhagavatam 11.2.37):

"When the living entity is attracted by the material energy that is separate from Krishna, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Krishna, he becomes Krishna's competitor. This is called viparyayah asmr̥tiḥ. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of life. He thus worships the Lord by the process of unalloyed devotional service."*

7 Everyone should engage in devotional service to the Lord. This is confirmed in the following words (Shrimad Bhagavatam 1.5.22):

"Learned circles have positively concluded that the infallible purpose of the advancement of knowledge, namely austerity, study of the Vedas, sacrifice, chanting of hymns and charity, culminates in the transcendental descriptions of the Lord, who is defined in choice poetry."*

8 This is also confirmed in these words (Shrimad Bhagavatam 3.5.12):

"Your friend the great sage Krishna-dvaipayana Vyasa has already described the transcendental qualities of the Lord in his great work the Mahabharata. But the whole idea is to draw the attention of the mass of people to Krishna-katha (Bhagavad-gita) through their strong affinity for hearing mundane topics."*

The meaning of this verse is clear. The Shrimad Bhagavatam verse quoted in the beginning of this anuccheda was spoken by Shri Vidura.

Anuccheda 115

1 Devotional service is also described in these words (Shrimad Bhagavatam 1.1.2):

"Completely rejecting all religious activities which are materially motivated, this Bhagavata Purana propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhagavatam, compiled by the great sage Vyasadeva (in his maturity) is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart."*

2 The ten topics of Shrimad Bhagavatam are listed in this verse (Shrimad Bhagavatam 2.10.1):

"Shri Sukadeva Gosvami said: In the Shrimad Bhagavatam there are ten divisions of statements regarding the following: the creation of the universe, sub creation, planetary systems, protection by the Lord, the creative impetus, the change of Manus, the science of God, returning home, back to Godhead, liberation and the summum bonum."*

In this way the transcendental science of devotional service is listed as one of the topics of Shrimad Bhagavatam.

3 That devotional service should be performed is also stated in Shrimad Bhagavatam 2.9.36, one of the four seed verses (2.9.33-36) of Shrimad Bhagavatam. That verse (2.9.36) states:

4 "A person who is searching after the supreme Absolute Truth, the Personality of Godhead, must certainly search for it up to this, in all circumstances, in all space and time and both directly and indirectly."*

5 In the previous three verses transcendental knowledge, confidential transcendental knowledge, and the different aspects of that knowledge were explained. In this, the fourth verse, this statement is given. The first three of these four verses have already been explained in Shri Bhagavat-sandarbha (in anuccheda 95). In Shrimad Bhagavatam 2.9.31 the word "rahasya" refers to the advanced stage of love for the Supreme Personality of Godhead (prema-bhakti), and the word "tad-anga" refers to devotional service in practice (sadhana-bhakti). Shrila Shridhara Svami comments:

"The word 'rahasya' means 'our devotional service' and the word 'tad-anga' means 'devotional service in practice (sadhana-bhakti).'"

6 The Vedic scriptures are manifested again and again. This is described in the following words (Shrimad Bhagavatam 11.14.3):

"By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahma because I Myself am the religious principles enunciated in the Vedas."*

7 Therefore, in this, the fourth (2.9.36) of the seed verses of Shrimad Bhagavatam, the Supreme Lord describes devotional service in practice (sadhana-bhakti).

8 The following explanations may be also given. In Shrimad Bhagavatam 2.9.36 the word "atmanah" means "of Me, the Supreme Personality of Godhead", "tattva-jijnasuna" means "by one who desires to understand the secret of pure love for the Supreme Personality of Godhead", "etavad eva" means "one should inquire from the feet of the spiritual master". What should one do? That is explained in the words "anvaya-vyatirekabhyam yat". "Anvaya" means "by performing prescribed activities", and "vyatireka" means "by avoiding forbidden activities."

9 The word "anvaya" is explained in these words (Shrimad Bhagavatam 7.7.55):

"In this material world, to render service to the lotus feet of Govinda, the cause of all causes, and to see Him everywhere, is the only goal of life. This much alone is the ultimate goal of human life, as explained by all the revealed scriptures."*

"Anvaya" is also explained in these words (Bhagavad-gita 9.34 and 18.65):

"Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me and worship Me. Being completely absorbed in Me, surely you will come to Me."*

10 The word "vyatireka" is explained in these words (Shrimad Bhagavatam 11.5.2-3):

"From the mouth of brahma, the brahmanical order has come into existence. Similarly, from his arms the ksatriyas have come, from his waist the vaisyas have come, and from his legs the sudras have come. These four orders and their spiritual counterparts (brahmacarya, grhastha, vanaprastha and sannyasa) combine to make human society complete.*

11 "If one simply maintains an official position in the four varnas and asramas but does not worship the Supreme Lord Vishnu, he falls down from his puffed-up position into a hellish condition."*

12 "Vyatireka is also explained in these words (Bhagavad-gita 7.15):

"Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons do not surrender unto Me."*

13 "Vyatireka" is also explained in these words of the Padma Purana:

"If a person in this world does not drink the nectar descriptions of Lord Vishnu, which are the sweetest of all nectars, then many hundreds of times he must take birth in different material bodies and suffer the miseries of birth, old age, and death."

14 Where should one search for the Supreme Personality of Godhead? Shrimad Bhagavatam 2.9.36 says "sarvatra" (one should search for Him everywhere, in all time and space). "Everywhere" means "in all scriptures, performers of activities, places, senses, things, activities, duties and results."

That the Supreme Personality of Godhead should be sought in all scriptures is described in Skanda Purana, in a conversation between Brahma and Narada in these words:

15 "In the material world, which is full of darkness and dangers, combined with birth and death and full of different anxieties, the only way to get out of the great entanglement is to accept loving transcendental devotional service to Lord Vasudeva. This is accepted by all classes of philosophers."*

16 "Anvaya" (performance of prescribed duties) in relation to the Vedic scriptures is described in these words (Shrimad Bhagavatam 2.2.34):

"The great personality Brahma, with great attention and concentration of the mind, studied the Vedas three times, and after scrutinizingly examining them, he ascertained that attraction for the Supreme Personality of Godhead Shri Krishna is the highest perfection of religion."*

17 This is also explained in the following verse found in both Skanda and Padma Puranas:

"By scrutinizingly reviewing all the revealed scriptures and judging them again and again, it is now concluded that Lord Narayana is the Supreme Absolute Truth, and thus He alone should be worshipped."*

18 "Anvaya" (avoidance of forbidden activities) is described in the Garuda Purana in these words:

"Even though one may have gone to the other side of all the Vedas, and even though one is well versed in all the revealed scriptures, if one is not a devotee of the Supreme Lord, he must be considered the lowest of mankind."*

19 That devotional service to the Supreme Personality of Godhead should be sought among all kinds of performers of action is described in these words (Shrimad Bhagavatam 2.7.46):

"Surrendered souls, even from groups leading sinful lives, such as women, the labourer class, the mountaineers and the Siberians, or even the birds and beasts, can also know about the science of Godhead and become liberated from the clutches of the illusory energy by surrendering unto the pure devotees of the Lord and by following in their footsteps in devotional service."*

20 This is also explained in the Garuda Purana in these words:

"Even the worms, birds, and beasts are assured of elevation to the highest perfectional life if they are completely surrendered to the transcendental loving service of the Lord, so what to speak of the philosophers among the human beings?"*

21 All people, whether well-behaved, ill-behaved, learned, ignorant, renounced, attached, desiring liberation, already liberated, perfect in devotional service, or not yet perfect in devotional service, are eligible to become the Lord's personal associates. For this reason a devotee sees everyone, even though they many not yet have the Lord's personal association, equally, for they are all eligible to become the Lord's associates. This is described in the following words (Bhagavad-gita 9.30):

22 "Even if one commits the most abominable action, if he is engaged in devotional service, he is to be considered saintly because he is properly situated in his determination."*

The meaning of this verse is: "If this is the truth about the ill-behaved who are engaged in devotional service, then what can be said of the well-behaved who are engaged in devotional service?"

23 The Lord affirms that both the learned and unlearned are equally eligible to become His devotees (Shrimad Bhagavatam 11.11.33):

"My devotees may or may not know exactly, but if they worship Me with unalloyed love, then I consider them to be the best of devotees."*

24 This is also explained in the Brhan-naradiya Purana in these words:

"As fire burns whatever it touches, so Lord Hari burns away the sins of even the fools."

25 The Supreme Personality of Godhead affirms that both the renounced and the materially attached are equally eligible to become His devotees. He says (11.14.18):

"My dear Uddhava, if My devotee has not fully conquered his senses, he may be harassed by material desires, but because of his unflinching devotion for Me, he will not be defeated by sense gratification."****

26 This verse means: "If this is so, then they who are not harassed by material desires will certainly never be defeated by sense gratification." IN this way this verse is like Bhagavad-gita 9.30.

27 That they who desire liberation and they who have already attain liberation are both eligible to become devotees is confirmed in the following two verses. The first verse (Shrimad Bhagavatam 1.2.26) describes they who aspire to attain liberation:

"Those who are serious about liberation are certainly non envious, and they respect all. Yet they reject the horrible and ghastly forms of the demigods and worship only the all-blissful forms of Lord Vishnu and His plenary portions."*

28 The second verse (Shrimad Bhagavatam 1.7.10) describes they who are already liberated:

"All different varieties of atmaramas (those who take pleasure in atma, or spirit self), especially those established on the path of self-realisation, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls."*

29 That both they who have attained perfection in devotional service and they who have not yet attained perfection in devotional service are both eligible to serve the Lord is described in the following two verses. The first verse describes they who have already attained perfection in devotional service (Shrimad Bhagavatam 6.1.15):

"Only a rare person who has adopted complete, unalloyed devotional service to Krishna can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays."*

30 The second verse describes they who have not yet attained perfection in devotional service (Shrimad Bhagavatam 11.2.53):

"The lotus feet of the Supreme Personality of Godhead are sought even by the greatest of demigods, such as Brahma and Siva, who have all accepted the Supreme Personality of Godhead as their life and soul. A pure devotee of the Lord can never forget those lotus feet in any circumstance. He will not give up his shelter at the lotus feet of the Lord for a single-moment-indeed, not for half a moment-even in exchange for the benediction of ruling and enjoying the opulence of the entire universe. Such a devotee of the Lord is to be considered the best of the Vaishnavas."*

31 These devotees become the Lord's personal associates. This is described in these words (Shrimad Bhagavatam 9.4.67):

"My devotees who are always satisfied to be engaged in My loving service, are not interested even in the four principles of liberation (salokya, sarupya, samipya and sarsti), although these are automatically achieved by their service. What then is to be said of such perishable happiness as elevation to the higher planetary systems?"*

32 They become the Lord's eternal associates. This is described in these words (Shrimad Bhagavatam 3.15.22):

"The goddesses of fortune worship the Lord in their own gardens by offering tulasi leaves on the coral-paved banks of transcendental reservoirs of water. While offering worship to the Lord, they can see on the water the reflection of their beautiful faces with raised noses, and it appears that they have become more beautiful because of the Lord's kissing their faces."*

33 In Shrimad Bhagavatam and other Vedic literatures it is said that by engaging in devotional service in any continent, planet, or universe, one may attain perfection. In this way it should be understood that in any country one may attain perfection by engaging in devotional service.

34 That devotional service may be performed with all the senses is described in these words:

"Worshipping Lord Hari within their minds, the great souls attain Him, the Lord who is beyond words and the mind."

35 This verse proves that with the mind, words, or external senses, one may worship the Lord.

36 The Lord Himself explains that one may worship Him with anything. He says (Bhagavad-gita 9.26):

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it."*

37 All kinds of activities may be employed in devotional service to the Lord, as is explained in these words (Shrimad Bhagavatam 11.2.12):

"Pure devotional service rendered to the supreme Lord is spiritually so potent that simply by hearing about such transcendental service, by chanting its glories in response, by meditating on it, by respectfully and faithfully accepting it, or by praising the devotional service of others, even persons who hate the demigods and all other living beings can be immediately purified."***

38 This is also confirmed by the Lord Himself in these words (Shrimad Bhagavatam 9.27):

"Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform-do that, O son of Kunti as an offering to Me."*

39 In this way, even by engaging in what is only a dim shadow of real devotional service, and even when committing many offenses while engaging in such a dim shadow of real devotional service, one can still attain the real result of devotional service. Ajamila, Musika and many others are examples of this.

40 All kinds of duties may also be employed in devotional service. This is described in the Skanda Purana: "I offer my obeisances unto Him, the infallible, because simply by either remembering Him or vibrating His holy name one can attain the perfection of all penances, sacrifices or fruitive activities, and this process can be universally followed."*

41 All desires to attain certain results can also be employed in devotional service. Shrimad Bhagavatam (2.3.10) explains:

"A person who has broader intelligence, whether he be full of all desires, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead."*

42 By serving the Supreme Personality of Godhead one automatically satisfies all the demigods. This is confirmed by the following words (Shrimad Bhagavatam 4.31.14):

"As pouring water on the root of a tree energises the trunk, branches, twigs and everything else and, as supplying food to the stomach enlivens the senses and limbs of the body, simply worshipping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality."*

Also in the Skanda Purana, in a conversation between Brahma and Narada, it is said:

43 "When the Supreme Lord, the Personality of Godhead, who carries in His hands, a conchshell, wheel, club, and lotus flower, is worshipped, certainly all other demigods are worshipped automatically, because Hari, the Personality of Godhead, is all pervading."*

44 Therefore one who directly engages in devotional service, one who donates cows or various things so they may provide something to offer the Lord, one to whom something is given so that gift may be pleasing to the Lord, one who takes milk and other things from cows or other living entities to offer foods to the Lord, and one in whose country or family devotional service is performed, all attain the perfection of engagement in devotional service. This is seen in the statements of the Puranas. In this way an example has been given for each of the cases employed in Sanskrit grammar. In this way it is proved that devotional service should be performed everywhere and in all circumstances ("sarvatra" as explained in Shrimad Bhagavatam 2.9.36):

45 Devotional service is eternally manifest. This is confirmed in Shrimad Bhagavatam 2.9.36 in the word "sarvada" (always). Devotional service is manifested at the beginning of the universe's creation. That is confirmed in the following words (Shrimad Bhagavatam 11.14.3), where the Supreme Personality of Godhead Himself says:

"By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahma because I Myself am the religious principles enunciated in the Vedas."*

That devotional service is manifested during the middle period, when the universes are manifested, is confirmed in many passages of the Vedic literatures.

46 Devotional service is present even during and after the four kinds of annihilations of the material universe. This is described in the following question spoken by Vidura, a question that affirms that the Lord is served even after the material universe is annihilated (Shrimad Bhagavatam 3.7.37):

"Please describe how many dissolutions there are for the elements of material nature and who survives after the dissolutions to serve the Lord while He is asleep."*

47 That devotional service is present in all four yugas is confirmed in the following words (Shrimad Bhagavatam 12.3..52):

"Whatever result was obtained in Satya-yuga by meditating on Vishnu, in Treta yuga by performing sacrifices, and in Dvapara yuga by serving the Lord's lotus feet can be obtained in Kali yuga simply by chanting the Hare Krishna maha-mantra."*

48 What more need be said? The Vishnu Purana explains:

"If even for a moment remembrance of Vasudeva, the Supreme Personality of Godhead, is missed, that

is the greatest loss, that is the greatest illusion, and that is the greatest anomaly."*

49 Devotional service may be performed in any circumstance. Even while in the womb Shri Prahlada engaged in the devotional service of hearing the Lord's glories chanted by Shri Narada. In childhood Shri Dhruva and many other engaged in devotional service. In youth Ambarisa and many others engaged in devotional service. In old age Dhrtarastra and many others engaged in devotional service. At the moment of death Ajamila and many others engaged in devotional service. In both the heavenly and hellish material worlds Citraketu and many others engaged in devotional service.

50 The Nrsimha Purana explains:

"As they began chanting the holy name of Lord Hari, the residents of hell suddenly developed loving devotion for Him. At that moment they were transported to the spiritual world."

51 That chanting the holy name of the Lord delivers one from hell is also described in these words spoken by Durvasa Muni (Shrimad Bhagavatam 9.4.62):

"O my Lord, O supreme controller, without knowledge of Your unlimited prowess I have offended Your most dear devotee. Very kindly save me from the reaction of this offense. You can do everything, for even is a person is fit for hell, You can deliver him simply by awakening within his heart the holy name of Your Lordship."*

52 The glories of chanting the Lord's holy name are also described in these words (Shrimad Bhagavatam 1.2.11):

"O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge."*

53 "Vyatireka (avoiding what is forbidden) is described in the following passage from both the Brhan-narada Purana and the Padma Purana:

"What is the use of studying the Vedas? What is the use of studying other scriptures? What is the use of going on pilgrimages? What is the use of practicing austerities? What is the use of performing sacrifices? What is the use of these things to they who have no devotion to Lord Vishnu?

"What is the use of studying many scriptures? What is the use of performing many sacrifices? What is the use of performing a thousand vajapeya-yajnas? What is the use of these things to a person filled with devotion to Lord Krishna, the saviour from miseries?"

54 That all kinds of spiritual activities are useless without devotional service is also described in these words (Shrimad Bhagavatam 2.4.17):

"Let me offer my respectful obeisances unto the all-auspicious Lord Shri Krishna again and again because the great learned sages, the great performers of charity, the great workers of distinction, the great philosophers and mystics, the great chanters of the Vedic hymns and the great followers of Vedic principles cannot achieve any fruitful results without dedication of such great qualities to the service of the Lord."*

55 That is also confirmed by these words (Shrimad Bhagavatam 5.19.23):

"An intelligent person does not take interest in a place, even in the topmost planetary system, if the pure Ganges of topics concerning the Supreme Lord's activities does not flow there, if there are not devotees engaged in service on the banks of such a river of piety, or if there are no festivals of sankirtana-yajna to satisfy the Lord (especially since sankirtana yajna is recommended in this age)."

56 That is again confirmed by these words (Shrimad Bhagavatam 10.59.41):

"Even after Indra had bowed down to Lord Acyuta, touched His feet with the tips of his crown and begged the Lord to fulfil his desire, that exalted demigod having achieved his purpose, chose to fight with the Supreme Lord. What ignorance there is among the gods! To hell with their opulence!""***

57 That the devotees are interested only in devotional service is described in these words (Shrimad Bhagavatam 7.7.52):

"A pure devotee does not accept any kind of liberation-salokya, sarsti, samipya, sarupya or ekatva-even though they are offered by the Supreme Personality of Godhead."*

58 That the Supreme Personality of Godhead is pleased only by devotional service is described in these words (Shrimad Bhagavatam 7.7.52):

"My dear friends, O sons of the demons, you cannot please the Supreme Personality of Godhead by becoming perfect brahmanas, demigods, or great saints or by becoming perfectly good in etiquette or vast learning. None of these qualifications can awaken the pleasure of the Lord. Nor by charity, austerity, sacrifice, cleanliness or vows can one satisfy the Lord. The Lord is pleased only if one has unflinching, unalloyed devotion to Him. Without sincere devotional service, everything is simply a show."*

59 That only devotional service has value is described in these words (Shrimad Bhagavatam 1.5.12):

"Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?"*

60 That the devotees are interested only in devotional service is described in these words (Shrimad Bhagavatam 3.15.48):

"Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of other less important benedictions like the material happiness of the heavenly kingdom."*

61 The statement of Shrimad Bhagavatam 2.9.36, that one should always (sarvada) and everywhere (sarvatra) engage in devotional service, is confirmed by the following words (Shrimad Bhagavatam 2.2.36):

"O King, it is therefore essential that every human being hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and everywhere."*

62 The statement of Shrimad Bhagavatam 2.9.36, that one should engage in devotional service by performing prescribed activities (anvaya) and avoiding forbidden activities (vyatireka), is further explained by these words from the Padma Purana:

"Krishna is the origin of Lord Vishnu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the sastras should be the servants of these two principles."*

63 The statement of Shrimad Bhagavatam 2.9.36, that one should engage in devotional service always (sarvada) and everywhere (sarvatra) by performing prescribed activities (anvaya) and avoiding forbidden activities (vyatireka), is further explained by these words from Shrimad Bhagavatam (2.2.33 and 2.2.36):

"For those who are wandering in the material universe, there is no more auspicious means of deliverance than what is aimed at in the direct devotional service of Lord Krishna."*

64 "O King, it is therefore essential that every human being hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and everywhere."*

65 In this verse the word "nram" means "of the living entities". The living entities are described in these words (Shrimad Bhagavatam 10.87.20):

"The individual living entity, even though he lives within material bodies created by his karma, is actually spiritual and beyond both gross and subtle matter. O Lord, O master of all potencies, the Vedas say he is Your part and parcel. Aware that this is the nature of the living entities, the great sages faithfully worship Your feet, which are worshipped in Vedic yajnas, and which grant liberation."

The living entity attains different destinations as a result of his activities. By engaging in fruitive activities (karma), he attains another material body. By engaging in yoga he attains mystic perfections. By engaging in the study of sankhya philosophy he attains knowledge of the spirit soul. By engaging in jnana-yoga he attains impersonal liberation. In this way, by performing different activities described in the scriptures, he attains different results.

By always (sarvada) and everywhere (sarvatra) engaging in devotional service by performing prescribed activities (anvaya) and avoiding forbidden activities (vyatireka), he attains a glorious secret (rahasya) that is hidden from the perception of they who are engaged in jnana-yoga.

66 That the living entities should engage in devotional service is confirmed by the following words. As Shri Narada was about to explain the science of Shrimad Bhagavatam, Shri Brahma gave him the following instruction (Shrimad Bhagavatam 2.7.52):

"Please describe the science of Godhead with determination and in a manner by which it will be quite possible for the human being to develop transcendental devotional service unto the Personality of Godhead

Hari, the Supersoul of every living being and the summum bonum source of all energies."*

67 Here the word "bhavisyati" means "will inevitably be", "iti" refers to the path of devotional service, and "sankalpya" means "by accepting certain restrictions". This verse was spoken by Shri Brahma to Shri Narada. Anuccheda 116

1 In order that the great Purana (Shrimad Bhagavatam) be revealed, Shri Narada gave the following instruction (Shrimad Bhagavatam 1.5.13):

"O Vyasadeva, your vision is completely perfect. Your good fame is spotless. You are firm in vow and situated in truthfulness. And thus you can think of the pastimes of the Lord in trance for the liberation of the people in general from all material bondage."*

2 Here the word "atho" means "therefore". This verse immediately follows these words (Shrimad Bhagavatam 1.5.12):

"Knowledge of self-realisation, event though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?"*

In Shrimad Bhagavatam 1.5.13 the words "anusmara tad-vicestitam" (thinking of the pastimes of the Lord) describe pure and unbroken devotional service.

Anuccheda 117

1 At the conclusion of this instruction to Vyasa, Shri Narada said (Shrimad Bhagavatam 1.5.40):

"Please, therefore, describe the Almighty Lord's activities which you have learned by your vast knowledge of the Vedas, for that will satisfy the hankerings of great learned men and at the same time mitigate the miseries of the masses of common people who are always suffering from material pangs. Indeed, there is no other way to get out of such miseries."*

2 Here the word "vidam" means "of great learned men". This verse was spoken by Shri Narada to Shri Vyasa.

Anuccheda 118

1 In the beginning of Shrimad Bhagavatam, Shri Vyasa declared devotional service to be the highest good. In a vision he had during a mystic trance, a vision that has already been discussed in the Tattva-sandarbha, he also saw the truth of devotional service. What he saw is described in these words (Shrimad Bhagavatam 1.7.4):

"Thus he fixed his mind, perfectly engaging it by linking it in devotional service (bhakti-yoga) without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control."*

2 In Shrimad Bhagavatam 11.19.30 Uddhava asked the Lord, "What is the greatest attainment?" and the Lord replied, "Devotion to Me is the greatest attainment." The meaning of these verses is clear. The last verse was spoken by the Supreme Personality of Godhead.

Anuccheda 119

1 (The importance of devotional service is also seen in the next verse. Unhappy even after compiling the Vedas), Vyasadeva reflects on (what may have been the cause of His unhappiness). He says (Shrimad Bhagavatam 1.4.31):

"This may be because I did not specifically point out the devotional service of the Lord, which is dear both to perfect beings and the infallible Lord."*

2 The meaning of this verse is clear. It was spoken by Shri Vyasa.

Anuccheda 120

1 By this instruction the Supreme Personality of Godhead, the teacher of all, says that devotional service is the most exalted of all spiritual paths. This is also confirmed by the following words (Shrimad Bhagavatam 6.16.40):

"O unconquerable one, when You spoke about bhagavata-dharma, which is the uncontaminated religious system for achieving the shelter of Your lotus feet, that was Your victory. Persons who have no material desires, like the Kumaras, who are self satisfied sages, worship You to be liberated from material contamination. In other words, they accept the process of bhagavata-dharma to achieve shelter at Your lotus

feet."*

2 In this verse the word "jitam" means "conquered by You", and "aha" means "You spoke." This verse was spoken by Citraketu to Shri Sankarsana.

Anuccheda 121

1 In this way it is proved that one should engage in devotional service. In many places in the scriptures devotional service mixed with fruitive work or other activities is described. This is done so that they who have faith in these other spiritual paths may come into contact with devotional service and thus attain the real goal of life. When they thus taste the nectar happiness of serving the Lord they will become devotees and always engage in devotional service.

Previously we had explained the glories of devotional service and demonstrated that it should be performed in all situations. Now we will explain that devotional service should be performed by everyone, that the devotees should do devotional service only and not anything else, that devotional service is the highest religion, and that devotional service fulfils all desires.

2 That devotional service is the highest religion is confirmed by the following words (Shrimad Bhagavatam 6.3.22):

"Devotional service, beginning with the chanting of the holy name of the Lord, is the ultimate religious principle for the living entity in human society."*

3 That devotional service fulfils all desires is confirmed by these words (Shrimad Bhagavatam 3.2.10):

"A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead."*

4 The exalted nature of devotional service is also described in these words, where the Lord Himself says (Shrimad Bhagavatam 11.15.35):

"My dear Uddhava, I am the cause, the protector and the Lord of all mystic perfections, of the yoga system, of analytic knowledge, of the pure activities of devotional service, and of the community of learned Vedic teachers."

5 That devotional service is the highest religion is confirmed in the Skanda Purana, where in a conversation between Sanat-kumara and Markandeya Muni it is said:

"The religion of worshipping Lord Vishnu is the best of all religions. Worshipping Lord Vishnu brings a result many millions of times greater than one can attain by performing all yajnas, austerities and homas, and by bathing in all holy places. Therefore one should, with all his energy, worship Lord Narayana in this world."

6 Again in the Skanda Purana, in a conversation between Brahma and Narada, the following statement of the Supreme Personality of Godhead is given:

"A person who performs many thousands of thousands of asvamedha-yajnas does not attain the same result attained by My devotees."

7 That devotional service destroys all inauspiciousness is explained by these words (Shrimad Bhagavatam 6.1.17):

"The path followed by pure devotees, who are well behaved and fully endowed with the best qualifications, is certainly the most auspicious path in this material world. It is free from fear, and it is authorised by the sastras."*

8 Shrila Shridhara Svami comments: "Devotional service is not like the path of impersonal speculation (jnana), which brings one fear by convincing one not to serve the Lord. Nor is devotional service like the path of fruitive work (karma) which brings fear because it carries with it envy and a host of other vices."

9 That devotional service destroys all inauspiciousness is also affirmed by the Lord Himself in these words from the Skanda Purana, Dvaraka-mahatmya:

"They who engage in My devotional service will never find inauspiciousness, either in this world or the next. Indeed, they personally carry many millions of their family members to the spiritual world."

10 That devotional service destroys all inauspiciousness is also described in these words of the Vishnu Purana:

"I always take shelter of the Supreme Personality of Godhead, Lord Hari, who is the abode of all auspiciousness."

11 That devotional service destroys all obstacles to spiritual advancement is confirmed by the following

words (Shrimad Bhagavatam 10.2.33):

"O Madhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like non devotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service."*

12 The verse immediately preceding this explains (Shrimad Bhagavatam 10.2.32):

"O lotus-eyed Lord, although non devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet."*

This means that even though they may attain impersonal liberation, because they do not worship the Supreme Personality of Godhead the impersonalists are frustrated in attaining the supreme goal of life. The devotees, however, are not frustrated in their attempt to attain the real goal of life. This verse says; "Even though the impersonalists may ascend to impersonal Brahman realisation, they however, again fall down. O Lord, Your devotees, however, do not fall down from their engagement in the activities of devotional service to You. How can they abandon You, the goal of their lives?" That is the meaning.

13 It may be observed that Vraja, Gajendra, Bharata, and many others fell down from an exalted life in devotional service. However, because their desire to engage in devotional service followed them to their next birth, they ultimately attained success.

The impersonalists, however, do not retain the desire for spiritual advancement when they fall down. Their desires become material. Their position is described in the following words from the Vasana-bhasya:

"After they attain Brahman liberation the impersonalists again fall down, for they are offenders to the Supreme Personality of Godhead, who is the mater of all inconceivable potencies."

14 In this way the impersonalists become filled with material desires and fall down from Brahman liberation. That is clearly described in this verse (Shrimad Bhagavatam 10.2.32). This verse implies, "O Lord, Your devotees, however, do not fall down." That the impersonalists do fall down and the devotees do not fall down are both facts of equal certainty. They are true without doubt. This verse implies, "O Lord, because the devotees love You, and because they have faith in the activities of devotional service (sadhana-bhakti), they do not fall down."

15 That devotional service removes all obstacles to spiritual progress is also described in these words (Shrimad Bhagavatam 11.4.10):

"The demigods place many obstacles on the path of those who worship You to transcend the temporary abodes of the demigods and reach Your supreme abode. Those who offer the demigods their assigned share in sacrificial performances encounter no such obstacles. But because You are the direct protector of Your devotee, he is able to step over the head of whatever obstacle the demigods place before him."***

16 That devotional service removes all obstacles to spiritual progress is again described in these words (Shrimad Bhagavatam 11.2.35):

"O King, one who accepts this process of devotional service to the Supreme Personality of Godhead will never blunder on his path in this world. Even while running with eyes closed, he will never trip or fall."***

Anuccheda 122

1 That devotional service removes all obstacles to spiritual progress is confirmed by the Supreme Lord Himself in these words (Shrimad Bhagavatam 3.21.24):

"My dear rsi, O leader of the living entities, for those who serve Me in devotion by worshipping Me, especially persons like you who have given up everything unto Me, there is never any question of frustration."*

2 Here the words "mayi sangrbhitatmanam" mean "their hearts are fixed on Me".

That devotional service removes all obstacles to spiritual progress is again confirmed by the Lord Himself in these words (Shrimad Bhagavatam 11.14.18):

"My dear Uddhava, if My devotee has not fully conquered his sense, he may be harassed by material desires, but because of his unflinching devotion for Me, he will not be defeated by sense gratification."*

3 The word "badhayamanah" in Shrimad Bhagavatam 11.14.18 means that the neophyte devotee

sometimes remembers the Lord and becomes attracted to Him. That is what should be understood here.

That the devotee is not defeated in his attempts at spiritual advancement is also, confirmed by the Lord Himself in these words (Shrimad Bhagavatam 11.20.27):

"Having awakened faith in the narrations of My glories, being disgusted with all material activities, knowing that all sense-gratification leads to misery, but still being unable to renounce all sense enjoyment, My devotee should remain happy and worship Me with great faith and conviction. Even though he is sometimes engaged in sense enjoyment, My devotee knows that all sense gratification leads to a miserable result, and he sincerely repents such activities."***

In this way the devotee humbly prays to the Lord and perseveres in his activities of devotional service. The verse quoted in the beginning of this anuccheda was spoken by Shri Sukadeva to Shri Kardama.

Anuccheda 123

1 That devotional service removes all fears obtained from wicked living entities or other sources of fear is confirmed by these words (Shrimad Bhagavatam 7.5.43-44):

"Hiranyakasipu could not kill his son by throwing him beneath the feet of big elephants, throwing him among huge, fearful snakes, employing destructive spells, hurling him from the top of a hill, conjuring up illusory tricks, administering poison, starving him, exposing him to severe colds, winds, fire and water, or throwing heavy stones to crush him. When Hiranyakasipu found that he could not in any way harm Prahlada, who was completely sinless, he was in great anxiety about what to do next."*

2 In the Vishnu Purana, Shri Prahlada himself said:

"Elephants with tusks hard as thunderbolts attacked me, but I remained unhurt."

Also in Shrimad Bhagavatam (10.6.3) it is said:

"My dear King, wherever people in any position perform their occupational duties of devotional service by chanting and hearing (sravanam kirtanam visnoh), there cannot be any danger from bad elements. Therefore there was no need for anxiety about Gokula while the Supreme Personality of Godhead was personally present."*

3 This is also confirmed by the following statement of Shri Brhan-narada Purana:

"No obstacles can stop one who worships Lord Vishnu. Neither kings, nor thieves, nor diseases can trouble him. Pretas, pisacas, kusmandas, grahas, balagrahas, dakinis, and raksasas cannot harm him."

The verse quoted in the beginning of this anuccheda was spoken by Shri Narada to Shri Yudhisthira.

Anuccheda 124

1 That they who are engaged in devotional service are always free of fears is again confirmed by the following rhetorical question (Shrimad Bhagavatam 3.22.37):

"Therefore, O Vidura, how can persons completely under the shelter of Lord Krishna in devotional service be put into miseries pertaining to the body, the mind, nature, and other men and living creatures?"*

2 This is also confirmed by the following statement of the Garuda Purana:

"Neither Durvasa's curse nor Indra's thunderbolt have the power to harm a devotee who keeps Lord Krishna in his heart."

3 The verse quoted in the beginning of this anuccheda was spoken by Shri Maitreya to Shri Vidura.

Anuccheda 125

1 Devotional service destroys both the sufferings created by sins already committed and the desire to commit sins in the future. This is explained in these words (Shrimad Bhagavatam 11.14.19):

"My dear Uddhava, just as a blazing fire turns firewood into ashes, similarly, devotion unto Me completely burns to ashes sins committed by My devotees."*

2 Shrila Shridhara Svami comments:

"This verse means, 'As (yatha) a great blazing fire (agnih) burns firewood to ashes, so devotional service to Me (mad-visaya bhaktih), which I have now described burns away all sins.' In this way the Supreme Personality of Godhead describes the glory and wonder of devotional service. He says, 'O Uddhava, please hear this great wonder.'"

3 Here the example of a great fire is given. In this example the fire is great. However, even if the fire of devotional service is not very great it will still burn away all sins.

4 In the Padma Purana, Patala-khanda, Vaisakha-mahatmya it is also said:

"As a blazing fire burns firewood to ashes, so in a single moment devotional service to the Lord burns away all sins."

5 This is again confirmed by these words (Shrimad Bhagavatam 6.2.15):

"If one chants the holy name of Hari and then dies because of an accidental misfortune, such as falling from the top of a house, slipping and suffering broken bones while travelling on the road, being bitten by a serpent, being afflicted with pain and high fever, or being injured by a weapon, one is immediately absolved from having to enter hellish life, even though he is sinful."*

Here the potential mood (vidhi-lin) is understood although not expressed. The sentences beginning "pusa prapistha-bhagah", and "yad agneyo staka-palo bhavati" (from the Yajur Veda) are examples of the potential being understood although not expressed.

6 The value of hearing about the Supreme Personality of Godhead is also described in these words (Shrimad Bhagavatam 2.1.5):

"O descendent of King Bharata, one who desires to be free from all miseries must hear about, glorify, and also remember the Personality of Godhead, who is the Supersoul, the controller, and the saviour from all miseries."*

7 The word "tasmāt" here indicates the reason for hearing the glories of the Lord. It would be wrong to say there is no reason to hear them. The benefit derived from hearing the Lord's glories is not dependent on following a host of rules and regulations. By its own nature, the hearing of the Lord's glories brings the great benefit described here, just as by its own nature, a fire burns firewood to ashes. This was described in the Shrimad Bhagavatam verse quoted in the beginning of this anuccheda.

8 That the performance of devotional service is not dependent on careful attention to a host of rules and regulations is also seen in these words (Shrimad Bhagavatam 11.2.35):

"O King, one who accepts this process of devotional service to the Supreme Personality of Godhead will never blunder on his path in this world. Even while running with eyes closed, he will never trip or fall."***

9 The Shrimad Bhagavatam verse quoted in the beginning of this anuccheda also refutes the idea that a long delay stands between the beginning of devotional service and the attainment of its results. That there is no such delay is also confirmed in the quote from Padma Purana in text 4, which says "tat-ksanat" (devotional service destroys all sins in a single moment).

Anuccheda 126

1 That devotional service brings immediate results is also confirmed in these words (Shrimad Bhagavatam 5.1.15):

"Only a rare person who has adopted complete, unalloyed devotional service to Krishna can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays."*

2 Shrila Shridhara Svami comments:

"This verse describes a rare and exalted stage of devotional service. The word 'kevalata' means 'not mixed with the activities of the path of austerity or any other spiritual path'. 'Vasudeva-parayana' means 'not having faith in any other path.' That is the meaning here."

3 This verse explains that as the sun (bhaskarah) dissipates fog (niharam) with its rays, so a devotee (vasudeva-parayanah) uproots the weeds of sinful actions by performing devotional service (bhaktiya).

Anuccheda 127

1 That one becomes purified by engaging in devotional service is described in these words (Shrimad Bhagavatam 6.1.16):

"My dear King, if a sinful person engages in the service of a bona fide devotee of the Lord and thus learns how to dedicate his life unto the lotus feet of Krishna, he can be completely purified. One cannot be purified merely by undergoing austerity, penance, brahmacharya and the other methods of atonement I have previously described."*

2 Shrila Shridhara Svami comments:

"This verse affirms that devotional service to the Lord is better than the path of impersonal speculation. One is not purified by following the path of speculation (na tatha puyate). However a person who has dedicated his life to Lord Krishna is purified by serving the Supreme Lord (tat-purusa-nisevaya)."

3 Atonement attained by engaging in devotional service is better than atonement attained by impersonal speculation. This is described in the following verse (Shrimad Bhagavatam 6.1.11):

"My dear King, since acts meant to neutralise impious actions are also fruitive, they will not release one from the tendency to act fruitively. Persons who subject themselves to the rules and regulations of atonement are not at all intelligent. Indeed, they are in the mode of darkness. Unless one is freed from the mode of ignorance, trying to counteract one action through another is useless because this will not uproot one's desires. Thus even though one may superficially seem pious, he will undoubtedly be prone to act impiously. Therefore real atonement is enlightenment in perfect knowledge, Vedanta, by which one understands the Supreme Absolute Truth."*

These words are elaborately explained in Shrila Shridhara Svami's commentary.

4 Shrimad Bhagavatam (6.13.17) explains:

"Indra's sins were diminished by the influence of Rudra, the demigod of all directions. Because Indra was protected by the goddess of fortune, Lord Vishnu's wife, who resides in the lotus clusters of Manasa-sarovara Lake, Indra's sins could not affect him. Indra was ultimately relieved of all the reactions of his sinful deeds by strictly worshipping Lord Vishnu. Then he was called back to the heavenly planets by the brahmanas and reinstated in his position."*

This means that by meditating on Lord Vishnu, Indra became freed from the impious result attained by killing the brahmana Vrtrasura.

Shrimad Bhagavatam (6.13.18) then explains:

"O king, when Lord Indra reached the heavenly planets, the saintly brahmanas approached him and properly initiated him into a horse sacrifice (asvamedha-yajna) meant to please the Supreme Lord."*

We may note that ordinary people think one must perform an asvamedha-yajna to become genuinely freed from the results of sins.

5 Here someone may ask: "Why is it by worshipping the Supreme Personality of Godhead Indra was able to become freed from the sin of killing the great devotee Vrtrasura, who was situated in the platform of pure love for the Lord? It is generally understood that one becomes freed from a great offense only by either experiencing the punishment that is its proper result, or by receiving the mercy of the Lord of His devotee."

This objection is answered in the following words: The Supreme Personality of Godhead ordered Indra to kill Vrtra, and therefore there is actually no fault on Indra's part. Worshipping the Lord was therefore sufficient atonement for Indra. The Supreme Personality of Godhead ordered Indra to kill Vrtra so Vrtra could become freed from having a demon's body. Therefore Indra is not at fault here.

The verse quoted in the beginning of this anuccheda was spoken by Shrila Sukadeva Gosvami.

Anuccheda 128

1 That devotional service removes the results of past sins is explained in the following two verses (Shrimad Bhagavatam 3.33.6-7):

"To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters immediately becomes eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him."*

2 "Oh, how glorious are they whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such persons are worshipping. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Aryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the Vedas and fulfilled everything required."*

3 The word 'svadah' here means 'a member of the dogeater-caste'. The dictionary defines the word 'svadah' as 'a person who presently eats dog's flesh, as carnivorous animals eat the flesh of various creatures'. The word 'svadah' here, however, refers to a person who in the past ate dog's flesh, performed atonement for that sin, and does not eat dog's flesh in the present. This second meaning is the common usage of the word 'svadah'. The rule 'rudhir yogam apaharati' (customary usage takes precedence over dictionaries and etymology), here eclipses the dictionary definition. In this way the word 'svadah' is defined here.

4 Here the word 'savanaya' refers to the soma-yajna. Simply by once hearing the holy name of the Lord

one becomes free from past sins and the low birth they have brought and becomes qualified to perform the soma-yajna. That is the meaning here.

5 If this is true even for dogeaters that become devotees, then how much more true is it for devotees that come from pious backgrounds? Shrimad Bhagavatam (11.14.21) explains:

"Only by practicing unalloyed devotional service with full faith in Me can one obtain Me, the Supreme Personality of Godhead. I am naturally dear to My devotees, who take Me as the only goal of their loving service. By engaging in such pure devotional service, even the dogeaters can purify themselves from the contamination of their low birth."*

6 By engaging in devotional service a dogeater becomes purified of the contamination brought by his past sins and he also attains the qualities needed to perform a yajna. In this way he is qualified to perform a yajna. A boy born in a brahmana family is not automatically qualified to perform yajnas. He is only qualified when he attains saintly qualities and when he is properly initiated. A person born in a brahmana family thus must undergo an elaborate procedure to become qualified to perform a yajna. A devotee, however, is automatically qualified. Therefore a devotee is more worthy of receiving worship than is a brahmana. This is confirmed by Shrila Shridhara Svami, who comments here, "This statement declares that a devotee of the Lord is supremely worthy of receiving worship." In this way it is clearly seen that the performance of devotional service removes all the disadvantages created by past sins.

7 This is confirmed in Shrimad Bhagavatam 3.33.7 (quoted in text 2). There the word "aho" indicates a sense of being struck with wonder. That verse states: "Even a dogeater is glorious if Your holy name stays on his tongue." How is that? The answer is given "He must have executed all kinds of austerities." The meaning here that a person who chants Your holy name, O Lord, is the most saintly of persons.

8 In this way engagement in devotional service to the Lord removes the diseases and sufferings caused by past sins. This is described in the Skanda Purana in these words:

"I offer my respectful obeisances to the limitless Supreme Personality of Godhead. When one remembers His holy name all one's sufferings and diseases perish."

9 Shri Nama-kaumudi also explains that because chanting of the Lord's holy name fulfils all the desires of the devotee, it also removes all his past sins.

The verse quoted in the beginning of this anuccheda was spoken by Shri Devahuti.

Anuccheda 129

1 That devotional service removes material desires is explained in these words (Shrimad Bhagavatam 6.2.17):

"Although one may neutralise the reactions of sinful life through austerity, charity, vows and other such methods, these pious activities cannot uproot the material desires in one's heart. However, if one serves the lotus feet of the Personality of Godhead, he is immediately freed from all such contaminations."*

2 Here the word "adharma-jam" means "born from irreligious activities". The heart is not purified of sins simply by samskaras. The heart is purified only by serving the feet of the Supreme Personality of Godhead. That is the meaning here.

3 That engagement in devotional service removes all past sins is explained in these words of Shri Padma Purana:

There are four kinds of effects due to sinful activities. They are listed as follows: 1. the effect which is not yet fructified, 2. the effect which is lying as seed, 3. the effect which is already mature, and 4. the effect which is almost mature. All these four effects become immediately vanquished for those who surrender unto the Supreme Personality of Godhead, Vishnu and become engaged in His devotional service in full Krishna consciousness."*

Note: These four effects of sins are described by Shrila Prabhupada in Nectar of Devotion, Chapter One, under the sub-heading "Relief from Material Distress."

4 These four kinds of sinful reactions, 1. the effect which is not yet fructified, 2. the effect which is lying as seed, 3. the effect which is already mature, and 4. the effect which is almost mature, will be described in detail later in this book.

The verse quoted in the beginning of this anuccheda was spoken by the Shri Vishnudutas to the Yamadutas.

Anuccheda 130

1 That devotional service removes ignorance is described in these words (Shrimad Bhagavatam 4.11.30):
"Thus regaining your natural position and rendering service unto the Supreme Lord, who is the all-powerful reservoir of all pleasure and who lives in all living entities as the Supersoul, you will very soon forget the illusory understanding of 'I' and 'my'."*

2 That devotional service removes ignorance is also described in Padma Purana in these words:

"Pure devotional service in Krishna consciousness is the highest enlightenment, and when such enlightenment is there, it is just like a blazing forest fire, killing all the inauspicious snakes of desire."*

3 The verse quoted in the beginning of this anuccheda was spoken by Shri Manu to Maharaja Dhruva.

Anuccheda 131

1 That by engaging in devotional service one satisfies everyone is explained in these words (Shrimad Bhagavatam 4.31.14):

"As pouring water on the root of a tree energises the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, simply worshipping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality."*

2 That everyone is pleased with a devotee is also described in these words (Shrimad Bhagavatam 4.9.46-47):

"Suruci, the younger mother of Dhruva Maharaja, seeing that the innocent boy had fallen at her feet, immediately picked him up, embracing him with her hands, and with tears of feeling she blessed him with the words, 'My dear boy, long may you live!'"*

3 "Unto one who has transcendental qualities due to friendly behaviour with the Supreme Personality of Godhead, all living entities offer honour, just as water automatically flows down by nature."*

4 Suruci was of Dhruva's enemy and the co-wife of Dhruva's mother. Dhruva has just come from worshipping the Supreme Lord.

5 That everyone is pleased with a devotee is also described in these words of the Padma Purana:

"A person who worships Lord Hari pleases all the worlds. All moving and unmoving living entities love him."

6 The verse quoted in the beginning of this anuccheda was spoken by Shri Maitreya Muni.

Anuccheda 132

1 That devotional service brings with it knowledge, renunciation, and all other spiritual virtues is explained in these words (Shrimad Bhagavatam 5.18.12):

"All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vasudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga or the honest endeavour of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in the service of the Lord's external energy. How can there be any good qualities in such a man?"*

2 That devotional service grants the happiness of Svargaloka, liberation, and residence in the Lord's transcendental abode is described in these words (Shrimad Bhagavatam 11.20. 32-33):

"Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties, and all other means of perfecting life, is easily achieved by My devotee through loving service to Me. If somehow or other My devotee desires promotion to heaven, liberation or residence in My abode, he easily achieves such benedictions."***

3 Devotional service brings such great happiness that it inspires one to reject the methods and goals of karma (fruitive work) and jnana (impersonal speculation). This is described in these words (Shrimad Bhagavatam 11.14.14):

"One who has fixed his consciousness on Me desires neither the position or abode of Lord Brahma or Lord Indra, nor an empire on the earth, nor sovereignty in the lower planetary systems, nor the eightfold perfection of yoga, nor liberation from birth and death. Such a person desires Me alone."***

4 Here the word "rasadhipatyam" means "sovereignty in the lower planetary systems", and "apuna-

bhavam" means "impersonal liberation". What more? The word "anyat" means "anything else one may aspire to attain." The devotees does not desire (na icchati) any of this. The Lord says, "He desires only Me (mam), who am attained by devotional service and who is the greatest of all goals of life. In this way the devotee is completely surrendered unto Me (mayy arpitatma)."

Anuccheda 133

1 Pure devotional service offered to the Supreme Personality of Godhead is beyond the modes of nature. All other works are in the realm of the material modes. This is explained in the following words (Shrimad Bhagavatam 11.25.23):

2 "Work performed as an offering to Me, without consideration of the fruit, is considered to be in the mode of transcendental goodness, beyond the material modes. Work performed with a desire to enjoy the result is in the mode of passion. And work impelled by violence and envy is in the mode of ignorance."

3 Here the word "mad-arpanam" means "offered to Me", "nisphalam" means "without desiring to enjoy the results", and "adi" means "pride, envy, and a host of other vices".

Anuccheda 134

1 Non-devotional activities are situated in the realm of the three modes of material nature. Activities of direct devotional service, however, are transcendental and beyond the modes of nature. The Lord Himself explains this in the following words (Shrimad Bhagavatam 11.25.24):

2 "Absolute knowledge is in the mode of goodness, knowledge based on duality is in the mode of passion, and foolish, materialistic knowledge is in the mode of ignorance. Knowledge based upon Me, however, is understood to be transcendental."***

3 Here the word "prakrtam" means "material knowledge, which is like the small knowledge of a child or a deaf-mute", "vaikalpikam" means "the knowledge attained by using the material body and senses", "rajah" means "the mode of passion", and "jnana-kaivalyam" means "impersonal knowledge whereby one imagines that the individual living entity and the Supreme Brahman are not different." The word "tvam" (you) is therefore a word that has no meaning in impersonalism. Only the word "tat" (it) has meaning for the impersonalists. When the heart and mind are situated in material goodness then the pure and subtle impersonal feature of the Absolute can be understood. Therefore the impersonal Absolute that is manifested in the mode of material goodness.

4 The different effects of the different modes are explained in these words of Shri Bhagavad-gita (14.17):

"From the mode of goodness, real knowledge develops; from the mode of passion, greed develops; and from the mode of ignorance develop foolishness, madness and illusion."*

5 The rareness of knowledge of the Supreme Person is described in these words (Shrimad Bhagavatam 6.14.2 and 5):

"Demigods situated in the mode of goodness and great saints cleansed of the dirt of material enjoyment hardly ever render pure devotional service at the lotus feet of Mukunda."*

6 "O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Narayana, or Krishna. Such devotees, who are fully peaceful, are extremely rare."*

7 Knowledge of the Supreme Person is not attained by they who are situated in the three modes of goodness, passion and ignorance. This is explained in the following words (Shrimad Bhagavatam 6.14.1):

"O learned brahmana, demons are generally sinful, being obsessed with the modes of passion and ignorance. How, then, could Vrtrasura have attained such exalted love for the Supreme Personality of Godhead, Narayana?"*

8 Shrila Sukadeva Gosvami then explained that non devotees can become enlightened by association of great souls. In his reply he said that Vrtrasura, in his previous birth, associated with Narada Muni and other great devotees. That one attains knowledge of the Supreme Personality of Godhead by associating with His devotees is also explained in these words (Shrimad Bhagavatam 7.5.32):

"Unless they smear upon their bodies the dust of the lotus feet of a Vaishnava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for his uncommon activities. Only by becoming Krishna consciousness and taking shelter at the lotus feet of the Lord in this way can on be freed from material contamination."*

9 That one becomes enlightened by associating with a great devotee, who is a pure carrier of the Lord's mercy, is explained in these words (Shrimad Bhagavatam 1.18.13):

10 "The value of a moment's association with the devotee of the Lord cannot even be compared to the attainment of heavenly planets or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which are for those who are meant for death."*

11 To be freed from the influence of the three modes of material nature is best, so therefore association with a devotee who is free from the influence of the modes is the best kind of association with a devotee.

In Shrimad Bhagavatam 7.1.1., King Pariksit asks the following question:

"My dear brahmana, the Supreme Personality of Godhead, Vishnu, being everyone's well-wisher is equal and extremely dear to everyone. How, then, did He become partial like a common man for the sake of Indra and thus kill Indra's enemies? How can a person equal to everyone be partial to some and inimical toward others?"*

12 The Supreme Personality of Godhead does not give His real mercy to the demigods and others still under the spell of the three modes of material nature. He gives His real mercy only to the great souls, such as Prahlada, who are free from the spell of the modes. By associating with such devotees one also becomes free from the spell of the three modes of nature. When one has thus shaken off the influence of the modes, he can engage in real devotional service. This is described by the Supreme Personality of Godhead Himself in these words spoken to Uddhava (Shrimad Bhagavatam 11.25.33):

13 "Therefore, having achieved this human form of life, which allows one to develop full knowledge, those who are intelligent should free themselves from all contamination of the modes of nature and engage exclusively in loving service to Me."***

14 The assertion that knowledge of the Supreme Personality of Godhead is "nirguna" should be understood in the secondary sense of "free from the influence of the three modes of material nature" and not in the primary sense of "not having any qualities". The impersonal conception of God imagines that God has no qualities. This idea is "nirguna" in the primary sense. The personal and impersonal ideas of God are both nirguna, but it is the personal idea of God that is nirguna in the sense of being free from the three modes of material nature. Indeed, the impersonal idea of God is a product of the material mode of goodness and the personal idea of God is free from the spell of the modes as the Supreme Personality of Godhead Himself explains in the following words (Shrimad Bhagavatam 11.25.29):

15 Happiness derived from the impersonal idea of God is in the mode of goodness, happiness based on sense gratification is in the mode of passion, and happiness based on delusion and degradation is in the mode of ignorance. But that happiness found within Me is transcendental."

16 In this way Shrimad Bhagavatam explains that the happiness of serving the Supreme Personality of Godhead is transcendental and free from the influence of the three modes of material nature. Therefore devotional service, which has many activities, beginning with hearing about the Lord, is beyond the modes of material nature.

17 The devotional activity of hearing about the Lord's glories is described in these words (Shrimad Bhagavatam 1.2.16):

"O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vasudeva."*

18 It was previously explained that association with great souls frees one from the spell of the three modes of material nature. Here it is said that by serving these great souls one develops an affinity for hearing about the Supreme Personality of Godhead. From this it may be understood that the activity of hearing the Lord's glories is also beyond the spell of the three modes of material nature.

19 That hearing the glories of the Lord is a transcendental activity beyond the spell of the three modes of material nature is confirmed by the Lord Himself in these words (Shrimad Bhagavatam 8.24.38):

"You will be thoroughly advised and favoured by Me, and because of your inquiries, everything about My glories, which are known as param brahma, will be manifest within your heart. Thus you will know everything about Me."*

20 In these words Lord Matsyadeva explains that knowledge of Brahman (param brahma) is attained by the mercy of the Lord. Here someone may ask: "How can knowledge of Brahman describe various qualities,

since Brahman has no qualities? The answer is given: There are two kinds of Brahman knowledge. One kind, the knowledge attained by the Lord's devotees, comes by the Lord's mercy, the other kind, the knowledge attained by the worshippers of impersonal Brahman, comes independently, without the Lord's direct mercy. Therefore the spiritual knowledge attained by the devotees in their practice of devotional service, which is manifested by the Lord's transcendental potency, is filled with spiritual variety.

21 That the spiritual knowledge of the devotees is superior to the knowledge of the impersonalists is confirmed by the Lord Himself in the following words of Shri Bhagavad-gita (18.54):

"One who is thus transcendently situated at once realises the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me."*

22 The superiority of devotional service to the Lord is also confirmed by these words (Shrimad Bhagavatam 1.7.10):

"All different varieties of atmaramas (those who take pleasure in atma, or spirit self), especially those established on the path of self-realisation, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls."*

23 The worshippers of Brahman attain a liberation that is without any variety. They who understand the real nature of the Absolute do not think very highly of this kind of liberation. They reject it. This is described in the following words (Shrimad Bhagavatam 3.15.48):

"Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing or other less important benedictions like the material happiness of the heavenly kingdom."*

24 Devotional service is the opposite of impersonal liberation. Indeed, for one who has attained even the dim reflection of the Lord's mercy impersonal liberation is like hell. This is confirmed by the following words (Shrimad Bhagavatam 6.17.28):

"Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Narayana, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord."*

25 Although an impersonalist may think it is the mercy of the Absolute, impersonal liberation is only a figment of the impersonalist's imagination. Because it comes from the imagination it is actually a product of the three modes of material nature, and because it is a product of the three modes of material nature it eventually leads to another birth in the material world.

26 Someone may ask: "The internal and external senses of the living entity are products of the three modes of material nature. How can the knowledge and activities that come from these two sets of senses ever be free from the grip of the three modes?"

The answer may be given: The power from which knowledge and action come is not material and not a product of the three modes. Because the individual spirit soul is not the most important, because he is in truth a potency subordinate to the Supreme Personality of Godhead, and because he is like an empty vessel that cannot act unless filled with the potency of the Lord, it is the Supreme Lord alone that enables the senses to act.

27 This is confirmed by the following words (Shrimad Bhagavatam 6.26.24):

"As iron has the power to burn when made red-hot in the association of fire, so the body, senses, living force, mind and intelligence, although merely lumps of matter, can function in their activities when infused with a particle of consciousness by the Supreme Personality of Godhead. As iron cannot burn unless heated by fire, the bodily senses cannot act unless favoured by the Supreme Brahman."*

28 This is also confirmed by the Sruti-sastra (Brhad-aranyaka Upanisad 4.4.18) in these words:

"The Supreme Personality of Godhead is the breathing power of the breath. He is the seeing power of the eyes. He is the hearing power of the ears. He is the thinking power of the mind."

29 The Rg Veda also explains:

"Nothing happens without the sanction of the Supreme Personality of Godhead."

30 When one performs activities to attain a goal that is within the realm of the three modes, then his activities are within the realm of the modes. However, when one performs activities to please the Supreme Personality of Godhead, then his activities are beyond the realm of the modes of material nature. This is confirmed by Shrila Sukadeva Gosvami in the following words from the Devamrta-pana chapter of Shrimad Bhagavatam (8.9.29):

31 "In human society there are various activities performed for the protection of one's wealth and life by one's words, one's mind and one's actions, but they are all performed for one's personal or extended sense gratification with reference to the body. All these activities are baffled because of being separate from devotional service. But when the same activities are performed for the satisfaction of the Lord, the beneficial results are distributed to everyone, just as water poured on the root of a tree is distributed throughout the entire tree."*

32 Here the word "prthaktvat" means "by taking shelter of someone other than the Supreme Personality of Godhead" and the word "aprthaktvat" means "by taking shelter of the Supreme Personality of Godhead." That is the meaning. When knowledge and activities are employed in the service of the Supreme Personality of Godhead they become spiritual and beyond the touch of the three modes of material nature, and by performing such activities one becomes free from having to take another birth in the material world of birth and death. The so-called knowledge of the impersonalists, however, because it is not employed in the service of the Supreme Personality of Godhead, inevitably leads one to another birth in the material world. The qualities of devotional service, which begin with its ability to please the Lord, will be described later in this book. In the third canto of Shrimad Bhagavatam, Lord Kapiladeva described devotional service as being either free from the modes of nature, or within the realm of the modes of nature, all according to whether the heart of the devotee is free from the modes or still under their spell.

Anuccheda 135

1 In this way it is seen that knowledge in devotional service and the activities of devotional service, such as hearing and chanting the Lord's glories, are beyond the touch of the material modes of nature. In the same way residence in the Lord's temple is also beyond the modes. The Lord Himself confirms this in the following words (Shrimad Bhagavatam 11.25.25):

2 "Residence in the forest is in the mode of goodness, residence in a town is in the mode of passion, residence in a gambling house displays the quality of ignorance, and residence in a place where I reside is transcendental, beyond the modes of nature."

3 In this verse the words "vanam vasah" mean "residence in the forest", "gramyah" means "residence among householders", and "tamasam" means "residence among sinful people". The word "dyuta-sadanam" (gambling house) is here given as an example of one among many kinds of sinful places. "Man-niketam" means "a place where they who are devoted to serving Me stay". The word "vasah" refers to all the different places here, beginning with the forest. This sentence is thus like the sentence "ayur ghrtam".

4 A forest, a place where there are many trees and almost no people, is primarily in the mode of goodness, although traces of passion and ignorance may be present. Because residence in a forest is originally manifested from the mode of goodness, and because by residing in a forest one becomes more strongly situated in the mode of goodness, it is right to say that the mode of goodness is prominent in the forest.

The word "gramyah" is formed by adding a taddhita affix to the word "grama". The word "dyuta-sadanam" means "residence in a gambling house". The word "man-niketam" refers to any place where the Supreme Lord is glorified. Such a place becomes free from the touch of the modes of material nature just as an ordinary object becomes gold by contact with a sparsamani jewel.

5 If one has eyes spiritualised with devotion for the Lord he can see that a place where the Lord is glorified is beyond the modes of material nature. The scriptures explain:

"When the demigods look at the devotees worshipping the Lord in the temple, they see a host of four-armed residents of Vaikuntha."

The commentator explains:

"This means that, because the Lord is personally present in His temple, the temple is beyond the touch of the three modes of material nature."

Anuccheda 136

1 As different residences are situated in the different modes, so different activities are also situated in the different modes. The Supreme Personality of Godhead explains (Shrimad Bhagavatam 11.25.26):

2 "A worker free of attachment is in the mode of goodness, a worker blinded by personal desire is in the mode of passion, and a worker who has completely forgotten how to tell right from wrong is in the mode of ignorance. But a worker who has taken shelter of Me is understood to be transcendental to the modes of nature."***

3 The meaning here is that a worker who does not take shelter of the Supreme Personality of Godhead remains under the spell of the three modes of material nature. His body and everything else are under the spell of the three modes.

Anuccheda 137

1 As different activities are situated in the different modes, so different kinds of faith in various activities are also situated in the different modes. The Supreme Personality of Godhead explains (Shrimad Bhagavatam 11.25.27):

2 "Faith directed toward spiritual life is in the mode of goodness, faith rooted in fruitive work is in the mode of passion, faith residing in irreligious activities is in the mode of ignorance, but faith in My devotional service is purely transcendental."***

3 In this verse the word "adharma" means "irreligion". The remainder of this verse is like the previous verses. The verse quoted in this anuccheda was spoken by the Supreme Personality of Godhead.

Anuccheda 138

1 That devotional service is above the three modes of material nature is also confirmed by the following words (Shrimad Bhagavatam 3.2.24):

"After hearing the discourses between the Yamadutas and the Vishnudutas, Ajamila could understand the religious principles that act under the three modes of material nature. These principles are mentioned in the three Vedas. He could also understand the transcendental religious principles, which are above the modes of material nature and which concern the relationship between the living being and the Supreme Personality of Godhead."*

2 Shrila Shridhara Svami comments:

"In this verse the word 'suddham' means 'beyond the three modes of material nature' and 'traivedyam' means 'the religious principles described in the three Vedas'. These religious principles are described as being 'gunasrayam', or 'within the realm of the three modes of material nature.'"

3 The Vedas described here are the karma kanda portion of the Vedas. This portion of the Vedas is described by the following words of Shri Bhagavad-gita (9.21):

"When they have thus enjoyed vast heavenly sense pleasure and the results of their pious activities are exhausted, they return to this mortal planet again. Thus those who seek sense enjoyment by adhering to the principles of the three Vedas achieve only repeated birth and death."*

The verse quoted in the beginning of this anuccheda was spoken by Shrila Sukadeva Gosvami.

Anuccheda 139

1 That devotional service is the Lord's potency and that it is self-manifest is confirmed by the following words (Shrimad Bhagavatam 5.14.45):

2 "Even though in the body of a deer, Maharaja Bharata did not forget the Supreme Personality of Godhead. Therefore when he was giving up the body of a deer, he loudly uttered the following prayer: The Supreme Personality of Godhead is sacrifice personified. He gives the results of ritualistic activity. He is the protector of religious systems, the personification of mystic yoga, the source of all knowledge, the controller of the entire creation, and the Supersoul in every living entity. He is beautiful and attractive. I am quitting this body offering obeisances unto Him and hoping, that I may perpetually engage in His transcendental loving service." Uttering this, Maharaja Bharata left his body."*

3 The word "yah" here refers to Bharata, the son of Lord Rsabhadeva. Even though he was in the body of a deer, at the time of death he was able to speak this prayer. Although it is not ordinarily possible for a deer to speak in this way, because devotional service is self-manifest, the service of glorifying the Lord appeared to Bharata in this way. The same thing happened to the elephant Gajendra.

Anuccheda 140

1 That devotional service brings great happiness to they who directly engage in it is explained in the following words (Shrimad Bhagavatam 1.2.22):

"Certainly, therefore, since time immemorial, all transcendentalists have been rendering devotional service to Lord Krishna, the Personality of Godhead, with great delight, because such devotional service is enlivening to the self."*

2 That devotional service brings great happiness even to they who do not directly engage in it is explained in the following words (Shrimad Bhagavatam 1.2.22):

"We have just begun the performance of this fruitive activity, a sacrificial fire, without certainty of its result due to the many imperfections in our action. Our bodies have become black from the smoke, but we are factually pleased by the nectar of the lotus feet of the Personality of Godhead, Govinda, which you are distributing."*

3 The Lord Himself describes the happiness of devotional service in these words (Shrimad Bhagavatam 9.4.67):

"My devotees who are always satisfied to be engaged in My loving service, are not interested even in the four principles of liberation (salokya, sarupya, samipyā and sarsti), although these are automatically achieved by their service. What then is to be said of such perishable happiness as elevation to the higher planetary systems?"*

4 This statement,, that the devotees are not interested in perishable material happinesses, proves that devotional service is above the modes of material nature. This verse says that the devotees are not interested even in the four kinds of liberation, which begin with salokya-mukti, so how can they be interested in perishable material happinesses, which will certainly be destroyed in the course of time?

This verse was spoken by Lord Vishnu to Durvasa Muni.

Anuccheda 141

1 That devotional service makes one fall in love with the Supreme Personality of Godhead is described in these words (Shrimad Bhagavatam 7.7.33):

"By these activities (as mentioned above) one is able to cut down the influence of the enemies, namely, lust, anger, greed, illusion, madness, and jealousy, and when thus situated, one can render service to the Lord. In this way one surely attains the platform of loving service to the Supreme Personality of Godhead."*

2 The exalted nature of the devotees' love is described in these words (Shrimad Bhagavatam 5.6.18):

"My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pandava and Yadu dynasties. He is your spiritual master, worshipable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favour attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."*

3 Someone may worry, "No one will ever attain real love for the Lord." To answer this worry, this verse says, "The Supreme Personality of Godhead sometimes gives love for Him, love that is called bhakti-yoga". Here the word "karhicit" means "sometimes". The Amara-kosa dictionary explains, "The affixes cit and cana are employed to limit the scope of the preceding word."

4 Finally, after the devotee endeavours for a long time, the Lord gives pure love for Him. This is explained in the following words (Shrimad Bhagavatam 5.19.27):

"The Supreme Personality of Godhead fulfils the material desires of a devotee who approaches Him with such motives, but He does not bestow benedictions upon the devotee that will cause him to demand more benedictions again. However, the Lord willingly gives the devotee shelter at His own lotus feet, even though such a person does not aspire for it, and that shelter satisfies all his desires. That is the Supreme Personality of Godhead's special mercy."*

5 That one can please the Supreme Personality of Godhead only by loving and serving Him is explained in these words (Shrimad Bhagavatam 7.7.51):

"My dear friends, O sons of the demons, you cannot please the Supreme Personality of Godhead by becoming perfect brahmanas, demigods or great saints or by becoming perfectly good in etiquette or vast

learning. None of these qualifications can awaken the pleasure of the Lord. Nor by charity, austerity, sacrifice, cleanliness or vows can one satisfy the Lord. The Lord is pleased only if one has unflinching, unalloyed devotion to Him. Without sincere devotional service, everything is simply a show."*

6 That one can please the Supreme Personality of Godhead only by loving devotional service is again confirmed by the following words (Shrimad Bhagavatam 7.9.9.):

"Prahlada Maharaja continued: One may possess wealth, an aristocratic family, beauty, austerity, education, sensory expertise, lustre, influence physical strength, diligence, intelligence, and mystic power, but I think that even by all these qualifications one cannot satisfy the Supreme Personality of Godhead. However, one can satisfy the Lord simply by devotional service. Gajendra did this, and thus the Lord was satisfied with him."*

7 In this verse the word "abhijana" means "birth in an aristocratic family", "buddhi" means "intelligence", and "yoga" means "astanga-yoga". This verse is spoken by Prahlada Maharaja to Lord Nrsimhadeva.

Anuccheda 142

1 Here someone may ask: "If the Supreme Personality of Godhead already possesses all happiness, then how is it possible for Him to find more happiness in the devotees' service? He already has all happiness. The idea that he can obtain more happiness contradicts the idea that He eternally has all happiness already."

Here the answer is given: The Vedic literatures certainly support the idea that He finds more happiness in the devotees' service. Here the explanation is given. The all-blissful Supreme Personality of Godhead has a potency, called hladini-sakti, that manifests His transcendental bliss. He places this potency among His devotees and when they service Him it is this potency that pleases Him. In this way the Supreme Personality of Godhead, who already has all pleasure, is pleased by devotional service. This is confirmed by the following words (Shrimad Bhagavatam 5.15.13):

2 "When the Supreme Lord is pleased by a person's actions, automatically all the demigods, human beings, animals, birds, bees, creepers, trees, grass and all other living entities, beginning with Lord Brahma are pleased. The Supreme Personality of Godhead is the Supersoul of everyone, and He is by nature fully pleased. Nonetheless, He came to the arena of Maharaja Gaya and said, 'I am full pleased'."*

3 In this verse the word "visva-jivah" means "He who gives life to all living beings." The compound word beginning with "deva" is in the singular because it is a dvandva-samasa. The word "priti" means "happiness". This verse was spoken by Shrila Sukadeva Gosvami.

Anuccheda 143

1 Because the Supreme Personality of Godhead is thus always happy in Himself and because His desires are always fulfilled, He is pleased by even the smallest offering. The following example is given in Shrimad Bhagavatam (1.11.4-5):

2 "The citizens arrived before the Lord with their respective presentations, offering them to the fully satisfied and self-sufficient one, who, by, by His own potency, incessantly supplies others. These presentations were like the offering of a lamp to the sun. Yet the citizens began to speak in ecstatic language to receive the Lord, just as wards welcome their guardian and father."*

3 In this verse the word "tatra" means "in Dvaraka", and the phrase "raver dipam" means "the offering of a lamp to the sun." The people worshipped (adrtah) the Lord in that way. That is the meaning. The phrase beginning with the word "priti" explains how the people were able to please the Lord with their prayers and various offerings. Here is given the example of children (arbhakah) approaching their father (pitaram). The word "priti" here means "extraordinary happiness and love." The Lord is here described as "sarva-suhrdam" (the friend and well wisher of all). Because He is everyone's friend, He is also everyone's protector (avitaram).

4 Although He is always satisfied and happy in Himself, and although His desires are always fulfilled, the Supreme Personality of Godhead is nevertheless pleased by His devotees as a proud and loving father is pleased by His children. That is the meaning. He is merciful to His devotees and He fulfils their desires as if He were a kalpa-vrksa tree. He naturally loves His devotees, they naturally worship Him and offer prayers to Him, and He reciprocates by giving them appropriate gifts in return. In this way, even though He is naturally filled with all bliss, the Supreme Personality of Godhead still finds happiness in the devotional service offered by His devotees. This verse was spoken by Shrila Suta Gosvami.

Anuccheda 144

1 The devotion that the devotees feel for the Lord is actually a potency of the Lord Himself. The Lord himself is the original cause of that devotion. The Lord Himself is thus present in the activities of devotional service performed by the devotee's limbs and senses. The devotee's activities of devotional service are thus a reflection of the Lord's potency of devotional service. In this way the power of the Lord's mercy is the actual cause of the devotee's love for the Lord.

That the Lord Himself is the cause of the activities of devotional service performed by the limbs and senses is confirmed by the following words (Shrimad Bhagavatam 12.8.40):

2 "O Almighty Lord, how can I possibly describe You? You awaken the vital air, which then impels the minds, senses and power of speech to act. This is true for all ordinary conditioned souls and even for great demigods like Brahma and Siva. So it is certainly true for me. Nevertheless, You become the intimate friend of those who worship You."***

3 In this verse the words "O Almighty Lord, how can I possibly describe You?" mean "How can I possibly describe even a small portion of Your mercy?" This is so because You (tvaya) awaken (udiritah) the vital air (asuh) and when it is set in motion (samspandate), power of speech (vak) and the mind and senses follow (tam anu)." The word "vai" (certainly) indicates that the Lord is both the direct and indirect cause of the senses' actions. This is confirmed by the following words (Shri Brhad aranyaka Upanisad 4.4.18):

"The Supreme Personality of Godhead is the breathing power of the breath. He is the seeing power of the eyes. He is the hearing power of the ears. He is the thinking power of the mind."

This is true not only for ordinary living entities, but even for the great demigods Brahma and Siva (aja-sarvayoh). Therefore the speaker of this verse (Markandeya Muni) says, "It is certainly also true for me (svasya)."

Although no one is ever really independent, the devotees voluntarily allow the Lord to control their speech and other limbs and senses, and thus they become like puppets in His hands. The verse there says, "O Lord, because they love (bhava) You with a love that is Your own gift to them, You become (asi) the devotees' intimate friend (bandhuh)."

This verse was spoken by Markandeya Muni to Shri Nara-Narayana Rsis.

Anuccheda 145

1 That devotional service, and nothing else, enables one to directly see the Supreme Personality of Godhead is explained in the following words (Shrimad Bhagavatam 1.8.36):

2 "O Krishna, those who continuously hear, chant and repeat Your transcendental activities, or take pleasure in others' doing so, certainly see Your lotus feet, which alone can stop the repetition of birth and death."*

3 The meaning of this verse is clear. It was spoken by Shri Kunti-devi to the Supreme Personality of Godhead.

Anuccheda 146

1 That by engaging in devotional service one attains the Lord's association is explained in these words (Shrimad Bhagavatam 11.18.45):

"My dear Uddhava, I am the Supreme Lord of all worlds, and I create and destroy this universe, being its ultimate cause. I am thus the Absolute Truth, and one who worships Me with unfailing devotional service comes to Me."***

2 Shrila Shridhara Svami comments:

"That Shri Krishna is the Supreme Personality of Godhead is confirmed by the words 'sarvotpatty-apyayam', which means 'the creator and destroyer of all the material worlds'. 'Ma' means 'Me, the Supreme Personality of Godhead, who is the cause of everything, who has a spiritual form and who resides in Vaikuntha', 'brahma-karanam' means 'the author of the Vedas', and 'upayati' means 'comes near'."

3 That by engaging in devotional service one attains the Lord's association is also explained in these words (Shri Bhagavad-gita 8.22):

"The Supreme Personality of Godhead, who is greater than all, is attainable by unalloyed devotion. Although He is present in His abode, He is all-pervading, and everything is situated within Him."*

Anuccheda 147

1 Devotional service is rewarded with a gift far beyond the power of the devotee's mind to understand. Dhruva Maharaja, was given his own spiritual planet Dhruvaloka as a reward for his service, is the proof of this.

By engaging in devotional service, the devotee turns the Lord into a submissive servant. The Lord Himself explains (Shrimad Bhagavatam 11.14.20):

"My dear Uddhava, neither through astanga-yoga (the mystic yoga system to control the senses), nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptance of sannyasa can one satisfy Me as much as one can by developing unalloyed devotional service unto Me."*

2 After speaking that verse, the Lord explains (Shrimad Bhagavatam 11.14.21):

"Being very dear to the devotees and sadhus, I am attained through unflinching faith and devotional service. This bhakti-yoga system, which gradually increases attachment for Me, purifies even a human being born among dogeaters. That is to say, everyone can be elevated to the spiritual platform by the process of bhakti-yoga."*

3 Although these verses from Shrimad Bhagavatam Canto Eleven Chapter Fourteen do not clearly single out either sadhana-bhakti (the beginning stage of devotional service) or sadhya-bhakti (the advanced stage of devotional service), it is clear that the beginning stage is not the best or final feature of devotional service. Still, because the beginning stage of devotional service gradually leads one to the advanced stage, it is also glorified in these verses. This is explained in the following question and an answer (Shrimad Bhagavatam 11.14.1):

"My dear Krishna, the learned sages who explain Vedic literature recommend various processes for protecting one's life. Considering these varieties of viewpoint, my Lord, please tell me whether all these processes are equally important. or whether one of them is supreme."*

The Lord answers (Shrimad Bhagavatam 11.14.26):

"When a diseased eye is treated with medicinal ointment it gradually recovers its power to see. Similarly, as a conscious living entity cleanses himself of material contamination by hearing and chanting the pious narrations of My glories, he regains his ability to see Me, the Absolute Truth, in My subtle spiritual form."*

4 The beginning stage of devotional service is clearly glorified in these words (Shrimad Bhagavatam 11.14.18-22):

"My dear Uddhava, If My devotee has not fully conquered his sense, he may be harassed by material desires, but because of his unflinching devotion for Me, he will not be defeated by sense gratification."***

"My dear Uddhava, just as a blazing fire turns firewood into ashes, similarly, devotion unto Me completely burns to ashes sins committed by My devotees."**

"My dear Uddhava, neither through astanga-yoga (the mystic yoga system to control the senses), nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptance of sannyasa can one satisfy Me as much as one can by developing unalloyed devotional service unto Me."*

"Being very dear to the devotees and sadhus, I am attained through unflinching faith and devotional service. This Bhakti-yoga system, which gradually increases attachment to Me, purifies even a human being born among dogeaters. That is to say, everyone can be elevated to the spiritual platform by the process of bhakti-yoga."*

"Neither religious activities endowed with honesty and mercy nor knowledge obtained with great penance can completely purify one's consciousness if they are bereft of loving service to Me."***

Shrimad Bhagavatam 11.14.18 especially describes the beginning stage of devotional service because in the advanced stage a devotee is not agitated by material desires. The advanced stage is described in these words (Shrimad Bhagavatam 10.87.35):

"Sages free from false pride live on this earth by resorting to sacred places of pilgrimage and those districts in which the Supreme Lord has manifested His pastimes. Because such devotees keep You lotus feet within their hearts, the water that washes their feet destroys all sins. Everyone who even once turns his mind toward You, the eternally blissful Soul of all existence, ceases from worshipping family life at home, in which a

man is simply robbed of his good qualities."***

4 In these words the Vishnu Purana glorifies the advanced stage of devotional service:

"When Lord Vishnu, the Supreme Personality of Godhead enters the heart, everything else becomes insignificant. What will one attain by running east and west to get this and that?"

6 The advanced stage of devotional service is again described in these words (Shrimad Bhagavatam 11.14.23):

"If one's hairs do not stand on end, how can the heart melt? And if the heart does not melt, how can tears of love flow from the eyes? If one does not cry in spiritual happiness, how can one render loving service to the Lord? And without such service, how can the consciousness be purified?"***

7 The advanced stage of devotional service is again described in these words (Shrimad Bhagavatam 11.14.24):

"A devotee whose speech is sometimes choked up, whose heart melts, who cries continually and sometimes laughs, who feels ashamed and cries out loudly and then dances - a devotee thus fixed in loving service to M purifies the entire universe."***

Even the beginning stage of devotional service is purifying. How much more purifying is the advanced stage described here? The stage of devotional service described here is far beyond the stage described in Shrimad Bhagavatam 11.14.18 (quoted in Text 4).

8 That the activities of devotional service, which begin with the dim reflection of the Lord's holy name, destroy all sins is proved by the following words spoken by the Supreme Lord Himself (Shrimad Bhagavatam 11.14.19):

"As all fuel is burned to ashes by a full-fledged fire, all sinful activities are totally erased when one engages in devotional service to Me."*

9 Devotional service and astanga-yoga are very different spiritual paths. They are opposites and bring opposite results, as the Lord explains in these words (Shrimad Bhagavatam 11.14.20):

"My dear Uddhava, neither through astanga-yoga (the mystic yoga system to control the senses), nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptance of sannyasa can one satisfy Me as much as one can by developing unalloyed devotional service unto Me."*

"Being very dear to the devotees and sadhus, I am attained through unflinching faith and devotional service."*

This statement also affirms that it is faith in devotional service that enables one to attain the Supreme Lord.

10 The result of acting in the beginning stage of devotional service is that the devotee attains certain spiritual advantages. The result of advanced devotional service is that one turns the Supreme Personality of Godhead into one's submissive servant.

11 Shrimad Bhagavatam (5.6.18) explains:

"My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pandava and Yadu dynasties. He is your spiritual master, worshipable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favour attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."*

This verse means that unless the Supreme Personality of Godhead has become like a submissive servant, completely under the devotee's dominion, He will not give the gift of pure love for Him.

12 Shrimad Bhagavatam (11.14.22) explains:

"Neither religious activities endowed with honesty and mercy nor knowledge obtained with great penance can completely purify one's consciousness if they are bereft of loving service to Me."***

This verse explains that devotional service is very different from ordinary religious activities. Indeed, devotional service brings a much better result than ordinary religious activities do. By engaging in devotional service one becomes very pure and attains the advanced stage of devotional service, as described in Shrimad Bhagavatam 11.14.23:

"If one's hairs do not stand on end, how can the heart melt? And if the heart does not melt, how can

tears of love flow from the eyes? If one does not cry in spiritual happiness, how can one render loving service to the Lord? And without such service, how can the consciousness be purified?"***

In this way the passage beginning with Shrimad Bhagavatam 11.14.18 and ending with 11.14.24 is explained.

The verse quote in the beginning of this anuccheda was spoken by the Supreme Personality of Godhead.

Anuccheda 148

1 Direct devotional service, where one gives gifts to the Supreme Personality of Godhead, is better than ordinary work in this world. Devotional service is thus the actual process of religion. The Lord explains this in the following words (Shrimad Bhagavatam 11.19.21):

"O Uddhava, greatest of saints, in a dangerous situation an ordinary person cries, becomes fearful and laments, although such useless emotions do not change the situation. But activities offered to Me without personal motivation, even if they are externally useless, amount to the actual process of religion."***

2 Simply by hearing about devotional service one can become purified of all past sins. This is explained in the following words (Shrimad Bhagavatam 11.2.12):

"Pure devotional service rendered to the Supreme Lord is spiritually so potent that simply by hearing about such transcendental service, by chanting its glories in response, by meditating on it, by respectfully and faithfully accepting it, or by praising the devotional service of others, even person who hate the demigods and all other living beings can be immediately purified."*

3 In the Padma Purana, Magha-mahatmya, the Yamadutas say:

"Then Yamaraja said to us: Be respectful to the devotees of Lord Vishnu. Do not approach anyone that worships Lord Vishnu.

4 "Do not approach a person in whose home a devotee of Lord Vishnu eats. Do not approach a person who associates with devotees of Lord Vishnu. Such a person is already free from all sins."

5 In the Brhan-naradiya Purana, at the end of the story of Yajnamali, it is said:

"Even great sinners that associate with the devotees of Lord Hari are automatically freed from all their sins."

6 Yamaraja confirms this in the following words (Shrimad Bhagavatam 6.3.29):

"My dear servants, please bring to me only those sinful persons who do not use their tongues to chant the holy name and qualities of Krishna, whose hearts do not remember the lotus feet of Krishna even once, and whose heads do not bow down even once before Lord Krishna. Send me those who do not perform their duties toward Vishnu, which are the only duties in human life. Please bring me all such fools and rascals."*

7 In the previous verse Yamaraja said (Shrimad Bhagavatam 6.3.28):

"Paramahamsas are exalted persons who have no taste for material enjoyment and who drink the honey of the Lord's lotus feet. My dear servants, bring to me for punishment only persons who are averse to the taste of that honey, who do not associate with paramahamsas and who are attached to family life and worldly enjoyment, which form the path to hell."*

In this verse Yamaraja says, "Bring to me for punishment only persons who are averse to the taste of the honey of Lord Krishna's lotus feet."

8 In the verse before that (Shrimad Bhagavatam 6.3.27) Yamaraja explains:

"My dear servants, please do not approach such devotees, for they have fully surrendered to the lotus feet of the Supreme Personality of Godhead. They are equal to everyone, and their narrations are sung by the demigods and the inhabitants of Siddhaloka. Please do not even go near them. They are always protected by the club of the Supreme Personality of Godhead, and therefore Lord Brahma and I and even the time factor are not competent to chastise them."*

In this verse Yamaraja forbids his messengers to approach the Lord's devotees, who see everyone with equal vision and whose pure glories are sung by the demigods and the inhabitants of Siddhaloka.

9 Shrimad Bhagavatam 6.3.29 (quoted in text 6), says, "Please bring to me only those persons who do not use their tongues (jihva) to chant the holy name (namadheya) and qualities (guna) of Krishna (bhagavat), whose hearts (cetah) do not remember (smarati) the lotus feet of Krishna (tac-caranaravindam) even once (ekada) and whose heads (sirah) do not bow down (namati) even once before Lord Krishna (krishnaya)."

- 10 The Skanda Purana describes the glories of bowing down before the Lord in these words:
"A person who even only pretends to bow down before Lord Krishna is at once freed from the sins accumulated in a hundred births."
- Because bowing down before the Lord is so glorious, Yamaraja says (in Shrimad Bhagavatam 6.3.29 quoted in text 6), "Do not bring to me anyone who bows down before Lord Krishna. Please bring me only fools and rascals (asatah)." The reason they are fools and rascals is given in these words: "They do not perform their duties toward Vishnu (akṛta-visnu-kṛtyan)."
- 11 The relationship between religious duties and devotional service to Lord Vishnu is explained in the Skanda Purana, Reva-khanda, where Lord Brahma says:
"O Lord Kesava, a person who performs all his religious duties must be Your devotee. O Lord Kesava, a person who performs only sins cannot be Your devotee."
- 12 O Lord Hari, when someone who is not Your devotee performs pious deeds, all his pious deeds become sins. O Lord Hari, even if he has performed all pious deeds, a person who is not Your devotee stays always in hell. On the other hand, if Your devotee commits sins, even up to killing a brahmana, he is at once freed from the offense."
- 13 In the Padma Purana the Supreme Personality of Godhead says:
"If someone commits a sin for My sake, his sin counts as a pious deed. If someone performs pious deeds without worshipping Me, then by My power, his pious deeds count as sins."
- 14 Shrimad Bhagavatam (7.11.11) lists some of the activities of devotional service in these word:
"These are the general instructions to be followed by all human beings: hearing about the activities and instructions given by the Supreme Personality of Godhead (who is the shelter of the saintly persons), chanting about those activities and instructions, always remembering these activities and instructions, trying to render service, performing worship, offering obeisances, becoming a servant, becoming a friend, and surrendering one's whole self."*
- 15 They who do not worship the Supreme Personality of Godhead will fall down from their puffed up positions. This is explained in these words (Shrimad Bhagavatam 11.5.2-3):
"From the mouth of Brahma the brahmanical order has come into existence. Similarly, from his arms the ksatriyas have come, from his waist the vaisyas have come, and from his legs the sudras have come. These four orders and their spiritual counterparts (brahmacarya, grhastha, vanaprastha and sannyasa) combine to make human society complete.*
"If one simply maintains an official position in the four varnas and asramas but does not worship the Supreme Lord Vishnu, he falls down from his puffed up position into a hellish condition."*
- 16 That everyone should engage in devotional service is confirmed by the Lord Himself in these words (Shrimad Bhagavatam 11.18.43):
"Everyone should engage in devotional service to Me."
- 17 That one should always engage in devotional service is explained in the following words of the Padma Purana:
"Krishna is the origin of Lord Vishnu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the sastras should be the servants of these two principles."*
- 18 In Shrimad Bhagavatam 6.3.29, quoted in text 6, the word "akṛta-visnu-kṛtyan means "they who do not glorify, remember, or bow down before the Lord, or serve Him in other ways." Although these persons have tongues with which to glorify the Lord and other senses with which they may serve Him in many ways, they do not wish to glorify or serve Him.
- 19 Here Yamaraja, the teacher of the science of devotional service, mentions "remembering the lotus feet of the Lord". The remembrance here, is not limited to the Lord's lotus feet, however, but includes all the features of the Lord. Here Yamaraja says, "Bring to me only the non devotees. Do not bring the devotees." The Sruti-sastra explains: "Yamaraja punishes the conditioned souls."
- 20 That Yamaraja does not punish the devotees is also described in these words (Shrimad Bhagavatam 6.1.190:)
"Although not having fully realise Krishna, persons who have even once surrendered completely unto His lotus feet and who have become attracted to His name, form, qualities and pastimes are completely freed

of all sinful reactions, for they have thus accepted the true method of atonement. Even in dreams, such surrendered souls do not see Yamaraja or his order carriers, who are equipped with ropes to bind the sinful."*

21 This verse explains that they who remember Lord Krishna's lotus feet do not even see Yamaraja's carriers, who are equipped with ropes to bind the sinful.

22 This is also explained in the Nrsimha Purana where Yamaraja says:

"I am Yamaraja. The creator Brahma has deputed me to punish and reward the conditioned souls. I punish they who turn from their spiritual master and from Lord Hari. I bow down to offer my respects to they who bow down before Lord Hari's feet.

23 In the Amṛta-sarodhara portion of the Skanda Purana, Yamaraja says:

"Neither Brahma, Siva, Agni, Indra, nor the other demigods, nor I myself have the power to punish the great souls that have become servants of Lord Vishnu."

24 The verse quoted in the beginning of this anuccheda was spoken by Shri Yamaraja to his messengers. Anuccheda 149

1 Even a single moment of devotional service will make one's life a great success. This is explained by Shri Saunaka Rsi in these words (Shrimad Bhagavatam 2.3.17):

"Both by rising and by setting the sun decreases the duration of life of everyone, except one who utilises the time by discussing topics of the all-good Personality of Godhead."*

2 In the description of the stories of Ajamila and many other devotees it is seen that sins are destroyed by even the dim reflection of devotional service. That even the slightest effort expended in devotional service destroys all past karmic reactions and brings one to the supreme goal of life is also described in the following statement of Shri Laghu-Bhagavata:

3 "All sins committed in the past, present and future are at once burned to ashes by the fire of glorifying Lord Krishna."

4 That devotional service always has this effect, no matter the circumstances of how one comes to perform it, is seen in the following statement of Shri Brahma-vaivarta Purana:

"O brahmanas, as fire always burns whatever it touches and never stops to consider whether one wishes to be burned or not, so the Supreme Personality of Godhead grants liberation to every person that engages in His devotional service."

5 That devotional service grants liberation is also confirmed in the following conversation between Lord Siva and Goddess Uma in the Skanda Purana:

"They who are only initiated into the worship of Lord Krishna attain liberation. What can be said, then, of they who with devotion always worship the infallible Supreme Personality of Godhead?"

6 That devotional service grants liberation is again confirmed in the following words of the Narada Purana:

"They who even once selflessly worship Lord Vishnu do not stay in the world of birth and death."

7 That devotional service grants liberation is again confirmed in the following words of Devadyuti's prayers in the Padma Purana:

"A person who once attentively speaks the word Narayana becomes pure in heart and attains liberation."

8 That devotional service grants liberation is again confirmed in the following words of the Padma Purana:

"A person who, by associating with devotees, or even by accident, comes to worship Lord Krishna, becomes free of all sins and enters the supreme transcendental abode."

9 That devotional service grants liberation is again confirmed in the following words of the Itihasa-samuccaya:

"They who in spite of being cruel, wicked, and addicted to sinful acts, take shelter of Lord Narayana's feet, attain the supreme and transcendental abode."

10 "The devotees of Lord Vishnu are always pure. They are never touched by sin. Splendid as the rising sun, they purify all the worlds.

11 "After thousands of births one understands, 'I am a servant of Lord Vasudeva.' One who understands this delivers all the worlds."

12 "Such a person goes to the realm of Lord Vishnu. Of this there is no doubt. What, then, can be said of a person who controls his senses and dedicates his life to the Lord's service?"

13 In the Ramayana Lord Ramacandra explains:

"It is My vow that if one only once seriously surrenders unto Me, saying, 'My dear Lord, from this day I am Yours', and prays to Me for courage, I shall immediately award courage to that person and he will always remain safe from that time on."*

14 The Garuda Purana also explains:

"It is Lord Hari's vow that if one only once seriously surrenders unto Him, saying, 'My dear Lord, from this day I am Yours', and prays to Him for courage, the Lord will immediately award courage to that person, and he will always remain safe from that time on."

15 Shrimad Bhagavatam (1.1.14) also explains:

"Living beings who are entangled in the complicated meshes of death can be freed immediately by even unconsciously chanting the holy name of Krishna, which is feared by fear personified."*

16 The meaning of this verse is clear. This verse was spoken by Shri Saunaka Rsi.

Anuccheda 150

1 That one becomes liberated by hearing the Lord's holy name is explained in these words (Shrimad Bhagavatam 6.16.44):

"My Lord, it is not impossible for one to be immediately freed from all material contamination by seeing You. Not to speak of seeing You personally, merely by hearing the holy name of Your Lordship only once, even candalas, men of the lowest class, are freed from all material contamination. Under the circumstances, who will not be freed from material contamination simply by seeing You?"*

2 The meaning of this verse is clear. This verse was spoken by King Citraketu to Lord Sankarsana.

Anuccheda 151

1 The Vishnu-dharma Purana, Uttara-khanda explains:

"I prefer to live as a devotee of Lord Vishnu, even if I live for only five days. That is better living for a thousand kalpas as a non devotee."

2 In Shrimad Bhagavatam 3.31.12-21 the unborn child in the womb offers prayers to the Supreme Personality of Godhead. There the living entity's life in the material world is described. Only in one birth does the fortunate living entity offer prayers in this way to the Lord, for soon he becomes liberated from the world of birth and death. Such a living entity is rare. Almost all other living entities are not aware of the nature of the Supreme Personality of Godhead.

3 The Nirukti-sastra (13.19) explains: "In the ninth month the body of the embryo is completely formed. Then the living entity there thinks, 'I died and now I am born again. I am born, but soon I will die again...'

4 ...Unable to speak a word of complaint, the conditioned soul in the womb is tormented by the worms about him. First he studies the sankhya-yoga explanation of the 24 material elements, and then, in the tenth month, he is born.

5 In the phrase "purusam va" the word "va (or)" indicates that this description applies only to certain rare living entities that have knowledge of the Supreme Personality of Godhead.

6 This shows that devotional service can be practiced in any kind of situation. Although living entities of many different kinds experience life in the womb, this explanation describes one kind of living entity and generalises, calling him "the living entity in the womb". This kind of generalisation is also seen in other places in the scriptures.

7 An example of two different events described as if they were one is given in the commentary on Shrimad Bhagavatam's description of the birth of the four Kumaras during the creation of the Padma-kalpa. There, in his commentary on Shrimad Bhagavatam 3.11.35, Shrila Shridhara Svami explains that in this circumstance two different events are described as if they were a single event. This is like the appearance of Lord Varaha. Lord Varaha appeared in the first manvantara, when the earth was plunged in the water. At that time Lord Varaha, born from the demigod Brahma's nostril, rescued the earth and fought with Hiranyaksa. That is one description. Then also Lord Varaha appeared in the sixth manvantara. At that time He was born from Diti, the daughter of Pracetasas Daksa. Because in both appearances Lord Varaha rescued the earth plunged in the water, the two appearances were described in a single narration. The same is true for this

description of the unborn living entity. The unborn living entity that offers prayers to the Supreme Lord is one kind of living entity. There are others, however, who are attached to the world of birth and death and do not offer such prayers.

8 That devotional service brings one's relatives to the Lord's supreme abode is seen in the following words of Shri Narada Purana, Dvajaropana-mahatmya:

"Even if they are sinners, the relatives of the renounced devotees of Lord Vishnu go to the Lord's supreme abode."

9 This is also explained in the Vishnu-dharma Purana in these words:

"They who worship the Supreme Personality of Godhead carry with them a hundred of their relatives to the Lord's transcendental abode.

10 "They who install a Deity of Lord Hari bring to the Lord's abode all their relatives yet to be born and all their relatives born in the past, going back to the beginning of the kalpa."

11 In Vaishnava literature Yamaraja orders his messengers:

"Do not punish the 90 000 relatives of one who devotedly worships Lord Vasudeva."

12 The Supreme Personality of Godhead Himself says (Shrimad Bhagavatam 7.10.18):

"My dear Prahlada, O most pure, O great saintly person, your father has been purified, along with twenty-one forefathers in your family. Because you were born in this family, the entire dynasty has been purified."*

13 Here the word "tri-saptabhih" (twenty one) refers to twenty one forefathers in each birth going back to the beginning of the kalpa. In this birth some of the forefathers liberated in this way are Hiranyakasipu, Kasyapa Muni, Marici, and Brahma. This verse was spoken by Lord Nrsimhadeva to Prahlada Maharaja.

Anuccheda 152

1 Even the dim reflection of devotional service destroys all sins and brings one to the abode of Lord Vishnu. The Narada Purana explains that two intoxicated drunkards proud as cuckoos once waved a stick tied to a rag as they danced in an old abandoned temple of the Lord. These drunkards attained the result of raising a flag in the Lord's temple and in this way they returned to the Lord's transcendental abode.

In the same way a bird that had been killed by a hunter and then taken up shelter in the mouth of a dog, when the dog ran around a temple the bird attained the result of circumambulating the Lord's temple and in this way it returned to the Lord's transcendental abode.

In the same way one becomes a great devotee of the Lord. In the Nrsimha Purana it is said that in his previous birth Prahlada Maharaja had an argument with a prostitute on the holy day of Nrsimha-caturdasi. Arguing with her all day and night, he neither ate nor slept, and because in this way he fasted and kept an all-night vigil on that holy day he became a great devotee of the Lord.

2 That devotional service brings one to the Lord's transcendental abode is again explained in these words (Shrimad Bhagavatam 3.9.15):

"Let me take shelter of the lotus feet of Him whose incarnations, qualities and activities are mysterious imitations of worlds affairs. One who invokes His transcendental names, even unconsciously, at the time he quits this life, is certainly washed immediately of the sins of many, many births and attains Him without fail."*

3 In this verse the word "asu-vigame" means "even though at the time of death one may not be able to speak the Lord's holy name very clearly or distinctly", and the word "vivasah" means "even without desiring it". In this way, impelled by some cause other than one's own desire, one chants the Lord holy name. The word "vi" means "without" and the word "vasa" means "desire". The Amara-kosa dictionary explains, "The word 'vasa' means 'desire'."

4 The reason the Lord's holy name has such great power is explained in this verse. The Lord's name is one of His incarnations. That is the reason. The word "avatara-vidambanani" here refers to Lord Nrsimhadeva and the many other incarnations of the Lord, the word "guna-vidambanani" refers to the Lord's transcendental qualities, such as His love for the devotees, and the word karma-vidambanani" refers to His pastimes, such as His lifting of Govardhana Hill.

This verse was spoken by the demigod Brahma to Lord Garbhodakasayi Vishnu.

Anuccheda 153

1 This is the description of pure devotional service. Even if mixed with offenses, devotional service is still

very powerful. This is seen in the following verses of the Vishnu-dharma Purana, spoken by a raksasa to a brahmana who protected himself by chanting a mantra invoking the Supreme Personality of Godhead:

2 "I ran to eat you, but somehow you protected yourself with a mantra. O brahmana, by touching this mantra I have suddenly become pure in heart.

3 "What mantra did you chant to protect yourself? I do not understand it. I do not understand its power. By touching it I have become free of all material desires.

4 The following story is found in the Vishnu-dharma Purana. As it was drinking the ghee in a lamp in the Lord's temple, a certain mouse, by its own destiny, was burned by the flaming wick and died. In its next life the mouse became a queen that had great faith in devotional service and gave lamps and other gifts to the Deity of the Lord. In this way she became liberated and attained the Lord's supreme abode.

Another story is told in the Janmastami-mahatmya of the Brahmanda Purana. A certain prostitute did not meet any of her customers on Janmastami day. By thus observing Janmastami, she became liberated.

Another story is told in the Narada Purana. So that he could use it as a suitable place for his sinful deeds, a sinner once cleaned a temple of the Lord. For this service he became liberated and attained the supreme abode of the Lord.

On the other hand, knowledge of impersonal Brahman has nothing to do with real liberation. This is explained in the following statement of the Brahma-vaivarta Purana:

5 "A sinner attached to sense-pleasures who declares, 'I am Brahman', is tortured by having to be born again and again in thousands of wombs.'

6 That even the slightest and briefest effort to serve Him makes the Lord one's submissive servant is seen in the following statement of Lord Siva in the Brahma Purana:

7 "O best of brahmanas, the Supreme Personality of Godhead places His eyes on one who looks at Him day after day. The Supreme Personality of Godhead takes shelter of one who takes shelter of Him. The Supreme Personality of Godhead worships one who always worships Him."

8 This is also described in the Vishnu-dharma Purana in these words:

"The Supreme Personality of Godhead, who dearly loves His devotees, sells Himself to them for the price of a tulasi leaf and a handful of water."

9 That the glories of devotional service and chanting the Lord's holy name are not merely empty flattery but are the real truth is proved by the story of Ajamila and many other stories also. This is also seen in the Shri Bhagavan-nama-kaumudi and many other scriptures. To consider the glories of chanting Hare Krishna to be imagination and to give some imaginary interpretation on the holy names of the Lord are counted among the offenses to the holy name as described in the Padma Purana.

10 This is also described in the Katyayana-samhita in these words:

"One who makes up an imaginary interpretation of the meaning of Lord Hari's holy name is the most sinful of persons. He falls into a terrible hell."

11 In the Brahma-samhita the Supreme Personality of Godhead explains to Baudhayana:

"A person who, after hearing the many spiritual benefits obtained by chanting My holy names, does not believe them, but thinks them only the creations of someone's imagination, is tortured with a host of horrible sufferings in this world of birth and death. I personally throw him into that world of sufferings."

11 To think the glories of chanting the Lord's holy names are imaginary is a great offense. A person who commits this offense will not be able to experience the real benefits of devotional service. This is described in many ancient scriptures. To create imaginary interpretations on the meaning of the holy name are also great offenses to the Lord. These offenses create obstacles to one's advancement in devotional service.

12 The obstacles created by these offenses are described by Shri Saunaka Rsi in these words (Shrimad Bhagavatam 2.3.24):

"Certainly that heart is steel framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes and the hairs stand on end."*

14 The benefits of having performed devotional service in the past are also seen in the present. This is explained in the following words (Shrimad Bhagavatam 10.64.25):

"O Kesava, as Your servant I was devoted to the brahmanas and generous to them, and I always hankered for Your audience. Therefore even till now I have never forgotten (my past life)."

15 These words of King Nrga, explaining how he engaged in devotional service, did not commit the offense of thinking the glories of the holy name to be imaginary, and still had to go to Yamaloka, seem to contradict the following words of Yamaraja (Shrimad Bhagavatam 6.3.29):

"My dear servants, please bring to me only those sinful person who do not use their tongues to chant the holy name and qualities of Krishna, whose hearts do not remember the lotus feet of Krishna even once, and whose heads do not bow down even once before Lord Krishna. Send me those who do not perform their duties toward Vishnu, which are the only duties in human life. Please bring me all such fools and rascals."*

The answer is that King Nrga had rejected the activities of direct devotional service, which are glorified in the scriptures and which are performed by great devotees like King Ambarisa. Instead of performing direct devotional service, King Nrga performed ordinary pious activities of giving charity. It was this that created the impediment to his advancement in devotional service and brought him to ruin.

16 This is also described in the following words of the Padma Purana, Namaparadha-bhanjana-stotra:

"O brahmana, when, pronounced properly or not, it appears on the voice, walks on the path of the memory, or enters the ears, if it is not stopped by offenses a single utterance of the holy name of the Lord carries one beyond the world of birth and death. However, if the chanter commits offenses, or if he chants to attain wealth, followers, or the happiness of this material body, he will be thrown into the world of birth and death, and his chanting will not quickly bring the desired result."

17 In order to attain material things such as the happiness of the material body, these persons commit the ten offenses that begin with disrespecting the spiritual master.

18 In the Skanda Purana, Prahlada-samhita, Dvaraka-mahatmya, it is said:

"The Supreme Personality of Godhead Vishnu is not pleased with a person, even if he has performed devotional service in hundreds of births, if he offends a devotee."

19 In another passage of the Skanda Purana, in the conversation of Markandeya and Bhagiratha it is said:

"Lord Hari does not accept twelve years of devotional service performed by one who, seeing a devotee from afar, does not go to greet him."

20 "Lord Hari will not forgive the sins of one who, seeing a devotee, does not offer obeisances and worship."

21 Many other offenses are also seen. In Shri Vishnu Purana is the description of a king named Satadhanu, who was very devoted to the Supreme Lord, but who also blasphemed the Vedas and the devotees. For this he was reborn many times as a dog and many other lowly creatures.

22 The importance of serving the devotees is stressed in the following words (Shrimad Bhagavatam 1.2.16):

"O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vasudeva."*

23 The Vedanta-sutra (4.1.1.) explains:

"The scriptures teach that spiritual activities should be performed again and again."

24 Because most people are inclined to commit offenses, they should perform spiritual activities again and again. That they who offend the Lord's holy name should chant the holy name again and again is explained in the following words of the Namaparadha-bhanjana-stotra of the Padma Purana:

24 "The chanting of Hare Krishna is recommended for persons who commit offenses, because if they continue chanting they will gradually chant offenselessly. Even if in the beginning one chants with offenses, one will become free from such offenses by chanting again and again."*

25 In the Trailokya-sammohana Tantra and other scriptures it is said that one should again and again chant the eighteen syllable mantra and other similar mantras. There it is said:

26 "O goddess, please hear what Manu has taught. One should chant this mantra ten times. In this way one will become freed from a host of calamities."

27 "One who chants this mantra a thousand times becomes freed from the greatest sins. Even if one chants with offenses, the greatest sins are destroyed."

28 In the Brahma-vaivarta Purana the following is said about the holy name:

"Even a person who has killed an exalted brahmana, or who has voluntarily drunk liquor, will become purified if day and night he chants 'Krishna! Krishna!'."

29 Offenses create the desire to sin. However, by chanting the holy name, offenses and sinful desires are both destroyed. That is the meaning here.

30 However, offenses and sins are definitely impediments to advancement in devotional service. This is explained by the following words of Shri Vishnu dharma-Purana:

'As a swan does not like to stay in muddy water, so Lord Krishna does not like to stay in a heart dirty with sinful desires.

31 "As a crescent moon covered by clouds cannot destroy the darkness, so a voice polluted with lies and other sins cannot properly offer prayers to Lord Krishna."

32 They who have attained perfection in devotional service experience at every moment the highest happiness. They who have not yet attained perfection in devotional service should follow the rules of sadhana-bhakti until they attain the stage of perfection.

From offenses the following obstacles to pure devotional service arise: 1. crookedness, 2. faithlessness, 3. attachment to things that destroy faith in the Lord, 4. slackness in devotional service, and 5. pride in being advanced in devotional service. If by associating with great souls one is not able to overcome these obstacles then, although originally manifested in the past, these faults will remain in the present. The Supreme Personality of Godhead does not accept the devotional service offered by they who are crooked, as, when he appeared as a messenger, He did not accept the service offered by Duryodhana. Crookedness here means to engage in devotional service while committing offenses to the Supreme Personality of Godhead, the Vedas, the spiritual master, or the devotees.

They who are foolish but not crooked will attain success by performing even the dim reflection of devotional service. However, they who are crooked do not attain that success in devotional service. This is seen in the following statement of Parasara Muni in the Skanda Purana:

33 "Foolish and crooked hearted sinners do not attain success in devotional service to Lord Krishna. They cannot properly glorify and remember the Lord."

34 This is also explained in the Vishnu-dharma Purana:

"Their attempt to be truthful is stopped by a hundred impediments. Their attempt to perform austerities is stopped by a thousand impediments. Their attempt to love and serve Lord Krishna is stopped by ten thousand impediments."

35 Shrimad Bhagavatam (3.19.36) also explains:

"What grateful soul is there who would not render his loving service to such a great master as the Personality of Godhead? The Lord can be easily pleased by spotless devotees who resort exclusively to Him for protection, though the unrighteous man finds it difficult to propitiate Him."*

36 The meaning of this verse is clear. This verse was spoken by Shri Suta Gosvami.

Anuccheda 154

1 The devotees of the Lord are not crooked-hearted and are always kind to the foolish. The crooked-hearted non devotees, however, are not kind even to the wise. The kindness of the devotees is seen in the following words (Shrimad Bhagavatam 11.5.4-5):

2 "There are many persons who have little opportunity to take part in discussions about the Supreme Personality of Godhead, Hari, and thus it is difficult for them to chant His infallible glories. Persons such as women, sudras and other fallen classes always deserve the mercy of great personalities like yourself."***

3 "On the other hand, brahmanas, members of the royal order and vaisyas, even after being allowed to approach the lotus feet of the Supreme Lord, Hari, by receiving the second birth of Vedic initiation, can become bewildered and adopt various materialistic philosophies."***

4 Shrila Shridhara Svami comments:

"The first verse says, 'Persons like yourself should be merciful to these foolish people'. The second verse says, 'These people are incurably foolish'."

This verse was spoken by Camasa Muni to King Nimi.

Anuccheda 155

1 Faithlessness means when one hears of or directly sees the glories of the Lord, one does not believe that they are true. Duryodhana's response on seeing the Lord's universal form is one of many examples of this kind of faithlessness.

The actual nature of the Lord's glories is described by Shri Saunaka Rsi in the following words (Shrimad Bhagavatam 1.1.14):

'Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Krishna, which is feared by fear personified.'*

2 The Lord's glories are also seen in the personal experience of Prahlada Maharaja, who says (Vishnu Purana 1.17.44):

"Then the elephants' tusks, which were hard as thunderbolts, suddenly splintered into pieces. It was not I who broke them. It was my remembrance of Lord Krishna, who delivers His devotees from distress, that saved me from that calamity."

Devotees like Prahlada receive special protection from the Lord, but persons who have no faith in the Lord do not.

3 Being always protected by the Lord is the natural result of becoming a devotee of the Lord. However, the pure devotees desire only to glorify the Lord. They do not desire either to protect themselves or to show off their own glories.

4 That the devotees are protected by the Lord is seen in the following statement of Prahlada Maharaja (Vishnu Purana 1.17.44):

"Then the elephants' tusks, which were hard as thunderbolts, suddenly splintered into pieces. It was not I who broke them. It was my remembrance of Lord Krishna, who delivers His devotees from distress, that saved me from that calamity."

5 That the great devotees, such as King Pariksit, do not desire their own protection is seen in the following words (Shrimad Bhagavatam 1.19.15):

6 "O brahmanas, just accept me as a completely surrendered soul, and let mother Ganges, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart. Let the snake-bird or whatever magical thing the brahmana created - bite me at once. I only desire that you all continue singing the deeds of Lord Vishnu."*

7 The meaning of this verse is clear. This verse was spoken by King Pariksit.

Anuccheda 156

1 Even today, the devotees are protected in this way by the Lord. This should not be doubted. When the Lord is worshipped, this result is obtained.

2 That the devotees become very powerful by the Lord's mercy is seen in the following words (Shrimad Bhagavatam 4.8.19):

"As Dhruva Maharaja, the King's son, kept himself steadily standing on one leg, the pressure of his big toe pushed down half the earth, just as an elephant being carried on a boat rocks the boat left and right with his every step."*

3 This result was obtained by meditating on all-pervading Lord Vishnu. By worshipping the Lord in this way, Dhruva was able to move the earth and the other planets by pushing them with his foot. This verse was spoken by Shri Maitreya Muni.

Anuccheda 157

1 An example of the obstacles that make one fall away from faith in the Lord is given in the following words (Shrimad Bhagavatam 5.8.26):

2 "My dear King, in this way Bharata Maharaja was overwhelmed by an uncontrollable desire which was manifest in the form of the deer. Due to the fruitive results of his past deeds, he fell down from mystic yoga, austerity and worship of the Supreme Personality of Godhead. If it were not due to his past fruitive activity, how could he have been attracted to the deer after giving up the association of his own son and family, considering them stumbling blocks on the path of spiritual life? How could he show uncontrollable affection for a deer? This was definitely due to his past karma. The King was so engrossed in petting and maintaining the deer that he fell down from his spiritual activities. In due course of time, insurmountable death, which is compared to a venomous snake that enters the hole created by a mouse, situated itself before him."*

3 The word "sah" (he) refers to King Bharata. Ordinary fruitive activities are not strong enough to create such an impediment in the path of devotional service. Therefore the fruitive activities mentioned here must have been offenses performed in a previous birth. In this way King Bharata is like King Indradyumna and

other devotees that committed offenses. This verse was spoken by Shrila Sukadeva Gosvami

Anuccheda 158

1 Some think that the Lord Himself arranges for this kind of previous fruitive activity so the devotee will be separated from Him, long to attain Him, and in this way come to love Him more than before. The previous birth of Narada Muni, where even though he had begun to love the Lord, he still had material desires, is an example of this. The Lord explains this in the following words (Shrimad Bhagavatam 1.6.21):

2 "O Narada (the Lord spoke), I regret that during this lifetime you will not be able to see Me anymore. Those who are incomplete in service and who are not completely free from all material taints can hardly see Me."*

3 The meaning of this verse is clear. This verse was spoken by the Supreme Personality of Godhead.

Anuccheda 159

1 Gajendra and others fell into a materialistic way of life because of offenses they committed. Because of slackness in performing devotional service one experiences material happinesses and sufferings caused by oneself and others. This is caused by slackness in devotional service, for they who properly engage in devotional service do not experience any sufferings, as is explained in the following words of the Vishnu-sahasra-nama-stotra:

2 "No actually inauspicious condition is ever imposed on the devotees of Lord Vasudeva and therefore they do not fear having taken birth in this world again to suffer the miserable conditions of old-age, disease and death."

3 An aspiring devotee tries to maintain and protect his human body. He does this not merely for the body's sake, but because he desires to make advancement in devotional service. This is not against the principles of devotional service.

A learned scholar that does not avoid slackness in loving service to the Lord commits an offense to the Lord. On the other hand, an incompetent fool that avoids offenses easily attains perfection. The Supreme Lord, who is kind to the distressed, is very merciful to that person. When an intelligent person is an offender he is so out of malice.

4 When a fool is an offender he is not so out of malice. For this reason an intelligent person, who does commit offenses out of malice, finds obstacles like a hundred archers stopping his progress in devotional service.

5 Foolish creatures like mice and other animals that somehow engage in devotional service may attain perfection even if they commit offenses, for their offenses are without malice. The power of devotional service defeats all their offenses. However, they who are proud of their advancement in devotional service commit offenses because they disrespect the other devotees. This is seen in the activities of Daksa, who offended Lord Siva, for that reason he had to take birth as one of the Pracetas, and then, because he offended Narada Muni, had to take birth again.

6 If in the past, or present one has never committed any offenses, by once engaging in devotional service he will immediately attain perfection. In the same way if at the moment of death one somehow or other engages in devotional service he also attains perfection. If at the time of death one chants the Lord's holy name or renders some kind of service to the Lord, then the devotional service that person performed in that life and in previous lives becomes perfect, pure, offenseless devotional service, and by the power of that pure devotional service, the Supreme Personality of Godhead is caused to appear before that person at the moment of his death.

7 The Lord Himself describes this in the following words of Shri Bhagavad-gita (8.6):

"Whatever state of being one remembers when he quits his body, O son of Kunti, that state he will attain without fail."*

8 Because he did not commit any offenses, Ajamila did not have to again and again chant the Lord's holy name to attain the result of chanting. Because he once engaged in the devotional activities of hearing and chanting the Lord's holy name, he was not taken away by the Yamadutas.

9 Ajamila said (Shrimad Bhagavatam 6.2.32):

"I am certainly most abominable and unfortunate to have merged in an ocean of sinful activities, but nevertheless, because of my previous spiritual activities, I could see those four exalted personalities who came

to rescue me. Now I feel exceedingly happy because of their visit."*

10 Shrila Shridhara Svami comments:

"The word 'mangalena' (auspicious) here refers to the very pious activities he had performed previously.

Anuccheda 160

1 Describing his indirect performance of devotional service, Ajamila says (Shrimad Bhagavatam 6.2.33):

"Were it not for my past devotional service, how could I, a most unclean keeper of a prostitute, have gotten an opportunity to chant the holy name of Vaikunthapati when I was just ready to die? Certainly it could not have been possible."*

2 The meaning of this verse is clear. This verse was spoken by Shri Ajamila.

Anuccheda 161

1 As Shri Bharata was leaving his deer-body he chanted the Lord's holy names and therefore in his next body he was able to attain the association of the Lord, who was always manifested in his heart. The previous birth of Ajamila should be understood in the same way. At the moment of death Ajamila worshipped the Lord and because of this he attained all success and became free of all sins.

2 This is also described in the following words (Shrimad Bhagavatam 2.1.6):

"The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead at the end of life."*

3 Shrila Shridhara Svami comments:

"In this verse the word 'etavan' means 'the highest goal of life'. That highest goal is given in the words 'narayana-smrtih' (to remember the Personality of Godhead at the end of life). Neither sankhya, nor yoga, nor any other spiritual path but devotional service can bring this highest goal of life. To remember the Supreme Personality of Godhead at the end of life is therefore the highest attainment. No one has the power sufficiently to glorify this attainment. That is the meaning."

4 The author of Nama-kaumudi has also said: "At the moment of death one should worship the Supreme Lord."

Anuccheda 162

1 Even though he was only calling out to his son, who happened to be named 'Narayana', Ajamila attained the result of calling out to the Lord.

2 The glories of chanting the Lord's holy name are described in the Padma Purana in the following prayer of Devadyuti:

"I offer my respectful obeisances to the Supreme Personality of Godhead. They who remember His name at the time of their death, or at any other time, become free from a host of sins."

3 This is also explained in the following prose prayer of Shrimad Bhagavatam (5.3.12):

"Dear Lord, we may not be able to remember Your name, form and qualities due to stumbling, hunger, falling down, yawning or being in a miserable diseased condition at the time of death when there is a high fever. We therefore pray unto You, O Lord, for You are very affectionate to Your devotees. Please help us remember You and utter Your holy names, attributes and activities, which can dispel all the reactions of our sinful lives."*

The conclusion is that by chanting the Lord's holy name at the moment of death one becomes free from all sins. In this way the holy name is glorified.

4 Chanting the Lord's holy name is again glorified in these words (Shrimad Bhagavatam 6.2.13):

"At the time of death, this Ajamila helplessly and very loudly chanted the holy name of the Lord, Narayana. That chanting alone has already freed him from the reactions of all sinful life. Therefore, O servants of Yamaraja, do not try to take him to your master for punishment in hellish conditions."*

5 In this verse the word "asesa" means "all material desires", and "agha" means "offenses". In this statement is seen the Supreme Lord's great mercy to all who humbly approach Him at the moment of death. This verse was spoken by the Yamadutas to the Vishnudutas.

Anuccheda 163

1 The real benefit of devotional service, which is given to the proper recipient, is attraction to the Lord,

which is described in the following words (Shrimad Bhagavatam 11.6.44):

2 "O my dear Krishna, Your pastimes are supremely auspicious for mankind and are an intoxicating beverage for the ears. Tasting such pastimes, people forget their desires for other things."***

3 That the devotees are free from all vices is described in the following statement of Vaishnava literature:

"The saintly devotees of the Supreme Personality of Godhead are never angry, envious, greedy, or filled with impure thoughts."

4 The verse quoted in the beginning of this anuccheda was spoken by Shrimad Uddhava.

Anuccheda 164

1 That by attaining love for the Supreme Personality of Godhead one becomes free from material desires is explained in the following words (Shrimad Bhagavatam 10.1.13):

"Because of my vow on the verge of death, I have given up drinking water, yet because I am drinking the nectar of topics about Krishna, which is flowing from the lotus mouth of Your Lordship, my hunger and thirst, which are extremely difficult to bear, cannot hinder me."*

2 The meaning of this verse is clear. This verse was spoken by King Pariksit.

Anuccheda 165

1 Performance of devotional service is explained in the following way. Because by performing devotional service and making offerings to the Lord, even very small offerings, and even with only a dim reflection of devotion, one attains the supreme goal of life, all people in all varnas should always directly engage in devotional service. They should do this and nothing else.

2 That everyone should engage in devotional service and do nothing else is explained in the following words, where the Lord Himself says (Bhagavad-gita 9.22.-23):

"But those who always worship Me with exclusive devotion, meditating on My transcendental form - to them I carry what they lack and I preserve what they have.*

3 "Those who are devotees of other gods and who worship them with faith actually worship only Me, O son of Kunti, but they do so in a wrong way."*

4 These two verses confirm the statement of Shrimad Bhagavatam (2.9.36) that one should serve the Lord both directly and indirectly. One should worship the Supreme Personality of Godhead and no one else. That is the definition of devotional service.

5 That the Lord is generous in accepting the devotees is confirmed by the Lord Himself in these words (Bhagavad-gita 9.30):

"Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination."*

6 That devotional service is difficult to understand and difficult to attain is described in these words (Shrimad Bhagavatam 6.3.19 and 3.1.5.24):

"Real religious principles are enacted by the Supreme Personality of Godhead. Although fully situated in the mode of goodness, even the great rsis who occupy the topmost planets cannot ascertain the real religious principles, nor can the demigods or the leaders of Siddhaloka, to say nothing of the asuras, ordinary human beings, Vidyadharas and Caranas."*

7 "My dear demigods, the human form of life is of such importance that we also desire to have such life, for in the human form one can attain perfect religious truth and knowledge. If one in this human form of life does not understand the Supreme Personality of Godhead and His abode, it is to be understood that he is very much affected by the influence of external nature."*

8 That direct devotional service, where one has no other desire, all obstacles are overcome, and one has attained pure love for the Supreme Personality of Godhead, is very rare and difficult to attain. This is confirmed by the following statement of the Fourth Canto (Shrimad Bhagavatam 4.24.55):

9 "My dear Lord, pure devotional service is even difficult for liberated persons to discharge, but devotional service alone can satisfy You. Who will take to other processes of self-realisation if he is actually serious about the perfection of life?"*

10 That in pure devotional service one has no material desires is described by the Lord Himself in these words (Shrimad Bhagavatam 5.5.25):

11 "I am fully opulent, almighty and superior to Lord Brahma and Indra, the king of the heavenly planets. I am also the bestower of all happiness obtained in the heavenly kingdom and by liberation. Nonetheless, the brahmanas do not seek material comforts from Me. They are very pure and do not want to possess anything. They simply engage in My devotional service. What is the need of their asking for material benefits from anyone else?"*

12 This verse was spoken by Lord Rsabhadeva.

13 That even if one has material desires, one should still engage in devotional service is explained in the following words (Shrimad Bhagavatam 2.3.10):

"A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead."*

14 That in pure devotional service the devotee wants the Lord alone and does not want anything else is confirmed by Gajendra in the following words (Shrimad Bhagavatam 8.3.20):

"Unalloyed devotees who have no desire other than to serve the Lord, worship Him in full surrender and always hear and chant about His activities, which are most wonderful and auspicious. Thus they always merge in an ocean of transcendental bliss. Such devotees never ask the Lord for any benediction."*

15 That the pure devotees do not want anything material is also confirmed by Narada Muni in these words (Shrimad Bhagavatam 7.5.55):

"Prahlada Maharaja was the best person in the family of asuras, who always aspire for material happiness. Nonetheless, although allured by the Supreme Personality of Godhead, who offered him all benedictions for material happiness, because of his unalloyed Krishna consciousness he did not want to take any material benefit for sense gratification."*

16 That the devotees want only the Lord is described in these words of the Garuda Purana:

"Because they are completely devoted to Him alone and have Him only (eka) as their goal (anta) in life, they who have given their hearts to the Lord are called (ekanti) devotees of the Lord."

17 In Bhagavad-gita (11.54-55) the Lord Himself describes this pure devotion.

"My dear Arjuna, only by undivided devotional service can I be understood as I am, standing before you, and thus be seen directly. Only in this way can you enter into the mysteries of My understanding.*

18 "My dear Arjuna, he who engages in My pure devotional service, free from the contaminations of fruitive activities, and mental speculation, he who works for Me, who makes Me the supreme goal of his life, and who is friendly to every living being - he certainly comes to Me."*

19 The word "mat-karma" (work for Me) here means the devotional activities that begin with hearing and chanting the glories of the Lord. The words "aham" (I) and "paramah" (considering Me the Supreme) indicate the goal (the Supreme Personality of Godhead) and method to attain the goal (devotional service). There is no goal or method other than these. Devotional service is further described in the following words (Shrimad Bhagavatam 7.7.48):

20 "The four principles of advancement in spiritual life - dharma, artha, kama and moksa - all depend on the disposition of the Supreme Personality of Godhead. Therefore, my dear friends, follow in the footsteps of devotees. Without desire, fully depend upon the disposition of the Supreme Lord, worship Him, the Supersoul, in devotional service."*

21 Here the word "yad-apasrayah" means "dependent on Lord Hari", "anihaya" means "abandoning material desires", and "anidam" means "without material desires. The Amara-kosa dictionary -Thesaurus gives the following synonyms:

"Iccha, akanksa, sprha, iha and trt are synonyms for desire.

This verse was spoken by Prahlada Maharaja to the sons of the demons.

Anuccheda 166

1 Prahlada Maharaja explains that the Supreme Personality of Godhead and the pure devotee are both free from material desires. He says (Shrimad Bhagavatam 7.10.5-6):

2 "A servant who desires material profits from his master is certainly not a qualified servant or pure devotee. Similarly, a master who bestows benedictions upon his servant because of a desire to maintain a prestigious position as master is also not a pure master.

3 "O my Lord, I am Your unmotivated servant, and You are my eternal master. There is no need of our

being anything other than master and servant. You are naturally my master, and I am naturally Your servant. We have no other relationship."*

4 The meaning of this verse is clear. This verse was spoken by Prahlada Maharaja to Lord Nrsimhadeva. Anuccheda 167

1 In the following words (Shrimad Bhagavatam 7.9.11) Prahlada Maharaja explains the relationship between the Lord and the devotee:

"The Supreme Lord, the Supreme Personality of Godhead, is always fully satisfied in Himself. Therefore when something is offered to Him, the offering, by the Lord's mercy, is for the benefit of the devotee, for the Lord does not need service from anyone. To give an example, if one's face is decorated, the reflection of one's face in a mirror is also seen to be decorated."*

2 This verse explains that the Supreme Personality of (ayam prabhuh) Godhead does not wish (na vrnite), for His own personal benefit (atmanah), that His devotees (janan) worship (manam) Him. The reason He accepts their worship is that He is very pleased (purnah) to associate (labha) with His devotees (nija). Another reason is that He is kind (karunah) to His devotees. Elaborate arrangements to worship Him do not of themselves please Him at all.

3 What is the devotee like? The answer is given in the word "avidusah" (unaware). As a child is foolish and unaware in the presence of the father, so the devotee is in the presence of the Supreme Lord. This statement shows the humbleness of the devotees. If it were not for the Lord empowering them to understand, the devotees would not understand anything. That is the meaning. In this way on both sides, for both the Lord and the devotee, there are feelings of love and kindness.

4 Fearing that some materialists might think, 'Why should the people worship the Lord? There is no reason to worship Him?' Prahlada gives a reason for worshipping the Lord. He says that everyone is interested in his own personal welfare, and by serving the Lord one automatically benefits himself. In this way, thinking of one's own happiness, one should worship the Lord. Here he gives the following example: 'If one's face is decorated, the reflection of one's face in a mirror is also seen to be decorated.' It is not otherwise.

This verse was spoken by Shri Prahlada to Lord Nrsimhadeva.

Anuccheda 168

1 Prahlada continues to describe devotional service (Shrimad Bhagavatam 7.7.51-52):

"My dear friends, O sons of the demons, you cannot please the Supreme Personality of Godhead by becoming perfect brahmanas, demigods or great saints or by becoming perfectly good in etiquette or vast learning. None of these qualifications can awaken the pleasure of the Lord. Nor by charity, austerity, sacrifice, cleanliness or vows can one satisfy the Lord. The Lord is pleased only if one has unflinching, unalloyed devotion to Him. Without sincere devotional service, everything is simply a show."*

2 Here the word "amalaya" means without material desires, "vidambanam" means "simply acting out a show". A devotee that has material desires is simply making an outward show of devotional service because his real interest is in his own benefit. As actors pretend in various ways, these devotees pretend to engage in devotional service.

There are two kinds of material desire. One is the desire for benefits in the earthly realm and the other for benefits in the planets of the demigods. Both of these desires are condemned in the following statement of the Nagapatnis (Shrimad Bhagavatam 10.16.37):

3 "Those who have attained the dust of Your lotus feet never hanker for the kingship of heaven, limitless sovereignty, the position of Brahma or rulership over the earth. They are not interested even in the perfections of yoga or in liberation itself."*

4 In the same way Vaivasvata Manu's son Prsadhra, who yearned to attain liberation, asked for pure (ekanta) devotional service.

5 Prahlada Maharaja also wished to renounce all material desires in order to attain liberation. He appealed to Lord Nrsimhadeva (Shrimad Bhagavatam 7.10.2):

"Prahlada Maharaja said: My dear Lord, O Supreme Personality of Godhead, because I was born in an atheistic family I am naturally attached to material enjoyment. Therefore, kindly do not tempt me with these illusions. I am very much afraid of material conditions, and I desire to be liberated from materialistic life. It is

for this reason that I have taken shelter of Your lotus feet."*

6 After that, Prahlada Maharaja prayed to Lord Nrsimhadeva (Shrimad Bhagavatam 7.10.7):

"O my Lord, best of the givers of benediction, if You at all want to bestow a desirable benediction upon me, then I pray from Your Lordship that within the core of my heart there be no material desires."*

7 Before recounting these prayers, Narada Muni explained (Shrimad Bhagavatam 7.10.1):

"Although Prahlada Maharaja was only a boy, when he heard the benedictions offered by Lord Nrsimhadeva, he considered them impediments on the path of devotional service. Thus he smiled very mildly and spoke as follows."*

8 Shriman Ambarisa, who performed yajnas for the protection of his subjects, was a pure devotee of the Lord. He did not desire anything in this material world and he completely depended on the Lord. The pure devotees are described in the Garuda Purana in these words:

"A pure devotee depends on the Lord for his maintenance and protection."

9 In the following words Prahlada Maharaja criticises those that do not accept the devotional path (Shrimad Bhagavatam 7.9.46):

"O Supreme Personality of Godhead, there are ten prescribed methods on the path to liberation: to remain silent, not to speak to anyone, to observe vows, to amass all kinds of Vedic knowledge to undergo austerities, to study the Vedas and other Vedic literatures, to execute the duties of varnasrama-dhama, to explain the sastras, to stay in a solitary place, to chant mantras silently and to be absorbed in trance. These different methods for liberation are generally only a professional practice and means of livelihood for those who have not conquered their senses. Because such persons are false proud, these procedures may not be successful."*

10 The different practices, beginning with silence (mauna), described here are used as a means of livelihood (varta bhavanti) by hypocrites who do not control their senses (ajitendriyanam). Such hypocrites do not attain the result that comes from controlling the senses. That is the meaning here.

11 That the pure devotees have no material desires is also explained in the following words (Shrimad Bhagavatam 6.18.14):

"Although those who are interested only in worshipping the Supreme Personality of Godhead do not desire anything material from the Lord and do not even want liberation, Lord Krishna fulfils all their desires."*

12 Shrila Shridhara Svami comments:

"The word 'param' here means 'liberation'."

13 Prahlada Maharaja again describes the importance of devotional service (Shrimad Bhagavatam 7.7.51):

"My dear friends, O sons of the demons, you cannot please the Supreme Personality of Godhead by becoming perfect brahmanas, demigods or great saints or by becoming perfectly good in etiquette or vast learning. None of these qualifications can awaken the pleasure of the Lord. Nor by charity, austerity, sacrifice, cleanliness or vows can one satisfy the Lord. The Lord is pleased only if one has unflinching, unalloyed devotion to Him. Without sincere devotional service, everything is simply a show."*

14 This verse was spoken by Prahlada Maharaja to the sons of the demons.

Anuccheda 169

1 That devotional service is the essential teaching of all scriptures is explained in the following words (Shrimad Bhagavatam 7.5.23-24):

2 "Prahlada Maharaja said: Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Vishnu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words) - these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Krishna through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge."*

3 In this verse the words "sravanam kirtanam" mean "hearing and chanting about the Lord's holy names and transcendental qualities", "arcanam" means "worshipping the Lord according to regulative principles", "vandanam" means "offering respectful obeisances", "dasyam" means thinking "I am the Lord's servant", "sakhyaam" means "thinking of the Lord as one's friend", and "atma nivedanam" means "offering for the Lord's

service the cows, horses, and all other things one may have in one's possession", and it also means "depending on the Lord for maintenance and protection and being aware that it is not by one's own power one is maintained and protected."

4 Ancient sages have given the following description of great devotees adopting different methods of devotional service:

"Maharaja Pariksit attained the highest perfection, shelter to Lord Krishna's lotus feet, simply by hearing about Lord Vishnu. Sukadeva Gosvami attained perfection simply by reciting Shrimad Bhagavatam. Prahlada Maharaja attained perfection by remembering the Lord. The goddess of fortune attained perfection by massaging the transcendental legs of Maha-Vishnu. Maharaja Prthu attained perfection by worshipping the Deity and Akrura attained perfection by offering prayers unto the Lord. Vajrangaji (Hanumanji) attained perfection by rendering service to Lord Ramacandra, and Arjuna attained perfection simply by being Lord Krishna's friend. Bali Maharaja attained perfection by dedicating everything to the lotus feet of Krishna."*

5 In the verse quoted in the beginning of this anuccheda the nine kinds of activity described (navalaksana) are all direct (addha) devotional service to the Supreme Lord (bhagavati). They are not merely the offering to the Lord of the fruits of one's work, but they are direct service to the Lord (bhaktih). These activities of devotional service are offered (arпита) to Lord Vishnu (visnau) to please Him. Here Prahlada Maharaja says, "If (cet) someone performs (kriyate) these activities of devotional service, then I think (manye) he is the most learned person (yad-adhitam uttamam)."

6 Pure devotional service is described in the following statement of Shri Gopala-tapani Upanisad (1.18):

"Bhakti means devotional service to the Lord which is free from desire for material profit, either in this life or in the next. Devoid of such inclinations, one should fully absorb the mind in the Supreme. That is the purpose of naiskarmya."*

7 It is not necessary to perform all nine kinds of devotional service. By performing any one of them, any combination of them, or all of them with faith and love one will attain the desired result. These nine processes of devotional service are only a general outline of devotional service. Within that outline there are many activities of devotional service. This verse was spoken by Prahlada Maharaja to his father.

Anuccheda 170

1 Now we will show that pure devotional service is the best spiritual path. By performing pure devotional service one becomes free of his aversion to the Supreme Lord and instead comes to love Him.

2 The Absolute Truth has three features: 1. the varietyless impersonal Brahman, which approached by the path of jnana (knowledge), 2. the Supreme Personality of Godhead, who has a great variety of transcendental qualities, and who is approached by devotional service, and 3. these two features taken together, that feature being approached by offering to the Lord the fruits of one's work. Thus there are three ways to approach the Lord: 1. the pursuit of transcendental knowledge, 2. devotional service, and 3. offering to the Lord the fruits of one's work. These three are the only ways. There are no others.

3 This is explained by the Lord Himself in the following words (Shrimad Bhagavatam 11.20.6):

"My dear Uddhava, because I desire that human beings may achieve perfection, I have presented three paths of advancement - the path of knowledge, the path of work and the path of devotion. Besides these three there is absolutely no other means of elevation."***

4 In this verse "yogah" means "the spiritual paths", "maya" means "by Me", the author of the Vedas", and "sreyamsi" means "the attainment of: 1. impersonal liberation, 2. the three goals of economic development, piety and sense gratification, and 3. love for the Supreme Personality of Godhead." Here fruitive work (karma) is clearly different from devotional service (bhakti).

Anuccheda 171

1 These three paths are discussed in the following two verses (Shrimad Bhagavatam 11.20.7-8):

2. "Among these three paths, jnana-yoga, the path of philosophical speculation, is recommended for those who are disgusted with material life and are thus detached from ordinary, fruitive activities. Those who are not disgusted with material life, having many desires yet to fulfil, should seek perfection through the path of karma-yoga.*

3 "If somehow or other by good fortune one develops faith in hearing and chanting My glories, such a person, being neither very disgusted with nor attached to material life, should achieve perfection through the

path of loving devotion to Me."*

4 The word (nirvinnanam) means "they who are disgusted with the so-called pleasures available in the middle or higher material realms, and who have in the hearts definitely renounced them." These two verses describe they who yearn to attain liberation. Of them, they who have renounced material life should practice jnana-yoga, and they who are still attached to material happinesses and not yet able to renounce them, should practice karma-yoga, which will grant the perfections they desire.

5 Devotional service, however, may be practiced by anyone who has faith in it. He need not be very qualified or renounced. This is described in the following words (Shrimad Bhagavatam 2.7.46):

"Surrendered souls, even from groups leading sinful lives, such as women, the labourer class, the mountaineers and the Siberians, or even the birds and beasts, can also know about the science of Godhead and become liberated from the clutches of the illusory energy by surrendering unto the pure devotees of the Lord and by following in their footsteps in devotional service."*

If, somehow or other (yadrcchaya), someone associates with the devotees, he will attain the Lord's mercy and in this way his life will become auspicious.

6 This process of becoming advanced in devotional service by associating with the Lord's devotees is also described in these words (Shrimad Bhagavatam 1.2.16):

"O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vasudeva."*

7 The verse quoted in the beginning of this anuccheda was spoken by the Supreme Personality of Godhead.

Anuccheda 172

1 This verse is further explained in the following two verses (Shrimad Bhagavatam 11.20.27-28):

2 "Having awakened faith in the narrations of My glories, being disgusted with all material activities, knowing that all sense gratification leads to misery, but still being unable to renounce all sense enjoyment, My devotee should remain happy and worship Me with great faith and conviction. Even though he is sometimes engaged in sense enjoyment, My devotee knows that all sense gratification leads to a miserable result, and he sincerely repents such activities."***

3 The word "mat-katha" (narrations of My glories) here means "in many devotional activities, such as hearing about My glories." By having faith in these devotional activities one attains the greatest benefit. Even though he may sometimes feel impelled to perform material activities, the devotee knows (veda) that the happiness he experiences at present due to past pious deeds.

4 This is further explained in the following words (Shrimad Bhagavatam 11.20.8):

"If somehow or other by good fortune one develops faith in hearing and chanting My glories, such a person, being neither very disgusted with nor attached to material life, should achieve perfection through the path of loving devotion to Me."***

5 In this verse the Lord says, "One should worship Me, and not be renounced as the impersonalists are." It is the devotees that are genuinely renounced. That is the meaning.

6 Then the Lord says (Shrimad Bhagavatam 11.20.31):

"Therefore, for a devotee engaged in My loving service, with mind fixed on Me, the cultivation of knowledge and renunciation is generally not the means of achieving the highest perfection within this world."***

7 The Lord continues (Shrimad Bhagavatam 11.20.32):

"Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions."***

8 Devotional service is not dependent on either karma-yoga or renunciation. The devotees have faith that devotional service is the best spiritual path. The statement that devotional service has something to do with renunciation is merely a figure of speech. If one simply has faith in karma or jnana and does nothing more, then his efforts are all wasted. However, if one simply has faith in devotional service and does nothing more, that faith is accepted and the devotee attains a great benefit. Without faith it is not possible to attain

pure devotional service. If one has no faith at all he cannot attain devotional service.

Here it is said that the devotee is neither attracted to nor repelled by the objects of the senses. The actions of the devotee are described in the following words (Shrimad Bhagavatam 11.20.9):

"As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by *sravanam kirtanam visnoh*, one has to act according to the regulative principles of the Vedic injunctions."***

When he attains sincere faith in the Lord, the devotee is able to abandon fruitive work. The conclusion is that without engagement in devotional service one cannot attain perfection in spiritual life.

9 The devotional activity of chanting the Lord's holy name is described in the following words of the Skanda Purana, Prabhasa-khanda:

"O best of the Bhrgus to anyone who once, either with faith, or with contempt, chants the holy name, the holy name of Lord Krishna brings liberation."

10 Chanting the glories of the Lord is again described in these words (Shrimad Bhagavatam 3.25.25):

"In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin."*

11 In these verses it is explained that hearing about the Lord gives the spiritual result of devotional service.

12 The chanting of the Lord's holy name is again described in these words (Shrimad Bhagavatam 6.2.49):

"While suffering at the time of death, Ajamila chanted the holy name of the Lord and although the chanting was directed toward his son, he nevertheless returned home, back to Godhead. Therefore if one faithfully and inoffensively chants the holy name of the Lord, where is the doubt that he will return to Godhead?"*

13 Faith in hearing and remembering the holy name of the Lord brings the best spiritual results to the devotee. It is not simply another part of spiritual life. It is pre-eminently important. There are no hard and fast rules for chanting the holy name, as there are for performing *agni-hotra-yajnas* and the other duties of *karma-yoga*. This is because hearing and chanting the holy name of the Lord has great spiritual power.

14 What happens if one is a fool and does not have faith in the holy name? The answer is given in these words of the Padma Purana:

"O best of the Bhrgus, to anyone who once, either with faith, or with contempt, chants the holy name, the holy name of Lord Krishna brings liberation."

If out of ignorance one commits the offense of chanting the holy name with contempt and one does not actually bear deep-seated malice towards the holy name, his advancement in devotional service will be swift and without impediments. However, if one actually knows, even a little, of the true nature of the holy name, and bears malice to the name, then when he chants the holy name his advancement in devotional service will meet with obstacles. It will be like a fire fed with only half the needed fuel.

15 The importance of faith is described by the Lord Himself in the following words (Shrimad Bhagavatam 11.21.17-18):

"In worshipping the temple Deity, my dear Uddhava, bathing and decoration are the most pleasing offerings. For the Deity traced on sacred ground, the process of *tattva-vinyasa* is most dear. Oblations of sesame and barley soaked in ghee are the preferred offering to the sacrificial fire, whereas worship consisting of *upasthana* and *arghya* is preferred for the sun. One should worship Me in the form of water by offering water itself. Actually, whatever is offered to Me with faith by My devotee- even if only a little water - is most dear to Me."***

16 "Even very opulent presentations do not satisfy Me if they are offered by non devotees. But I am pleased by any insignificant offering made by My loving devotees, and I am certainly most pleased when nice presentations of fragrant oil, incense, flowers and palatable foods are offered with love."***

17 The words "*sraddha*" (faith) and "*bhakti*" (devotion) in these verses explain the nature of devotional service to the Lord, devotional service that pleases the Lord and removes offenses and malice to the Lord. Faith in devotional service is not merely a minor aspect of devotional service. It is essential. A person who

knows the real nature of devotional service is able to engage in pure devotional service. The Lord Himself describes such a person in the following words (Shrimad Bhagavatam 11.20.8):

18 "If somehow or other by good fortune one develops faith in hearing and chanting My glories, such a person, being neither very disgusted with nor attached to material life, should achieve perfection through the path of loving devotion to Me."***

19 In the following words the Lord describes the devotees that have not yet come to the level of pure devotional service (Shrimad Bhagavatam 11.20.27):

"Having awakened faith in the narrations of My glories, being disgusted with all material activities, knowing that all sense gratification leads to misery, but still being unable to renounce all sense enjoyment, My devotee should remain happy and worship Me with great faith and conviction. Even though he is sometimes engaged in sense enjoyment, My devotee knows that all sense gratification leads to a miserable result, and he sincerely repents such activities."***

20 In this verse the word "tatah" has the sense of the ablative ("from that") and describes the steps by which one attains the stage of atmarama (finding satisfaction in the Supreme Self alone). In this way it is explained that devotional service is the king of all methods of spiritual realisation.

21 This will be further explained in the following words (Shrimad Bhagavatam 11.20.34):

"Because My devotees possess saintly behaviour and deep intelligence, they completely dedicate themselves to Me and do not desire anything besides Me. Indeed, even if I offer them liberation from birth and death, they do not accept it."***

22 To confirm that devotional service is the king of all methods of spiritual realisation,, it is also explained in these passages that karma (fruitive work) and jnana (the search for knowledge) cannot reach their final goals without the performance of devotional service.

23 The qualification for attaining pure devotional service is faith alone. Therefore the Lord teaches (Shrimad Bhagavatam 11.20.28), "My devotee should remain happy and worship Me with great faith, love, and conviction." Here the word "sraddhaluh" means "faithful", "prитай" means "attracted to the Lord" and "drdha-niscayah" means "without abandoning the activities of devotional service." Because it may not be possible to renounce material desires all of a sudden, the Lord says, "one may sometimes be engaged in sense gratification." Still, the Lord criticises the activities of sense gratification because "sense gratification leads to a miserable result". The sense gratification described here does not include sinful activities. In the Vishnu Purana sinful activities are forbidden in the following words:

24 "O king, Lord Krishna is pleased with a person who does not even think of performing adultery, theft or violence."

25 In the Vishnu Purana and other scriptures it is said that one should offer the fruits of one's work to the Lord. Here it is explained that one cannot offer the fruits of sinful work to the Lord. That is forbidden. Later in this book we will quote the prohibition, "One should act without material desires. One should not act in any other way." Here not performing material activities means not performing sinful activities.

26 In the Vishnu-dharma Purana it is said:

"A person who breaks the rules created by Lord Vishnu and acts sinfully is not a devotee of Lord Vishnu. Only they who act in a saintly way can worship Lord Vishnu."

In these words the devotees are forbidden to perform sinful activities.

27 Then again, by engaging in devotional service one loses the desire to act sinfully. Shrimad Bhagavatam *4.21.31) explains:

"By the inclination to serve the lotus feet of the Supreme Personality of Godhead, suffering humanity can immediately cleanse the dirt which has accumulated in their minds during innumerable births. Like the Ganges water, which emanates from the toes of the lotus feet of the Lord, such a process immediately cleanses the mind, and thus spiritual or Krishna consciousness gradually increases."*

28 Here the word "sadyah" (immediately) means "simply by becoming attracted to the Lord."

29 Vishnu-dharma Purana again explains:

"When one no longer desires to act sinfully, but instead desires to act in a saintly way, Lord Vishnu stays in his heart."

30 The Lord protects the devotees from accidental sins, this is explained in the following words (Shrimad

Bhagavatam 11.5.42):

"One who has given up everything and taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to Krishna. If he is involved in some sinful activity by accident, the Supreme Personality of Godhead, who is seated in everyone's heart, removes his sins without difficulty."*

31 In this verse the word "kathancit" (by accident) means that the devotees do not perform sinful activities deliberately. deliberately performing sinful activities is one of the offenses to the holy name, as the Padma Purana, Namaparadha-bhanjana-stotra, explains:

"To think that since the Hare Krishna mantra can counteract all sinful reactions one may therefore go on with his sinful activities and then at the same time chant the Hare Krishna mantra to neutralise them is the greatest offense at the lotus feet of Hari-nama. One who thinks in this way cannot be purified by any means, such as by austerities, or by the various punishments of Yamaraja."*

32 Shri Bhagavad-gita (9.30) explains:

"Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination."*

Here the word "su-duracarah" (committing the most abominable action) means committing offenses and being disrespectful. It does not refer to gross sinful activities.

33 The Lord then explains (Bhagavad-gita 9.31):

"He quickly becomes righteous and attains lasting peace. O son of Kunti, declare it boldly that My devotee never perishes."*

This verse confirms that it is best not to act badly. The verse quoted in the beginning of this anuccheda was spoken by the Supreme Personality of Godhead.

Anuccheda 173

1 Here someone may protest: "So far you have described only karma (fruitive work), jnana (the search for knowledge), and bhakti (devotional service). However, one must also perform his prescribed daily duties and whatever occasional duties are thrust upon him. Therefore jnana (the search for knowledge) and bhakti (devotional service) must always be performed along with these ordinary duties. How can one perform jnana and bhakti without also performing these prescribed duties?"

Fearing that someone would say this, the Lord refutes the idea that the devotees must perform a host of material duties prescribed by the Vedas. He says (Shrimad Bhagavatam 11.20.9):

2 "As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by sravanam kirtanam visnoh, one has to act according to the regulative principle of the Veda injunctions."***

3 Shrila Shridhara Svami comments:

"The word 'karmani' here means 'regular and occasional prescribed duties'."

4 However, the Lord also orders everyone to obey the orders of the Vedic literatures. He says:

"The Sruti and Smṛti scriptures are My commands. A person who disobeys these scriptures is My enemy. He is not My devotee."

5 There is no fault in this statement and it does not contradict what was said before. In order to perform devotional activities that increase one's renunciation and faith one should reject some of the Lord's orders.

6 This is explained by the Lord Himself in the following words (Shrimad Bhagavatam 11.11.32):

"Having taken complete shelter at My lotus feet, however, a saintly person ultimately renounces such ordinary religious duties and worships Me alone. He is thus considered to be the best among all living entities."***

7 Shrila Shridhara Svami comments:

"This verse means that by engaging in devotional service one attains the platform of renunciation. When one is renounced he abandons the religious duties meant for those who are not renounced."

The platform of renunciation is described by Karabhajana Muni in the following words (Shrimad Bhagavatam 11.5.41):

8 "One who has given up all material duties and taken full shelter of the lotus feet of Mukunda, who gives shelter to all, is not indebted to the demigods, great sages, ordinary living entities, relatives, friends, mankind, or even one's forefathers who have passed away."*

9 This verse means that the devotee described here is not a servant of the demigods, great sages, and

others. He is a servant of the Supreme Personality of Godhead. Therefore he need not serve the demigods and others. The word "kartam" here means "material duties." This means that the devotees are beyond the control of the demigods and others.

10 This is also described in the Garuda Purana in the following words:

"A person who does not worship Lord Hari will say, 'I must worship the demigods and sages, Brahma and Brhaspati'."

11 A devotee who accidentally performs a sinful activity does not need to perform an activity of penance to atone for it. Simply by remembering the Lord, he atones for his accidental sin. This is described in the following words (Shrimad Bhagavatam 11.5.42):

12 "One who has given up everything and taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to Krishna. If he is involved in some sinful activity by accident, the Supreme Personality of Godhead, who is seated in everyone's heart, removes his sins without difficulty."*

13 In this verse the word "tyaktanya-bhava" means "one who has rejected the worship of the demigods and placed all his love and devotion in the Supreme Personality of Godhead." Such a person rejects fruitive work. He has faith and he takes shelter of the Lord. These two things, having faith and taking shelter are the same thing. Faith here means "faith in the scriptures." They who do not take shelter of the scriptures find themselves in a fearful position. The symptom of faith is that one takes shelter of the scriptures. For these reasons one should not worship the various demigods.

14 That the devotees take shelter of the Lord alone and do not worship the demigods is also explained in the following words (Shrimad Bhagavatam 4.31.14):

"As pouring water on the root of a tree energises the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, simply by worshipping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality."*

15 Even if his advancement in devotional service is temporarily blocked by obstacle, a devotee who abandons fruitive work and takes shelter of the Lord is not placed in distress because he has abandoned fruitive work. This is described in the following words (Shrimad Bhagavatam 1.5.17):

"One who has forsaken his material occupations to engage in devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a non devotee, though fully engaged in occupational duties, does not gain anything."*

16 In the following words Lord Krishna orders the devotees to abandon fruitive work (Bhagavad-gita 18.66):

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear."*

17 From the beginning of devotional service one should renounce fruitive work. That is the meaning of the prefix "pari" used here with the very "tyaj".

This verse is also confirmed by the following verse (Shrimad Bhagavatam 11.5.41) which has the same meaning:

"One who has given up all material duties and taken full shelter of the lotus feet of Mukunda, who gives shelter to all, is not indebted to the demigods, great sages, ordinary living entities, relatives, friends, mankind or even one's forefathers who have passed away."*

18 In the following words Lord Krishna describes devotional service (Bhagavad-gita 18.65):

"Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend."*

19 In the Gautamiya Tantra it is said:

"They who have fallen in love with Lord Krishna's lotus feet do not divert their attention to chanting about, meditating on, worshipping, or following the orders of anyone else."

20 The activities of the pure devotee King Bharata are described in the following words of Shri Vishnu Purana (2.13.9-10):

"Again and again King Bharata would chant, 'O Krishna, O Govinda, O Kesava, O Madhava, O Vishnu, O limitless one, O infallible Lord, O master of all yajna, O master of the senses!' Even in his dreams, the king

would think only of Lord Krishna.

21 King Bharata did not talk of topics other than Krishna. He renounced talking of other topics and doing other activities. He understood that Lord Krishna is not different from His holy name. In this way King Bharata was a pure devotee of the Lord.

22 In the Padma Purana Lord Krishna explains:

"A person who neglects his material duties and only once says My name comes to Me in the spiritual world, but they who carefully perform their duties but never say My name do not."

23 Therefore a faithful devotee should engage in devotional service alone. He should not perform material pious duties or any other non devotional activities. How is spiritual faith known? The signs of faith were already previously described in the description of the symptoms of surrender. The symptoms of surrender will also be described in the discussion of the verse beginning "anukulyasya sankalpah". The absence of materialism, miserliness and other faults is known as another symptom of faith. In this way the scriptures describe faith.

24 In Bhagavad-gita (9.22), Lord Krishna describes faith in these words:

"But those who always worship Me with exclusive devotion, meditating on My transcendental form, to them I carry what they lack and I preserve what they have."*

25 A faithful person does not lose faith even in seemingly ordinary things, relatives, qualities and activities that nevertheless have a relationship with the Supreme Personality of Godhead. Only they who have ordinary vision see things as faulty or material. A person who is actually making spiritual advancement will not renounce these things.

26 The power of devotional service is described in the following words of the Narada Purana:

"The auspicious water that has washed Lord Krishna's feet stops all sufferings, all diseases, and even untimely death."

27 Some faithful devotees commit offences and therefore they do not at once attain the desired result. The result remains hidden from them. The faithful devotees naturally become washed of all impurities. This is described in the statement of scripture:

"One who remembers the lotus-eyed Supreme Personality of Godhead becomes pure both within and without."

By properly honouring the great sages and devotees in the disciplic succession, which begins with Shri Narada and Shri Vyasa, one becomes purified in this way. However, if one does not honour the great devotees, he commits an offense.

28 The rules of etiquette that govern civilised society are meant to prevent these kinds of offenses to the great souls. In this way it should be understood. When a person has faith and understand the difference between spiritual perfection and what falls short of that perfection, he becomes like a goldsmith who, desiring to attain pure gold, works very strenuously (to refine the impure gold he has). Thus a sincere devotee takes great trouble to become free of material vices, and when all material faults are destroyed, then Lord Krishna personally appears before him. In this way it should be understood.

29 When the Supreme Personality of Godhead appears before him, the devotee becomes free from even the slightest trace of desire for an exalted position in the material world. When the devotee is enlightened in this way he will never insult the great devotees or commit any kind of offense. All offenses are then stopped.

30 Here may be seen the example of King Citraketu. Unaware of Lord Siva's true identity as a great devotee of the Lord because Lord Siva's true nature was covered by activities that seemed to be beyond the realm of devotional service, King Citraketu committed an offense to him.

Even a faithful devotee may, because of past karma, still be engaged in material activities. However, by humbly engaging in devotional service, the devotee will certainly shake away all attraction to matter.

31 This is seen in the following words of Shrimad Bhagavatam (11.20.28), where Lord Krishna explains:

"Having awakened faith in the narrations of My glories, being disgusted with all material activities, knowing that all sense gratification leads to misery, but still being unable to renounce all sense enjoyment, My devotee should remain happy and worship Me with great faith and conviction. Even though he is sometimes engaged in sense enjoyment. My devotee knows that all sense gratification leads to a miserable result, and he sincerely repents such activities."***

32 In Shrimad Bhagavatam (11.14.18) Lord Krishna explains:

"My dear Uddhava, if My devotee has not fully conquered his senses, he may be harassed by material desires, but because of his unflinching devotion for Me, he will not be defeated by sense gratification."***

33 In the following words (Bhagavad-gita 9.30) Lord Krishna describes the nature of unalloyed faith:

"Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination."*

34 In Bhagavad-gita (17.1) Arjuna asks the following question:

"O Krishna, what is the situation of those who do not follow the principles of scripture but worship according to their own imagination? Are they in goodness, in passion or in ignorance?"*

35 This kind of faith is understood through the disciplic succession. It is not necessarily the conclusion of all the scriptures. Many scriptural passages affirm that materialistic behaviour is always inappropriate. For example, in the Vishnu Purana it is said:

"Lord Krishna is never pleased by a person who is a thief or an adulterer, or who does harm to others."

These words contradict the previous statement that Lord Vishnu may sometimes be pleased with His devotee even if the devotee is engaged in abominable actions. In the Vishnu-dharma Purana it is said:

"One who does not follow the rules of proper conduct cannot be considered a devotee of Lord Vishnu. The Lord is worshipped only by they who act in a saintly way."

These words contradict the previous statement that a person engaged in abominable actions may still be considered a devotee. The truth is that it is certainly not to a devotee's credit that he perform abominable actions. That sinful actions should be avoided by the devotees is confirmed by the use of the words "api cet" (even though) in this quote from Bhagavad-gita. It is also confirmed by the verse that immediately follows.

36 Immediately after saying that the devotee is rightly situated even though he may be engaged in abominable actions, Lord Krishna explains (Bhagavad-gita 9.31):

"He quickly becomes righteous and attains lasting peace. O son of Kunti declare it boldly that My devotee never perishes."*

However, it should also be noted that the following is explained the description of offenses to the holy name:

"It is an offense to commit sin on the strength of chanting the holy name."

37 The faith of a devotee who follows the scriptures is better than other kinds of faith. That faith should be followed. Other kinds of faith are mentioned only to show the glory and power of devotional service. This kind of faith situates the devotee in the mode of goodness. However, faith should not be directed to worship of the demigods. That is confirmed in Bhagavad-gita 17.1. The perfection of faith is described in the following passage of Brahma-vaivarta Purana.

38 "One should consider: What is reality? What is illusion? O King, when one thinks in this way he comes to renounce the illusion of material life. Then he can attain perfection. Then he attains the perfection of faith, a perfection that brings a great result."

39 The manifestation of faith among the devotees is described by the Supreme Lord Himself in the following words (Shrimad Bhagavatam 11.20.8-9):

"If somehow or other by good fortune one develops faith in hearing and chanting My glories, such a person, being neither very disgusted with nor attached to material life, should achieve perfection through the path of loving devotion to Me."***

40 "As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by sravanam kirtanam visnoh, one has to act according to the regulative principle of the Vedic injunctions."***

41 In this way the conversation of the Supreme Personality of Godhead and Narada Muni explains who is qualified and who is not qualified to engage in devotional service.

42 Lord Krishna further explains (Bhagavad-gita 3.26):

"So as not to disrupt the minds of ignorant men attached to the fruitive results of prescribed duties, a learned person should not induce them to stop work. Rather, by working in the spirit of devotion, he should engage them in all sorts of activities (for the gradual development of Krishna consciousness)."

43 It is also said in (Shrimad Bhagavatam 1.5.15):

"The people in general are naturally inclined to enjoy, and you have encouraged them in that way in

the name of religion. This is verily condemned and is quite unreasonable. because they are guided under your instructions, they will accept such activities in the name of religion and will hardly care for prohibitions."*

44 The infallible Supreme Personality of Godhead further explains (Shrimad Bhagavatam 6.9.50):

"A pure devotee who is fully accomplished in the science of devotional service will never instruct a foolish person to engage in fruitive activities for material enjoyment, not to speak of helping him in such activities. Such a person is like an experienced physician, who never encourages a patient to eat food injurious to his health, even if the patient desires it."*

45 Although faith makes a person qualified to engage in devotional service, and faith does not manifest in a person who does not know the truth, nevertheless, there is no fault in considering the previous purifying activities of a potential recipient of transcendental knowledge, and there is a fault on the part of a preacher of transcendental knowledge if he does not consider these previous activities. Therefore it is said:

"One should not teach transcendental knowledge to a faithless person averse to the Supreme Personality of Godhead."

Later in this book, in the discussion of offenses, we will explain how teaching faithless persons is an offense to the Lord. Now we will return to the discussion at hand.

Anuccheda 174

1 After describing (in anuccheda 173, texts 39 and 40) the way one is qualified to engage in the three kinds of yoga (karma-yoga, jnana-yoga and bhakti-yoga), the Supreme Lord next explains how they who are devotees and try to please the Supreme Lord engage in karma-yoga. The Lord says (Shrimad Bhagavatam 11.20.10-11):

2 "My dear Uddhava, a person who is situated in his prescribed duty, properly worshipping by Vedic sacrifices but not desiring the fruitive result of such worship, will not go to the heavenly planets. Similarly, by not performing forbidden activities he will not go to hell."***

3 "One who is situated in his prescribed duty, free from sinful activities and cleansed of material contamination, in this very life obtains transcendental knowledge or, by fortune, devotional service unto Me."***

4 Shрила Shridhara Svami comments:

"In these verses 'anasih-kamah' means 'not desiring the fruits of action and 'anyat' means 'forbidden actions'. One may go to the hellish planets in two ways. One way is to neglect ones prescribed duties, and the other way is to perform actions that are forbidden. Because he performs his prescribed duties and also shuns forbidden actions, the devotee does not go to the hellish planets, and because he does not desire the fruits of action he does not go to Svargaloka either. That is the meaning. The phrase 'asmil loke' means 'in this body'. 'Anaghah' means 'he who shuns all forbidden actions', and 'sucih' means 'free from the contamination of material passions'. The word 'yadrcchaya' (by good fortune) shows that devotional service is more rare and difficult to attain than the realisation of impersonal Brahman."

5 The meaning here is that the sincere souls do not desire to enjoy the fruits of material actions and thus they perform Vedic rituals and duties only because the Lord has ordered that they be performed. When association with jnanis, is attained by them, these sincere souls present the results of these prescribed fruitive activities as an offering to the Supreme Lord. When the association of devotees of the Lord is attained by them, these sincere souls engage in devotional activities that please the Supreme Lord directly. That is why the word "yadrcchaya" (by good fortune) is used here. By the association of the devotees and by attaining their mercy, the sincere souls attain good fortune. That is explained here.

6 This is explained in the following words of Shrimad Bhagavatam (2.3.11):

"All the different kinds of worshippers of multi demigods can attain the highest perfectional benediction, which is spontaneous attraction unflinchingly fixed upon the Supreme Personality of Godhead, only by the association of the pure devotee of the Lord."*

7 The verse quoted in the beginning of this anuccheda was spoken by the Supreme Personality of Godhead.

Anuccheda 175

1 In this way there are different qualifications for: 1. offering the results of one's work to the Lord, 2. spiritual knowledge, and 3. spiritual devotional service to the Lord. The Lord discusses these qualifications in

the following words (Shrimad Bhagavatam 11.21.2):

2 "Steadiness in one's own position is declared to be actual piety, whereas deviation from one's position is considered impiety. In this way the two are definitely ascertained."***

3 The meaning of this verse is clear. This verse was spoken by the Supreme Personality of Godhead.
Anuccheda 176

1 When he has no knowledge of the Supreme Lord's transcendental form and no devotion to Him, the soul is in an unfortunate position. In that position the idea that God is impersonal and has no qualities becomes prominent. The most important feature of God is His feature as a person who has transcendental qualities. This feature is manifested in two ways: 1. as the Supreme Personality of Godhead and 2. as the Supersoul. In this way the soul may have faith in the Supreme Personality of Godhead or faith in the Supersoul.

2 These three features of the Supreme (Brahma, Paramatma and Bhagavan) are described in the Bhagavad-gita. There the Supreme Personality of Godhead said (8.3):

"The indestructible, transcendental living entity is called Brahman, and his eternal nature is called adhyatma, the self. Action pertaining to the development of the material bodies of the living entities is called karma, or fruitive activities."*

3 The word "aksara" here refers to the impersonal Brahman, which has already been described. That Brahman is worshipped by the path of transcendental knowledge. This is described by the Lord in the following words (Bhagavad-gita 8.11):

4 "Person who are learned in the Vedas, who utter omkara and who are great sages in the renounced order enter into Brahman. Desiring such perfection, one practices celibacy. I shall now briefly explain to you this process by which one may attain salvation."*

5 Lord Krishna then describes His Supersoul feature in these words (Bhagavad-gita 8.4):

"O best of the embodied beings, the physical nature, which is constantly changing, is called adhibhuta (the material manifestation). The universal form of the Lord, which includes all the demigods, like those of the sun and moon, is called adhidaiva. And I, the Supreme Lord, represented as the Supersoul in the heart of every embodied being, am called adhiyajna (the Lord of sacrifice)."

6 In this way the Supreme Lord appears in two forms, as 1. the universal form, and 2. the all-pervading Supersoul. Now will be shown the two kinds of devotional service employed to worship these two forms of the Lord.

7 Lord Krishna Himself explains this in the following words (Bhagavad-gita 8.8):

"He who meditates on Me as the Supreme Personality of Godhead, his mind constantly engaged in remembering Me, undeviated from the path, he, O Partha, is sure to reach Me."*

8 In Bhagavad-gita (8.9) the Lord continues:

"One should meditate upon the Supreme Person as the one who knows everything, as He who is the oldest, who is the controller, who is smaller than the smallest, who is the maintainer of everything, who is beyond all material conception, who is inconceivable and who is always a person. He is luminous like the sun, and He is transcendental, beyond this material nature."*

9 Using the word "Me", Lord Krishna confirms that He is the real object of devotional service in these words (Bhagavad-gita 8.14):

10 "For one who always remembers Me without deviation, I am easy to obtain, O son of Prtha, because of his constant engagement in devotional service."*

11 Lord Kapiladeva describes these three features of the Supreme Lord in the following words (Shrimad Bhagavatam 3.32.26):

12 "The Supreme Personality of Godhead alone is complete transcendental knowledge, but according to the different processes of understanding He appears differently, either as impersonal Brahman, as Paramatma, as the Supreme Personality of Godhead or as the purusa-avatara."*

13 "Drsih" here means "philosophical knowledge", and "prthak bhavaih" means "according to different processes of understanding". In this way the Lord is known as the Supreme Brahman, the Supersoul, and the Supreme Personality of Godhead.

14 The impersonal Brahman is understood by cultivation of philosophical knowledge, the Supersoul is

understood by a specific kind of devotional service, and the Supreme Personality of Godhead is understood by full devotional service. In this verse "jnana-matram" means "knowledge of the nature of the Supreme Brahman", "isvarah" means "the Supersoul", and "puman" means "the Supreme Personality of Godhead". These three features of the Lord have already been described in the Bhagavat-sandarbha and Paramatma-sandarbha.

15 The way of understanding the impersonal Brahman is given in these words (Shrimad Bhagavatam 10.14.6):

"Non devotees, however, cannot realise You in Your full personal feature. Nevertheless, it may be possible for them to realise Your expansion as the impersonal Supreme by cultivating direct perception of the Self within the heart. But they can do this only by purifying the mind and senses of all conceptions of material distinctions and all attachment to material sense objects. Only in this way will Your impersonal feature manifest itself to them."***

16 The way of understanding the Supersoul is given in these words (Shrimad Bhagavatam 2.2.8):

"Others conceive of the Personality of Godhead residing within the body in the region of the heart and measuring only eight inches, with four hands carrying a lotus, a wheel of a chariot, a conchshell and a club respectively."*

17 The way of understanding the Supreme Personality of Godhead is given in these words (Shrimad Bhagavatam 1.7.4):

"Thus he fixed his mind, perfectly engaging it by linking it in devotional service (bhakti-yoga) without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control."*

18 Although these three methods (karma, jnana, and bhakti) all act to counteract the conditioned soul's aversion to the Supreme, nevertheless the following explanation is given about them (Shrimad Bhagavatam 10.14.4):

19 "My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit soul and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His actions are like beating a husk that is already devoid of rice. One's labour becomes fruitless."*

In this way it is seen that spiritual knowledge without reference to devotional service is useless. It has no power to bring real spiritual advancement.

20 In Shrimad-Bhagavatam (11.20.31) Lord Krishna explains:

"Therefore, for a devotee engaged in My loving service, with mind fixed on Me, the cultivation of knowledge and renunciation is generally not the means of achieving the highest perfection within this world."***

In this way it is seen that devotional service is independent of knowledge and renunciation.

21 Lord Krishna also explains (Shrimad Bhagavatam 11.20.32):

"Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation or residence in My abode, he easily achieves such benedictions."***

Here the Lord explains that because all good results are obtained by devotional service, the cultivation of impersonal knowledge is not a very commendable activity.

22 Some, not giving any importance to the transcendental form of Lord Vishnu who is worshipped in devotional service, the path of spiritual variety, instead worship the impersonal Supreme. In the following quote from scripture their method of worship is shown to be inferior.

23 Hiranyakasipu gives the following explanation (Shrimad Bhagavatam 7.2.22):

"The spirit soul, the living entity, has no death, for he is eternal and inexhaustible. Being free from material contamination, he can go anywhere in the material or spiritual worlds. He is fully aware and completely different from the material body, but because of being misled by misuse of his slight independence, he is obliged to accept subtle and gross bodies created by the material energy and thus be subjected to so-called material happiness and distress. Therefore, no one should lament for the passing of the spirit soul from

the body."*

24 In Shrimad Bhagavatam (7.2.39) the Lord says:

"O weak women! Only by the will of the Supreme Personality of Godhead, who is never diminished, is the entire world created, maintained and again annihilated. This is the verdict of the Vedic knowledge. This material creation, consisting of the moving and non moving, is exactly like His plaything. Being the Supreme Lord, He is completely competent to destroy and protect."*

Thus in these words of Shrimad Bhagavatam, and also in Brahma's prayers, the conception of the Supreme as formless and having a form are compared. The idea that Lord Vishnu is an ordinary demigod is also criticised there. In these verses the idea that the individual spirit soul is the worshipable Supreme is forcefully refuted. Such an idea is laughed at by the pure devotees, just as the Yadavas laughed at the demon Paundraka who pretended that he was Lord Vasudeva.

25 In Shrimad Bhagavatam (3.29.13) the Lord explains:

"A pure devotee does not accept any kind of liberation: salokya, sarsti, samipya, sarupya or ekatva, even though they are offered by the Supreme Personality of Godhead."*

Because the result attained by they who think the Supreme is impersonal is thus rejected, the conclusion of impersonalism is thus shown to be untrue.

26 Shri Hanuman explains:

"Only a fool will give up service to the Lord and try instead to become the Lord Himself."

In the following words (Shrimad Bhagavatam 11.20.34) the Supreme Lord explains that pure devotional service is the best of all attainments:

27 "Because My devotees possess saintly behaviour and deep intelligence, they completely dedicate themselves to Me and do not desire anything besides Me. Indeed, even if I offer them liberation from birth and death, they do not accept it."*

28 Shrila Shridhara Svami comments:

"Here the word 'dhirah' means 'intelligent' and 'mamaikantinah' means 'filled with love for Me'. The Lord says, 'Even though I offer liberation to them, they will not accept it'. What more can be said? They have no material desires. That is the meaning. The word 'apunar-bhavam' here means 'great liberation'."

29 The great glory of pure devotees like these is described in these words of the Garuda Purana:

30 "A performer of yajnas is better than many thousands of brahmanas. A scholar who has crossed to the farther shore of the Vedanta is better than many thousands of performers of yajnas.

31 "A devotee of Lord Vishnu is better than many millions of scholars learned in Vedanta. A pure devotee of Lord Vishnu is better than many thousands of devotees who have not yet come to the stage of pure devotion."

Anuccheda 177

1 Because it brings the greatest of all blisses, devotional service is naturally filled with bliss. For they who, because of some defect on their part, are not able to taste the sweetness of devotional service, orders to perform certain activities, prohibitions forbidding other activities, and the state of mind that distinguishes a host of virtues and vices, are given. However, to be situated in the state where one sees virtues and vices, is itself a fault on one's part.

2 This is described in the previous chapter (Shrimad Bhagavatam 11.19.36-45) where Lord Krishna describes virtues and faults in direct devotional service:

"Absorbing the intelligence in Me constitutes mental equilibrium and complete discipline of the senses is self control. Tolerance means patiently enduring unhappiness, and steadfastness occurs when one conquers the tongue and genitals. The greatest charity is to give up all aggression toward others, and renunciation of lust is understood to be real austerity. Real heroism is to conquer one's natural tendency to enjoy material life, and reality is seeing the Supreme Personality of Godhead everywhere. Truthfulness means to speak the truth in a pleasing way, as declared by great sages. Cleanliness is detachment in fruitive activities, whereas renunciation is the sannyasa order of life. The true desirable wealth for human beings is religiousness, and I, the Supreme Personality of Godhead, am sacrifice. Religious remuneration is devotion to the acarya with the purpose of acquiring spiritual instruction, and the greatest strength is the pranayama system of breath control."***

"Actual opulence is My own nature as the Supreme Personality of Godhead, through which I exhibit the six unlimited opulences. The supreme gain in life is devotional service to Me, and actual education is nullifying the false perception of duality within the soul. Real modesty is to be disgusted improper activities, and beauty is to possess good qualities, such as detachment. Real happiness is to transcend material happiness and unhappiness, and real misery is to be implicated in searching for sex pleasure. A wise man is one who knows the process of freedom from bondage, and a fool is one who identifies with his material body and mind. The real path in life is that which leads to Me, and the wrong path is sense gratification, by which consciousness is bewildered. Actual heaven is the predominance of the mode of goodness, whereas hell is the predominance of ignorance. I am everyone's true friend, acting as the spiritual master of the entire universe, and one's home is the human body. My dear friend Uddhava, one who is enriched with good qualities is actually said to be rich, and one who is unsatisfied in life is actually poor. A wretched person is one who cannot control his senses, whereas one who is not attached to sense gratification is a real controller. One who attaches himself to sense gratification is the opposite, a slave. Thus, Uddhava, I have elucidated all the matters about which you have inquired. There is no need of a more elaborate description of these good and bad qualities, since to constantly see good and bad is itself a bad quality. The best quality is to transcend material good and evil."***

3 They who taste the sweetness of devotional service are beyond rules, prohibitions, virtues and vices. This is explained by Lord Krishna Himself in the following words (Shrimad Bhagavatam 11.20.36):

4 "Material piety and sin, which arise from the good and evil of this world, cannot exist within my unalloyed devotees, who, being free from material hankering, maintain steady spiritual consciousness in all circumstances. Indeed, such devotees have achieved Me, the Supreme Lord, who am beyond anything that can be conceived by material intelligence."***

5 Shрила Shridhara Svami comments:

"The word 'gunah' here means 'the piety and sin that is created by virtues and faults and by following rules or transgressing prohibitions'."

Anuccheda 178

1 Engagement in pure devotional service is the natural position of all living entities. This is described in Svetasvatara Upanisad (6.9) in these words:

"No one is the master of the Supreme Personality of Godhead. No one controls Him. He does not have a material body. He is the cause of all causes. He is the master of all masters of the senses. No one is His father. No one is His king."

Thus the individual spirit souls are part and parcel of the Supreme Personality of Godhead. They are His potencies. They naturally take shelter of Him. He is like the sun and they are like the rays of light emanating from the sun.

2 In the Padma Purana, Uttara-khanda, in the description of the sacred syllable Om, it is said:

"The letters a, u and m combine to make the sacred syllable Om, which is the heart of the three Vedas.

3 The letter a is said to be Lord Vishnu. The letter u is said to be the goddess of fortune. The letter m is said to be Their servant, the individual spirit soul who is the twenty-fifth element in the material world."

4 At the end of that passage it is also said:

"The letter m is said to be all-knowing Lord Sesa."

5 It is also said:

"Some say that the letter u is the goddess of fortune, for she always stays by her husband's side, and her husband here is the letter a. He is like the sun and she is like the sunlight. She is His constant companion."

6 For this reason the Vaishnavas declared that the sacred syllable Om is the maha-vakya, the most important statement in the Vedas.

7 The eight-syllable mantra (Om namo narayanaya) is described in the following words:

"In all times, places, and situations I render every kind of service to the goddess of fortune's husband, glorious Lord Vishnu.

8 "In this way it is affirmed that the individual spirit soul's original nature is to be a servant of the Supreme Lord. One who thus understands the true meaning of this mantra should then engage in the Lord's

service.

9 "Thus every moving and unmoving living entity in the universe is the servant of the Supreme Lord. Lord Narayana is the supreme controller of all the universes. He is the master. He is the Lord."

10 This is also described in the following prayer spoken by the Personified Vedas to the Supreme Personality of Godhead (Shrimad Bhagavatam 10.87.20):

"The individual living entity, while living within these material bodies he has created for himself by his karma, remains actually uncovered by both gross and subtle matter. He is described by the Vedas to be the expanded part and parcel of You, the proprietor of all potencies. Ascertaining the status of the living entity in this manner, learned sages become imbued with faith and take to the worship of Your feet, which are the field into which all the sacrifices of the Vedas are sown and are also the source of liberation."***

11 Here "svena" means "by You", "krtesu puresu" means "residing in different bodies", and "tava purusam vadanti" means "they say the individual spirit soul's eternal nature is to be Your part and parcel." "Akhila-sakti-dhrtas tava" means "You are the master of all potencies. Your marginal potency, known as the individual souls (jivas) as Your part and parcel. However Your internal potency is not Your part and parcel, for it is fully identical with You. You are the root and shelter of all Your potencies. You are like the sun and they are like the individual rays of sunlight." That is the meaning here.

12 Now the reason the spirit souls are part and parcel of the Supreme Lord will be considered. Here the verse says, "abahir-antara-samvaranam", which means "There is no covering either within or without". However there is covering by various designations. That is the meaning. "Nr" here means "of the individual spirit soul", and "gatim" means "that the individual soul takes shelter of the Supreme Lord and depends on Him for maintaining his life. "Vivicya" means "understanding this truth", "kavayah" means "the learned sages", and "visvasitah" means "faithful". These faithful sages "worship Your feet" (bhavata anghrim upasate).

13 Now faith will be considered, the word "nigamavapanam" means "the seed from which all the Vedas have sprouted". This means that the Supreme Lord is the birthplace of the Vedas. When the spirit souls, who are by nature always dependent on the Supreme Lord for their maintenance, become averse to the Lord, they find themselves suffering the miseries of life in the material world or repeated birth and death. They who become favourable to the Lord and love the Lord, however, are able to escape the world of birth and death. This is described in the word "abhavam", which means, "where there is no material world of birth and death". Or, this word can also be interpreted to establish the truth that devotional service and the Supreme Lord worshipped by devotional service are both eternal. Together the words "abhavam anghrim" means "the feet that are free from birth and death". In this way it is established that pure devotional service is the best of all spiritual paths. The verse quoted in the beginning of this anuccheda was spoken by the Personified Vedas to the Supreme Personality of Godhead.

Anuccheda 179

1 Now in another section another aspect of devotional service will be considered. How does one attain pure devotional service, which is very rare and difficult to attain and which brings a result that is also rare and difficult to attain and which brings a result that is also rare and difficult to attain? Now we will consider the cause that brings devotional service into existence.

2 In Shrimad Bhagavatam (10.51.53) it is said:

"O my Lord! O infallible Supreme Person! When a person wandering throughout the universes becomes eligible for liberation from material existence, he gets an opportunity to associate with devotees. When he associates with devotees, his attraction for You is awakened. You are the Supreme Personality of Godhead, the highest goal of the supreme devotees and the Lord of the universe."*

3 This verse means. "When a person wandering throughout the universes becomes eligible for liberation from material existence, that is to say when his time for attaining liberation has come, he gets an opportunity to associate with devotees. When he associates with devotees, he attains liberation from material existence." This means that association with devotees is the swift and unstoppable way to attain liberation. This statement is an example of the fourth variety of the namalankara (literary ornament) called atisayokti (hyperbole), a variety that is described in the following words:

4 "When something is said to very quickly bring a certain result, that is the fourth kind of hyperbole,

which is called purvokti."

5 An example of this kind of purvokti hyperbole is seen in the following words spoken by the Supreme Personality of Godhead to Nalakuvara and Manigriva (Shrimad Bhagavatam 10.10.41):

6 "When one is face to face with the sun, there is no longer darkness for one's eyes. Similarly, when one is face to face with a sadhu, a devotee, who is fully determined and surrendered to the Supreme Personality of Godhead, one will no longer be subject to material bondage."*

7 The reason for this is given in Shrimad Bhagavatam 10.51.53, (which was quoted in the beginning of this anuccheda):

"O Lord, when a person associates with devotees, his attraction for You is awakened."*

When there is no longer any reason for the continued existence of the misconceptions that make one averse to the Lord, these misconceptions come to an end, and then the actual truth, which makes one fall in love with the Lord, is manifested. This is described by Shri Vidura in the following words (Shrimad Bhagavatam 3.5.3):

8 "O my Lord, great philanthropic souls travel on the earth on behalf of the Supreme Personality of Godhead to show compassion to the fallen souls who are averse to the sense of subordination to the Lord."*

9 Here the word "daivat" means "because of the destiny created by previous karma", and the word "adharma-silasya" means "of one who is averse to the sense of subordination to the Lord". In Shrimad Bhagavatam 10.51.53 (quoted in the beginning of this anuccheda) the use of the words "yarhi" (when) and "tada eva" (then) indicate that in this sequence of events there is not a long interval of time. The words "ca eva" (also certainly), also indicate that this event does not happen far in the future. That is the meaning. The word "sad-gatau" means "any place where the devotees (sat) assemble together (gatau). O Lord, to that place You personally come." This is described in the following words of the Itihasa-samuccaya:

10 "O king, Lord Krishna personally comes to the places where His devotees, who are free material passion and other vices, congregate. Of this there is no doubt."

11 The word "sad-gatau" thus refers to association with devotees. As has already been explained, in this way ordinary people can attain devotion to the Supreme Personality of Godhead. Pingala glorifies association with devotees in these words (Shrimad-Bhagavatam 11.8.34):

12 "Certainly in this city of Videha I alone am completely foolish. I neglected the Supreme Personality of Godhead, who awards us everything, even our original spiritual form, and instead I desired to enjoy sense gratification with many men."***

13 Shrila Shridhara Svami comments:

"Here Pingala says: Even though I had the association of the saintly devotees of Videha, still I remained a complete fool!

14 If a person is seen to be eager to serve the Lord, but it is not seen that he had association with devotees, it should be understood that at some time in this life or a previous life he did have association with a saintly devotee in the disciplic succession. It may be said that just as Nalakuvara and others had the opportunity to see Narada Muni, so the great demigods also had the opportunity to see him, but still they did not attain the same result that Nalakuvara attained. This happens because of offenses to a great devotee. When one thinks a great devotee is merely an ordinary pious person, one commits an offense. To become free from that offense, one should understand the exalted status of that devotee and then one should sincerely honour and serve him. The demigods explain all this in the following words (Shrimad-Bhagavatam 3.5.45):

15 "O great Supreme Lord, offensive persons whose internal vision has been affected by external materialistic activities cannot see Your lotus feet, but they are seen by Your pure devotees, whose one and only aim is to transcendently enjoy Your activities."*

16 Here the word "te" means "Your". The word "padanyasa-vilasa-laksmyah" refers to the devotees that have a relationship with the Lord. The verse then explains that many persons do not see the Lord's lotus feet. Who are these persons? The verse says they are "offensive persons whose internal vision has been too affected by external materialistic activities". In this way the verse is explained.

17 The word "asad-vrtti" here does not refer to ordinary materialistic activities, for the great devotees are merciful to ordinary materialists, as was described in Shrimad-Bhagavatam 3.5.3 (quoted in text 8 of this

anuccheda). The great souls give their mercy to they who do not commit offenses. simply by the association of these great souls, these materialistic persons also become saintly devotees. The great souls, because they are independent in their activities, may also give their mercy to offenders and transform them also into devotees, but this does not occur without the great soul's mercy. Nalakuvara and the ordinary demigods are examples of all this.

18 Examples of this are seen in the mercy of Shri Bharata to King Rahugana and in the activities of Uparicara Vasu as described in the Vishnu-dharma Purana. After killing many demons to help the demigods, Uparicara vasu renounced the world and went to Patalaloka in order to meditate on the Supreme Personality of Godhead. Then the demons approached the renounced Vasu and tried to kill him with their weapons, but their weapons all suddenly became completely useless and ineffective. By the instructions of Sukracarya the demons could understand that they has committed a great offense. Then, by Uparicara Vasu's mercy, they all became great devotees of the Supreme Personality of Godhead.

19 In the Vishnu-dharma Purana it is said:

"After many birth in the material world they could not destroy the great multitude of their sins. However, the moment they attained love for Lord Govinda, their sins at once ceased to exist."

20 In Shrimad Bhagavatam (7.9.44), Shri Prahlada tells Lord Nrsimhadeva:

"I do not wish to be liberated alone, leaving aside all these poor fools and rascals. I know that without Krishna consciousness, without taking shelter of Your lotus feet, one cannot be happy. There I wish to bring them back to shelter at Your lotus feet."*

In this way it is seen that Shri Prahlada has given his mercy to every single conditioned soul. How is it, then, that they have not all attained liberation?

21 To this question I reply: Because the individual spirit souls are unlimited in number, they cannot all be understood by the mind and heart. As many as were seen or heard by Prahlada, or as many as could be understood within his mind, all attained liberation by his mercy. That is the meaning of this verse. Other persons may hear and remember the glories of Shri Prahlada. In this way Lord Nrsimhadeva Himself will be merciful to them.

22 Lord Nrsimhadeva Himself affirms this in these words spoken to Prahlada (Shrimad Bhagavatam 7.10.14):

"One who always remembers your activities and My activities also, and who chants the prayers you have offered, becomes free, in due course of time, from the reactions of material activities."*

23 Here Lord Nrsimhadeva means "They who chant your glories will become liberated. Certainly, then, will they whom you remember and feel compassion for, will also become liberated." This is the sentiment of the devotees, a sentiment described in Shrimad-Bhagavatam 10.51.53 (quoted in text 2 of this anuccheda).

Anuccheda 180

1 In this way it is proved that association with devotees is the cause of liberation. The living entities' aversion to the Lord is based on beginningless ignorance of Him. Otherwise their aversion is not possible.

2 The importance of association with great devotees is explained in the following words (Shri Mahabharata, Vana Parva, 313.117):

"Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the Vedas, which are variegated, one cannot come to the right path, by which religious principles are understood. The solid truth of religious principles is hidden in the heart of an unadulterated self-realised person. Consequently, as the sastras confirm, one should accept whatever progressive path the mahajanas advocate."*

3 This is also confirmed by Prahlada Maharaja in the following words (Shrimad Bhagavatam 7.5.30-32):

"Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Krishna are never aroused, either by the instructions of others, by their own efforts, or by a combination of both.*

"Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Vishnu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men

led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.*

4 "Unless they smear upon their bodies the dust of the lotus feet of a Vaishnava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Krishna conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination."*

5 It is not possible to attain love for the Supreme Personality of Godhead by engaging in material activities that turn one away from Him. This is described in the Katha Upanisad (1.2.14):

"The Supreme is beyond piety and impiety, beyond cause and effect, beyond what was and what will be."

6 In the Brhad-aranyaka Upanisad (4.4.22) it is said:

"The brahmanas try to understand the Supreme Personality of Godhead by studying the Vedas, performing yajnas, giving charity, fasting and performing austerities."

In this way some of the activities pleasing to the Supreme Lord are described.

7 How does one attain love and devotion for the Supreme Lord? The primary cause of that devotion is the Lord's mercy. That mercy is the secondary cause as well.

8 The Lord gives His mercy to whomever He wishes. He does not give His mercy to they who are averse to Him and are therefore suffering the unbearable and endless torments of life in the material world. That He does not do. The touch of His mercy changes the heart of the suffering soul. His mercy brings eternal transcendental bliss and destroys sins. The Sruti-sastra declares that the Supreme Personality of Godhead and individual spirit soul are different. The Lord cannot be touched by the darkness of material illusion. Therefore the recipient of His mercy cannot be touched by material darkness. Such a person does not take birth again. The Lord has all powers. He can do what is impossible. He change anything into anything else. However, He does not give to they who are averse to Him freedom from the sufferings of material life. For such persons the mercy of the Lord's devotees is the only recourse.

9 The devotees of the Lord are not touched by the many sufferings of material life. They remain awake during the nightmare that is the material world. In this condition they feel compassion for the souls suffering in the material world. An example of this is Narada Muni's compassion on Nalakuvara and Manigriva. In this way the conditioned souls suffering in the material world attain the mercy of the Supreme Lord, then the conditioned souls become humble devotees of the Lord and in their hearts they think, "The Supreme Lord is my only shelter". An example of such a humble devotee is the elephant Gajendra. Examples of conditioned souls who have not become devotees can be found in the hellish worlds of Narakaloka.

10 Devotional service empowers millions of devotees with the Lord's mercy. In that way the Lord will manifest His mercy. This mercy is either the devotees' mercy or the mercy of association with the devotees. This mercy is not independent. It is actually the Lord's mercy. This is explained in the following words (Shrimad Bhagavatam 10.2.31):

11 "O Lord, who resemble the shining sun, You are always ready to fulfil the desire of Your devotee, and therefore You are known as a desire tree (vanchar-kalpataru). When acaryas completely take shelter under Your lotus feet in order to cross the fierce ocean of nescience, they leave behind on earth the method by which they cross, and because You are very merciful to Your other devotees, You accept this method to help them."*

12 This verse means, "O self-manifested Lord (dyuman), the boat (nauh) that is Your lotus feet (bhavat-padambhuruha), and which is the way to cross the ocean of nescience, is placed (nidhaya) on the shore of the ocean of nescience for the sake of the people."

Here the Lord may ask, "Why do I not personally arrange for this boat? Why is the arrangement made by My devotees instead of by Me?"

Here the demigods reply, "You are merciful to Your devotees (sad-anugraha bhavan) and that is why You arrange that Your devotees distribute Your mercy to the others." Or, these words may also be interpreted to mean, "Your devotees are themselves Your mercy. They are the way You manifest Your mercy in the material world. They are the personifications of Your mercy. It is not otherwise."

This is also described in the following words of the song sung by Lord Siva (Shrimad Bhagavatam

4.24.58):

13 "My dear Lord, Your lotus feet are the cause of all auspicious things and the destroyer of all the contamination of sin. I therefore beg Your Lordship to bless me by the association of Your devotees, who are completely purified by worshipping Your lotus feet and who are so merciful upon the conditioned souls. I think that Your real benediction will be to allow me to associate with such devotees."*

14 This verse means, "O Lord, Your mercy is manifested through Your devotees. You do not directly give Your mercy to the impious conditioned souls who are averse to You. You arrange that Your devotees give Your mercy to them."

15 This is described in the following words of the Moksa-dharma:

"When Lord Krishna glances at someone at the moment of his birth, that person should be understood to be very exalted. That person is meant for liberation."

16 This verse means that by associating with the Lord's devotees one becomes free from taking another birth in this material world. The verse quoted in the beginning of this anuccheda was spoken by the demigods to the Supreme Personality of Godhead.

Anuccheda 181

1 Now will be discussed the cause of attaining association with devotees. The great devotees are independent and act as they like. It is not otherwise. In Shrimad Bhagavatam (11.2.24) it is said:

"Once in Ajanabha (the former name of the earth), they came upon the sacrificial performance of the great soul Maharaja Nimi, which was being carried out under the direction of elevated sages."****

2 In this verse "te" means "the Nava-yogendras", and "yadrcchaya" means "independently". "Independently" means "for no reason other than one's own wish". This is confirmed by the Amara-kosa Dictionary, which explains, "The word yadrccha means independence." The Supreme Lord acts to fulfil His devotees' desires. This is confirmed by the following words (Shrimad Bhagavatam 10.14.2):

"My dear Lord, neither I nor anyone else can estimate the potency of this transcendental body of Yours, which has shown such mercy to me and which appears just to fulfil the desires of Your pure devotees. Although my mind is completely withdrawn from material affairs, I cannot understand Your personal form. How, then, could I possibly understand the happiness You experience within Yourself?"****

The Supreme Personality of Godhead Himself declares (Shrimad Bhagavatam 9.4.63):

"I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me."*

The verse quoted in the beginning of this anuccheda was spoken by Shri Narada.

Anuccheda 182

1 The independence of the great devotees is also seen in the following verse (Shrimad Bhagavatam 6.14.14):

"Once upon a time, when the powerful sage named Angira was travelling all over the universe without engagement, by his sweet will he came to the palace of King Citraketu."*

2 Here the word "tasya" (of him) refers to King Citraketu. In this way he developed devotional sentiments toward the Lord. At a later time the Lord directly appeared before him. When Citraketu was lamenting Angira Muni told him (Shrimad Bhagavatam 6.15.19):

"My dear king, you are an advanced devotee of the Supreme Personality of Godhead. To be absorbed in lamentation for the loss of something material is unsuitable for a person like you. Therefore we have both come to relieve you from this false lamentation."*

The verse quoted in the beginning of this anuccheda was spoken by Shrila Sukadeva Gosvami.

Anuccheda 183

1 The devotees become compassionate when they see the unfortunate situation of the conditioned souls. This compassion has nothing to-do with whether the conditioned souls honour that devotee or not. An example of this is Narada Muni's compassion to Nalakuvara and Manigriva. The mercy of the devotees is also described in these words (Shrimad Bhagavatam 11.2.6):

2 "Those who worship the demigods receive reciprocation from the demigods in a way just corresponding to the offering. The demigods are attendants of karma, like a person's shadow, but sadhus are

actually merciful to the fallen."*

3 The meaning of this verse is clear. This verse was spoken by Shrimad Vasudeva Maharaja.

Anuccheda 184

1 Association with a great devotee is the best method of purification. Other methods of purification do not compare with it. This is explained in the following words (Shrimad Bhagavatam 10.84.11):

2 "Mere bodies of water are not real sacred places of pilgrimage, nor are mere images of earth and stone the true worshipable Deities. These purify one only after a long time, but saintly sages purify one immediately upon being seen."***

3 Why are the holy places and the Deities not honoured here? Because they are secondary sources of purification. Therefore the Lord says, "They purify only after a long time." This verse is spoken by the Supreme Personality of Godhead to the assembled sages.

Anuccheda 185

1 Association with the devotees is the cause of attaining devotion for the Supreme Personality of Godhead. This is described indirectly (vyatireka) in the following words (Shrimad Bhagavatam 5.12.11-12):

2 "What, then, is the ultimate truth? The answer is that non dual knowledge is the ultimate truth. It is devoid of the contamination of material qualities. It gives us liberation. It is the one without a second, all-pervading and beyond imagination. The first realisation of that knowledge is Brahman. Then Paramatma, the Supersoul is realised by the yogis who try to see Him without grievance. This is the second stage of realisation. Finally, full realisation of the same supreme knowledge in the Supreme Person. All learned scholars describe the Supreme Person as Vasudeva, the cause of Brahman, Paramatma and others.*

3 "My dear King Rahugana, unless one has the opportunity to smear his entire body with the dust of the lotus feet of great devotees, one cannot realise the Absolute Truth. One cannot realise the Absolute Truth simply by observing celibacy (brahmacarya), strictly following the rules and regulations of householder life, leaving home as a vanaprastha, accepting sannyasa, or undergoing severe penances in winter by keeping oneself submerged in water or surrounding oneself in summer by fire and the scorching heat of the sun. There are many other processes to understand the Absolute Truth, but the Absolute Truth is only revealed to one who has attained the mercy of a great devotee."*

4 Shrila Shridhara Svami comments:

"What is the truth? The answer is that non dual knowledge (jnanam) is the ultimate truth (satyam). Here ordinary material activities are rejected and the ultimate goal of life (paramartham) is described. Here six words are used to describe the Supreme Truth. He is: 1. devoid of the contamination of material qualities (visuddham), 2. one without a second (ekam), 3. all-pervading, or He who has neither inside nor outside (anantaram abahih), 4. the perfect and complete Supreme Brahman (brahma), 5. within everything, or the form of what is perceived (pratyak), and 6. peaceful because He is free from material transformation (prasantam). In these words the ultimate truth (jnanam satyam) is described.

"What is the nature of the ultimate truth? Because He has six opulences, beginning with all wealth, He is called Bhagavan (Bhagavan-chabdah samjna). All learned sages describe (vadanti) the (yac ca) ultimate truth as Vasudeva (vasudevam).

"It is not possible to attain this ultimate truth without first serving the great devotees. This is described in the next verse, which begins with the words, "My dear King Rahugana". One cannot attain (na yati) this ultimate truth (jnanam) by austerities (tapasa), by Vedic karmas (ijyaya), by becoming a sannyasi who begs for food (nirvapanat), by studying the Vedic literature (chandasa), by becoming a householder who helps others (grhad va), or by performing austerities in the water or the fire (jalagni)."

5 In these words the idea that the individual spirit soul is identical with the Supreme is clearly refuted. These verses were spoken by a brahmana to King Rahugana.

Anuccheda 186

1 By honouring the Lord one is able to associate with His devotees. The devotees are interested in serving the Supreme Lord. They are not interested in performing Vedic rituals and duties. That would not be appropriate for them. By associating with devotees who are like this one attains devotion to the Supreme Lord. The transcendentalists may be divided into two groups, as described in the following one and a half verses (Shrimad Bhagavatam 5.5.2-3):

2 "One can attain the path of liberation from material bondage only by rendering service to highly advanced spiritual personalities. These personalities are impersonalists and devotees. Whether one wants to merge into the Lord's existence or wants to associate with the Personality of Godhead, one should render service to the mahatmas. For those who are not interested in such activities, who associate with people fond of women and sex, the path to hell is wide open. The mahatmas are equipoised. They do not see any difference between one living entity and another. They are very peaceful and are fully engaged in devotional service. They are devoid of anger, and they work for the benefit of everyone. They do not behave in any abominable way. Such people are known as mahatmas."*

3 "Those who are interested in reviving Krishna consciousness and increasing their love of Godhead do not like to do anything that is not related to Krishna. They are not interested in mingling with people who are busy maintaining their bodies, eating, sleeping, mating and defending. They are not attached to their homes, although they may be householders. Nor are they attached to wives, children, friends or wealth. At the same time, they are not indifferent to the execution of their duties. Such people are interested in collecting only enough money to keep the body and soul together."*

4 Here the phrase "mahantas te sama-cittah" refers to the impersonalists, who have faith in the qualityless Brahman. Their various qualities are described in the passage beginning with the word "prasanta". A different group of transcendentalists is described in the passage beginning with the words "ye va". The word "va" (or) introduces the second group. This second group to the first group, the Lord says the transcendentalists in this second group, "have love (krtam sauhrdam) for Me (mayi). That love is the great goal (artha) of their lives. Therefore they are great souls (mahantah). Because they have made love for Me the great goal of their lives (mayi sauhrdarthah) they are not (na) interested (priti-yuktah) in mingling with people (janesu) who are busy maintaining their bodies (deha-bhara-vartikesu). They are not attached (na priti-yuktah) to their homes (gehesu), although they may be householders. Nor are they attached to wives and children, (jayatmaja). They are interested in these only so far (yavad-arthah) and they are necessary or favourable for devotional service to the Supreme Lord. In the same way they collect money only as much as is useful for the Lord's service. In this way there are two kinds of transcendentalists: the impersonalists and the devotees. They are not at all the same. The devotees are described in the following words of Shrimad Bhagavatam (6.14.5):

"O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Narayana, or Krishna. Such devotees, who are fully peaceful are extremely rare."*

By following the path of impersonalism one realises the impersonal Brahman, and by following the path of devotional service one attains love for the Supreme Personality of Godhead. However, because the impersonalists and devotees do share some qualities, they are both referred to by the word "mahatma" in this verse. These verses were spoken by Shri Rsabhadeva to His sons.

Anuccheda 187

1 Now we will consider the natures of the two classes of transcendentalists described before. The impersonalists are described in the following words (Shrimad Bhagavatam 11.13.36):

"Just as a drunken man does not notice if he is wearing his coat or shirt, similarly, one who is perfect in self-realisation and who has thus achieved his eternal identity does not notice whether the temporary body is sitting or standing. Indeed, if by God's will the body is finished or if by God's will he obtains a new body, the self-realised souls does not take notice, just as a drunken man does not notice the situation of his outward dress."***

2 The devotees of the Lord are of three kinds: 1. They who have attained the forms of eternal associates of the Lord, 2. they who have shaken away all material attachments, and 3. they who are still bewildered by material attachments. Shri Narada and others are examples of the first kind of devotee, Shri Sukadeva and others are examples of the second kind of devotees, and Shri Narada in his previous birth, as well as other devotees are examples of third kind of devotee.

3 The first kind of devotee is described in Shrimad-Bhagavatam (1.6.28) where Shri Narada explains:

"Having been awarded a transcendental body befitting an associate of the Personality of Godhead, I quit the body made of five material elements, and thus all acquired fruitive results of work (karma) stopped."*

4 The second kind of devotee is described in the following words (Shrimad Bhagavatam 12.12.68):

"I offer my respectful obeisances unto Shrila Sukadeva Gosvami, the son of Vyasadeva. He is the destroyer of all sinful reactions and is full in self realisation and bliss. Because of this, he has no other desire. Still, he was attracted by the transcendental pastimes of the Supreme Personality of Godhead, and out of compassion for the people he described the transcendental historical literature called Shrimad Bhagavatam. This is compared to the light of the Absolute Truth."*

5 The third kind of devotee is described in these words of Shrimad-Bhagavatam (1.6.21), where the Supreme Personality of Godhead tells Shri Narada in his previous birth:

"O Narada, I regret that during this lifetime you will not be able to see Me anymore. Those who are incomplete in service and who are not completely free from all material taints can hardly see Me."*

6 Even in his previous birth when he was still bewildered by material attachments, Shri Narada still felt love for the Lord. Narada personally described this in the following words (Shrimad Bhagavatam 1.6.17):

7 "O Vyasadeva, at that time being exceedingly overpowered by feelings of happiness, every part of my body became separately enlivened. Being absorbed in an ocean of ecstasy, I could not see both myself and the Lord."*

8 King Bharata may also be mentioned as an example here. Although he wished to renounce the world, because of his past karmic reactions material desires remained concealed in his heart.

Now love for the Supreme Personality of Godhead will be described. Love for the Lord is divided into three kinds, according to the three kinds of devotees already described, each kind of love more intense than the previous kind. The Supreme Personality of Godhead, who is the object of worship and the master of His parts and parcels, is different from the individual spirit soul, who is the worshipper and who is part and parcel of the Lord. The budding sprout of love the individual souls feel for the Supreme Lord may also be considered according to the different rasa, beginning with servitorship and friendship. We will describe this in the Priti-sandarbha.

To directly see the Lord is the great goal of life. However, if it is not possible to see the Lord unless one attains love for Him. The more one loves the Lord the more one became advanced in spiritual life. Without pure love for the Lord, one will not directly see Him. Without love for the Lord, one becomes like a person stricken with jaundice, a person whose tongue cannot taste the sweetness of sugar-candy.

9 This is described by Shri Rsabhadeva in the following words (Shrimad Bhagavatam 5.5.6):

"When the living entity is covered by the mode of ignorance, he does not understand the individual living being and the supreme living being, and his mind is subjugated to fruitive activity. Therefore, until one has love for Lord Vasudeva, who is none other than Myself, he is certainly not delivered from having to accept a material body again and again."*

10 From this it is seen that the different grades of devotees are determined by the different levels of love they feel for the Supreme Lord. This is described in Shrimad Bhagavatam 5.5.3.. When one has great love for the Lord, one becomes free from material desires and the Lord directly appears before him. When one has only a small amount of love for the Lord, these benefits are obtained in a lesser degree. This is also described in Shrimad Bhagavatam 5.5.3. In the condition of lesser love one does not attain the body of a personal associate of the Lord. In the same way also one does not attain renunciation or become pure at heart. This will be further discussed in another passage.

11 King Nimi asked the following question (Shrimad Bhagavatam 11.2.44):

"Now please tell me in greater detail about the devotees of the Supreme Lord. What are the natural symptoms by which I can distinguish between the most advanced devotees, those on the middle level and those who are neophytes? What are the typical religious activities of a Vaishnava, and how does he speak? Specifically, please describe those symptoms and characteristics by which Vaishnavas become dear to the Supreme Personality of Godhead."***

12 This verse begins, "Now (atha) please tell (bruta) about the devotees of the Lord (bhagavatam)." This question is asked in order to attain knowledge of the devotees of the Lord. He says, "Please tell about the nature (yad-dharmah) of the devotees among human beings (nrnam). Please tell (bruta) how (yatha) a devotee behaves (acarati). Please tell (bruta) how a devotee speaks (yad brute). In this way he asks questions about the signs manifested from a devotee's body, mind and words.

Here someone may ask: Were not these symptoms already described by Shri Kavi in the following

words (Shrimad Bhagavatam 11.2.39)?:

"An intelligent person who has controlled his mind and conquered fear should give up all attachment to material objects such as wife, family and nation and should wander freely without embarrassment, hearing and chanting the holy names of the Lord, the bearer of the chariot wheel. The holy names of Krishna are all-auspicious because they describe His transcendental birth and activities, which He performs within this world for the salvation of the conditioned souls. Thus the holy names of the Lord are sung throughout the world."***

To this question the following reply is given: That is true. Still, those symptoms of the devotees who are dear to the Lord are described again in this verse also (yair lingair bhagavat-priyah). In this verse the actual question asked is: "Please tell (bruta) the symptoms of the devotees according to their levels of advancement, that is according to the devotees' status as *uttama* (advanced), *madhyama* (intermediate) or *kanistha* (neophyte) devotees." That is the meaning here.

Anuccheda 188

1 Shri Havi gave the following reply to that question (Shrimad Bhagavatam 11.2.45):

"A person advanced in devotional service sees within everything the soul of all souls, the Supreme Personality of Godhead, Shri Krishna. Consequently he always sees the form of the Supreme Personality of Godhead as the causes of all causes and understands that all things are situated in Him."*

2 By describing the symptoms of the devotees' heart and mind, how the devotees sees others, this verse describes the nature of a great devotee of the Lord.

3 The symptoms of a great devotee of the Lord are also described in the following words (Shrimad Bhagavatam 11.2.40):

"When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated, and chants just like a madman, not caring for outsiders."*

In these words of Shri Kavi Muni explains that an advanced devotee becomes overwhelmed with love for the Lord. In that condition the devotee's heart melts with love and he manifests various ecstatic symptoms such as laughing and crying.

4 The nature of an advanced devotee is also described in these words (Shrimad Bhagavatam 11.2.41):

"A devotee should not see anything as being separate from the Supreme Lord, Krishna. Ether, fire, air, water, earth, the sun and other luminaries, all living beings, the directions, trees and other plants, the rivers and oceans, whatever a devotee experiences he should consider to be an expansion of Krishna. Thus seeing everything that exists within creation as the body of the Supreme Lord, Hari, the devotee should offer his sincere respects to the entire expansion of the Lord's body."*

5 This kind of devotee sees that all conscious and unconscious living entities (*sarva-bhutesu*) are expansions of the Supreme Personality of Godhead (*atmano bhagavad-bhavam*). This devotee sees (*pasyati*) all living entities (*bhutani*) as present in the Supreme Lord's heart (*atmani*). In the sameway the Lord is also present in the living entities. A person who sees in this way is the best of devotees (*bhagavatottamah*).

6 The nature of the advanced devotees of the Lord is also described by the goddess of Vraja in the following words (Shrimad Bhagavatam 10.35.9):

"Krishna moves about the forest in the company of His friends, who vividly chant the glories of His magnificent deeds. He thus appears just like the Supreme Personality of Godhead exhibiting His inexhaustible opulences. When the cows wander onto the mountains sides and Krishna calls out to them with the sound of His flute, the trees and creepers in the forest respond by becoming so luxuriant with fruits and flowers that they seem to be manifesting Lord Vishnu within their hearts. As their branches bend low with the weight, the filaments on their trunks and vines stand erect out of the ecstasy of love of God, and both the trees and the creepers pour down a rain of sweet sap. Maddened by the divine, honeylike aroma of the tulasi flowers on the garland Krishna wears, swarms of bees sing loudly for Him and the most beautiful of all persons thankfully acknowledges and acclaims their song by taking His flute to His lips and playing it. The charming flute soon then steals away the minds of the cranes, swans and other lake-dwelling birds. Indeed, they approach Krishna, close their eyes and, maintaining strict silence, worship Him by fixing their consciousness upon Him in deep meditation."***

7 This verse means that this kind of devotees sees love for the Supreme Personality of Godhead (bhagavati) as being present in the hearts of all conscious and unconscious living entities. The remainder of this verse is like the previous quote. Thus aware that all living entities are devotees of the Lord, such an advanced devotee bows down to offer respect to them all. This was also described Shrimad Bhagavatam 11.2.41. That is the meaning here.

8 The goddess of Vraja also say (Shrimad Bhagavatam 10.21.15):

"When the rivers hear the flute-song of Krishna, their minds begin to desire Him and thus the flow of their currents is broken and their waters are agitated, moving around in whirlpools. Then with the arms of their waves the rivers embrace Murari's lotus feet and, holding on to them, present offerings of lotus flowers."***

9 The Lord's queens speak the following words (Shrimad Bhagavatam 10.90.15):

"Kurari, you are lamenting. The inscrutable Supreme Lord is now asleep in the world's night but you are wide awake, finding it impossible to fall asleep. Is it that, like us, you have had your heart pierced to the core by the lotus eye lord's munificent, smiling pastime glances?"***

10 What is described here is not the world-view of the impersonalist. Because it ultimately denies the existence of both the Lord and the devotees, the devotees of the Lord consider the impersonalists; idea that the individual spirit souls are identical with the Supreme Personality of Godhead a grave error and a great offense.

11 In Shrimad Bhagavatam (3.29.12) it is said:

"The manifestation of unadulterated devotional service is exhibited when one's mind is at once attracted to hearing the transcendental name and qualities of the Supreme Personality of Godhead, who is residing in everyone's heart. Just as the water of the Ganges flows naturally down towards the ocean, such devotional ecstasy, uninterrupted by any material condition, flows toward the Supreme Lord."*

These words describe the advanced devotees of the Lord. They do not describe the impersonalists, who think the Supreme has no form.

12 In Shrimad Bhagavatam (11.2.55) it is said:

"The Supreme Personality of Godhead is so kind to the conditioned souls that if they call upon Him by speaking His holy name, even unintentionally or unwillingly, the Lord is inclined to destroy innumerable sinful reactions in their hearts. Therefore, when a devotee who has taken shelter of the Lord's lotus feet chants the holy name of Krishna with genuine love, the Supreme Personality of Godhead can never give up the heart of such a devotee. One who has thus captured the Supreme Lord within his heart is to be known as bhagavata-pradhana, the most exalted devotee of the Lord."***

This verse must describe the advanced devotees of the Lord for any other interpretation would contradict the description here of their most exalted qualities.

Anuccheda 189

1 The intermediate devotee is described by the symptoms of his mind and heart. He is described in the following words (Shrimad Bhagavatam 11.2.46):

"An intermediate, second class devotee shows love for the Supreme Personality of Godhead, is friendly to all devotees, and is very merciful to neophytes and ignorant people. The intermediate devotee neglects those who are envious of devotional service."*

2 This verse means that the intermediate devotee gives his love (prema) to the Supreme Personality of Godhead, makes friendship (maitrim) with the other devotees (tad-adhinesu), and shows mercy (krpam) to the people who are innocent and ignorant (balisesu) of devotional service.

3 The intermediate stage of devotional service is shown in the following statement of Shri Prahlada (Shrimad Bhagavatam 7.9.43):

"O best of the great personalities, I am not at all afraid of material existence, for wherever I stay I am fully absorbed in thoughts of Your glories and activities. My concern is only for the fools and rascals who are making elaborate plans for material happiness and maintaining their families, societies and countries. I am simply concerned with love for them."*

4 The meaning here is that the intermediate devotee is not agitated at heart for the condition of they who hate the Lord and His devotees. This means that the devotee is neutral and aloof from such persons.

However, the devotee does feel compassion for the people in general, who are childlike and foolish.

However, Prahlada did feel compassion for Hiranyakasipu. This means that the devotee may feel compassion in his heart even for they who hate the Lord and His devotees. Therefore of course he also feels compassion for the innocent and childish people in general. Because he feels pure love for the Lord, the devotee also loves every other being. This is not like the intermediate devotee described in the previous quote (Shrimad Bhagavatam 11.2.46):

5 By seeing a great devotee of the Lord one attains the same bliss as if he had seen the Lord Himself. Therefore, making friendship with the Lord's devotees is very important. It is not to be abandoned, even for the most advanced devotee. However, it is inevitable that the most advanced devotee does feel love for every living being.

6 The most advanced devotees are described in the following words (Shrimad Bhagavatam 4.24.57):

"If one by chance associates with a devotee, even for a fraction of a moment, he no longer is subject to attraction by the results of karma or jnana. What interest then can he have in the benedictions of the demigods, who are subject to the laws of birth and death?"*

7 The most advanced devotees are also described in the song sung by Lord Siva (Shrimad Bhagavatam 4.24.30) where Lord Siva tells the Pracetas:

"You are all devotees of the Lord, and as such I appreciate that you are as respectable as the Supreme Personality of Godhead Himself. I know in this way that the devotees also respect me and that I am dear to them. Thus no one can be as dear to the devotees as I am."*

8 Shrila Suta Gosvami also describes the most advanced devotees in these words (Shrimad Bhagavatam 1.7.11):

"Shrila Sukadeva Gosvami, son of Shrila Vyasadeva, was not only transcendently powerful. He was also very dear to the devotees of the Lord. Thus he underwent the study of this great narration (Shrimad Bhagavatam)."

9 An example of the demons, who hate Vyasadeva and the other devotees is seen in the following words (Shrimad Bhagavatam 10.1.35):

"Kamsa was a condemned personality in the Bhoja dynasty because he is envious and sinful. Therefore, upon hearing this omen from the sky, he caught hold of his sister's hair with his left hand and took up his sword with his right hand to sever her head from her body."*

10 Even the intermediate devotees love the demons. However the advanced devotees do not decline to preach to the demons the glories of the Supreme Lord. That is the specific quality of the advanced devotees. It is with this aim in view that Uddhava and other devotees offered obeisances to Duryodhana and other demons.

11 Lord Siva further describes the advanced devotees in these words (Shrimad Bhagavatam 4.3.23):

"I am always engaged in offering obeisances to Lord Vasudeva in pure Krishna consciousness. Krishna consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vasudeva is revealed without any covering."*

12 Another example of this is found in the description of Laksmana's kidnapping (Shrimad Bhagavatam 10.68.17) where Uddhava's showing respect to Duryodhana is mentioned in these words:

"After he had offered proper respects to the son of Ambika (Dhrtarastra) and to Bhisma, Drona, Bahlika, and Duryodhana, Uddhava informed them that Lord Balarama had arrived."

13 This may be also considered in a different way. An advanced devotee considers all living entities to be pure devotees. He even considers pure devotees the demons who hate the Lord and His devotees. There is nothing improper in this. The great devotees who with millions of their life-breaths worship even a single particle of dust from the Lord's lotus feet become very unhappy with the idea that anyone could act badly. They consider that the demons are devotees, just as they are devotees. They think: "Ah! How is it possible to have a heart that does not love the Lord and His devotees? How it is possible that someone could not love the Supreme Lord and His devotees, who are the causes of all bliss, the abodes of limitless love, the purifiers of all the worlds, decorated with the jewels of the six great virtues, and always working for the welfare of all living beings?" How one could hate the Lord and His devotees is beyond the power of their intelligence to understand. Therefore they see all living beings from Brahma down to the unmoving plants, as pure

devotees, filled with love for the Lord.

14 That the advanced devotees cannot imagine any living beings not being a pure devotee of the Lord is seen in the following words of Shrila Sukadeva Gosvami (Shrimad Bhagavatam 11.2.1-2):

"Eager to engage in the worship of Lord Krishna, O best of the Kurus, Narada Muni stayed for some time in Dvaraka, which was always protected by the arms of Govinda."***

15 "My dear King, in the material world the conditioned souls are confronted by death at every step of life. Therefore, who among the conditioned souls would not render service to the lotus feet of Lord Mukunda, who is worshipable even for the greatest of liberated souls?"***

Anuccheda 190

1 The physical and mental symptoms of the neophyte devotee are described in the following words (Shrimad Bhagavatam 11.2.41):

2 "A prakṛta, or materialistic devotee does not purposefully study the saṣtra and try to understand the actual standard of pure devotional service. Consequently he does not show proper respect to advanced devotees. He may, however, follow the regulative principles learned from his spiritual master or from his family who worships the Deity. He is to be considered on the material platform, although he is trying to advance in devotional service. Such a person is a bhakṛta-praya (neophyte devotee), or bhakṛtabhasa, for he is a little enlightened by Vaiṣṇava philosophy."*

3 Here the word "arcayam" means :in relation to the Deity of the Lord." Here it is not in relation to the other devotees (na bhaktesu anyesu). This is so because of the absence of pure love for the Lord, ignorance of the glories of the Lord's devotees, and ignorance of the glories of the Lord's devotees, and a lack of respect for the virtues of the sincere devotees. Such a devotee is called materialistic (prakṛta). He is in the beginning stage of devotional service. That is the meaning. Such a devotee has neither strong faith nor great learning in the teachings of the scriptures.

4 That the neophyte devotee is not learned in the teachings of the scriptures is seen in the following words (Shrimad Bhagavatam 10.84.13):

"A human being who identifies this body made of three elements with his self, who considers the by-products of the body his kinsmen, who considers the land of birth as worshipable, and who goes to the place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there, is to be considered as an ass or a cow."*

5 This is the way of ordinary people think. Thus a devotee who has not yet attained strong faith, knowledge of scripture, or love for the Lord, is known as a neophyte (kanistha) devotee.

Anuccheda 191

1 Shrila Shridhara Svami comments:

"The most exalted devotee is described in the following eight verses (Shrimad Bhagavatam 11.2.48-55):

2 The first of these verses (Shrimad Bhagavatam 11.2.48) states:

"Even while engaging his senses in contact with their objects, one who sees this whole world as the energy of Lord Vishnu is neither repelled nor elated. He is indeed the greatest among devotees."***

3 The word "api" (even though) here means "even though his senses are engaged with the sense objects, his thoughts are fixed on the Supreme Lord." Such a devotee sees the material world as the external potency (maya) of the Supreme Lord. In this verse the body and mind are described together.

Anuccheda 192

1 In the next verse (Shrimad Bhagavatam 11.2.49) it is said:

"Within the material world, one's material body is always subject to birth and decay. Similarly the life air (prana) is harassed by hunger and thirst, the mind is always anxious, the intelligence hankers for that which cannot be obtained, and all of the senses are ultimately exhausted by constant struggle in the material nature. A person who is not bewildered by the inevitable miseries of material existence and who remains aloof from them simply by remembering the lotus feet of the Supreme Personality of Godhead, is to be considered bhagavata-pradhana, the foremost devotee of the Lord."***

2 This verse states that a person who is not bewildered by the miseries of the material body and other material things, miseries that begin with birth and death, and who always remembers Lord Hari, is the best of

devotees (sa bhagavata-pradhanah).

3 Lord Krishna Himself describes the great devotees in these words of Shri Bhagavad-gita (7.28):

"Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the dualities of delusion, and they engage themselves in My service with determination."*

Anuccheda 193

1 In the next verse of this sequence (Shrimad Bhagavatam 11.2.50) it is said:

"One who has taken exclusive shelter of the Supreme Lord, Vasudeva, becomes free from fruitive activities, which are based on material lust. In fact, one who has taken shelter of the lotus feet of the Lord is freed from even the desire to enjoy material sense gratification. Plans for enjoying sex life, social prestige, and money cannot develop within his mind. Thus he is considered bhagavatottama, a pure devotee of the Lord on the highest platform."***

2 Here "bija" means "material desires", and "vasudevaika-nilayah" means "taking shelter of Lord Vasudeva alone".

Anuccheda 194

1 In the next verse (Shrimad Bhagavatam 11.2.51) it is said:

"Birth in an aristocratic family and the execution of austere and pious activities certainly cause one to take pride in himself. Similarly, if one enjoys a prestigious position within society because his parents are highly respected member of the varnasrama social system, one becomes even more infatuated with himself. But if despite these excellent material qualifications one does not feel even a tinge of pride within himself, he is to be considered the dearest servitor of the Supreme Personality of Godhead."***

2 Here "janma" means "his family", "karma" means "austerities and other auspicious deeds", and "jatayah" means "noble birth where one is a leader of society". Even when these are present, pride (aham-bhava) is not manifested (na sajjate) in his body (asmin dehe). Instead the activities of devotional service to the Lord are manifested. That is the meaning. Such a person is very dear to Lord Hari (sa hareh priyah). This means that he is a great devotee of the Lord.

Anuccheda 195

1 The next verse (Shrimad Bhagavatam 11.2.52) explains:

"When a devotee gives up the selfish conception by which one thinks 'This is my property and that is his', and when he is no longer concerned with the pleasures of his own material body or indifferent to the discomforts of others, he becomes fully peaceful and satisfied. He considers himself simply one among all the living beings who are equally part and parcel of the Supreme Personality of Godhead. Such a satisfied Vaishnava is considered to be at the highest standard of devotional service."***

2 In this verse is discussed whether material wealth (vittesu) is owned by oneself (atmani svah) or by others (parah). Here it is refuted the idea that one personally owns material wealth. One should not think oneself different from others.

Anuccheda 196

1 "The lotus feet of the Lord are sought by the demigods and other great souls who have given their hearts to the invincible Lord. A person who does not move from the lotus feet of the Lord, even to attain the opulences of the three worlds, even for a moment or a second, is to be considered the greatest of all Vaishnavas."

2 The reason such a devotee does not move from the lotus feet of the Lord is given in this verse. The reason is that such a devotee has given his heart (atma) to Lord Hari (ajita). Another reason is that even the demigods headed by Brahma (suradibhih) find it difficult to attain the Lord's feet.

Anuccheda 197

1 In material sense-gratification one finds only suffering, and in the service of the Lord one finds great happiness. This is another reason the devotee never abandons the lotus feet of the Lord. This is explained in the next verse (Shrimad Bhagavatam 11.2.54):

2 "How can the fire of material suffering continue to burn the hearts of those who worship the Supreme Lord? The Lord's lotus feet have performed innumerable heroic deeds, and the beautiful nails on His toes resemble valuable jewels. The effulgence emanating from those nails resembles cooling moonshine, for it

instantly relieves the suffering within the heart of the pure devotee, just as the appearance of the moon's cooling light relieves the burning heat of the sun."***

3 Here it is said the Lord's feet (anghri) have performed heroic deeds (uru-vikramau). The word "sakha" (branches) here refers to the Lord's toes. The Lord's feet are here compared to splendid moonlight that cools the burning sufferings that begin when one has material desires.

Anuccheda 198

1 The next verse (Shrimad Bhagavatam 11.2.55) explains:

"The Supreme Personality of Godhead is so kind to the conditioned souls that if they call upon Him by speaking His holy name, even unintentionally or unwillingly, the Lord is inclined to destroy innumerable sinful reaction in their hearts. Therefore, when a devotee who has taken shelter of the Lord's lotus feet chants the holy name of Krishna with genuine love, the Supreme Personality of Godhead can never give up the heart of such a devotee. One who has thus captured the Supreme Lord within his heart is to be known as bhagavata-pradhana, the most exalted devotee of the Lord."***

2 Shrila Shridhara Svami comments:

"In this verse, which begins with the word 'visrjati', the speaker describes what is the best of all the devotee's virtues. That virtue is the fact that Lord Hari (harih) personally (saksat) stays in the devotee's (yasya) heart (hrdayam) and never (na) leaves (visrjati). Staying thus in the devotee's heart, the Lord destroys (nasah) a great flood (ogha) of sins (agha) there. Why does the Lord not leave? He does not leave because His lotus feet are tied up by the ropes of love (pranaya-rasanaya). Such a devotee is said to be the best of all devotees."

3 Lord Hari personally (svayam) stays in the devotee's heart. That is why lust and other vices cannot enter there. This happens from the moment the Lord personally enters the heart. The words "harir avasabhihito 'pi'" describe the devotee who loves the Lord in this pure way. When such a devotee calls Him, even accidentally, the Lord at once comes. Thus it is said that the Lord destroys (nasah) a flood (ogha) of sins (agha) for such a devotee.

4 This is also described in the following words (Shrimad Bhagavatam 2.1.11):

"O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge."*

5 In these two ways (by saying the Lord's holy name and by the entrance of the Lord in the devotee's heart), it is not possible for sins to remain (in the devotee's heart). This is described in the answer to the question posed in Shrimad Bhagavatam 11.2.44. In the midst of this answer, in the passage beginning with Shrimad Bhagavatam 11.2.48, many verses describe the symptoms, both in general and in detail, of an advanced devotee.

6 In this way an advanced devotee conquers the Lord and brings the Lord under his control. Sometimes only two or three of these qualities of an advanced devotee are manifested. In due course of time, one by one, all these qualities, which are described in the passage beginning with Shrimad Bhagavatam 11.2.45 will be manifested in the devotee.

7 The best of all the virtues of the advanced devotee is described in Shrimad Bhagavatam 11.2.55. The virtue of remembering the Lord is described in Shrimad Bhagavatam 11.2.49. Remembering the Lord is also described in the Last verse (Shrimad Bhagavatam 11.2.55) of this passage.

8 Other passages may also be quoted to describe the qualities of an advanced devotee. Many different descriptions of the advanced devotee may be brought together. In some descriptions the direct manifestation of the Lord is not mentioned. The Lord's feet may be mentioned or the description of the Lord's glories may also be mentioned.

9 Here many verses, such as Shrimad-Bhagavatam 11.2.49 may be quoted to describe the advanced devotee. Different stages of advancement in devotional service, beginning with the lowest and proceeding higher and higher are described in Shrimad Bhagavatam 11.2.47, 51, 52, 48 and 49.

10 When he attains perfection in devotional service, the devotee is no longer bewildered. When his devotional service is still only a new sprout, the devotee has not yet attained perfection in devotional service.

This is described in Shrimad Bhagavatam 11.2.50 and 53.

11 In the perfect stage of devotional service the stage of meditation known as dhruvanusmṛti is manifested. In that stage pure love for the Supreme Personality of Godhead begins to sprout. In that stage one remembers the Lord at every moment. Then one shakes away all material desires and his love for the Lord begins to sprout. Then the sprout of love grows taller and taller.

In Shrimad Bhagavatam 11.2.46 was explained the devotee's three relationships with others, beginning with his friendship with other devotees. Such a devotee becomes free from material desires. That the devotee is free from material desires and filled with love for the Supreme Lord is described in Shrimad Bhagavatam 11.2.45 and 55.

12 In the Padma Purana, Uttara-khanda, the greatness of a person who follows the path of worshipping the Lord is described in the following words:

"A brahmana who follows the five saṁskaras, beginning with performing austerities, who actively worships the Lord, and who is learned in the five branches of knowledge is known as a great devotee."

13 This description is so because it describes one who has not yet reached the stage of perfect love for the Lord. The five saṁskaras referred to in the word "tapadi-panca-saṁskari" are listed in the verse beginning with the words "tapah pundram tatha nama" (which is quoted in full in anuccheda 200, text 10).

14 The word "navejyakarma-karakah" is explained in the following passage:

15-16 "O beautiful one, a devotee of the Lord engages in nine kinds of devotional service. 1. worship of the Lord, 2. chanting mantras glorifying the Lord, 3. engaging in yoga to attain the Lord, 4. offering yajnas to please the Lord, 5. offering obeisances to the Lord, 6. chanting the Lord's holy names, 7. serving the Lord, 8. wearing the signs of the Lord, and 9. worshipping the devotees of the Lord. A brahmana should always worship the Supreme Personality of Godhead in these nine ways."

17 The five branches of knowledge mentioned in text 12 refer to knowledge of: 1. the worshipable Supreme Personality of Godhead, 2. His supreme abode, 3. His paraphernalia, 4. His mantras and 5. the individual spirit souls.

18 These five objects of knowledge are briefly described in the following words of Shri Hayasirsa-pancaratra:

"Lord Krishna is the only Supreme Personality of Godhead, the supreme controller. His form is eternal and full of knowledge and bliss. His large eyes are lotus flowers, and the graceful hair on His head is black.

19 "He is the monarch of the spiritual world, where He is tightly embraced by the playful goddess of fortune, Her form spiritual and splendid like gold, and Her large eyes very beautiful.

20 "He is eternal, present everywhere, perfect, complete, all-pervading, the cause of all, the secret hidden in the Vedas, propound, and the master of many potencies."

21 In Shri Hayasirsa-pancaratra it is also said:

"Now I will describe His transcendental abode, which is eternal, unchanging, made of pure goodness, situated beyond the boundaries of the material world, and effulgent like many millions of suns and moons.

22 "It is made of cintamani jewels. It is eternal and full of knowledge and bliss. It is the resting place of everything. It will never be destroyed."

23 "O Brahma, now I will briefly describe the Lord's paraphernalia. In the Lord's abode are many kalpa-vṛkṣa trees, who are the sources of all pleasures.

24 "In that abode are also many vines just like those kalpa-vṛkṣa trees. There are also many flowers and other things, possessing sweet fragrances and sweet tastes, and all like those kalpa-vṛkṣa trees.

25 "The fruits there have no faults, and therefore they are filled with nectar. They are never hard and they have neither skin nor seed.

26 "O Brahma, please know that nothing there is made of matter. It is all spirit. It is all sweet like nectar.

27 "O Brahma, in that realm nectar is everywhere. Everything is sweet like nectar. Everything is nectar."

28 The mantras glorifying the Lord are described in the following verse of Shri Hayasirsa-pancaratra:

"O Brahma, they who know the truth declare that the Supreme Personality of Godhead is not different from the mantras glorifying Him."

29-30 The individual spirit souls are described in the following words of Shri Hayasirsa-pancaratra:

"O Brahma, as many drops of spray are created when the wind touches the ocean's waves, so many

thousands of individual spirit souls are manifested from the Supreme Personality of Godhead. Some of those souls have material bodies and some do not.

31 The scriptures that describe devotional service affirm that the individual spirit souls are different from the many forms of the Supreme Personality of Godhead. This is described in the following prayer spoken by the Personified Vedas to the Supreme personality of Godhead (Shrimad Bhagavatam 10.87.31):

"Neither material nature nor the soul who is her enjoyer were ever born. The living bodies of this world rather come into being by the combination of both of them, just like a bubble which forms where water meets the air. All these conditioned living beings merge back into You, the Supreme, with their various names and qualities, similarly to the merging of rivers into the ocean or of the flavours of all kinds of flowers into honey."***

32 That the individual spirit souls are the Supreme Lord's potency is described in the following words of Shri Vishnu Purana (6.7.61):

"Originally, Krishna's energy is spiritual, and the energy known as the living entity is also spiritual. However, there is another energy, called illusion, which consists of fruitive activity. That is the Lord's third potency."*

33 This is also described in Bhagavad-gita (7.5) where Lord Krishna affirms:

"Besides these, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature.*

34 In Bhagavad-gita (15.7) Lord Krishna again affirms:

"The living entities in this conditioned world are My eternal fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind."*

35 In Shri Narada-pancaratra it is said:

"Although spiritual in nature, the individual spirit soul lives on the boundary of the spiritual and material worlds. If he chooses he can enter the material world and try to enjoy the modes of material nature."

36 The verse quoted in the beginning of this anuccheda was spoken by Yogesvara Havi to King Nimi.
Anuccheda 199

1 The devotees of the Lord are situated on different levels of advancement, with those who are free from all material desires situated in the highest level. These different levels described in the passage that begins with Shrimad Bhagavatam 10.2.47. These levels, considered according to the qualities manifested by the devotee, are described in five verses of Shrimad Bhagavatam. In the following three verses the lowest level, mixed devotional service, is described in these words (Shrimad Bhagavatam 11.11.29-31):

2 "O Uddhava, a saintly person is merciful and never injures others. Even if others are aggressive he is tolerant and forgiving toward all living entities. His strength and meaning in life come from the truth itself, he is free from all envy and jealousy, and his mind is equal in material happiness and distress. Thus, he dedicates his time to work for the welfare of all others. His intelligence is never bewildered by material desires, and he has controlled his senses. His behaviour is always pleasing, never harsh and always exemplary, and he is free from possessiveness. He never endeavours in ordinary, worldly activities, and he strictly controls his eating. He therefore always remains peaceful and steady. A saintly person is very cautious in the execution of his duties and is never subject to superficial transformations, because he is steady and noble, even in a distressing situation. He has conquered thirst, lamentation, illusion, old age, and death. He is free from all desire for prestige and offers honour to others. He is expert in reviving the Krishna consciousness of others and therefore never cheats anyone. Rather he is a well wishing friend to all, being most merciful. Such a saintly person must be considered the most learned of men."***

3 Shrila Shridhara Svami comments:

"Here the word "krpaluh" means "unable to tolerate the sufferings of theirs", "sarva-dehinam akṛta-drohaḥ" means "not harming anyone", "tītikṣuḥ" means "tolerant", "satyaṁ sarāḥ" means "strong in the truth", "anavadyamta" means "free of envy and other vices", "samāḥ" means "equal in happiness and distress", "upayakāḥ" means "helping others as far as one is able", "kamair ahata-dhīḥ" means "with a heart unagitated by material desires", "dantāḥ" means "controlling the external senses", "mrduḥ" means "not hard hearted", "suciḥ" means "acting like a saint", "akīcanaḥ" means "without possessiveness", "anīhāḥ" means "free from materialistic activities", "mīta-bhuk" means "eating little", "santāḥ" means "controlling the mind", "sthīrah"

means "steady in one's duty", "mac-charanah" means "taking shelter of Me alone", "munih" means "thoughtful", "apramattah" means "attentive", "gabhiratma" means "unchanging", "dhratiman" means "steady, even when faced with calamities", "jita-sad-gunah" means "conquering the six waves, namely, hunger, thirst, lamentation, illusion, old age, and death", "amani" "without desiring honour for oneself", "manadah" means "honouring others", "kalyah" means "expert in enlightening others", "maitrah" means "not cheating others", "karunikah" means "acting out of compassion and not personal ambition", and "kavah" means "wise".

4 Here the quality "mac-charanah" (taking shelter of me should be singled out). Later it will be said, "sa ca sattamah" (he is the best of all living entities). The word "ca" (and) here emphasises that one who takes shelter of the Lord is the best of living entities.

Anuccheda 200

1 The intermediate devotee, who is engaged in mixed devotional service is described in these words (Shrimad Bhagavatam 11.11.32):

"He perfectly understands that the ordinary religious duties prescribed by Me in various Vedic scriptures possess favourable qualities that purify the performer, and he knows that neglect of such duties constitutes a discrepancy in one's life. Having taken complete shelter of My lotus feet, however, a saintly person ultimately renounces such ordinary religious duties and worships Me alone. He is thus considered to be the best among all living entities."***

2 Shrila Shridhara Svami comments:

"Here the word 'maya' means 'by Me in the form of the Vedas'. Thus 'one should renounce the ordinary duties taught by Me in this way and worship Me alone'. A person who does this is the best of all living entities (sattamah). Should one do this out of ignorance or because one is an atheist? No. 'Fully aware of the virtues of activities in the mode of pure goodness and the faults of other activities, and with firm faith that by engaging in My devotional service he will attain all that is good, a person should renounce all ordinary duties and earnestly engage in My devotional service.' That is the way these words should be interpreted."

3 This is also described in the following words of the Shri Narayana-vyuhu-stava Prayers in the Shri Hayasirsa-pancaratra:

"I offer my respectful obeisances to they who renounce all material duties, earnestly engage in devotional service to Lord Vishnu,, and always meditate on Him, the Supreme Personality of Godhead."

4 Now in the Shrimad Bhagavatam verse quoted in the beginning of this anuccheda will be explained. This verse means: If one does not have various good qualities but merely understands that the previously described good qualities (Shrimad Bhagavatam 11.11.29-31), such as being merciful, should be accepted and the various faults that are the opposites of the good qualities should be avoided, and if one then renounces one's regular and occasional duties of varnasrama, which were taught by Me, and instead engages in unalloyed devotional service to Me, then one becomes the best of all living entities. The word "ca" (also) here means, "he is also the best, just as the previously described devotee was the best". In this way even a person who has not yet developed all good qualities can become equal to the previously described best of all living entities. Thus the Lord says, "One who attains these good qualities, renounces ordinary knowledge and ordinary duties, and worships Me alone, is the best of all living entities". In this way it is shown that the unalloyed devotee of the Lord is the best of all living entities.

5 In Bhagavad-gita (12.13-14) it is said:

"One who is not envious, but is a kind friend to all living entities, who does not think himself the proprietor and is free from false ego, who is equal in both happiness and distress, who is tolerant, always satisfied, self controlled, and engaged in devotional service with determination, his mind and intelligence fixed on Me, such a devotee of Mine is very dear to Me."*

In this way the neophyte, intermediate and advanced devotees are described. A devotee acts in a saintly manner. He does not worship any Deity but the Supreme Personality of Godhead. Still, even if a devotee acts badly, he is still to be considered saintly.

6 This is explained in Bhagavad-gita (9.30) in these words:

"Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination.

7 Attaining good qualities is not necessary when one associates with the devotees of the Lord. Because

by that association one becomes eager to engage in devotional service, the separate endeavour to attain good qualities become irrelevant in that situation.

8 This is described by Shri Prahlada in the following words (Shrimad Bhagavatam 7.7.30):

"In the association of saintly persons and devotees one should worship the Lord."*

9 The word "sadhu" here means "one whose activities are those of a saint". Thus there are two levels of devotees who follow the path of devotional service according to rules and regulations (vidhi-bhakti). Of these the devotee whose service is unalloyed is the best. In the Padma Purana, Uttara-khanda it is said that three kinds of devotees follow the path of worshipping the Supreme Lord. They are described in the passage beginning with the words "tapadi-panca-samskari" (quoted in anuccheda 198, text 12).

10 The intermediate devotee is described in these words of Padma Purana, Uttara-khanda:

"Performing austerities, wearing tilaka, chanting the holy name, chanting mantras and following the path of yoga are the five samskaras of the intermediate devotee."

11 The neophyte devotee is described in these words:

"One who wears tilaka markings and the marks of the conchshell, disc, and other signs of the Lord, and who bows down to offer respects to the Lord, is said to be a Vaishnava."

Anuccheda 201

1 One who purely loves the Lord in one of the rasas, such as servitorship or friendship, is the best of devotees. The Supreme Personality of Godhead describes him in the following words (Shrimad Bhagavatam 11.11.33):

2 "My devotees may or may not know exactly what I am, who I am, and how I exist, but if they worship Me with unalloyed love, then I consider them to be the best of devotees."***

3 Here the word yavan means "without considering time, place, or any other limiting condition", "yas ca" means "the soul of all", and "yadrsah" means "whose form is eternal and full of knowledge and bliss". Such devotees "may or may not know exactly what I am, who I am, and how I exist, but still they worship Me with unalloyed love." This means that, situated in one of the rasas, which begin with servitorship, the devotee loves the Lord as the son of the king of Vraja, or as one of His other forms. In this condition the devotee loves the Lord alone and does not give his love to any other subject. Here the Lord says, "I consider them to be the best of devotees." These devotees are also described in the following prayer spoken by the Yogesvaras in the Fourth Canto (Shrimad Bhagavatam 4.7.38):

4 "Dear Lord, persons who see You as non-different from themselves, knowing that You are the Supersoul of all living entities, are certainly very, very dear to You. You are very favourable toward those who engage in devotional service, accepting You as the Lord and themselves as the servants by Your mercy, You are always inclined in their favour."*

5 The Lord Himself gives the following explanation in Shri Bhagavad-gita (7.2 and 7.4-7):

"I shall now declare unto you in full this knowledge, both phenomenal and numinous. This being known, nothing further shall remain for you to know."*

6 "Earth, water, fire, air, ether, mind, intelligence and false ego: all together these eight constitute My separated material energies.*

7 "Besides these, O mighty-armed Arjuna, there is another superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior energy.*

8 "All created beings have their source in these two natures. Of all that is material and all that is spiritual in this world, know for certain that I am both the origin and the dissolution.*

9 "O conqueror of wealth, there is no truth superior to Me. Everything rests upon Me as pearls are strung on a thread."*

10 In these verses the Supreme Personality of Godhead describes His potencies named pradhana (matter) and jiva (the individual spirit souls), how the world is created of these two potencies, how the material universe, because it is His potency, is in one sense not different from Him, and how He is the Supreme and the shelter of all. Then He teaches the truth about Himself and the true nature of the individual spirit souls. One who understands these truths become wise. Then the Lord says that one who desires His glories is very dear to Him, more dear than the philosophers, the other devotees, or any other persons. The Lord's description of this is given in the following words (Shri Bhagavad-gita 7.16-18):

11 "O best among the Bharatas, four kinds of pious men begin to render devotional service unto Me; the distressed, the desirer for wealth, the inquisitive, and he who is searching for knowledge of the Absolute.*

12 "Of these, the one who is in full knowledge and who is always engaged in pure devotional service is the best. For I am very dear to him, and he is dear to Me.*

13 "All these devotees are undoubtedly magnanimous souls, but he who is situated in knowledge of Me I consider to just like My own self. Being engaged in My transcendental service, he is sure to attain Me, the highest and most perfect goal."*

14 Now Shrimad Bhagavatam 4-7-38 (quoted in Text 4) will be explained. Here the phrase "tvayi visvatmani atamno ikset" means "They see all living entities as not different from You for they are Your potencies". "Na prthak" means "they do not see the living entities as independent of You". "Amutas te preyan nasti" means "No one is more dear to You than such a person". "Vatsala" means, "O Lord who loves Your servants". Then they say, "You are very favourable (anugrhana) toward those who engage in undeviating (ananya) devotional service (vrtti), accepting You as the Lord and themselves as the servants (bhrtyesa)". In this way the wise devotees are glorified.

15 Now the verse (Shrimad Bhagavatam 11.11.33) quoted in the beginning of this anuccheda will be explained. Here the acceptance and rejection of knowledge and ignorance is explained. Here also the previous description of saintly person is superseded and the devotees are described as superior. In this way the superiority of devotional service is established.

16 The words 'te me matah' mean "that is My final opinion". That is the meaning, even though it is not expressed in exactly that way. In the pronouns "ye" and "te" the singular number is intended. The plural number used to show respect. How much more then should respect be shown to the devotees filled with ecstatic love for the Lord? That is the meaning. Devotional service in ecstatic love (prema) will be described later in the description of spontaneous (raganuga) devotional service.

Anuccheda 202

1 In the previous portion of this book the different kinds of devotees were described. In this present portion the different levels of devotional service will be described. First the devotees and the fruitive workers will be contrasted.

2 In the Skanda Purana, Markandeya Muni tells King Bhagiratha:

"They who live only for religion, who indulge in sex only to beget children, and who cook only to give happiness to the brahmanas, are known as Vaishnavas."

3 The word "Vaishnava" is thus defined as one who acts in this way and that only to carry out the orders of Lord Vishnu. The word "Vaishnava" is also defined in the following words of Shri Vishnu Purana:

4 "Please know that a Vaishnava is a person who does not abandon the duties of his varna, who is equal to all, who is a friend even to his enemies, who never steals anything or harms anyone, and who is peaceful at heart."

5 In the Padma Purana, Patala-khanda, Vaisakha-mahatmya, the word "Vaishnava" is defined in the following way:

"Please know that a Vaishnava is one who lives only for the sake of religion, who performs religious duties only to please Lord Hari, and whose days and nights are used only to perform pious deeds."

6 The relationship between the Vaishnavas and the devotees of Lord Siva is expressed in the following words of Shri Narada Purana:

"They who are equally respectful to both the great controller Lord Siva and the all-pervading Supersoul Lord Vishnu are the best of devotees."

7 In this way it is seen that great devotees of the Lord are present even among the devotees of Lord Siva. However, it is an offense to consider Lord Siva to be equal to Lord Vishnu, as confirmed by the following words of the Vaishnava Tantra:

"A person who considers demigods like Brahma and Siva to be on an equal level with Narayana is to be considered an offender and an atheist."*

8 Thus the devotees are situated on many different levels of advancement. Among them there are different levels of power, different levels of mercy, different levels of the desire to engage in devotional service, and, as they associate with devotees, different speeds, quickly or slowly, at which they attain pure

devotional service. In the same way, as one associates with jnanis, one attains jnana.

9 Devotional service free from all material attachments is the goal of life, and it is attained by the Lord's mercy in the association of His devotees. Now we will examine the different features of devotional service.

10 First one associates with devotees. From that association faith develops. From faith one becomes attracted to hear the Vaishnava philosophy passed down through the guru-parampara. Then one develops the beginnings of love for the Supreme Personality of Godhead. Then one becomes attracted to the path of devotional service.

11 Then one desires to make spiritual advancement. Taking shelter of one (diksa) or many (siksa) spiritual masters one hears the philosophy of devotional service. In this way one understands the truth from beginning to end.

12 Free from all false conceptions of the Lord, the devotee then proceeds to meditate on the Lord. He meditates on the Lord as present everywhere. In this way the Lord is manifest to him everywhere. Then the devotee develops firm faith.

13 Then one becomes attracted to a particular form of the Lord and one fixes one's meditation on this form alone. Then one's faith is very splendidly manifested.

14 Then one comes to the conclusion that one of the Supreme Lord's forms is greater than the others. They are not all equally great. Still, because of ignorance of that best form, one may place his faith in another of the Lord's forms. The path of devotional service is described in that way.

15 When one meditates on the Lord to understand Him that is a specific part of the path of devotional service, a part characterised by meditation on the Lord. That is the path of they who consider knowledge most important. The path of they who consider love for the Lord most important is a different part. In that path one associates with the Lord's devotees, hears about the Lord's pastimes and in this way develops attraction, love and faith in the Lord. Thus this path begins with hearing about the Lord.

16 This path is described in the following words (Shrimad Bhagavatam 1.2.16):

"O twice-born sages, by serving those devotees who are completely freed from vice, great service is done. By such service one gains affinity for hearing the messages of Vasudeva."*

17 It is also described in these words (Shrimad-Bhagavatam 3.25.25):

"In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin."*

18 The path of they who consider love for the Lord most important, and who yearn to serve the Lord with love, is the best path. The path of they who consider knowledge most important is not the best path. Shri Prahlada explains this in the following words (Shrimad Bhagavatam 7.8.49-50):

19 "Neither the three modes of material nature (sattva-guna, rajo-guna and tamo-guna), nor the predominating deities controlling these three modes, nor the five gross elements, nor the mind, nor the demigods nor the human beings can understand Your Lordship, for they are all subjected to birth and annihilation. Considering this, the spiritual advanced have taken to devotional service. Such wise men hardly bother with Vedic study. Instead,, they engage themselves in practical devotional service.*

20 "Therefore, O Supreme Personality of Godhead, the best of all persons to whom prayers are offered, I offer my respectful obeisances unto You because without rendering six kinds of devotional service unto You, offering prayers, dedicating all the results of activities, worshipping You, working on Your behalf, always remembering Your lotus feet and hearing about Your glories, who can achieve that which is meant for the paramahamsas?"*

21 Here the word "karma" means :devotional service", and "karma-smrtih" means "meditation on the Lord's pastimes". In the way devotional service to the Lord's feet (caranayoh) is manifested in all circumstances. The siksa-guru (teacher-guru), who teaches about these two things (devotional service and meditation on the Lord's pastimes) may later also become one's sravana-guru (initiating spiritual master). One may accept as many siksa-gurus as one likes, but one may accept only one mantra-guru (initiating guru). This will be proved later in this book.

22 That one should become attracted to a particular form of the Lord is confirmed by the following

evidence (Shrimad Bhagavatam 11.3.48):

"Having obtained the mercy of his spiritual master, who reveals to the disciple the injunctions of Vedic scriptures, the devotee should worship the Supreme Personality of Godhead in the particular personal form of the Lord the devotee finds most attractive."***

23 This is also confirmed by the statements of Shri Avirhotra and other authorities. That one may be attracted to a particular aspect of the path of devotional service is confirmed by the following statement of the Supreme Lord Himself (Shrimad Bhagavatam 11.27.7):

"One should carefully worship Me by selecting one of the three methods by which I receive sacrifice: Vedic, tantric or mixed."***

24 The sravana-guru (initiating spiritual master) is described in the following words (Shrimad Bhagavatam 11.3.21):

"Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona-fide guru is that he has realised the conclusion of the scriptures by deliberation and is able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters."***

25 Here the word "sabde brahmani" means "in the Vedas", "pare brahmani" means in the manifestation of the form of the Supreme Personality of Godhead", and "nisnatam" means "by directly seeing the Supreme Personality of Godhead, who is invisible to the material senses, he has attained faith".

26 Shri Narada also explains at the end of King Puranjana's story (Shrimad Bhagavatam 4.29.51):

"One who is engaged in devotional service has not the least fear in material existence. This is because the Supreme Personality of Godhead is the Supersoul and friend of everyone. One who knows this secret is actually educated, and one thus educated can become the spiritual master of the world. One who is an actually bona fide spiritual master, representative of Krishna, is not different from Krishna."*

The verse quoted in the beginning of this anuccheda was spoken by Shri Prabhuddha to King Nimi.

Anuccheda 203

1 In the Brahma-vaivarta Purana it is said:

"It is said that there are two kinds of speakers: 1. passionate and 2. dispassionate. Passionate speakers are lusty and greedy. Their words do not touch the heart.

2 "Without careful study to determine the truth, a passionate person gives instruction. Teaching without careful study brings the destruction of the people."

3 The dispassionate speaker is described in the following words:

"One who desires to hear the truth should approach a bona fide spiritual master, whose words are like nectar and who is like an ocean of truth. He should not take into consideration the spiritual master's family, disposition, or performance of Vedic rituals."

4 The spiritual master's eloquences and other virtues are described in these words from the Brahma-vaivarta Purana:

"When hearing the spiritual master's teachings even a person filled with lust, greed, and a host of vices, even a miser, and even a person filled with despair, will enter the eternal spiritual world. A person who can eloquently speak so this is done is the best of spiritual masters."

5 When such a highly qualified spiritual master is not to be found, some people, desiring to hear different views, take shelter of many teachers. This is described in the following words (Shrimad Bhagavatam 11.9.31);

6 "Although the Absolute Truth is one without a second, the sages have described Him in many different ways. Therefore one may not be able to acquire very firm or complete knowledge from one spiritual master."***

The meaning of this verse is clear. The verse quoted in the beginning of this anuccheda was spoken by Shri Dattatreya to King Yadu.

Anuccheda 204

1 The path of they who consider love for the Lord most important, a path that begins with hearing, is described in the following words (Shrimad Bhagavatam 1.5.26):

"O Vyasadeva, in the association and by the mercy of those great Vedantists, I could hear them

describe the attractive activities of Lord Krishna. And thus listening attentively, my taste for hearing of the Personality of Godhead increased at every step."*

2 The activity of hearing performed by they who think knowledge of the Supreme Personality of Godhead is most important is described in the four famous verses of Shrimad-Bhagavatam. These persons' activity of thinking is described in the following words (Shrimad Bhagavatam 2.2.34):

"The great personality Brahma, with great attention and concentration of the mind, studied the Vedas three times, and after scrutinizingly examining them, he ascertained that attraction for the Supreme Personality of Godhead, Shri Krishna, is the highest perfection of religion."*

3 Faith in the Supreme Personality of Godhead, which is created by such study and thinking, is described in the following words (Shrimad Bhagavatam 4.21.27-30):

"My dear respectable ladies and gentlemen, according to the authoritative statements of sastra, there must be a supreme authority who is able to award the respective benefits of our present activities. Otherwise, why should there be persons who are unusually beautiful and powerful both in this life and in the life after death?*

4-5 "This is confirmed not only by the evidence of the Vedas but also by the personal behaviour of great personalities like Mahu, Uttanapada, Dhruva, Priyavrata and my grandfather Anga, as well as by many other great personalities and ordinary living entities, exemplified by Maharaja Prahlada and Bali, all of whom are theists, believing in the existence of the Supreme Personality of Godhead, who carries a club.*

6 "Although abominable persons like my father, Vena, the grandson of death personified, are bewildered on the path of religion, all the great personalities like those mentioned agree that in this world the only bestower of the benedictions of religion, economic development, sense gratification, liberation, or elevation to the heavenly planets is the Supreme Personality of Godhead."***

7 This verse says, "My dear respectable ladies and gentlemen (arha-sattamah), according to the authoritative statements of sastra there must be a supreme authority who is able to award the respective benefits of our present activities (yajna-patih). That is the opinion of the scriptures (kesancit)."

Still fearing that some might foolishly try to dispute this truth and present another, inevitably illogical opinion, the Bhagavatam gives the fact that the living entities are placed by destiny in a variety of situations in this world as evidence of the Supreme Lord's existence. The Bhagavatam explains, "otherwise, why should there be persons who have unusually beautiful or powerful (jyotsnavatyah) bodies (bhuvah) both in this life (iha) and in the life after death (amutra)?" In other words, if there were no Supreme Lord then this would not be so.

8 This is the meaning. The inert and unconscious material nature has no power, by itself, to give to the living entities the results of their actions. This is confirmed in the following words of Vedanta-sutra (3.2.39):

"Because it is logical to assume that there must be a person who awards the results of actions."

9 The many demigods are not independent. That is confirmed by the Antaryami-sruti. They are not as powerful as the Supreme Lord and they are not independent in awarding the various results of actions. Therefore it is the independent Supreme Personality of Godhead alone who gives the results of actions. In the next three verses (Shrimad Bhagavatam 4.21.28-30) the opinions of great self-realised souls is given as evidence to confirm the truth of this.

10 Here the words "asmat-pituh pituh" mean "of my grandfather Anga". Because they were learned in the Vedic scriptures, Maharaja Prahlada and Maharaja Bali are also counted here. These great persons all affirm (krtyam asti) that the Supreme Personality of Godhead (gadabhrta) is always present in everyone's heart and outside the heart also. That is the meaning here.

11 Or, the words "krtyam asti" may mean "it is the Supreme Personality of Godhead alone, and not anyone else, who is the supreme controller". Then the atheists are criticised in the words "dauhitradin mrtyor dharma-vimohitan" (abominable persons like my father, Vena, the grandson of death, are bewildered on the path of religion). In this way scripture, logic, and the opinions of the great enlightened souls combine to affirm that Lord Vishnu, who is here called by the name Gadabhrta, is the Supreme Personality of Godhead.

Lord Gadabhrta is described in the passage beginning with the word "varga". Here "varga" means "the three goals of life", "svarga" (residence in the heavenly planets) is the result of pious deeds, "apavarga" means "liberation", "Aikatmya-hetuna" means "because He is the Supreme Personality of Godhead, who is

situated in everyone's heart", and "prayena" means "almost always."

12 This is also confirmed by the following statement of Skanda Purana:

"Lord Vishnu, the eternal Supreme Personality of Godhead, is the giver of liberation. He binds the conditioned souls with the ropes of repeated birth and death and He also frees them from those ropes."

Anuccheda 205

1 Faith in devotional service is described in the following words (Shrimad Bhagavatam 4.21.31-32):

"By the inclination to serve the lotus feet of the Supreme Personality of Godhead, suffering humanity can immediately cleanse the dirt which has accumulated in their minds during innumerable births. Like the Ganges water, which emanates from the toes of the lotus feet of the Lord, such a process immediately cleanses the mind, and thus spiritual or Krishna consciousness gradually increases.*

2 "When a devotee takes shelter at the lotus feet of the Supreme Personality of Godhead, he is completely cleansed of all misunderstanding or mental speculation and he manifests renunciation. This is possible only when one is strengthened by practicing bhakti-yoga. Once having taken shelter at the root of the lotus feet of the Lord, a devotee never comes back to this material existence, which is full of the threefold miseries."*

3 Here the word "tapasvinam" means "of they who suffer in the world of birth and death". In the passage beginning with the word "yatha" an example is given to show the glories of the Lord's lotus feet. "Asangah" means "without being attached to anything else", "vijnana-visesah" means "direct perception of the Supreme Personality of Godhead", and "viryan" means "strong for that reason". These words describe a person who has taken shelter of the feet (anghri-mule) of the Supreme Personality of Godhead.

Anuccheda 206

1 That in most cases the same person is both initiating spiritual master (sravana-guru) and instructing spiritual master (bhajan-siksa-guru) is confirmed by the following words (Shrimad Bhagavatam 11.3.22):

2 "Accepting the bona fide spiritual master as one's life and soul and worshipable deity, the disciple should learn from him the process of pure devotional service. The Supreme Personality of Godhead, Hari, the soul of all souls, is inclined to give Himself to His pure devotees. Therefore, the disciple should learn from the spiritual master to serve the Lord without duplicity and in such a faithful and favourable way that the Supreme Lord, being satisfied, will offer Himself to the faithful disciple."***

3 The initiating spiritual master is described in the previous verse (Shrimad Bhagavatam 11.3.21) in these words:

"Any person who seriously desires to achieve real happiness must seek out a bona fide spiritual master and take shelter of him by initiation. The qualification of his spiritual master is that he must have realised the conclusion of the scriptures by deliberation and be able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, are to be understood as bona fide spiritual masters."*

4 Here it is said that the spiritual master (guru) is like one's life and soul (atma) and one's worshipable deity (daivata). Without deceit (amayaya) one should follow him (anuvrttya) and learn from him (sikset). In this way (yaih) the Supreme Personality of Godhead (atma), who gave Himself to Bali Maharaja and other devotees, will give Himself.

One may accept many instructing spiritual masters (siksha-gurus). This has already been explained. The verse quoted in the beginning of this anuccheda was spoken by Shri Prabhuddha to King Nimi.

Anuccheda 207

1 One may accept only one initiating spiritual master (mantra guru). This is explained in the following words (Shrimad Bhagavatam 11.3.48):

"Having obtained the mercy of his spiritual master, who reveals to the disciple the injunctions of Vedic scriptures, the devotee should worship the Supreme Personality of Godhead in the particular personal form of the Lord the devotee finds most attractive."***

2 Here "anugraha" means "the mercy of the initiating spiritual master", and "agamah" means "the scriptures, where the rules for chanting mantras are described". Because the word spiritual master is here in the singular number, it is understood that one should accept only one initiating spiritual master.

3 The disciple is not allowed to reject his initiating spiritual master. This is confirmed by the following

words of Brahma-vaivarta Purana:

"Lord Hari rejects anyone who rejects his spiritual master. A person who rejects his spiritual master becomes wicked. His knowledge becomes covered with dirt."

4 However, if one's spiritual master is not satisfactory, one should accept another spiritual master. In this way one may reject many unsatisfactory spiritual masters. When a spiritual master preaches against the truth, he should be rejected. This is explained in the following words of Shri Narada-pancaratra:

5 "One who has accepted mantra-initiation from a spiritual master who is not a devotee of Lord Vishnu goes to hell. The disciple should again become initiated, properly initiated by a spiritual master who is a devotee of Lord Vishnu."

6 The verse quoted in the beginning of this anuccheda was spoken by Shri Avirhotra to King Nimi.

Anuccheda 208

1 The initiating spiritual master enlightens his disciple in the knowledge of the scriptures. This is explained in the following words of Shrimad Bhagavatam (11.10.12):

2 "The spiritual master can be compared to the lower kindling stick, the disciple to the upper kindling stick and the instruction given by the guru to the third stick placed in between. The transcendental knowledge communicated from guru to disciple is compared to the fire arising from the contact of these, which burns the darkness of ignorance to ashes, bringing great happiness to both guru and disciple."***

3 Here the word "adyah" means "the stick below", "tat-sandhanam" means "the stick in the middle, which is the object of friction", "pravacanam" means "instruction", and "vidya" means "the knowledge of scripture". The knowledge created by this contact is compared to fire.

4 This is also confirmed by the following statement of Sruti-sastra (Taittiriya Upanisad 1.3.3):

"The spiritual master comes first. The disciple comes after. When they meet knowledge is manifested."

5 In the Mundaka Upanisad (1.2.12) it is said:

"To learn the transcendental subject matter one must approach a spiritual master."*

6 In the Chandogya Upanisad (6.14.2) it is said:

"One who approaches a bona fide spiritual master can understand everything about spiritual realisation."*

7 In the Katha Upanisad (1.2.9) it is said:

"O dear one, the truth cannot be understood by logic. It is understood only by hearing the words of the spiritual master."

8 The verse quoted in the beginning of this anuccheda was spoken by the Supreme Personality of Godhead.

Anuccheda 209

1 One must also accept an instructing spiritual master (siksha guru). This is explained in the following words (Shrimad Bhagavatam 10.87.33):

2 "Those who endeavour with their conquered senses and vital air to bring the impetuous and most unsteady mind under control but have abandoned the shelter of their spiritual masters' feet experience only distress in their cultivation of various practices. They encounter hundreds of disturbances, O unborn Lord, like merchants riding a boat on the ocean who have failed to engage a pilot."*

2 This verse means, "Those who (ye) endeavour with their conquered senses and vital air to bring the impetuous and most unsteady (adanta) mind (manas turagam) under control (yantum) but have abandoned (samavahaya) the shelter of their spiritual masters' (guroh) feet (caranam) experience only distress in their cultivation of various practices (upaya-khidah). They encounter hundreds of disturbances (vyasana-satanvitah)."* These persons remain in the world of repeated birth and death.

3 The last part of the verse means, "O unborn Lord (aja), they are like merchants riding a boat on the ocean (jaladhau) who have failed to engage a pilot (akrta-karna-dharah)."*

The spiritual master reveals the truth of devotional service to the Lord. By the spiritual master's mercy one remains undefeated by even hundreds of obstacles and one quickly bring his mind under control. That is the meaning here.

4 In the Brahma-vaivarta Purana it is said:

"One who devotedly serves his spiritual master and remembers the Lord personally meets the Supreme Personality of Godhead. They who are proud and will not serve a spiritual master do not meet the Lord."

5 In the Svetasvatara Upanisad (6.38) it is said:

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed."*

6 The verse quoted in the beginning of this anuccheda was spoken by the Personified Vedas.

Anuccheda 210

1 Now will be discussed the truth that one must accept an initiating spiritual master. One should accept a spiritual master in order to attain the highest goal of life. One should not accept a spiritual master to attain ordinary, material goals. This is explained in the following words (Shrimad Bhagavatam 5.5.18):

2 "One who cannot deliver his dependents from the path of repeated birth and death should never become a spiritual master, a father, a husband, a mother, or a worshipable demigod."*

3 Here the word "samupeta-mrtyum" means "one who is on the path of repeated birth and death."

4 Shri Narada Muni also explains (Shrimad Bhagavatam 1.5.15):

"The people in general are naturally inclined to enjoy, and you have encouraged them in that way in the name of religion. This is verily condemned and is quite unreasonable. Because they are guided under your instructions, they will accept such activities in the name of religion, and will hardly care for prohibitions."*

5 A person who seeks a spiritual master in order to attain material goals will naturally not take shelter of the feet of a spiritual master who can deliver his disciple from death. That is the meaning. The verse quoted in the beginning of this anuccheda was spoken by Shri Rsabhadeva to His sons.

Anuccheda 211

1 One should not see his spiritual master as an ordinary fruitive worker. Rather one should see his spiritual master in the same way one sees the Supreme Lord Himself. Lord Krishna confirms this in the following words (Shrimad Bhagavatam 11.17.27):

2 "One should know the acarya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."*

3 This verse is part of the description of a brahmachari's duties. This verse was spoken by the Supreme Personality of Godhead.

Anuccheda 212

1 The spiritual master who is approached by persons seeking the highest goal of life is described in the following words (Shrimad Bhagavatam 7.15.26-27):

2 "The spiritual master should be considered to be directly the Supreme Lord because he gives transcendental knowledge for enlightenment. Consequently, for one who maintains the material conception that the spiritual master is an ordinary human being, everything is frustrated. His enlightenment and his Vedic studies and knowledge are like the bathing of an elephant."*

3 "The Supreme Personality of Godhead, Lord Krishna, is the master of all other living entities and of the material nature. His lotus feet are sought and worshipped by great saintly persons like Vyasa. Nonetheless, there are fools who consider Lord Krishna an ordinary human being."*

4 The spiritual master (esah) has the same virtues as the Supreme Personality of Godhead Himself. The spiritual master has the same nature as the Lord. That is the meaning here. These verses were spoken by Shri Narada to King Yudhisthira.

Anuccheda 213

1 Some pure devotees say that the spiritual master and Lord Siva are both non-different from the Supreme Personality of Godhead. They are seen in this way because they are both very dear to the Lord. This is explained in the following words (Shrimad Bhagavatam 4.30.38):

2 "Dear Lord, by virtue of a moment's association with Lord Siva, who is very dear to You and who is Your most intimate friend, we were fortunate to attain You. You are the most expert physician, capable of treating the incurable disease of material existence. On account of our great fortune, we have been able to take shelter at Your lotus feet."*

3 This verse states, Lord Siva (bhavasya) is Your dear friend. We have attained You (tvam gatim), who are the most expert physician (bhisaktamam), capable of treating the incurable disease of material existence,

of birth (bhavasya) and death (mrtyoh)". Lord Siva is the spiritual master of the speakers of this verses. This verse was spoken by the Pracetas to the eight-armed Purusa-avatara.

Anuccheda 214

1 By taking shelter of the spiritual master, one thus attains love for the Supreme Lord. Now different varieties of worship will be shown. The Lord may be approach as impersonal and without variety or as personal and possessing variety. The first way is the path of impersonal knowledge. The second way is of two kinds. In one kind one accepts the ahangrahopasana method of the impersonalists, and in the other kind one accepts the path of devotional service to the Lord. The knowledge of the impersonalists is described in the following words (Shrimad Bhagavatam 11.19.27) where Lord Krishna explains:

"Real knowledge is the awareness that reveals My all-pervading presence."***

2 The knowledge (jnanam) here is knowledge that sees no difference.

Anuccheda 215

1 Many different methods of spiritual advancement are described. Impersonal knowledge has already been described. The method may be seen in the conversation of King Prthu and Shri Sanatkumara and in other places also in Shrimad-Bhagavatam. From that hearing contemplation follows. First the hearers develop a sense of understanding. Then they can understand the nature of spirit, which is different from dull matter. In the realm of spirit there are many forms of the Supreme Lord and many forms of the Lord's spiritual potencies. This the impersonalists are not able to understand. The Lord and His potencies are like the moon disc and the many individual rays of moonlight that emanate from the moon disc, rays of light that are distinct from each other and from the moon disc also. These different spiritual forms cannot be seen with material eyes. Only if, by the mercy of a great soul, one has spiritual eyes, can one see the variety that is the true nature of spirit. If one does not have such spiritual eyes one sees a spiritual nature that has no variety and one aspires to merge into that varietyless spirit. That varietyless spirit is the object of the impersonalists continual meditation. This meditation and merging is described in the following words (Shrimad Bhagavatam 2.2.15-16):

2 "O King, whenever the yogi desires to leave this planet of human beings, he should not be perplexed about the proper time or place, but should comfortably sit without being disturbed and, regulating the life air, should control the senses by the mind.*

3 Thereafter, the yogi should merge his mind, by his unalloyed intelligence, into the living entity, and then merge the living entity into the Superself. And by doing this, the fully satisfied living entity becomes situated in the supreme stage of satisfaction, so that he ceased from all other activities."*

4 Here "etam" means "the intelligence", "ksetra-jne" means "the seer of the intelligence and other things", and "nilayet" means "he merges". By his intelligence (buddhya) he merges the knower of the field of activities into the pure soul (atmani), who is free of being the seer and other things. Then he merges the pure soul (atmanam) into the Supreme (atmani). Being locked up (avarudhya) in the Supreme, he thinks he has attained oneness with the Supreme. In this way he attains satisfaction (labdhopasantih). Then he ceases (viramet) from all other activities (krtyat). In this way, by seeming to end his own existence, he attains the Supreme."

Anuccheda 216

1 This impersonal knowledge is described in the following words of Bhagavad-gita (8.3):

"The indestructible, transcendental living entity is called Brahman, and his eternal nature is called adhyatma, the self."*

2 In this verse the word "sva" means "of the pure spirit soul", "bhavah" means "meditation", and "adhyatma" means "in relation to the soul". That is the meaning. Described here is ahangrahopasana meditation, where the individual soul thinks, "I am the supreme controller, the master of all potencies". The result of this meditation is that the Lord's power becomes manifested in the meditator. An example of this is seen in the Vishnu Purana, where Prahlada Maharaja meditating on himself in this way, thwarts the snake-noose and other weapons used against him. In this way, as an insect, meditating on another insect, actually does become that insect, so the meditating transcendentalist attains sarupya, sarsti or another kind of liberation.

3 Now devotional service will be described. Devotional service has two natures, a borderline nature and

an original nature. The Garuda Purana explains:

4 "Now I will describe devotional service to Lord Vishnu. By engaging in one attains everything. Lord Hari is pleased by devotional service. Nothing else pleases Him."

5 After that it is also said there:

"The verbal root 'bhaj' means 'to serve'. Therefore the learned say that the noun 'bhakti', which refers to the best of all spiritual paths, means 'devotional service'."

6 In this verse the borderline nature of devotional service is described in the phrase "yaya sarvam avapyate" (by devotional service everything is attained). This is also described in the following words of Shrimad-Bhagavatam (2.3.10):

"A person who has broader intelligence, whether he be full of all material desires, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead."*

The word "budhah" (by the wise) here affirms that the "bhakti" (devotional service) here cannot be the same as the ahangrahopasana of the impersonalists. The word "seva" (service) here describes the original nature of devotional service. Devotional service is performed in three ways: with body, words and mind. Ahangrahopasana, however, is performed out of fear, hatred and other faulty motives. The word "sadhana-bhuyasi" means that devotional service is best of all spiritual paths. The two natures of devotional service are also described in the following words (Shrimad Bhagavatam 11.2.34):

7 "Even ignorant living entities can very easily come to know the Supreme Lord if they adopt those means prescribed by the Supreme Lord Himself. The process recommended by the Lord is to be known as bhagavata-dharma, or devotional service to the Supreme Personality of Godhead."***

8 Here the phrase "avidusam pumsam" means "by they who engage in devotional service but do not understand the true glories of devotional service", "atmanah" means "of the Supreme, who is manifested as Brahman, Paramatma and Bhagavan", "anah" means "without effort", "labdhaye" means "to attain", and "upayah" means "methods". The word "bhagavata" means "spoken by the Supreme Lord Himself". This word is explained by the Lord Himself in the following words (Shrimad Bhagavatam 11.14.3):

9 "By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahma because I Myself am the religious principles enunciated in the Vedas."***

10 In this way devotional service is described (proktah) by the Lord Himself. Then the verse declares, "Please understand (vidhi) the spiritual process (tan) known as bhagavata-dharma (bhagavatan)". The word "hi" (certainly) is used to emphasise that this is the way to attain success. Direct devotional service is called bhagavata-dharma in this verse. It is revealed to be the highest dharma in these words (Shrimad Bhagavatam 6.3.22):

"Devotional service, beginning with the chanting of the holy name of the Lord, is the ultimate religious principle for the living entity in human society."*

The words "atma-labdhaye proktah" here refer to the borderline nature of devotional service. This means that one cannot attain the Supreme in any other way. The words "atma-labdhaye upayah" here refer to the original nature of devotional service. The methods here refer to the methods described by the Lord Himself. The verse quoted in the beginning of this anuccheda was spoken by Shri Kavi to King Nimi.

Anuccheda 217

1 Devotional service is of three kinds: 1 aropa siddha, 2. sanga-siddha, and 3. svarupa-siddha. Aropa-siddha devotional service is performed when, even though one personally has no devotion, the Lord somehow engages one in the activities of devotional service. Sanga-siddha devotional service is performed when, even though one has no devotion, by associating with devotees one becomes engaged in the activities of devotional service. This is described in the following words (Shrimad Bhagavatam 11.3.22):

"Accepting the bona fide spiritual master as one's life and soul and worshipable deity, the disciple should learn from him the process of pure devotional service. The Supreme Personality of Godhead, Hari, the soul of all souls, is inclined to give Himself to His pure devotees. Therefore, the disciple should learn from the spiritual master to serve the Lord without duplicity and in such a faithful and favourable way that the Supreme Lord, being satisfied, will offer Himself to the faithful disciple."*

2 Sanga-siddha devotional service is also described in the following words (Shrimad Bhagavatam

11.3.23):

"A sincere disciple should learn to dissociate the mind from everything material and positively cultivate association with his spiritual master and other saintly devotees."***

In this way one attains devotional service, which is sometimes attained by the help of jnana and karma.

3 Svarupa-siddha devotional service is manifested when devotional service is no longer mixed with jnana or karma, when the Lord directly appears before the devotee, and when the devotee has pure and unwavering devotion for the Lord. This kind of devotional service is characterised by the various devotional activities that begin with hearing and chanting the glories of the Lord. These activities are described in the following words (Shrimad Bhagavatam 7.5.23):

"Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Vishnu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words), these nine processes are accepted as pure devotional service. One who had dedicated his life to the service of Krishna through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge."*

4 This means hearing about Lord Vishnu and chanting the glories of Lord Vishnu. These activities are different from the activities of aropa-siddha devotional service. Even if one is bewildered, foolish or has a host of shortcomings, and even if one merely imitates the activities of devotional service, by performing these activities he comes into contact with svarupa-siddha devotional service and he attains the result of that service.

5 Examples of this are Shri Prahlada, whom in his previous birth fasting on Shri Nrsimha-caturdasi, the hawk that circumambulated the temple of the Lord following a dog, and many fools who even though they cannot see the truth, still may sometimes bow down before the Supreme Lord. In this way there are three kinds of devotional service. Devotional service may also be divided in two ways: 1. akaitava (sincere), and 2. sakaitava (insincere).

6 Thus aropa-siddha devotional service and sanga-siddha devotional service are both called by the name bhakti (devotional service). However, if one has even a single ulterior motive, to benefit either oneself or someone else, then his devotional service is called sakaitava (insincere).

7 The glory of svarupa-siddha devotional service is that it has a direct relationship with the Supreme Personality of Godhead. If one engages in this kind of devotional service alone, then the devotional service is akaitava (sincere). However, if the devotional service is mixed with karma or jnana, then the devotional service is sakaitava (insincere). Akaitava devotional service has already been described here in a quote that referred to it by the word "akincana". Akaitava devotional service is also described in the following words (Shrimad Bhagavatam 1.1.2):

"Completely rejecting all religious activities which are materially motivated, this Bhagavata Purana propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhagavatam, compiled by the great sage Vyasadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart."*

In this way the two kinds (akaitava and sakaitava) of devotional service have been described.

8 Akaitava devotional service is also described in these words (Shrimad Bhagavatam 7.5.52):

"My dear friends, O sons of the demons, you cannot please the Supreme Personality of Godhead by becoming perfect brahmanas, demigods or great saints or by becoming perfectly good in etiquette or vast learning. None of these qualifications can awaken the pleasure of the Lord. Nor by charity, austerity, sacrifice, cleanliness or vows can one satisfy the Lord. The Lord is pleased only if one has unflinching, unalloyed devotion to Him. Without sincere devotional service, everything is simply a show."*

9 Aropa-siddha devotional service is described in these words (Shrimad Bhagavatam 1.5.12 and

12.12.35):

"Knowledge of self-realisation, even though free of all material affinity, does not look well if devoid of a conception of the infallible (God). What then is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?"*

In these words fruitive activities, whether performed with material desire or without material desire, are criticised, for these activities have no relationship with the Supreme Lord. However, if somehow or other these activities are offered to the Supreme Lord, they then become activities of devotional service. Vedic duties are described in this way in the following words (Shrimad Bhagavatam 11.2.36):

10 "In accordance with the particular nature one has acquired in conditioned life, whatever one does with body, words, mind, senses, intelligence or purified consciousness one should offer to the Supreme, thinking, "This is for the pleasure of Lord Narayana."***

11 In Shrimad Bhagavatam (11.2.31) the following question is asked:

"Please speak about how one engages in the devotional service of the Supreme Lord, if you consider me capable of properly hearing these topics. When a living entity offers loving service to the Supreme Lord, the Lord is immediately satisfied, and in return He will give even His own self to the surrendered soul."***

This question is answered in the following words (Shrimad Bhagavatam 11.2.34):

"Even ignorant living entities can very easily come to know the Supreme Lord if they adopt those means prescribed by the Supreme Lord Himself. The process recommended by the Lord is to be known as bhagavata-dharma, or devotional service to the Supreme Personality of Godhead."***

Devotional service, which is the direct means to attain the Supreme Personality of Godhead, and which consists of a host of activities that begin with hearing and chanting the Lord's glories, is referred to here by the word "bhagavata-dharma".

12 Some of the activities of devotional service are revealed in the following words (Shrimad Bhagavatam 11.2.39):

"An intelligent person who has controlled his mind and conquered fear should give up all attachment to material objects such as wife, family and nation and should wander freely without embarrassment, hearing and chanting the holy names of the Lord, the bearer of the chariot wheel. The holy names of Krishna are all-auspicious because they describe His transcendental birth and activities, which He performs within this world for the salvation of the conditioned souls. Thus the holy names of the Lord are sung throughout the world."***

13 In the next chapter it is said (Shrimad Bhagavatam 11.3.22-23):

"Accepting the bona fide spiritual master as one's life and soul and worshipable deity, the disciple should learn from him the process of pure devotional service. The Supreme Personality of Godhead, Hari, the soul of all souls, is inclined to give Himself to His pure devotees. Therefore, the disciple should learn from the spiritual master to serve the Lord without duplicity and in such a faithful and favourable way that the Supreme Lord, being satisfied, will offer Himself to the faithful disciple."***

"A sincere disciple should learn to dissociate the mind from everything material and positively cultivate association with the spiritual master and other saintly devotees. He should be merciful to those in an inferior position to him, cultivate friendship with those on an equal level, and meekly serve those in a higher spiritual position. Thus he should learn to deal properly with all living beings."***

"To serve the spiritual master the disciple should learn cleanliness, austerity, tolerance, silence, study of Vedic knowledge, simplicity, celibacy, non-violence, and equanimity in the face of material dualities such as heat and cold, happiness and distress."***

"One should practice meditation by constantly seeing oneself to be an eternal cognisant spirit soul and seeing the Lord to be the absolute controller of everything. To increase one's meditation one should live in a secluded place and give up all false attachment to one's home and household paraphernalia. Giving up the decorations of the temporary material body, one should dress himself with scraps of cloth found in rejected places, or with the bark of trees. In this way one should learn to be satisfied in any material situation."***

"One should have firm faith that he will achieve all success in life by following those scriptures that describe the glories of the Supreme Personality of Godhead, Bhagavan. At the same time, one should avoid blaspheming other scriptures. One should rigidly control his mind, speech, and bodily activities, always speak

the truth, and bring the mind and senses under full control.***

"One should hear, glorify, and meditate upon the wonderful transcendental activities of the Lord. One should specifically become absorbed in the appearance, activities, qualities, and holy names of the Supreme Personality of Godhead. Thus inspired, one should perform all of one's daily activities as an offering to the Lord. One should perform sacrifice, charity and penance exclusively for the Lord's satisfaction. Similarly one should chant only those mantras that glorify the Supreme Personality of Godhead. And all one's religious activities should be performed as an offering to the Lord. Whatever one finds pleasing or enjoyable he should immediately offer to the Supreme Lord, and even his wife, children, home, and very life air he should offer at the lotus feet of the Supreme Personality of Godhead.***

"One who desires his ultimate self-interest should cultivate friendship with those persons who have accepted Krishna as the Lord of their life. One should further develop an attitude of service to all living beings. One should especially try to help those in the human form of life and among them, especially those who accept the principles of religious behaviour. Among the religious persons, one should especially render service to the pure devotees of the Supreme Personality of Godhead.***

"One should learn how to associate with the devotees of the Lord by gathering with them to chant the glories of the Lord. This process is most purifying. As devotees thus develop their loving friendship, they feel mutual happiness and satisfaction. And by thus encouraging one another they are able to give up material sense gratification, which is the cause of all suffering.***

"The devotees of the Lord constantly discuss the glories of the Supreme Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of bhakti-yoga, the devotees please the Supreme Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end.***

"Having achieved love of Godhead, the devotees sometimes cry out loud, absorbed in thought of the infallible Lord. Sometimes they laugh, feel great pleasure, speak out loud to the Lord, dance, or sing. Such devotees, having transcendental material, conditioned life, sometimes imitate the unborn Supreme by acting out His pastimes. And sometimes, achieving His personal audience, they remain peaceful and silent.***

"Thus learning the science of devotional service and practically engaging in devotional service of the Lord, the devotee come to the stage of love of Godhead. And by complete devotion to the Supreme Personality of Godhead, Narayana, the devotee easily crosses over the illusory energy, maya, which is extremely difficult to cross.***

14 As was said in the previous description of devotional service, the devotee should avoid association with non-devotees. This is described in the following words (Shrimad Bhagavatam 11.3.23):

"A sincere disciple should learn to dissociate the mind from everything material and positively cultivate association with his spiritual master and other saintly devotees. He should be merciful to those in an inferior position on him, cultivate friendship with those on an equal level and meekly serve those in a higher spiritual position. Thus he should learn to deal positively with all living beings.***

15 In this way even the fruits of ordinary work may be offered to the Lord in order to eventually attain the perfection of devotional service.

Shrila Shridhara Svami comments on Shrimad Bhagavatam 11.2.36:

"In the phrase 'atmana vanusrta-svabhavata' the word 'atmana' may mean either 'with the mind' or 'with the false ego'. The meaning is this. It is not only the performance of Vedic duties that may be offered to the Lord. Even ordinary work, performed according to one's own nature, may be offered to Him. This is explained by the Lord Himself in the following words of Shri Bhagavad-gita (9.27):

16 "Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform, do that, O son of Kunti, as an offering to Me."*

17 In the previous verses this advice was given, "One should act according to the nature of one's life-breath, intelligence, and body." When one, according to his own nature, offers his work to the Lord, he may attain two different results for any misdeeds he performs. They who yearn to attain impersonal knowledge do not consider misdeeds different from good deeds. They who yearn to attain devotional service to the Lord see

that their present sufferings are due to the material desires still remaining in their hearts. They pray to the merciful Lord, asking that He show mercy to them.

18 In the Vishnu Purana it is said:

"Fools are attracted to the world of the senses. O Lord, I am not like them. I always remember You and I pray that You will never leave my heart."

19 In the Padma Purana it is said:

"Just as the minds of young girls take pleasure in young boys, and young boys take pleasure in young girls, kindly allow my mind to take pleasure in You alone."*

20 This means, "May my good deeds and my misdeeds both lead me to complete love for the Supreme Personality of Godhead."

21 Even materialists may offer their materialistic activities to the Lord. This is explained in the following words (Shrimad Bhagavatam 11.3.46):

"By executing without attachment the regulated activities prescribed in the Vedas, offering the results of such work to the Supreme Lord, one attains the perfection of freedom from the bondage of material work. The material fruitive results offered in the revealed scriptures are not the actual goal of Vedic knowledge, but are meant for stimulating the interest of the performer."***

Thus one offers the results of Vedic duties to the Supreme Personality of Godhead. The verse quoted in the beginning of this anuccheda was spoken by Shri Kavi to Maharaja Nimi.

Anuccheda 218

1 They who offer to the Lord the results of Vedic duties are glorified in the following words (Shrimad Bhagavatam 8.5.47):

2 "Karmis are always anxious to accumulate wealth for their sense gratification, but for that purpose they must work very hard. Yet even though they work hard, the results are not satisfying. Indeed, sometimes their work results only in frustration. But devotees who have dedicated their lives to the service of the Lord can achieve substantial results without working very hard. These results exceed the devotee's expectations."***

3 This verse means, "Karmis are always anxious to accumulate wealth for their sense gratification, but for that purpose they must work very hard. Yet even though they work hard, plowing and doing other work, the results are not satisfying. But devotees who have dedicated their lives to the service of the Lord can achieve substantial results without working very hard. These results exceed the devotee's expectations. This is because the final result they attain is release from the material world of birth and death."

4 This is also described in the following words (Shrimad Bhagavatam 11.2.35):

"O King, one who accepts this process of devotional service to the Supreme Personality of Godhead will never blunder on his path in this world. Even while running with eyes closed, he will never trip or fall."***

5 This is again described in Shrimad Bhagavatam (5.19.27):

"The Supreme Personality of Godhead fulfils the material desires of a devotee who approaches Him with such motives, but He does not bestow benedictions upon the devotee that will cause him to demand more benedictions again. However, the Lord willingly gives the devotee shelter at His own lotus feet, even though such a person does not aspire for it, and that shelter satisfies all his desires. That is the Supreme Personality's special mercy."*

6 That is how Maharaja Nabhi attained as his son Lord Rsabhadeva, who is the Supreme Personality of Godhead. This is also explained in these words of Shri Bhagavad-gita (2.40):

7 "In this endeavour there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear."*

8 The verse quoted in the beginning of this anuccheda was spoken by the demigods to the infallible Supreme Personality of Godhead.

Anucchedas 219-221

1 The process of offering the fruits of one's work to the Supreme Personality of Godhead is described in the following three verse. In Shrimad Bhagavatam (1.5.32) it is said:

2 "O Brahmana Vyasadeva, it is decided by the learned that the best remedial measure for removing all troubles and miseries is to dedicate one's activities to the service of the Supreme Lord Personality of Godhead

(Shri Krishna)."*

3 Here the word "brahman" means "O Veda-vyasa". "Etat tapa-traya-cikitsitam samsucitam" means "the remedy for the threefold miseries, a remedy spoken by the swanlike enlightened souls who were staying at that place during the four months of Caturmasya". What is that remedy? The remedy is "bhagavati karma yat", which means "dedicating one's activities to the service of the Supreme Personality of Godhead". What is the Supreme Personality of Godhead like? He is described here by the word "bhagavati", which means "full of all opulences and glories" and "the whole of which everything that exists is a part and parcel". The word "isvare" is also used to describe Him because he is the controller of the individual souls, who are all His parts and parcels. In this situation He is also given the name "Paramatma" (the all-pervading Supersoul).

4 Here someone may object: How can the same material activities that were once the cause of bondage in the world of birth and death at another time bring one liberation from the threefold miseries of material existence?

To this objection the following reply is given: The same thing may bring different results under different circumstances. This is explained in the following statement (Shrimad Bhagavatam 1.5.33):

5 "O goo soul, does not a thing, applied therapeutically, cure a disease that was caused by that very same thing?"*

6 Here "ya amayah" means "the disease", and "yena jayate" means "created by butter or other things". That thing (tad eva dravyam) that first caused the disease does not (na) by itself cure the same disease. However, when mixed with other substances and it can be part of a medicine (cikitsitam) that does cure the disease.

7 This is further explained in the next verse (Shrimad Bhagavatam 1.5.340):

"Thus when all a man's activities are dedicated to the service of the Lord, those very activities which caused his perpetual bondage become the destroyer of the tree of work."*

8 Here "pare" means "to the Supreme Personality of Godhead" and "kalpitah" means "even when offered with materialistic motives". Because these activities destroy the bondage of continued material existence, they give one the ability (kalpante) to renounce materialistic activities (atma-vinasaya).

Anuccheda 222

1 The results of action are all granted by the Supreme Personality of Godhead Himself. Fools think that they themselves bring the results of their own actions. Such persons remain in the material world and enjoy only the most meagre benefits from their labours. Intelligent persons who understand that all results come from the Lord and who offer what they do to Him attain results that are the opposite of meagre. This is explained in two prose passages of Shrimad Bhagavatam. The first of these passages (Shrimad Bhagavatam 5.7.6.) gives the following explanation:

2 "After performing the preliminaries of various sacrifices, Maharaja Bharata offered the results in the name of religion to the Supreme Personality of Godhead, Vasudeva. In other words, he performed all the yajnas for the satisfaction of Lord Vasudeva, Krishna. Maharaja Bharata thought that since the demigods were different parts of Vasudeva's body, He controls those who are explained in the Vedic mantras. By thinking in this way, Maharaja Bharata was freed from all material contamination, such as attachment, lust and greed. When the priests were about to offer the sacrificial ingredients into the fire, Maharaja Bharata expertly understood how the offering made to different demigods was simply an offering to the different limbs of the Lord. For instance, Indra is the arm of the Supreme Personality of Godhead, and Surya (the sun) is His eye. Thus Maharaja Bharata considered that the oblations offered to different demigods were actually offered unto the different limbs of Lord Vasudeva."*

3 Shрила Shridhara Svami comments:

"This verse means 'After performing (sampracaratsu) the preliminaries of various sacrifices (nana-yagesu anga-kriya), Maharaja Bharata offered the results in the name of religion to the Supreme Personality of Godhead, Vasudeva. In other words, he performed all the yajnas for the satisfaction of Lord Vasudeva, Krishna (apurvam tad vasudeva eva bhavayamanah). Maharaja Bharata thought that since Surya and the other demigods were different parts of Vasudeva's body (avayavesu) and were therefore not separate from He, He controls those who are explained in the Vedic mantras. By thinking in this way, Maharaja Bharata was freed from all material contamination, such as attachment, lust and greed. When the priests were about to

offer the sacrificial ingredients into the fire (sa yajamano yajna-bhaga-bhajah). Maharaja Bharata expertly understood (abhyadhyayat) how the offering made to different demigods (devah) was simply an offering to the different limbs (avyayavesu), beginning with the eyes, of the Lord Vasudeva (purusasya). For instance, Indra is the arm of the Supreme Personality of Godhead, and Surya (the sun) is His eye. Thus Maharaja Bharata considered that the oblations offered to different demigods were actually offered unto the different limbs of Lord Vasudeva.*

"The karma-mimamsakas explain the word 'apurva' in two ways. The first interpretation is that the results of action are given in a subtle way during the present time. In the second interpretation the results are given at a later time by the karma-sakti potency.

4 "This is explained in the following words:

"Two potencies bring the results of yajnas. The results are brought by a subtle potency."

5 "In this way the fruits of rituals (kriya) are called 'dharma'."

"Here someone may ask the following question: If the demigods are limbs of the Supreme Personality of Godhead and if the Vedic yajnas are therefore most important, then by performing yajnas worships the Supreme Personality of Godhead indirectly (apurvam). Is this not so?

"To this question the scriptures give the following reply:

6 "The suitability of the person and the Vedic ritual is determined by scripture. The word 'apurva' is used because the result of the yajna is not attained immediately."

7 "The yajnas offered to the demigods are meant for worshipping the demigods. By the mercy of the demigods one attains the shelter of the demigods. Here animal sacrifices are not appropriate. One should offer rice and other things instead.

8 "How does one take shelter of Lord Vasudeva in this remote way? If it is said that the yajna-performer's worship is this remote, then that means that Lord Vasudeva is the Supersoul who is the original instigator of the yajna, and for this reason He is the original performer of the yajna and the ultimate shelter of the yajna also. The performer of the yajna is not the shelter of the yajna. In the Nyaya-sastra it is said, 'The result described in the scriptures rests in the person who originally set the yajna in motion'. If this were not so then the rtvik priest would be the shelter of the yajna. This is described in this passage in the words 'saksat kartari'. In this way, by taking shelter of the demigods one also takes shelter of Lord Vasudeva. That is described in this passage by the word 'para-devatayam'.

9 How is Lord Vasudeva the Supreme Personality of Godhead? This passage of Shrimad Bhagavatam explains, 'sarva-devata-linganam mantranam artha-niyamakataya', which means 'because He is the controller of King Indra and the other demigods, who are explained in the Vedic mantras'. Thus, because He is the person who should be pleased in the yajnas and also because He gives the results of the yajnas, Lord Vasudeva is the remote shelter in whom the Vedic yajnas rest. That is the meaning here.

10 "Here the word 'naipunya' means 'expert in meditation', 'mrditah' means 'destroyed', and 'kasayah' means 'lust and other material defects'. The word 'adhvaryubhih' is used in the plural because the Advaryu priest has many different duties to perform."

Note: The quotation from Shrila Shridhara Svami's commentary ends here.

11 The yajnas are a limb of Lord Vishnu. If one worships Lord Vishnu with the idea that Lord Vishnu is but one component of the Vedic yajnas, then one commits an offense.

12 This is described in the following words of the Padma Purana, Uttara-khanda:

"One who offers yajnas to the demigods and gives them gifts, or one who acts independently and does as he likes, is known as an offender."

The word "offender" here means "one who has strayed from the path of worshipping Lord Vishnu".

13 The Supreme Personality of Godhead, Lord Krishna, Himself declares (Shri Bhagavad-gita 9.23-24):

"Those who are devotees of other gods and who worship them with faith actually worship only Me, O son of Kunti, but they do so in a wrong way.*

14 "I am the only enjoyer and master of all sacrifices. Therefore, those who do not recognise My true transcendental nature fall down."*

15 The truth is that all the paths of the Vedas lead to the Supreme Personality of Godhead. This is confirmed by Shriman Akrura in the following words (Shrimad Bhagavatam 10.40.9-10):

16 "But all these people, my Lord, even those who have turned their attention away from You and are worshipping other deities, are actually worshipping You alone, O embodiment of all the demigods.***

17 "As rivers born from the mountains and filled by the rain flow from all sides into the sea, so do all these paths in the end reach You, O master."***

18 Here the word "gatayah" means "paths" and "antatah" means "in the conclusion of philosophical inquiry".

Anuccheda 223

1 The second prose passage (Shrimad Bhagavatam 5.7.7.) gives the following explanation:

"In this way, being purified by ritualistic sacrifices, the heart of Maharaja Bharata was completely uncontaminated. His devotional service unto Vasudeva, Lord Krishna, increased day after day. Lord Krishna, the son of Vasudeva, is the original Personality of Godhead manifest as the Supersoul (Paramatma) as well as the impersonal Brahman. Yogis meditate upon the localised Paramatma situated in the heart, jnanis worship the impersonal Brahman as the Supreme Absolute Truth, and devotees worship Vasudeva, the Supreme Personality of Godhead, whose transcendental body is described in the sastras. His body is decorated with the Shrivatsa, the Kaustubha jewel and a flower garland and His hands hold a conchshell, disc, club and lotus flower. Devotees like Narada always think of Him within their hearts."*

2 Here the word "evam" (thus) means "after the preceding statement". Then the passages explains, "the devotional service (bhaktih), which was characterised by faithful hearing, chanting and other devotional activities, of he whose heart was pure (visuddha-sattvasya) was manifested (ajayata) with pure activities (karma-visuddhya). That devotional service was offered to Lord Vasudeva (vasudeve), the Supreme Personality of Godhead (bhagavati), who is famous and glorious because His form and opulences are perfect and complete, because He resides everywhere, and because of the glories of His holy name, who in His form known as the Paramatma (Supersoul) resides in the heart (antar-hrdaye akasah sariram), who is called Brahman (brahmani) because that aspect of His nature has no variety, whose feature as Bhagavan is thus proved not to be varietyless as Brahman is, whose form as the Supreme Person is described in the Vedic scriptures, who is thus seen in the scriptures, and who is marked with the Shrivatsa and other signs. Here the word "edhamanaraya" means "increasing day after day".

Anuccheda 224

1 Offering work to the Lord is of two kinds: 1. working to please the Lord, and 2. offering the results of work to the Lord. This is described in the following words of the Kurma Purana:

2 "May the Supreme Personality of Godhead always be pleased with this work. One who always thinks in this way offers his work to the Supreme."

3 "Or, one may also offer the results of one's works to the Supreme Personality of Godhead. The sages say that this is also a peerless offering to the Supreme."

4 Devotional service is caused in three ways: 1. kamana (with material desire), 2. naiskarmya (free from material activities), and 3. bhakti-matra (devotional service alone).

5 It is not possible for any living being to attain a state where he does not have any desires at all. This is described in the following words:

"Whenever a person acts his actions are impelled by some kind of desire."

6 In kamana and naiskarmya devotional service there is mostly offering the results of one's work to the Lord. In addition there is a reflection of working to please the Lord. This is so because of the devotee's tendency to consider his own self-interest most important. In bhakti-matra devotional service, however, pleasing the Lord is the centre of action. This is so because in this stage the devotee considers the Lord his life and soul.

7 The results attained by engaging in kamana devotional service are described in these words (Shrimad Bhagavatam 8.5.47):

"Karmis are always anxious to accumulate wealth for their sense gratification, but for that purpose they must work very hard. Yet even though they work hard, the results are not satisfying. Indeed, sometimes their work results only in frustration. But devotees who have dedicated their lives to the service of the Lord can achieve substantial results without working very hard. These results exceed the devotee's expectations."*

8 An example of naiskarmya devotional service is the yajna King Anga offered to the Supreme Personality

of Godhead. The results of naiskarmya devotional service are described in the following words (Shrimad Bhagavatam 11.3.46):

"By executing without attachment the regulated activities prescribed in the Vedas, offering the results of such work to the Supreme Lord, one attains the perfection of freedom from the bondage of material work. The material fruitive results offered in the revealed scriptures are not the actual goal of Vedic knowledge, but are meant for stimulating the interest of the performer."***

9 The result attained by engaging in bhakti-matra devotional service is described in the prose of Shrimad Bhagavatam 5.7.7., which was quoted in text 1 of this anuccheda.

10 Bhakti-matra devotional service is also described in these words (Shrimad Bhagavatam 1.5.35):

"Whatever work is done here in this life for the satisfaction of the mission of the Lord is called bhakti-yoga, or transcendental loving service to the Lord, and what is called knowledge becomes a concomitant factor."*

11 Because it is helpful in performing devotional service, the knowledge (jnanam) mentioned here is knowledge of the Supreme Personality of Godhead. The great devotees desire to please the Lord (bhagavat-paritosanam).

12-13 Bhakti-matra devotional service is also described in these words (Shrimad Bhagavatam 4.30.39-40):

"Dear Lord, we have studied the Vedas, accepted a spiritual master and offered respect to brahmanas, advanced devotees and aged personalities who are spiritually very advanced. We have offered our respects to them, and we have not been envious of any brother, friends or anyone else. We have also undergone severe austerities within the water and have not taken food for a long time. All these spiritual assets of our are simply offered for Your satisfaction. We pray for this benediction only, and nothing more."*

14 Here the word "adabhram" means "for a long time". The speakers here say, "We desire that these may be for Your pleasure". This verse was spoken by the Pracetas to the eight-armed Purusa-avatara.

Anuccheda 225

1 In this way aropa-siddha devotional service is described. Then the kind of mixed devotional service is called sanga-siddha is shown. Svarupa-siddha devotional service is described in these words of the sage Prabuddha (Shrimad Bhagavatam 11.3.22):

"Accepting the bona fide spiritual master as one's life and soul and worshipable deity, the disciple should learn from him the process of pure devotional service. The Supreme Personality of Godhead, Hari, the soul of all souls, is inclined to give Himself to His pure devotees. Therefore, the disciple should learn from the spiritual master to serve the Lord without duplicity and in such a faithful and favourable way that the Supreme Lord, being satisfied, will offer Himself to the faithful disciple."***

In this way there is neutrality, mercy and friendship in what is called bhagavata-dharma. Karma-misra (devotional service mixed with fruitive activities) is of three kinds. 1. sakama (with material desires), 2. kaivalya-kama (desiring liberation), and 3. bhakti-matra-kama (desiring only devotional service). Kaivalya-kama is described in these words:

2 "The activities of devotional service bring attainment of the four goals of life (sense gratification, economic development, religion and liberation). However, a person who sincerely takes shelter of Lord Narayana attains these four goals automatically, without have to struggle in any way."

3 In this way pure devotional service is described. However, one may have various kinds of desires and as these desires are manifested devotional service becomes mixed in various ways. In this way it is understood. Sakama devotional service is mixed mostly with fruitive actions (karma). Fruitive actions here means pious actions that follow various prescribed duties. The nature of this kind of devotional service is broadly described by the Yamadutas in the following words (Shrimad Bhagavatam 6.1.40):

4 "That which is prescribed in the Vedas constitutes dharma, the religious principles and the opposite of that is irreligion. The Vedas are directly the Supreme Personality of Godhead, Narayana, and are self-born. This we have heard from Yamaraja."*

5 The Vedas deal mainly with the three modes of material nature. This is described in the following statement of Shri Bhagavad-gita (3.45):

"The Vedas deal mainly with the subject of the three modes of material nature. O Arjuna, become transcendental to these three modes. Be free from all dualities and from all anxieties for gain and safety, and

be established in the self."*

6 Simply by engaging in devotional service one becomes perfect. To act out of ignorance is not the same as to act in devotional service. Ignorant action, or "karma", is defined in these words of Shri Bhagavad-gita (8.3):

7 "The indestructible, transcendental living entity is called Brahman, and his eternal nature is called adhyatma, the self. Action pertaining to the development of the material bodies of the living entities is called karma, or fruitive activities."*

8 Here the word "visargah" means "making offerings to the demigods". All religious duties performed in that way are called "karma". "Bhutanam" means "of the living entities", "bhavah" means "desires", and "udbhava-karah" means "creators". In this way it is explained that karma is different from devotional service. That devotional service is far better than ordinary pious deeds is described in the Eleventh Canto of Shrimad-Bhagavatam (11.19.27), where the Supreme Personality of Godhead explains:

9 "Actual religious principles are stated to be those that lead one to My devotional service."***

10 Because they are also offerings to the Supreme Personality of Godhead, pious deeds are here called "bhakti-krt", or the companions of devotional service. Sakama devotional service that is also mixed with these pious deeds (karmas) are described in the following words of Shrimad Bhagavatam (3.21.6-9):

11 "Commanded by Lord Brahma to beget children in the worlds, the worshipful Kardama Muni practiced penance on the bank of the River Sarasvati for a period of ten thousand years.*

12 "During that period of penance, the sage Kardama, by worship through devotional service in trance, propitiated the Personality of Godhead, who is the quick bestower of all blessings upon those who flee to Him for protection."*

13 When he saw the sage, tears fell from the eyes of the Supreme Personality of Godhead. That is a sign that Kardama Muni was actually a niskama devotee, free of all material desires. Only to honour the order of the demigod Brahma did he act like a person pushed by material desire. In this way it should be understood. This verse was spoken by Shri Maitreya to Vidura.

Anuccheda 226

1 Kaivalya-kama (desiring liberation) devotional service is sometimes mixed with karma and jnana, and sometimes mixed with jnana alone. Kaivalya-kama devotional service mixed with jnana alone is described in these words of Shrimad Bhagavatam (11.19.27):

"Real knowledge is the awareness that reveals My all-pervading presence."***

2 Hearing, renunciation, yoga, sankhya, and other activities are parts of jnana, and that is why jnana may also be part of devotional service. Devotional service mixed with both karma and jnana is described by the Supreme Personality of Godhead Himself in the following words (Shrimad Bhagavatam 3.27.21-23):

3 "One can get liberation by seriously discharging devotional service unto Me and thereby hearing for a long time about Me or from Me. By thus executing one's prescribed duties, there will be no reaction, and one will be freed from the contamination of matter.*

4 "This devotional service has to be performed strongly in perfect knowledge and with transcendental vision. One must be strongly renounced and must engage in austerity and perform mystic yoga in order to be firmly fixed in self-absorption.*

5 "The influence of material nature has covered the living entity, and thus it is as if the living entity were always in a blazing fire."*

6 Here the word "nimittam" means "result". In this case the cause of this result has no material desires. The word "amalatmana" means "by he who has a pure heart", "jnanena" means "with knowledge revealed by the scriptures", and "yogah" means "meditation on the individual spirit soul and the Supersoul".

7 The word "yoga" has many meanings, as the Amara-kosa dictionary explains:

"The word yoga means preparation, method, meditation, meeting and logic."

8 When there is no longer any distinction between the meditator and the object of his meditation, the meditation is called "samadhi". The following explanation is found in Shrimad-Bhagavatam (10.81.19):

"The worship of His feet is the root cause of any person's attainment of heaven or of liberation, of all sorts of prosperity in the subterranean regions or on the earth, or of mystic perfections."***

9 In this way it is explained that they (karma and jnana) are parts of devotional service, and devotional

service is the whole that contains them. That is the vision of exalted souls. That is the meaning here. They who engage in devotional service mixed with karma and jnana attain only liberation as a result of their efforts. The verses quoted in texts 3-5 were spoken by Lord Kapiladeva.

Anuccheda 227

1 Devotional service mixed with jnana is described by the Lord Himself in the following words (Shrimad Bhagavatam 11.18.21):

2 "Dwelling in safe and solitary place, his mind purified by constant thought of Me, the sage should concentrate on the soul alone, realising it to be non-different from Me."***

3 Here the word "bhavah" means "meditation". This verse was spoken by the Supreme Personality of Godhead.

Anuccheda 228

1 Devotional service that is mixed with jnana (jnana-misra) when there is a desire for liberation (kaivalya-kama) has thus been described. Now will be described devotional service mixed with karma (karma-misra) when there is a desire for devotional service alone (bhakti-matra-kama). This is described in the following words of Shrimad-Bhagavatam (11..19.20-24):

2-4 "Firm faith in the blissful narrations of My pastimes, constant chanting of my glories, unwavering attachment to ceremonial worship of Me, praising Me through beautiful hymns, great respect for My devotional service, offering obeisances with the entire body, performing first-class worship of My devotees, consciousness of Me in all living entities, offering of ordinary, bodily activities in My devotional service, use of words to describe My qualities, offering the mind to Me, rejecting of all material desires, giving up wealth for My devotional service, renouncing material sense gratification and happiness, and performing all desirable activities such as charity, sacrifice, chanting, vows and austerities with the purpose of achieving Me, these constitute actual religious principles, by which those human beings who have actually surrendered themselves to Me automatically develop love for Me. What other purpose or goal could remain for My devotee?"***

5 Here the word "mad-arthe" means "for the purpose of serving Me", "arthasya parityagah" means "avoiding what is opposed to devotional service", "bhogasya" means "offering sandal paste and other gifts", "sukhasya" "being affectionate like to one's son", "ista" means "the cause of devotional service", "dharmaih" means "with devotional service, which is called bhagavata-dharma", and "evam dharmair atma-nivedanam" means "with one's body, mind and words one should engage in devotional service and completely surrender unto Me".

6 This is also described in Shrimad-Bhagavatam (5.18.12):

"All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vasudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga or the honest endeavour of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in the service of the Lord's external energy. How can there be any good qualities in such a man?"*

7 At the end of Shrimad-Bhagavatam 11.19.24 the Lord declares "ko 'nyo 'rtho 'syavasisyate", which means what goal remains to be attained, or what method of attaining a goal needs to be performed by one whose only desire is to engage in My devotional service?" This means that because such a devotee has completely surrendered to the Lord and taken shelter of Him, nothing else remains to be done by him.

Anuccheda 229

1 Devotional service mixed with both karma and jnana is described in the following words of Shrimad Bhagavatam (3.29.15-19):

2 "A devotee must execute his prescribed duties, which are glorious, without material profit. Without excessive violence, one should regularly perform one's devotional activities.*

3 "The devotee should regularly see My statues in the temple, touch My lotus feet and offer worshipable paraphernalia and prayer. He should see in the spirit of renunciation, from the mode of goodness, and see every living entity as spiritual.*

4 "The pure devotee should execute devotional service by giving the greatest respect to the spiritual master and the acaryas. He should be compassionate to the poor and make friendship with persons who are

his equals, but all his activities should be executed under regulation and with control of the senses.*

5 "A devotee should always try to hear about spiritual matters and should always utilise his time in chanting the holy name of the Lord. His behaviour should always be straightforward and simple, and although he is not envious but friendly to everyone, he should avoid the company of person who are not spiritually advanced.*

6 "When one is fully qualified with all these transcendental attributes and his consciousness is thus completely purified, he is immediately attracted simply by hearing My name or hearing of My transcendental quality.*

7 Here the word "nisevitenā" means "properly executed", "animittena" means "without desire", "svadharma" means "by performing one's regular and occasional duties", "mahiyasā" means "with faith and other virtues", "kriya-yogena" means "with devotional activities described in the Pancaratras and other scriptures", "sastena" means "in auspicious times, places and circumstances" and it also means "without desire", "nati-himsrenā" means "without excessive violence", "ati" means "because one knows that all living beings are like limbs of the Supreme Personality of Godhead, one avoids harming or killing anyone", "mad-dhīśnyam" means "My worshipable Deity form", "mad-bhavanāyā" means "meditating one Me as the Supersoul in all living beings", "sattvena" means "with patience and tolerance", "asangamena" means "with renunciation", "yamaiḥ" means "with celibacy, a vow of poverty, honesty, and non-violence", "niyamah" means "purity, satisfaction, austerity, scripture study, and meditation on the Supreme Personality of Godhead", "adhyātmikā" means "the scriptures that explain the difference between the individual spirit soul and the Supreme Personality of Godhead", "nirahankriyāyā" means "without pride", "mad-dharmāṇaḥ" means "of the person who follows My dharma", and "asayāḥ" means "consciousness". The Lord then declares, "sruta-matraguṇam mamañjasabhyeti" (the devotee is immediately attracted simply by hearing My name or hearing of My transcendental quality).

8 In Shrimad Bhagavatam (3.29.11) it is said:

"The manifestation of unadulterated devotional service is exhibited when one's mind is at once attracted to hearing the transcendental name and qualities of the Supreme Personality of Godhead, who is residing in everyone's heart. Just as the water of the Ganges flows naturally down towards the ocean, such devotional ecstasy, uninterrupted by any material condition, flows towards the Supreme Lord.*

9 This verse describes uninterrupted meditation on the Supreme Personality of Godhead. Because here one hears about the Lord, the devotional service here is mixed with transcendental knowledge. The verses quoted in the beginning of this anuccheda were spoken by Lord Kapiladeva.

Anuccheda 230

1 Now devotional service mixed with jñāna will be explained. In Shrimad Bhagavatam (6.16.62) it is said:

2 "One should further understand that the spirit soul, although very difficult for the materialist to perceive, is above all these conditions, and by the strength of one's discrimination one should give up the desire for fruitive results in the present life and in the next. Thus becoming experienced in transcendental knowledge, one should become My devotee.*

3 The word "dr̥ṣṭa" here means "was is seen in this life and the next", and "svena tejasa" means "with one's power of discrimination". This verse was spoken by Lord Sankarsana to King Citraketu.

Anuccheda 231

1 Now svarūpa-siddha devotional service will be discussed. Svarūpa-siddha devotional service is divided into sakama (with material desires) and kaivalya-kama (with the desire for liberation). Each of these has different qualities. Sakama svarūpa-siddha devotional service is divided into two types: 1. in the mode of ignorance, and 2. in the mode of passion. The first of these is described in the following words (Shrimad Bhagavatam 3.29.8):

2 "Devotional service executed by a person who is envious, proud, violent and angry, and who is a separatist is considered to be in the mode of darkness.*

3 Here the word "abhisandhaya" means "having in view", "samrambhi" means "angry", and "bhinnadrk" means "concerned only with his own happiness and distress, and therefore merciless to others". That is the meaning.

Anuccheda 232

The second kind of sakama svarupa-siddha devotional service is described by the Supreme Lord in these words (Shrimad Bhagavatam 3.29.9):

2 "The worship of Deities in the temple by a separatist, with a motive for material enjoyment, fame, and opulence, is devotion in the mode of passion."*

3 Here the word "prthak" means "separate from Me", and "bhavah" means "desire". Thus it is shown that such a person, pushed by the mode of passion, does not desire to attain Me (the Lord).

Anuccheda 233

1 Svarupa-siddha kaivalya-kama (desiring liberation) devotional service is in the mode of goodness. This is described by the Supreme Lord Himself in the following words (Shrimad Bhagavatam 3.29.10):

2 "A worker free of attachment is in the mode of goodness, a worker blinded by personal desire is in the mode of passion, and a worker who has completely forgotten how to tell right from wrong is in the mode of ignorance. But a worker who has taken shelter of Me is understood to be transcendental to the modes of nature."*

3 This verse means, "to attain liberation (karma-niharam uddisya) he offers the results of his activities to the Supreme Personality of Godhead (parasmin)." Following the rules of devotional service he must worship the Supreme Personality of Godhead, who is meant to be worshipped by everyone (yastavyam). The person described here does not worship (yajet) the Lord according to the philosophy of devotional service. He sees liberation as a goal separate (prthag-bhavah) from devotional service. Such a person is said to be in the mode of goodness (sattvikah). The meaning is that this last kind of devotional service is performed so one may become free from past karmic reactions.

4 That such a person is in the mode of goodness is confirmed by the following statement of Lord Krishna (Shrimad Bhagavatam 11.25.26):

"A worker free of attachment is in the mode of goodness blinded by personal desire is in the mode of passion, and a worker who has completely forgotten how to tell right from wrong is in the mode of ignorance. But a worker who has taken shelter of Me is understood to be transcendental to the modes of nature."*

5 The Lord also explains (Shrimad Bhagavatam 11.25.24):

"Absolute knowledge is in the mode of goodness, knowledge based on duality is in the mode of passion, and foolish, materialistic knowledge is in the mode of ignorance. Knowledge based upon Me, however, is understood to be transcendental."*

6 The Lord again explains (Shrimad Bhagavatam 11.25.29):

"Happiness derived from the self is in the mode of goodness, happiness based on sense gratification is in the mode of passion, and happiness based on delusion and degradation is in the mode of ignorance. But that happiness found within Me is transcendental."*

In this way the goals and the means to attain the goals are different according to the different modes of material nature. This is explained in the second half of Shrimad Bhagavatam 3.29.10, which was quoted in text 2.

Anuccheda 234

1 In order to understand the best kind of devotional service, these different varieties of devotional service have been described. That best kind is svarupa-siddha devotional service. Because in it one desires only to engage in devotional service, svarupa-siddha devotional service is transcendental and free of both material desires and the influence of the modes of nature. Because it is free of all sense of material possessiveness, it is better than the previously described varieties of devotional service. Svarupa-siddha devotional service is described in the following words of Shrimad Bhagavatam (3.29.11-14):

2-3 "The manifestation of unadulterated devotional service is exhibited when one's mind is at once attracted to hearing the transcendental name and qualities of the Supreme Personality of Godhead, who is residing in everyone's heart. Just as the water of the Ganges flows naturally down towards the ocean, such devotional ecstasy, uninterrupted by any material condition, flows towards the Supreme Lord.*

4 "A pure devotee does not accept any kind of liberation: salokya, sarsti, samipya, sarupya or ekatva, even though they are offered by the Supreme Personality of Godhead."*

5 "By attaining the highest platform of devotional service, as I have explained, one can overcome the

influence of the three modes of material nature and be situated in the transcendental stage, as is the Lord."*

6 The word "mad-guna-sruti-matrena" does not describe the attainment of any goal other than devotional service. The word "sarva-guhasayah" means "invisible to the material senses, He manifests His eternal form in the hearts of the conditioned souls". "Mayi avicchinna mano-gatih" means "the activities of the mind go to Me without being interrupted or diverted to anything else." This uninterrupted activity of the mind is explained with an example in the phrase beginning with "yatha". In this example the word "gatih" is understood in the second part. That is because this passage is written in the Vedic style. The word "laksanam" means "nature".

7 Here someone may object: How is it possible to hear the glories of the Lord? The Lord is completely different from the world of matter, and the material mind has no power to understand Him. For these two reasons it is not possible for anyone to describe His glories.

To this objection the following reply is given: In this verse the word "ahaituki" means "without seeking any other result", "avyavahita" means "pure devotional service (svarupa-siddha bhakti) not aropa bhakti or any other kind of imperfect devotional service, which is naturally filled with obstacles and defects. The words "ya bhaktih" refer to devotional service like this, pure devotional service (svarupa-siddha). In this kind of devotional service one is able to serve the Lord with one's ears and other senses. The words "matra", "avicchinna", "ahaituki" and other words here show that in this condition the mind is perfectly able to worship the Lord in this way.

8 Pure devotional service is described by the Lord Himself in these words of Shrimad Bhagavatam (11.25.26):

"A worker free of attachment is in the mode of goodness, a worker blinded by personal desire is in the mode of passion, and a worker who has completely forgotten how to tell right from wrong is in the mode of ignorance. But a worker who has taken shelter of Me is understood to be transcendental to the modes of nature."***

By thus taking shelter of the Lord and performing other devotional activities one becomes free from the grip of the material modes. In this way one becomes able to hear and understand the Lord's glories.

9 The Lord describes His glories in these words (Shrimad Bhagavatam 11.13.40):

"All superior transcendental qualities, such as being beyond the modes of nature, detached, the well-wisher, the most dear, the Supersoul, equally situated everywhere, and free from material entanglement - all such qualities, free from the transformations of material qualities, find their shelter and worshipable object in Me."***

10 In this way it is said that the Lord's qualities are spiritual, not material. In Shrimad Bhagavatam 3.29.13 (quoted in text 4) the word "ahaituki" (without material motive) is explained. In this verse the Lord declares, "A pure devotee (janah) does not accept (na grhnanti) salokya or any other kind of liberation, even though they are offered (diyamanam) by the Supreme Personality of Godhead, if by accepting that liberation the devotee is not able to serve the Lord (mat-sevanam vina)." For the sake of serving the Lord the devotee will accept liberation, but for his own sake the devotee will not accept liberation. That is the meaning here.

Here the word "sarsti" means "possessing opulences like the Lord's opulences". "Ekatva" means either merging into Bhagavan or merging into Brahman. In either situation because one has merged into the Lord one has no opportunity to serve Him, and for this reason the devotees never accept these impersonal liberations. That is the meaning. In the next verse it is said that pure devotional service (bhakti-yogakhyah) is beyond the touch of the modes of material nature. It is the highest platform of spiritual attainment (atyantikah).

11 In Shrimad Bhagavatam (3.15.48) it is said:

"Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of other less important benedictions like the material happiness of the heavenly kingdom."*

The liberation described here is impersonal liberation, where one merges into the existence of the Lord.

12 Here someone may object: If it is so that one must become free from the three modes of material nature before the Lord will appear before him and grant him liberation, then how is it possible that devotional

service has the qualities you have described? How can it be self-perfect?

This objection is answered by the passage beginning with the word "yena". Here the Lord says, "One should not become discouraged and abandon his activities of devotional service, for by engaging in devotional service one will eventually attain a spiritual nature like Mine (mad-bhavaya). Then I will directly appear before you. In this way one becomes qualified (upapadyate) for spiritual life."

13 In Shrimad Bhagavatam (5.19.19-20) it is said:

"If one's position is ascertained by a bona fide spiritual master and one is properly trained to engage in the service of Lord Vishnu according to the four social divisions (brahmana, ksatriya, vaisya and sudra) and the four spiritual divisions (brahmacari, grhastha, vanaprastha and sannyasa), one's life becomes perfect.*

"After many, many births, when the results of one's pious activities mature, one gets an opportunity to associate with pure devotees. Then one is able to cut the knot of bondage to ignorance, which bound him because of the varied fruitive activities. As a result of associating with devotees, one gradually renders service to Lord Vasudeva, who is transcendental, free from attachment and to the material world, beyond the mind and words, and independent of everything else. That bhakti-yoga, devotional service to Lord Vasudeva, is the real path of liberation."*

14 There are many different paths of devotional service, which is free from the touch of the modes of material nature. This is explained in the beginning of the passage under discussion here (Shrimad Bhagavatam 3.29,7):

15 "O noble lady, there are multifarious paths of devotional service in terms of the different qualities of the executor."*

16 Here the word "margaih" means "with different kinds", "margena" means "with different kinds of activities, such as hearing, with different kinds of consciousness, with different rasas, which begin with servitorship, with different modes of nature, which begin with the mode of ignorance, and with different activities of the modes of nature, which begin with ignorant violence." In this way the people have different kinds of consciousness (pumsam bhavo vibhidyate).

17 In the Mukta-phala-tika, Shrila Bopadeva comments on Shrimad Bhagavatam 3.29.14 (which was quoted in text 5):

"Here the word 'atyantikah' means 'nothing is greater than it'. The 'it' referred to here is 'bhakti-yoga', which is mentioned in the word 'bhakti-yogakhyah'. This is so because that is the primary meaning. Other paths make one attracted to things other than Lord Vishnu. They do not bring the same result as bhakti-yoga."

18 Devotional service is defined in the following words of Shri Gopala-tapani Upanisad (1.14):

"Devotional service to Lord Krishna is performed when the heart no longer desires any material benefit to be obtained in this life or the next. This is freedom from the bonds of karma."

19 In the Satapatha-brahmana it is said:

"Yajnavalkya said: Wishing to please Him, one should lovingly worship Lord Hari."

20 Here the word "premna" means "with pleasing Him as one's only desire", and "atma-hitaya" means "for His benefit".

Anuccheda 235

1 Thus there are many kinds of devotional service. Many adjectives, such as "akincana" and "ahaituki" have been used to describe devotional service. Devotional service is of two main kinds: 1. vaidhi, and 2. raganuga. In vaidhi-bhakti one performs devotional service by following the rules spoken in the scriptures.

Vaidhi-bhakti is itself divided into two kinds. In the first kind one is concerned with actions and one is made aware of what should be done and what should not be done. This first kind of vaidhi-bhakti is described in the following words of Shrimad-Bhagavatam (1.2.14):

2 "Therefore, with one-pointed attention, one should constantly hear about, glorify, remember and worship the Personality of Godhead, who is the protector of the devotees."*

3 In the second kind of vaidhi-bhakti one is concerned with worship, vows, and similar activities. This second kind of vaidhi-bhakti is described by the Lord Himself in these words (Shrimad Bhagavatam 11.27.53):

4 "But one who simply engages in devotional service with no consideration of fruitive results attains Me. Thus whoever worships Me according to the process I have described will ultimately attain pure devotional

service unto Me."***

5 Here the word "nairapeksyena" means "without material motives". What is unmotivated (ahaituka) devotional service like? It is described in this verse in the statement beginning with the word "bhakti-yogam". It is also described in the following words of Shrimad Bhagavatam (11.27.8-9), where Lord Krishna Himself explains:

6 "Now please listen faithfully as I explain exactly how a person who has achieved twice-born status through the relevant Vedic prescriptions should worship Me with devotion."***

7 "A twice-born person should worship Me, his worshipable Lord, without duplicity, offering appropriate paraphernalia in loving devotion to My Deity form or to a form of Me appearing upon the ground, in fire, in the sun, in water or within the worshipper's own heart."*

8 This verse was spoken by the Supreme Personality of Godhead.

Anuccheda 236

1 Thus the observance of ekadashi, janmastami and other holy days, are understood to be activities in vaidhi bhakti. Surrendering to and taking shelter of the Lord, service to the spiritual master and the Vaishnavas, and hearing and chanting the Lord's glories, are also included among the activities of vaidhi-bhakti. All of these activities together, or only one of them, or two or three of them, lead the devotee to advanced devotional service. That is confirmed by the scriptures.

The first of these, namely surrendering to and taking shelter of the Lord, puts an end to the fearful condition of repeated birth and death where one is troubled by the six enemies that are the vices of this world. Thus one should take shelter of the Lord and no one else. By desiring only to engage in devotional service one destroys the aversion to the Lord that is caused by those vices.

Taking shelter of the Lord alone is of two kinds: 1. not taking shelter of anyone else but the Lord. 2. intelligently rejecting any shelter but the shelter of the Lord. The first of these is described in the following words addressed to the Lord (Shrimad Bhagavatam 10.3.21):

2 "No one in this material world has become free from the four principles birth, death old age, and disease, even by fleeing to various planets. But now that You have appeared, My Lord, death is fleeing in fear of You, and the living entities, having obtained shelter at Your lotus feet by Your mercy, are sleeping in full mental peace."*

3 The second is described by Lord Krishna Himself in these words (Shrimad Bhagavatam 11.12.14-15):

"Therefore, My dear Uddhava, abandon the Vedic mantras as well as the procedures of supplementary Vedic literatures and their positive and negative injunctions. Disregard that which has been heard and that which is to be heard. Simply take shelter of Me alone, situated within the heart of all conditioned souls. Take shelter of Me wholeheartedly, and by My grace be free from fear in all circumstances."***

4 Shrila Shridhara Svami comments:

"Here the word "codanam" means "the Sruti-sastra", and the word "praticodanam" means "the Smrti-sastra".

5 In Bhagavad-gita (18.66), Lord Krishna declares:

"Abandon all varieties of religion, and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear."*

6 The nature of surrendering to the Lord is described in the Vaishnava-tantra:

"The six divisions of surrender are the acceptance of those things favourable to devotional service, the rejection of unfavourable things, the conviction that Krishna will give protection, the acceptance of the Lord as one's guardian or master, full self-surrender, and humility."*

7 These six items of surrender may be divided into a whole and parts. Acceptance of the Lord as one's guardian or master is the whole, for in truth its definition is not different from the definition of the word "surrender". The other items of surrender are all the assistants of this one item. The words "anukulya" and "pratikulya" refer either to the devotees or to the surrendered soul.

8 The conviction that Krishna will give protection is explained in the following words of Shrimad Bhagavatam (3.16.37):

"My dear sons, the Lord is the controller of the three modes of nature and is responsible for the creation, preservation and dissolution of the universe. His wonderful creative power, yoga-maya, cannot be

easily understood even by the masters of yoga. That most ancient person, the Personality of Godhead, will alone come to our rescue. What purpose can we serve on His behalf by deliberating on the subject?"*

9 Full self-surrender is explained in the following statement of the Gautamiya Tantra:

"A certain effulgent being resides in my heart. Whatever he orders, I do."

10 In the Padma Purana, Uttara-khanda, in the explanation of the word "namah" in the eight-syllable mantra, it is said:

11 "The syllable 'ma' means 'false-ego' and the syllable 'ma' means 'that which forbids'. Thus the word 'namah' thus means that the individual spirit soul, the knower of the field of activities, is not permitted to act independently.

12 "The individual spirit soul is completely dependent on the Supreme Personality of Godhead. His life and livelihood is completely dependent on the Lord. Therefore he should completely abandon all ideas that he is independent.

13 "Because the Supreme Personality of Godhead is completely independent, nothing is unattainable for Him. He has no troubles. He can do whatever He wishes."

14 In the Brahma-vaivarta Purana it is said:

"Lord Krishna is never far from they who are humble. Many tall mountains stand between Lord Krishna and they who are proud."

15 One who proudly thinks he is independent must stay in the material world of repeated birth and death. This is described in the Brahma's prayers in the Third Canto (Shrimad Bhagavatam 3.9.9):

16 "O my Lord, the material miseries are without factual existence for the soul. Yet as long as the conditioned soul sees the body as meant for sense enjoyment, he cannot get out of the entanglement of material miseries, being influenced by Your external energy."*

17 Humility is described in the following verse (Shrila Rupa Gosvami's Shri Padyavali 66):

"O Lord, no one is more merciful than You and no one is more pathetic than I. I am very lowly and fallen. O Lord Yadunatha, please reflect on my case and do whatever is appropriate."

18 Acceptance of the Lord as one's guardian or master is described in the Nrsimha Purana, where Lord Nrsimhadeva says:

"Anyone who prays unto Me and takes shelter of Me becomes My ward, and I protect him always from all sorts of calamities."*

19 One may surrender to the Lord in three ways: with the body, mind and words. This is explained in the following words of Shri Brahma Purana:

"They become liberated who with their thoughts, words, and deeds surrender to the infallible Supreme Personality of Godhead. Yamaraja has no power to approach them."

20 This is also explained in these words of Shri Hari-bhakti-vilasa (11.677):

"One who with words and thoughts says, 'O Lord, I am Yours', and who surrenders his body to the Lord, becomes filled with bliss."

21 One who surrenders his entire body to the Lord at once attains all good fortune. Other attain different degrees of good fortune according to the degree of their surrender. Surrender to the Lord is glorified in the following words (Shrimad Bhagavatam 11.19.9):

22 "My dear Lord, for one who is being tormented on the terrible path of birth and death and is constantly overwhelmed by the threefold miseries, I do not see any possible shelter other than Your two lotus feet, which are just like a refreshing umbrella that pours down showers of delicious nectar."***

23 This verse means that the showers of the Lord's sweetness chase all miseries far away from the surrendered souls.

Anuccheda 237

1 In this way taking shelter of the Lord is described. Without first taking shelter of the Lord one cannot attain perfection. If one takes shelter of the Lord, then one attains all perfection.

2 This is described in the Garuda Purana:

"They who, shunning the paths of yoga and meditation, take shelter of the Supreme Personality of Godhead, cross beyond death and go to the abode of Lord Vishnu."

3 Therefore, one who desires perfection, and is able, should serve the feet of the spiritual masters who

teach the scriptures and mantras glorifying the Supreme Personality of Godhead. By the mercy of these spiritual masters, one will become free of all impurities and attain the great mercy of the Supreme Personality of Godhead. This is described by Shri Narada in the following words of the Seventh Canto of Shrimad Bhagavatam (7.15.22-25):

4 "By making plans with determination, one should give up lusty desires for sense gratification. Similarly, by giving up envy one should conquer anger, by discussing the disadvantages of accumulating wealth one should give up greed, and by discussing the truth one should give up fear."*

5 "By discussing spiritual knowledge one can conquer lamentation and illusion, by serving a great devotee one can become prideless, by keeping silent one can avoid obstacles on the path of mystic yoga, and simply by stopping sense gratification one can conquer envy.*

6 "By good behaviour and freedom from envy one should counteract sufferings due to other living entities, by meditation in trance one should counteract sufferings due to providence, and by practicing hatha-yoga, pranayama and so forth one should counteract sufferings due to the body and mind. Similarly, by developing the mode of goodness, especially in regard to eating, one should conquer sleep.*

7 "One must conquer the modes of passion and ignorance by developing the mode of goodness, and then one must become detach from the mode of goodness by promoting oneself to the platform of suddha-sattva. all this can be automatically done if one engages in the service of the spiritual master with faith and devotion. In this way one can conquer the influence of the modes of nature.*

8 In the Vamana-kalpa, Lord Brahma explains:

"One's mantra is identical with his spiritual master. One's spiritual master is identical with Lord Hari. When the spiritual master is pleased, then Lord Hari is pleased."

9 It is also said:

"When Lord Hari is angry, one's spiritual master can protect him. When one's spiritual master is angry, no one can give protection. Therefore with all efforts one should strive to please his spiritual master."

10 Therefore one should always serve his spiritual master. In another place in the scriptures, the Supreme Personality of Godhead Himself declares:

"First one should worship his spiritual master, and then afterward one should worship Me. One who does this attains perfection. One who does not finds that all his efforts are in vain."

11 In the Narada-pancaratra it is said:

"With body, mind and words, one should worship his Vaishnava spiritual master, who is like Lord Vishnu, and who teaches the science of Lord Vishnu. One who knows the true meaning of the scriptures is a Vaishnava.

12 "One who teaches the true meaning of the verses in the scriptures is always to be worshipped. What more need be said? He is a manifestation of Lord Vishnu Himself."

13 In the Padma Purana, Devadyuti prays:

"For me devotion to my spiritual master it is more important than devotion to Lord Hari. If I am devoted to my spiritual master, then Lord Hari will personally reveal Himself to me."

14 In such a situation there is no need even to worship the Supreme Personality of Godhead separate from the worship of one's spiritual master. This is explained in the Agama-sastra, where, in the course of describing the results of purascarana, it is said:

15 "As an alchemist's touch turns copper into gold, so the spiritual master's touch makes his disciple transcendental like Lord Vishnu Himself."

16 This is also explained in Shrimad Bhagavatam (10.80.34), where Lord Krishna declares:

"I, the Soul of all beings, cannot be satisfied as much by ritual worship, by generating progeny, by observing penances or by self-control, as I am by faithful service rendered to one's spiritual master."***

17 Shrila Shridhara Svami comments:

"This verse explains that no one is more to be worshipped than the spiritual master who gives transcendental knowledge. Therefore no duty is more important than the worship of him. In this verse the word "ijya" means "the ritual duties of a householder". "Prajatih" means "the second birth by accepting the sacred thread". That word describes the duties of a brahmacari. "Tapasa" describes the duties of a vanaprastha and "upasamena" describes the duties of a sannyasi". "Aham" means "I, the Supreme

Personality of Godhead". The Lord then declares: "I, the Soul of all beings, cannot be satisfied by these things in the same way as I am by faithful service rendered to one's spiritual master."

18 Knowledge is of two kinds: 1. knowledge of Brahman, and 2. knowledge of the Supreme Personality of Godhead. This verse has just been explained according to the first kind of knowledge. An explanation according to the second kind of knowledge follows.

Here the word "ijya" means "worship", "prajatih" means "Vaishnava initiation", "tapah" means "samadhi" and "upasama" means "faith in the Supreme Personality of Godhead. This verse was spoken by the Supreme Personality of Godhead to Shridama Vipra.

Anuccheda 238

1 It is good to serve other Vaishnavas when this service is ordered by one's spiritual master and when it does not create an impediment to the service of one's spiritual master. If one acts otherwise, he is at fault. Shri Narada explains this in the following words:

2 "He attains misfortune who worships someone else in the presence of his spiritual master. His worship becomes fruitless."

3 The qualities of a bona fide spiritual master are described in Shrimad Bhagavatam (11.3.21). If one's spiritual master does not have these qualities, and is envious of advanced devotees, and thus refuses to allow his disciples to honour and worship other devotees, the disciple should leave such a pretender spiritual master is not at fault. He has not disobeyed the teachings of the scriptures. The truth is that such a pretender spiritual master and his disciple both fall into calamity. This is described in the following words of Shri Narada-pancaratra:

4 "A spiritual master who speaks wrongly, without logic, and a disciple who hears wrongly, without logic, both go to a terrible hell for a long time that seems not to end."

5 Such a spiritual master should be worshipped from afar. If the spiritual master hates Vaishnavas, he should be rejected. This is described in the Smṛti-saṣṭra:

"A spiritual master who is materialistic, unaware of what should and should not be done, and deviated from the true spiritual path, should be rejected."

6 One who does not have the qualities of a Vaishnava is not a Vaishnava. This is explained in the verse beginning with the words "avaishnavopadistena" (quoted in anuccheda 207). If the spiritual master does not have the qualities thus described, it is best that one should serve a genuine exalted (maha-bhagavata) devotee instead of him. This exalted devotee, who should be equipoised and kind-hearted to his disciples, should be accepted as if he were one's spiritual master.

7 In the Shri Hari-bhakti-sudhodaya it is said:

"Association is very important. It acts just like a crystal stone, which will reflect anything which is put before it.* Therefore, for his own well-being an intelligent person will associate with someone who will bring good fortune."

This means that without the mercy of a great Vaishnava one cannot attain the condition where his heart is attracted to the Supreme Lord.

8 Therefore one should appropriately serve all persons who show the signs of being devotees of the Lord. Service to the great devotees is of two kinds: 1. association with devotees, and 2. worship and service of devotees. Association with devotees is described by Lord Krishna in these words (Shrimad Bhagavatam 11.12.1-2):

9-10 "My dear Uddhava, by associating with my pure devotee one can destroy one's attachment for all objects of material sense gratification. Such purifying association brings Me under the control of My devotee. One may perform the astanga-yoga system, engage in philosophical analysis of the elements of material nature, practice non violence and other ordinary principles of piety, chant the Vedas, perform penances, take to the renounced order of life, execute sacrificial performances and dig wells, plant trees, and perform other public welfare activities, give in charity, carry out severe vows, worship the demigods, chant confidential mantras, visit holy places or accept major and minor disciplinary injunctions, but even by performing such activities one does not bring Me under his control."***

11 In the previous chapter, the Lord also explained (Shrimad Bhagavatam 11.11.47):

"One who has executed sacrificial performances and pious works for My satisfaction, and who thus

worships Me with fixed attention, obtains unflinching devotional service unto Me. By the excellent quality of his service such a worshipper obtains realised knowledge of Me."***

12 Here the word "sadhu-sevaya" means "by a person who has faith in devotional service and who thus knows that all other spiritual paths are improper". "Ista" means "agnihotra, darsa, purnamasa, caturmasya, yaga, pasuyaga, vaisvadeva and bali-hrana, which are all described in the Seventh Canto of Shrimad Bhagavatam". "Purta" means "suralaya, arama, kupa, vapi, tadaga, and prapanna-sastra".

13 The Lord describes "ista" in these words (Shrimad Bhagavatam 11.11.43):

"One may worship Me within fire by offering oblations of ghee."

The Lord describes "purta" in these words (Shrimad Bhagavatam 11.11.38):

"One should work for the construction of flower gardens, fruit gardens and special areas to celebrate My pastimes."

14 Thus the Lord explains, "One who has executed sacrificial performances and pious works for My satisfaction, and who thus worships Me with fixed attention, obtains unflinching devotional service unto Me." This means that in the association of devotees one attains faith in confidential devotional service. The Supreme Lord is present in the sacrificial fire and thus agni-hotra-yajnas are offered to please Him. Digging wells, planting gardens, and other like activities are done here for the purpose of serving the Lord. Thus in the association of devotees one should serve the Supreme Lord. The Supreme Personality of Godhead is supremely independent and supremely powerful. It is He who gives the results of all actions. To explain the confidential truth of all this, the Lord Himself declares (Shrimad Bhagavatam 11.11.49):

15 "My dear Uddhava, O beloved of the Yadu dynasty, because you are My servant, well-wisher and friend, I shall now speak to you the most confidential knowledge. Please hear as I explain these great mysteries to you."***

16 Not yet having described that portion of His glories, the Lord proceeds to reveal that confidential knowledge in the passage beginning with Shrimad Bhagavatam 11.12.1.

17 In Shrimad Bhagavatam 11.12.1 the word "tyagah" means "renunciation", "daksina" means "charity", "yajnah" means "worship of the demigods", and "chandamsi" means "confidential mantras". Here the Lord explains, "By associating with My devotees, one brings Me under his control. By performing yoga or sankhya one does not bring Me under his control in the same way." That is the meaning here. The devotees are able to bring the Supreme Personality of Godhead under their control. Therefore the devotees are not ordinary persons. That is the meaning here.

18 Shrila Shridhara Svami comments:

"Here the word 'vratani' means 'ekadashi' and 'other vows'."

However, of course, this does not mean that other Vaishnava vows are to be neglected. Still, this one vow, the ekadashi vow, bring a very great result, and thus the regular observance of it should not be avoided.

They who are qualified to perform pious deeds are described in the following words (Shrimad Bhagavatam 7.14.17):

19 "The Supreme Personality of Godhead, Shri Krishna, is the enjoyer of sacrificial offerings. Yet although His Lordship eats the oblations offered in the fire, my dear King, He is still more satisfied when nice food made of grains and ghee is offered to Him through the mouths of qualified brahmanas."*

20 The verse preceding this gives the following explanation (Shrimad Bhagavatam 7.14.16):

"When one is enriched with wealth and knowledge which are under his full control and by means of which he can perform yajna or please the Supreme Personality of Godhead, one must perform sacrifices, offering oblations to the fire according to the directions of the sastras. In this way one should worship the Supreme Personality of Godhead."*

The devotees described here are not able to abandon the regulated performance of yajnas.

21 They who are qualified to engage in devotional service are described in these words of Shrimad Bhagavatam (11.19.21):

"Worship of My devotees is most important."

After one is initiated one must regularly worship the Supreme Personality of Godhead. One is not able to renounce that worship.

22 In the Skanda Purana it is said:

"In the Kali-yuga one who offers cooked rice to Lord Vishnu and then eats the remnants of that offering, obtains the pious results of a six month fast."

23 These words do not detract from the importance of observing ekadashi. One should regularly observe ekadashi and the other Vaishnava vows, for that brings a great result. Now we will reveal something about worshipping the Supreme Lord by observing ekadashi and the other Vaishnava vows.

24 Shrila Shridhara Svami comments on Shrimad-Bhagavatam 11.11.32:

"Here the word 'santyajya' means 'renouncing obstructions to true devotional service, obstructions such as fasting on viddha-ekadashi, failure to fast on krishna-ekadashi, and failure to offer foods to the Lord on ekadashi."

25 Commenting on the word "bhagavad-dharman" in a conversation of Shri Bhishma and Shri Yudhisthira in the First Canto of Shrimad Bhagavatam (1.9.27), Shrila Shridhara Svami explains:

"Dvadasi and other vows are pleasing to Lord Hari".

In the Third Canto of Shrimad Bhagavatam (3.1.19), Shrila Shridhara Svami comments on the words "vratani cere hari-tosanani":

"This refers to ekadashi and other vows."

The importance of ekadashi is also seen in the description of the Supreme Lord's mercy to King Ambarisa, the crest jewel of the devotees.

Anuccheda 239

1 Now we will continue the discussion. There are two ways to bring the Supreme Lord under one's control: a primary way and a secondary way. In the primary way one attains pure love for the Lord. This way is described in the following words of Shrimad Bhagavatam (5.6.18):

"My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pandava and Yadu dynasties. He is your spiritual master, worshipable Deity, friend and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favour attained liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."*

2 In the second way to bring the Lord under one's control one attains a result different from what is attained in the first way. The gopis are examples of devotees who employed the first way, and Banasura is an example of a devotee who employed the second way. In the second way the devotee is very eager to attain the result of his efforts. In the following words the Supreme Personality of Godhead Himself gives examples of both ways to bring Him under control (Shrimad Bhagavatam 11.12.3-6):

3-6 "In every yuga many living entities entangled in the modes of passion and ignorance gained the association of My devotees. Thus, such living entities as the Daityas, Raksasas, birds, beasts, Gandharvas, Apsaras, Nagas, Siddhas, Caranas, Guhyakas and Vidyadharas, as well as such lower-class human beings as the vaisyas, sudras and women and others, were able to achieve My supreme abode. Vrtrasura, Prahlada Maharaja and other like them also achieved My abode by association with My devotees, as did personalities such as Vrsaparva, Bali Maharaja, Banasura, Maya, Vibhisana, Sugriva, Hanuman, Jambavan, Gajendra, Jatayu, Tuladhara, Dharma-vyadha, Kubja, the gopis in Vrndavana and the wives of the brahmanas who were performing sacrifice."***

7 Here the word "daiteyah" means "the asuras and danavas", "yatudhanah" means "the raksasas". An example of someone who took birth in these species is given in the passage beginning with the word "tvastra". "tvastra" means "Vrtrasura, who in his previous birth had the association of Lord Sankarsana, Narada Muni and Angira Muni."

8 "Kayadhava" means "Prahlada, the son of Kayadhu". When he was still in his mother's womb, Prahlada had the association of Narada Muni. The word "adayah" (beginning with) here refers to many other persons born in the previously described demonic species.

9 Vrsaparva was a danava. Abandoned by his natural mother, he was adopted by a great sage and thus he became a devotee of Lord Vishnu. His story is recounted in another Purana. Bali had the association of Lord Vamana and Prahlada Maharaja. This was because he understood the philosophy of devotion. Banasura had the association of Bali, Siva and the Supreme Personality of Godhead. Afterwards his many arms were cut off. He understood the glories of Lord Vishnu. He attained the association of the great devotee Lord Siva.

This was like having the association of the Supreme Lord Himself.

10 Maya was a danava. At the beginning of building the assembly house, he had the association of the Pandavas and the Supreme Personality of Godhead. At the end he attained the association of the Lord. Vibhisana was a yatudhana. He had the association of Hanuman and the Supreme Personality of Godhead. "Mrgah" refers to many animals, beginning with Sugriva and ending with Gajendra. "Rksa" refers to Jambavan. He had the association of the Supreme Personality of Godhead. "Gajah" refers to Gajendra. In his previous birth he had the association of great devotees, and in his final birth he had the association of the Supreme Personality of Godhead. "Grdhrah" refers to the bird (khagah) named Jatayu. He had the association of Garuda, Dasaratha and many other great souls. He directly saw both Shri Sita-devi and the Supreme Personality of Godhead. Many gandharvas and others are not specifically mentioned here because they are not very famous. Vaisyas and others among the human species are mentioned here. "Vanik-pathah" refers to Tuladhara. His glorious story is recounted in the Mahabharata. He had the association of gandharvas and Jajali Muni. The conclusion is that one should seek out the association of great devotees. "Vyadhah" refers to the hunter Dharma. "Sudrah" refers to the lowest caste.

11 The story of Dharma-vyadha is recounted in the Varaha Purana. In a former birth in the previous Kali-yuga, while he was in the company of a Vaishnava king named Vasu, he killed a brahmana, mistaking the brahmana for a deer. Then he became a brahma-raksasa. When the king went to Vishnuloka within the material world, he entered the king's body. When the king's enjoyment in Vishnuloka came to an end, he again attained the body of a king. By the power of the recitation of the prayer called Brahma-para, he left that body. He was called Dharma-vyadha and he was very averse to any violence. At the end he saw Lord Jagannatha and offered prayers to Him. Embracing the Lord, he attained sayujya-mukti.

12 Kubja had the association of the Supreme Personality of Godhead. In her previous birth she had the association of Narada Muni. She is famous among Lord Krishna's associates in Mathura. The gopis here refers the gopis in general. They came to Vraja, where they married Lord Krishna and enjoyed many pastimes with Him. They had the association of Lord Krishna's eternal beloveds. They saw Lord Krishna and enjoyed many pastimes with Him. In this way they associated with the Lord. The yajna-patnis had association with great devotees who chanted the glories of Lord Krishna. Here the word "apare" means "daityas and others".
Anuccheda 240

1 No method of spiritual advancement is better than the association of devotees. This is confirmed by the Supreme Personality of Godhead Himself in the following words (Shrimad Bhagavatam 11.12.7):

2 "The persons I have mentioned did not undergo serious studies of the Vedic literature, nor did they worship great saintly persons, nor did they execute severe vows or austerities. Simply by association with Me and My devotees, they achieved Me."***

3 Here the Lord explains, "The persons I have mentioned did not undergo serious studies of the Vedic literature, nor did they worship great saintly persons, nor did they execute severe vows or austerities. Simply by association with Me and My devotees, they achieved Me."***

Vrtrasura and others may have performed other kinds of spiritual activities in their previous births, but it was by associating with devotees that they finally attained spiritual success. This is also true of Dharma-vyadha and others.

4 Here the word "mat-sanga" means "association with Me or with My devotees". In either case there is association with Me". That is the meaning here. The association of the Supreme Personality of Godhead is present in the association of His devotees. By associating with the Lord's devotees, one attains the Lord's mercy. Thus there is no fault in the declaration that association with the Lord's devotees is the best of all spiritual activities.

5 In some situations one is able to associate with the Lord directly, and from this one attains love for the Lord. Therefore we say that in this situation the word "sat" means "the incarnation of the Lord". In this way the Lord gives His mercy. This does not deny the interpretation of the word "sat" as "devotee".

Anuccheda 241

1 Association with the Lord's devotees is the primary way to bring the Lord under one's control. There is no other way. This is revealed in the following description of the gopis and others (Shrimad Bhagavatam 11.12.8):

2 The inhabitants of Vrndavana, including the gopis, cows, unmoving creatures such as the twin arjuna trees, animals, living entities with stunted consciousness such as bushes and thickets, and snakes such as Kaliya, all achieved the perfection of life by unalloyed love for Me and thus very easily achieved Me."***

3 Here the word "bhavena" means "with love, which is attained only by associating with devotees." This love is the primary way to bring the Lord under one's control.

4 This is explained in Shrimad Bhagavatam (9.4.66) where the Supreme Personality of Godhead declares: "As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control."*

5 The Lord also says (Shrimad Bhagavatam 11.14.21):

"Being very dear to the devotees and sadhus, I am attained through unflinching faith and devotional service. This bhakti-yoga system, which gradually increases attachment for Me, purifies even a human being born among dog-eaters. That is to say, everyone can be elevated to the spiritual platform by the process of bhakti-yoga."*

6 Like the gopis, the cows were also spontaneously attracted to the Lord. Here the words "nagah" refers to the yamalarjuna and other trees, "mrgah" refers to the beings previously described, and "nagah" refers to Kaliya and other serpents. Here it is said that both yamalarjuna and Kaliya attained the same eternal association of the Lord. Here it is said that one becomes perfect by "sat-sanga", which was previously defined in two ways (as the association of the Supreme Personality of Godhead, or the association of His devotees). One does not attain the spiritual love described here by practicing yoga or following other non-devotional paths. This is described in Shrimad-Bhagavatam (11.12.2), where the word "yatha" indicates that devotional service is the best of all spiritual paths.

Anuccheda 242

1 This is confirmed by the Lord Himself in the following words (Shrimad Bhagavatam 11.12.9):

"Even though one engages with great endeavour in the mystic yoga system, philosophical speculation, charity, vows, penances, ritualistic sacrifices, teaching of Vedic mantras to others, personal study of the Vedas or the renounced order of life, still one cannot achieve Me."***

2 Here the word "yam" refers "which love". This occurs even though (api) these devotees endeavour (yatnavan) with yoga to attain love for the Lord.

3 To show the most exalted status of the gopis, the Supreme Personality of Godhead gives an explanation that begins with the following words (Shrimad Bhagavatam 11.11.49):

"My dear Uddhava, O beloved of the Yadu dynasty, because you are My servant, well-wisher and friend, I shall now speak to you the most confidential knowledge. Please hear as I explain these great mysteries to you."***

4 To reveal the greatest secret, the Lord speaks the passage that begins with these words (Shrimad Bhagavatam 11.12.10):

"The residents of Vrndavana, headed by the gopis, were always completely attached to Me with deepest love. Therefore, when My uncle Akrura brought My brother Balarama and Me to the city of Mathura, the residents of Vrndavana suffered extreme mental distress because of separation from Me and could not find any other source of happiness."***

The verse quoted in the beginning of this anuccheda was spoken by the Supreme Personality of Godhead.

Anuccheda 243

1 Even if one is not situated in transcendental knowledge, by associating with devotees he attains the goal of life. This is confirmed by the following words of Shrimad Bhagavatam (3.23.55):

2 "Association for sense gratification is certainly the path of bondage. But the same type of association, performed with a saintly person, leads to the path of liberation, even if performed without knowledge."*

3 Here the word "adhiya" means "without knowledge". The ignorance here is the mistaken idea that Narada Muni and other great sages are ordinary persons. This verse was spoken by Shri Devahuti.

Anuccheda 244

1 Thus the result of associating with great devotees has been described. The result obtained by serving great devotees is described in these words (Shrimad Bhagavatam 3.7.19):

2 "By serving the feet of the spiritual master, one is enabled to develop transcendental ecstasy in the service of the Personality of Godhead, who is the unchangeable enemy of the Madhu demon and whose service vanquishes one's material distresses."*

3 Here the word "yesam" means "of you great devotees", "sevaya" means "by service", and "jutashtasya" means "eternal". In this way one attains a festival of love for the feet of the Supreme Personality of Godhead (bhagavatah padayo rati-raso bhavet). The adjective "tivra" here shows that by associating with devotees one attains the best result of devotional service. The result of associating with devotees is described in the passage beginning with the word "vyasanardanah". "Vyasana" here means "the material world of repeated birth and death". The value of associating with devotees is also seen in these words of Lord (Shrimad Bhagavatam 11.19.21):

"Worship of My devotees is the most important."

In these words the Lord declares, "By worshipping My devotees one attains more intense love for Me than by worshipping Me directly."

4 This is confirmed by the following statement of Padma Purana, Uttara-khanda:

"My dear Devi, although the Vedas mention worship of demigods, the worship of Lord Vishnu is topmost and is ultimately recommended. However, above the worship of Lord Vishnu is the rendering of service to Vaishnavas, who are related to Lord Vishnu."*

5 The verse quoted in the beginning of this anuccheda was spoken by Maitreya Muni to Vidura. Anuccheda 245

1 The result attained by not associating with devotees is shown in the following words (Shrimad Bhagavatam 10.84.130:)

"One who accepts this bodily bag of three elements (bile, mucus, and air) as his self, who has an affinity for an intimate relationship with his wife and children, who considers his land worshipable, who takes bath in the waters of the holy places of pilgrimage but never takes advantage of those person who are in actual knowledge, he is no better than an ass or a cow."*

2 Here the word "kunape" means "the material body, which is meant for death, and which is defiled with the three material elements of bile, mucus, and air", "bhaume" means "thinking the land of his birth to be his worshipable Deity", "yat" means "of whom", "abhijnesu" means "they who are not wise knowers of the truth", and "atma-buddhih" means "filled with love for the material body". Such a person is said to be as lowly as a cow (sa eve go-kharah). He is like a wild ass from the forests of Sindhu or Sauvira. He is like a person born in a mleccha family. Although he thinks himself very wise and intelligent, he does not know what is the truth. Therefore he is lowly and degraded, the words "bhauma ijya-dhih" mean that he thinks the land of his birth to be his worshipable deity. He is to be distinguished from a neophyte devotee, who has begun the process of spiritual elevation. The neophyte devotee is described in these words (Shrimad Bhagavatam 11.2.47):

"A devotee who faithfully engages in the worship of the Deity in the temple but does not behave properly toward other devotees or people in general is called a prakṛta-bhakta, a materialistic devotee, and is considered to be in the lowest position."*

3 The position of the devotees is described in these words (Shrimad Bhagavatam 4.31.14):

"As pouring water on the root of a tree energises the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, simply worshipping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality."*

These words are not to be taken lightly. This verse was spoken by the Supreme Personality of Godhead to the assembled sages.

Anuccheda 246

1 The result attained by serving great devotees is described in the following words (Shrimad Bhagavatam 4.9.12):

"O Lord who have a lotus navel, if a person happens to associate with a devotee whose heart always hankers after Your lotus feet, seeking always their fragrance, he is never attached to the material body or, in a bodily relationship, to offspring, friends, home, wealth and wife, which are very, very dear to materialistic persons. Indeed, he does not care for them."*

2 Here the word "martyam" means "the material body, which is most dear to the conditioned soul". The devotees, however, forget about the material body and the children and others that are in relationship with the body.

Anuccheda 247

1 That one should appropriately worship the Vaishnavas is described in the following words of the Itihasa-samuccaya:

"To gain Lord Vishnu's mercy, one should first please the Vaishnavas. When the Vaishnavas are pleased, then Lord Vishnu is merciful. Of this there is no doubt.

2 The opposite of this is described in the following words of the Padma Purana, Uttara-khanda:

"A person who worships Lord Govinda but does not worship the Lord's devotees, is not himself a devotee. He is only a pretender."

3 In Shrimad Bhagavatam (4.21.12) it is said:

"Maharaja Prthu was an unrivalled king and possessed the sceptre for ruling all the seven islands on the surface of the globe. No one could disobey his irrevocable orders but the saintly persons, the brahmanas and the descendants of the Supreme Personality of Godhead (the Vaishnavas)."

4 This explanation is given about Shri Prthu Maharaja's pastimes. Something else is more important than birth in an exalted family. This is explained in the following words (Shrimad Bhagavatam 7.11.35):

5 "If one shows the symptoms of being a brahmana, ksatriya, vaisya or sudra, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification."

6 In the Padma Purana, Shri Narada Muni explains:

"What more need be said? Brahmanas who are not Vaishnavas should never be seen, touched or spoken to."

7. In the Magha-mahatmya it is said: "One who refuses even to look at a non-Vaishnava brahmana, considering him degraded like a dog-eater, is a true Vaishnava. Above the class distinctions of ordinary society, he purifies the three worlds.

8 "They who are devoted to the Supreme Lord are never to be considered sudras. They are all great souls. They who are not devoted to Lord Vishnu are all sudras, regardless of the class of their birth."

9 In the Itihasa-samuccaya it is said:

"O best of brahmanas, when he is remembered, spoken to, or worshipped, a Vaishnava, even if born in a candala family, brings great purification."

10 If one sees a Vaishnava in any other way, one commits a great offense. This is described in the following words of the Itihasa-samuccaya:

"One who thinks that because of his birth a Vaishnava is a low-class sudra, or svapaca, goes to hell for a long time."

11 The nature of advanced devotional service is described in the Garuda Purana where the Supreme Personality of Godhead declares:

"The qualities of devotional service are: 1. love for My devotees, 2. being very pleased to worship Me, 3. being very pleased to hear about My glories, 4. manifesting a choked voice, tears in the eyes, and other symptoms of ecstatic love,...

12 ...5. dancing in ecstatic love for Lord Vishnu, 6. being free of hypocrisy, 7. personally worshipping the Lord, and 8. not being a professional worshipper, who worships Lord Vishnu only to earn his livelihood.

13 "These are the eight symptoms of devotional service. When these symptoms are manifested in a person born in a mlecha family, that person is the king of brahmanas. That person is the best of sages. He is wise. He is truly learned. To him gifts should be given, and whatever he offers should be accepted. As Lord Hari is worshipped, so should he also be worshipped."

14 The Supreme Personality of Godhead Himself declares:

"Even though a person is a very learned scholar of the Sanskrit Vedic literature, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed all respect should be given to him and whatever he offers should be accepted. Such devotees are as worshipable as I am."*

15 Aware of the glories of devotional service, Durvasa Muni respectfully touched the feet of King Ambarisa. However, King Ambarisa did not reciprocate by worshipping Durvasa Muni. Shri Uddhava, other devotees and even the Supreme Lord Himself have offered obeisances to brahmanas who were not Vaishnavas. However, other Vaishnavas do not always do this in all circumstances. The Supreme Personality of Godhead explains (Shrimad-Bhagavatam 10.64.41):

16 "My dear followers, never treat a learned brahmana harshly, even if he has sinned. Even if he attacks you physically or repeatedly curses you, always continue to offer him obeisances."***

17 To do otherwise is to disobey the Supreme Lord Himself. Therefore the verse from the Magha-mahatmya quoted in text 7 of this anuccheda should be understood to mean that one should not be eager to associate with Non Vaishnavas. This is also seen in the way Yudhisthira, Draupadi and other Vaishnavas dealt with Asvatthama. A person who honours Vaishnavas should not call the activities of Vaishnavas into question. This is seen in the following statement of the Lord (Bhagavad-gita 9.30):

18 "Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination."*

20 In the Garuda Purana it is said:

"Even if he refuses to perform the duties of his asrama, and even if he acts badly, a devotee of Lord Vishnu is glorious like the rising sun. He purifies all the worlds."

21 This is confirmed by the following words of Shrimad Bhagavatam (3.33.7) where Devahuti tells Lord Kapiladeva:

"Oh, how glorious are they whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such person are worshipable. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Aryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the Vedas and fulfilled everything required."*

22 Here the primary, etymological meaning of the word "svapaca" should be accepted. Therefore, even if he is of low birth, and even if his activities are abominable, a devotee of the Lord is not to be reviled or dishonoured. However, the devotee himself may feel remorse for his misbehaviour.

23 In the Garuda Purana it is said:

"A person who, hearing harsh words from a devotee, remains peaceful and tolerant, bows down before the devotee, and speaks sweetly to him, is a true Vaishnava."

24 In this way it is shown that one should serve the devotees of the Lord. That service begins with hearing the glories of the devotees. In Shrimad Bhagavatam (5.5.2.) it is said:

"One can attain the path of liberation from material bondage only by rendering service to highly advanced spiritual personalities. These personalities are impersonalists and devotees. Whether one wants to merge into the Lord's existence or wants to associate with the Personality of Godhead, one should render service to the mahatmas. For those who are not interested in such activities, who associate with people fond of women and sex, the path to hell is wide open. The mahatmas are equipoised. They do not see any difference between one living entity and another. They are very peaceful and are fully engaged in devotional service. They are devoid of anger, and they work for the benefit of everyone. They do not behave in any abominable way. Such people are known as mahatmas."*

25 By associating with great souls one attains the supreme auspicious benefit. The Lord explains (Shrimad Bhagavatam 11.26.28-31):

26 "O greatly fortunate Uddhava, in the association of such saintly devotees there is constant discussion of Me and those partaking in this chanting and hearing of My glories are certainly purified of all sins."***

27 "Whoever hears, chants and respectfully takes to heart these topics about Me becomes faithfully dedicated to Me and thus achieves My devotional service."***

28 "What more remains to be accomplished for the perfect devotee after achieving devotional service unto Me, the Supreme Absolute Truth, whose qualities are innumerable and who am the embodiment of all ecstatic experience?***

29 "Just as cold, fear and darkness are eradicated for one who has approached the sacrificial fire, so dullness, fear and ignorance are destroyed for one engaged in serving the devotees of the Lord."***

30 In the following words (Shrimad Bhagavatam 11.26.27) the Lord describes the exalted qualities of the devotees:

"My devotees fix their minds on Me and do not depend upon anything material. They are always peaceful, endowed with equal vision, and free from possessiveness, false ego, duality and greed."***

In Shrimad Bhagavatam 11.26.29 the word "bhaktim" means "love".

31 Lord Siva glorifies the devotees in these words (Shrimad Bhagavatam 4.24.570):

"If one by chance associates with a devotee, even for a fraction of a moment, he no longer is subject to attraction by the results of karma or jnana. What interest then can he have in the benedictions of the demigods, who are subject to the laws of birth and death?"*

32 Shri Saunaka Rsi glorifies the devotees in these words (Shrimad Bhagavatam 1.18.13):

"The value of a moment's association with the devotee of the Lord cannot even be compared to the attainment of heavenly planets of liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which are for those who are meant for death."*

33 In Shrimad Bhagavatam 11.26.31, the Lord gives an example. In that verse the word "vibhavasum" means "fire" and "srayamanasya" means "of one who approaches the fore of a yajna to begin worship". For such a person cold and other distresses are removed (apyeti). Fear (bhayam), which is caused by wicked persons and other causes, is also removed. In the same way a person who serves the devotees of the Lord (sadhun) becomes free of the material dullness caused by karma and other causes. The ignorance that is the root of the fears created in the material world of repeated birth and death, is then destroyed.

Anuccheda 248

1 Now will be considered hearing the glories of the Lord. This hearing occurs when sounds describing the Lord's names, forms, qualities and pastimes, touch the ears. Hearing the holy name of the Lord is described in the following words (Shrimad Bhagavatam 6.16.44):

2 "My Lord, it is not impossible for one to be immediately freed from all material contamination by seeing You. Not to speak of seeing You personally, merely by hearing the holy name of Your Lordship only once, even candalas, men of the lowest class, are freed from all material contamination. Under the circumstances, who will not be freed from material contamination simply by seeing You?"*

3 In this way by once hearing the holy name of the Lord one attains final liberation. However, by repeatedly hearing the holy name one attains great devotion to the Lord, which is better than liberation. This verse was spoken by King Citraketu to Lord Sankarsana.

Anuccheda 249

1 Hearing about the transcendental form of the Lord is described in these words (Shrimad Bhagavatam 3.9.5):

"O my Lord, persons who smell the aroma of Your lotus feet, carried by the air of Vedic sound through the holes of the ears, accept Your devotional service. For them You are never separated from the lotus of their hearts."*

2 The word "tu" (but) in this verse hints the existence of those persons who do not honour the Lord's transcendental forms, and who are thus the opposites of the devotees. Those persons are rebuked in the following words of the preceding verse (Shrimad Bhagavatam 3.9.4):

"O Lord, those who are destined to be dispatched to the path of hell neglect Your personal form because of speculating on material topics."*

The word "asat-prasangah" here refers to they who are averse to the Lord.

3 In Shrimad Bhagavatam 3.9.5. is described great devotion to the Lord's feet. Here the word "gandham" means "the sweet fragrance of the words, form and other things". The devotees smell (jighranti) this sweet fragrance through the holes of the ears (karna-vivaraih). As through the nostrils one smells a sweet fragrance, so through the ears they relish the sweetness of the Lord. Here the word "sruti" means "the Vedas and other scriptures that follow the Vedic conclusion". The scriptures are the breeze (vata) that carries the fragrance of the Lord's sweetness. "Paraya bhaktya" means :with devotion characterised by spiritual love." Then the speaker says, "O Lord, You have no power to leave a person who has taken shelter of Your feet (grhita-caranam)." This verse was spoken by the demigod Brahma to Lord Garbhodakasayi Vishnu.

Anuccheda 250

1 Hearing about the transcendental qualities of the Lord is described in these words (Shrimad Bhagavatam 12.3.14-15):

"I have related to you the narrations of all these great kings, who spread their fame throughout the world and then departed. My real purpose was to teach transcendental knowledge and renunciation. Stories of kings lend power and opulence to these narrations but do not in themselves constitute the ultimate aspect of knowledge.***

2 "The person who desires pure devotional service to Lord Krishna should hear the narrations of Lord Uttamasloka's glorious qualities, the constant chanting of which destroys everything inauspicious. The devotee should engage in such listening in regular daily assemblies and should also continue his hearing throughout the day."***

3 Shrila Shridhara Svami comments:

"In this verse the speaker describes the dynasties of the great kings. However, he does this with a desire to speak (vivaksaya) about transcendental knowledge (vijñāna) and renunciation (vairagya). Elaborate descriptions (vaco vibhutih) of departed (pareyusam) kings are not the ultimate aspect of knowledge (paramārthyam). In the next verse the words "nityam" and "abhikṣnam" means "every day".

4 In one sense, however, this statement is contradicted by the fact that among these descriptions of the great kings are descriptions of Lord Rama, Lord Lakṣmana and other incarnations of the Supreme Personality of Godhead. As a parasol bearer follows a king, so renunciation follows these descriptions of the Lord. In Shrimad Bhagavatam (1.1.13) it is said:

"O expert and thoughtful men, relish Shrimad Bhagavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Shri Sukadeva Gosvami. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."*

Although Shrimad Bhagavatam thus explains the nectar of transcendental rasas, those rasas are sometimes the santa-rasa and other rasa employed in direct devotional service, and sometimes they are santa-rasa and other rasas employed as helpers to lead one to direct devotional service. In this way the nectar rasas of devotional service are on different levels.

5 Here the word "guṇah" means "mercy and other virtues". The nature of the Lord's virtues is seen in the following statement of Bhagavad-gītā (11.36):

"O master of the senses, the world becomes joyful upon hearing Your name, and thus everyone becomes attached to You. Although the perfected beings offer You their respectful homage, the demons are afraid, and they flee here and there. All this is rightly done."*

6 The great devotees relish hearing the transcendental qualities of the Lord. This is described in the following words of Shrimad Bhagavatam (1.16.5-6):

"Please describe all these incidents if they relate to the topics of Lord Krishna. The devotees of the Lord are accustomed to licking up the honey available from the lotus feet of the Lord."*

7 Although the word "guṇa" here affirms that the Lord's forms and pastimes are all most excellent, it is nevertheless true that the Lord has a great variety of forms and pastimes.

8 Here the word "bhaktim" means "love" and the word "amalam" means "free from the desire for impersonal liberation". The verse quoted in the beginning of this anuccheda was spoken by Shrila Sukadeva Gosvami.

Anuccheda 251

1 The following explanation is given (Shrimad Bhagavatam 5.12.13):

"Who are the pure devotees mentioned here? In an assembly of pure devotees, there is no question of discussing material subjects like politics and sociology. In an assembly of pure devotees, there is discussion only of the qualities, forms and pastimes of the Supreme Personality of Godhead. He is praised and worshipped with full attention. In the association of pure devotees, by constantly hearing such topics respectfully, even a person who wants to merge into the existence of the Absolute Truth abandons this idea and gradually becomes attached to the service of Vasudeva."*

2 This is true of one who desires impersonal liberation. How much more true, then, it must be for one who desires only to engage in devotional service? Here the word "satim" means "free from the desire to attain impersonal liberation or anything other than devotional service". These other desires deviate one from the

path of devotional service. This verse was spoken by a brahmana to King Rahugana.

Anuccheda 252

1 They who are not interested in hearing the glories of the Lord are described in the following words (Shrimad Bhagavatam 10.1.4):

"Glorification of the Supreme Personality of Godhead is performed in the parampara system. That is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?"*

2 In this verse three kinds of persons are described: 1. the liberated souls, 2. they who aspire to become liberated, and 3. the materialists, who are interested in sense gratification. Here the word "pasughnah" means "a butcher or a hunter".

3 These three classes of persons are described in the following words:

"O prince, may you live a long life. O brahmachari, may you die now. O saintly person, may you live or die. But you, O butcher, don't either live or die."*

Note: The prince is here blessed to live a long life, for while he lives he may enjoy many hedonistic pleasures and thus postpone the suffering he will have to experience in the next life as the karmic result of his many sins. The brahmachari is presently performing severe austerities. He is blessed to die so his austerities may end and he may enjoy his reward of blissful life in the spiritual world. The saint is blessed either to live or to die. If he lives he preaches the glories of the Lord in this world and if he dies he returns to the spiritual world. Either destiny is good for him. The butcher is blessed to neither live nor die. In this life he suffers because of his sins and in the next life he will suffer even more. Therefore he should neither live nor die.

4 This nyaya affirms that a butcher is not able to relish spiritual happiness. He cannot understand spiritual happiness and, because it is very confidential, he cannot taste the sweet nectar of the topics of the Supreme Lord. Because a butcher is demonic by nature he is fit only to be criticised. Because he is violent by nature the word "pasughna" is used to describe him. The word "pasughna" means "a hunter or a butcher". Such a person does not consider the beauty and other good qualities of deer and other animals. He is interested only in harming others. Because such a person cannot taste the nectar of Krishna consciousness, Shrimad Bhagavatam declares "vina pasughnat" (except a butcher). Because they are also averse to the Supreme Lord, such persons are violent in two ways. This second form of violence is described in the following words of the Third Canto (Shrimad Bhagavatam 3.13.50):

5 "Who, other than one who is not a human being, can exist in this world and not be interested in the ultimate goal of life? Who can refuse the nectar of narrations about the Personality of Godhead's activities, which by itself can deliver one from all material pangs?"*

6 This verse was spoken by King Pariksit to Shrila Sukadeva Gosvami.

Anuccheda 253

1 Hearing descriptions of the Lord's pastimes is explained in these words (Shrimad Bhagavatam 2.3.12):

"Transcendental knowledge in relation with the Supreme Lord Hari is knowledge resulting in the complete suspension of the waves and whirlpools of the material modes. Such knowledge is self-satisfying due to its being free from material attachment, and being transcendental it is approved by authorities. Who could fail to be attracted?"

2 Here the words "jnanam yat" mean "knowledge of the Lord's pastimes". What is that knowledge like? The verse explains, "it results in the complete (a) suspension (pratinivrttam) of the waves (urmi) and whirlpools (cakram) of the material modes (guna). Such knowledge is self-satisfying (atma-prasadah) due to its being free from material attachment." What more may be said of it? "It brings liberation (kaivalya) as its result". This transcendental knowledge is described by the Lord Himself in these words (Bhagavad-gita 18.54):

"One who is thus transcendently situated at once realises the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me."*

The Shrimad Bhagavatam verse explains, "This knowledge is the path (sammatah panthah) by which

one attains loving devotional service to the Lord (bhakti-yogah). Simply by hearing about the Lord all these results are obtained. Simply by hearing about Lord Krishna's pastimes (hari-kathasu) one becomes filled with happiness (nirvrtah). One no longer finds happiness in any other thing. Therefore who (kah) could fail (na) to be attracted (ratim kuryat)?"

The verse quoted in the beginning of this anuccheda was spoken by Shrila Sukadeva Gosvami.

Anuccheda 254

1 What more may be said? Shrimad Bhagavatam (1.5.8) explains:

"You have not actually broadcast the sublime and spotless glories of the Supreme Personality of Godhead. That philosophy which does not satisfy the transcendental senses of the Lord is considered worthless."*

2 In Shrimad Bhagavatam (1.5.13) it is also said:

"O Vyasadeva, Your vision is completely perfect. Your good fame is spotless. You are firm in vow and situated in truthfulness. And thus You can think of the pastimes of the Lord in trance for the liberation of the people in general from all material bondage."*

3 The Lord's pastimes are divided into two groups: 1. the pastimes that begin with creation, and 2. the pastimes of the Lord's pastime-incarnations. The second group is described in these words (Shrimad Bhagavatam 2.6.46):

4 "O Narada, now I shall state, one after another, the transcendental incarnations of the Lord known as lila-avatars. Hearing of their activities counteracts all foul matters accumulated in the ear. These pastimes are pleasing to hear and are to be relished. Therefore they are in my heart."*

5 Preceding this verse is this statement (Shrimad Bhagavatam 2.6.42):

"Karanarnavasayi Vishnu is the first incarnation of the Supreme Lord, and He is the master of eternal time, space, cause and effects, mind, the elements, the material ego, the modes of nature, the senses, the universal form of the Lord, Garbhodakasayi Vishnu, and the sum total of all living beings, both moving and non moving."*

6 In Shrimad Bhagavatam 2.6.46 the word "purusa" means "the Supreme Personality of Godhead, who is the master of time and other potencies and the creator of the mind and other ingredients of the material world". Here the speaker says, "I will describe the guna-avatars beginning with Lord Brahma, and the vibhuti-avatars beginning with Daksa, and I also will describe the Lord's pastimes beginning with His pastime of creation."

This verse declares, "O Narada, now I shall state, one after another, the transcendental incarnations of the Lord known as lila-avatars. Hearing of their activities counteracts all foul matters accumulated in the ear. Therefore they are in my heart. Hearing of these activities removes the desire to hear of anything else. Now I will describe these beautiful pastimes one after another. These pastimes should be completely drunk up (by the ears)." This verse was spoken by Lord Brahma to Narada Muni.

Anuccheda 255

1 Hearing of the pastimes of the Supreme Personality of Godhead is also glorified in the prayers by the Personified Vedas (Shrimad Bhagavatam 10.87.21):

"O Lord, You manifest Your personal forms to propagate this unfathomable science of the self. The fortunate souls who can thus relieve themselves of the fatigue of material life by diving into the vast ocean of nectar which is Your pastimes, O Lord, no longer desire even liberation. They renounce the happiness of family life because they have been able to associate with the swarms of swans who enjoy at the lotus flower of Your feet."***

2 In the First Canto (Shrimad Bhagavatam 1.2.34) it is also said:

"Thus the Lord of the universes maintains all planets inhabited by the demigods, men and lower animals. Assuming the roles of incarnations, He performs pastimes to reclaim those in the mode of pure goodness."*

Here the word "lilavataranuratah" refers to the Supreme Lord.

3 In Bhagavad-gita (4.9) Lord Krishna Himself affirms:

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take birth again in this material world, but attains My eternal abode, O Arjuna."*

4 In this way even a conditioned soul residing in a material body can conquer over death and become a personal associate of the Supreme Lord. This truth is also confirmed by the following words (Shrimad Bhagavatam 3.14.5-6):

5 "O warrior, the inquiry made by you is just befitting a devotee because it concerns the incarnation of the Personality of Godhead. He is the source of liberation from the chain of birth and death for all those who are otherwise destined to die."*

6 "By hearing these topics from the sage (Narada), the son of King Uttanapada (Dhruva) was enlightened regarding the Personality of Godhead, and he ascended to the abode of the Lord, placing his feet over the head of death."*

7 Here the word "munina" means "by Shri Narada". In this way are heard the topics of the Lord's incarnations. Thus in this body one conquers over death. Then one becomes a personal associate of the Lord. That is said in this verse.

8 Dhruva Maharaja's becoming a personal associate of the Lord is described in these words (Shrimad Bhagavatam 4.12.29):

"Before getting aboard, Dhruva Maharaja worshipped the airplane, circumambulated it, and also offered obeisances to the associates of Vishnu. In the meantime he became as brilliant and illuminating as molten gold. He was thus completely prepared to board the transcendental plane."*

9 The verse quoted in the beginning of this anuccheda was spoken by Shri Maitreya.

Anuccheda 256

1 Now hearing the Lord's holy names will be described. One should also hear about the great devotees of the Lord.

2 This is described in the following words (Shrimad Bhagavatam 3.13.4):

"Persons who hear from a spiritual master with great labour and for a long time must hear from the mouths of pure devotees about the character and activities of pure devotees. Pure devotees always think within their hearts of the lotus feet of the Personality of Godhead, who awards His devotees liberation."*

3 Although it is possible for one to jump over the many stages of spiritual advancement and attain perfection in a single moment, still, the general path is that first one hears the Lord's holy name, and in that way one's heart becomes purified. When one's heart is purified, by hearing about the Lord's transcendental form the Lord's form appears in one's heart. When the Lord's form appears in this way, the Lord's transcendental qualities are then clearly manifested.

4 As one makes spiritual advancement and the Lord's pastimes become manifest, the names, forms, and qualities of the Lord's personal associates are also manifest. In this way the devotional activities of hearing and remembering are described. Thus one hears the glories of the Lord, glories chanted by the great souls. Hearing of the Lord's glories brings great happiness to the devotees who are attracted to the Lord. Hearing of the glories of the Lord is of two kinds: 1. hearing the Lord's glories as they are revealed by the great souls, and 2. hearing the glorification of these revelations the great souls have given of the Lord's glories. The former is described in these words of Shrimad Bhagavatam (1.3.40):

5 "This Shrimad Bhagavatam is the literary incarnation of God, and it is compiled by Shrila Vyasadeva, the incarnation of God. It is meant for the ultimate good of all people, and it is all-successful, all-blissful and all-perfect."*

6 These words are spoken to glorify Shrimad Bhagavatam and identify its author (Shrila Vyasadeva). This verse was spoken by Shrila Suta Gosvami.

Anuccheda 257

1 Shrimad Bhagavatam is also glorified in these words (Shrimad Bhagavatam 1.1.3):

"O expert and thoughtful men, relish Shrimad Bhagavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Shri Sukadeva Gosvami. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."*

2 Because it is nectar flowing from Shrila Sukadeva Gosvami's mouth, Shrimad Bhagavatam brings the greatest happiness. Because they have qualities like this, the Vaishnava scriptures, such as Shri Krishna-karnamrta, written by Shri Lilasuka, should be embraced to one's heart. Hearing the glorification of the revelations the great souls have given of the Lord's glories is described in these words (Shrimad Bhagavatam

4.20.25):

3 "My dear Lord, You are glorified by the selected verses uttered by great personalities. Such glorification of Your lotus feet is just like saffron particles. When the transcendental vibration from the mouths of great devotees carries the aroma of the saffron dust of Your lotus feet, the forgetful living entity gradually remembers his eternal relationship with You. Devotees thus gradually come to the right conclusion about the value of life. My dear Lord, I therefor do not need any other benediction but the pure opportunity to hear from the mouth of Your pure devotee."*

4 The following description is given in the previous verse (Shrimad Bhagavatam 4.20.24):

"My dear Lord, I therefore do not wish to have the benediction of merging into Your existence, a benediction in which there is no existence of the nectarean beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees."*

The preceding verse (Shrimad Bhagavatam 4.20.23) means, "O Lord, the breeze carrying even a single drop of the sweetness of Your lotus feet, a breeze wafting from the mouth of Your pure devotees, at once eclipses the happiness of impersonal liberation. This breeze brings to us, who have forgotten the truth about You, the memory of You." These verses were spoken by King Prthu to Lord Vishnu.

Anucchedas 258 and 259

1 Hearing of the Lord's pastimes brings great glory and great happiness. Both are described in two verses the first of which follows (Shrimad Bhagavatam 4.29.40):

2 "My dear king, in the place where pure devotees live, following the rules and regulations, and thus purely conscious and engaged with great eagerness in hearing and chanting the glories of the Supreme Personality of Godhead, in that place if one gets a chance to hear their constant flow of nectar, which is exactly like the waves of a river, one will forget the necessities of life, namely hunger and thirst, and become immune to all kinds of fear, lamentation and illusion."*

3 Here the word "tasmin" means "in the association of devotees", "mahadbhir mukharitah" means "glorified by the great souls", "sesa" means "the best", "avitsah" means "without any idea of ever becoming satisfied", "gadha" means "attentive", and "asana" means "hunger".

4 In the second of these two verses (Shrimad Bhagavatam 4.29.41) it is said:

"Because the conditioned soul is always disturbed by the bodily necessities such as hunger and thirst, he has very little time to cultivate attachment to hearing the nectarean words of the Supreme Personality of Godhead."*

5 This verse means, "Because the conditioned soul is always disturbed by the bodily necessities such as hunger and thirst, he has very little time to cultivate attachment to hearing the nectarean words of the Supreme Personality of Godhead."* Thus the conditioned souls neglect the glories of the Lord, which are chanted by the great souls. Instead they think only of their own material happiness. That is the meaning of these two verses. These verses were spoken by Shri Narada to King Pracinabarhi.

Anuccheda 260

1 Hearing Shrimad Bhagavatam is the best kind of hearing. This is so because the words of Shrimad Bhagavatam are most glorious and also because Shrimad Bhagavatam is the sweetest nectar. This is confirmed by the following words (Shrimad Bhagavatam 1.1.2):

2 "This beautiful Bhagavatam, compiled by the great sage Vyasadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart."*

3 Here the word "maha-muni" means "the Supreme Lord, whose lotus feet are worshipped by all great souls". The words "kim va paraih" show the glory of Supreme Personality of Godhead. This verse was spoken by Shri Vyasa.

Anuccheda 261

1 At the end of Shrimad Bhagavatam (12.13.15) it is said:

"Shrimad Bhagavatam is declared to be the essence of all Vedanta philosophy. One who has felt satisfaction from its nectarean mellow will never be attracted to any other literature."*

2 Here the word "rasamrta-trptasya" means "one who is satisfied by drinking that nectar". This verse was spoken by Shrila Suta Gosvami.

Anuccheda 262

1 In this way it should be understood: Hearing the holy name of the Supreme and the descriptions of Him brings the greatest benefit. Thus hearing is of two kinds: 1. hearing the Lord's glories as they are revealed by the great souls, and 2. hearing the glorification of these revelations the great souls have given of the Lord's glories. The latter especially means glorification of Shrimad Bhagavatam.

2 In Shrimad Bhagavatam (11.3.48) it is said:

"The devotee should worship the Supreme Personality of Godhead in the particular personal form of the Lord the devotee finds most attractive."***

Thus one should again and again hear the holy names and descriptions of the form of the Lord one finds most attractive. One should hear these descriptions from the mouth of a self-realised soul. By hearing the holy names and descriptions of Lord Krishna, one attains the greatest good fortune. This is so because Lord Krishna is the original form of the Lord. In the same way one should also glorify Lord Krishna and serve Him in other ways also. Thus the Supreme Lord should be glorified and the books about the Lord, books written by great souls like Shrila Sukadeva Gosvami, should also be glorified.

3 In this way hearing about the Lord is revealed. Hearing comes first, before glorifying or the other methods of devotional service to the Lord, for without first hearing one cannot attain knowledge of the Lord or the different activities of devotional service. Specifically, if the books written by great souls to glorify the Lord are not manifested, then it is not possible to attain the good fortune of hearing about the Lord. Therefore those books should also be glorified, for they are most important.

4 This is confirmed by the followings words of Shrimad-Bhagavatam (1.5.11):

"On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilisation. Such transcendental literatures, even though imperfectly composed are heard, sung and accepted by purified men who are thoroughly honest."*

5 Shrila Shridhara Svami comments:

"Here the word 'srnvanti' means 'one hears someone else chant the Lord's holy names (namani), 'grnanti' means 'one accepts the Lord's holy names when they are heard', and 'gayanti' means 'one personally chants the Lord's holy names'."

6 Now will be discussed the activities of glorifying the Lord. As before, the activities of glorification relate to the different features of the Lord, beginning with His holy name. The glorification of the Lord's holy name is described in these words (Shrimad Bhagavatam 6.2.10):

7 "The chanting of the holy name of Lord Vishnu is the best process of atonement for a thief of gold or other valuables, for a drunkard, for one who betrays a friend or relative, for one who kills a brahmana, or for one who indulges in sex with the wife of his guru or other superior. It is also the best method of atonement for one who murders women, the king, or his father, for one who slaughters cows, and for all other sinful men. Simply by chanting the holy name of Lord Vishnu, such sinful persons may attract the attention of the Supreme Lord, who therefore considers, 'Because this man has chanted My holy name, My duty is to give him protection'."*

8 Shrila Shridhara Svami comments:

"Here the word 'suniskrtam' means 'the best process of atonement'. The reason this is so is given in these words: 'Simply by chanting the holy name of Lord Vishnu, such sinful persons may attract the attention of the Supreme Lord, who therefore considers, 'Because this man has chanted My holy name, My duty is to give him protection'.'"

9 The Supreme Lord is present in His holy name. By hearing the holy name, the great devotees attain love for the Lord.

10 In the Padma Purana, Uttara-khanda, in the 108 names of Lord Rama, Lord Siva explains: "O goddess, whenever I hear a word that begins with the syllable 'ra', my heart becomes filled with love, for I think, 'will the next syllable make the word Rama?'"

11 If this is so, then how powerful must the Lord's holy name be in destroying sins? The verse quoted in the beginning of this anuccheda was spoken by the Vishnudutas to the Yamadutas.

Anuccheda 263

1 The result obtained by chanting the Lord's holy name is described in the following words (Shrimad Bhagavatam 11.2.400):

2 "When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders."*

3 The word "evam" (thus) in this verse is explained by the following statement of Shrimad Bhagavatam (11.2.390):

"An intelligent person who has controlled his mind and conquered fear should give up all attachment to material objects such as wife, family and nation and should wander freely without embarrassment, hearing and chanting the holy names of the Lord, the bearer of the chariot wheel. The holy names of Krishna are all-auspicious because they describe His transcendental birth and activities, which He performs within this world for the salvation of the conditioned souls. Thus the holy names of the Lord are sung throughout the world."***

4 Here the word "vratah" means "activities", "sva-priyani" means "which are dear", "namani" means "the names that are chanted", "jatanuragah" means "the love that is aroused by chanting the holy names", "druta-cittah" means "the heart melting with love", and "hasati" means "pushed by ecstatic love, he laughs". The word "nama-kirtya" is in the instrumental case for it is by chanting the holy name that one becomes advanced in spiritual life. Thus Shrimad-Bhagavatam 11.2.40 is explained.

5 The nature of advanced devotional service is also described in these words of Shrimad Bhagavatam (11.2.42):

"Devotion, direct experience of the Supreme Lord, and detachment from other things, these three occur simultaneously for one who has taken shelter of the Supreme Lord, in the same way that pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating."***

6 In the commentary it is said:

"Someone may protest: 'The supreme goal is very difficult to attain. Great yogis attain it only after many births. How is it possible that one can attain in one birth merely by chanting the holy names of the Lord?' Fearing that someone may raise this objection, the speaker of Shrimad Bhagavatam gives this example."

7 In other Puranas, in the Shri Bhagavan-nama-kaumadi and in the Sahasra-nana-bhasya the following explanation is given:

8 "Day and night one may be humble, peaceful, and fearless and one may eat frugally, see with spiritual vision and conquer over sleep. Even if one does all this, his heart may still not become attached to the Supreme Lord. However, if, unconcerned about the opinions of others, one always chants the Lord's holy names, the holy names will make one fall in love with the Supreme Lord."

9 The qualities, beginning with fearlessness, mentioned here, are meant to help one become exclusively attached to the holy name. However, they are not part of the activities of glorifying the holy, for devotional service is independent of all other activities. That is the nature of devotional service. The following explanation is given in the Vishnu-dharmottara Purana in the story of the Ksatra-bandhu who had committed great sins, very great sins, and all sins:

10 "The brahmana said: If you are not able to do all this, then I will tell you something else, something very simple, something you can do very easily.

11 "The Ksatra-bandhu said: I cannot do what you have said, for my mind is very restless. Please tell me something that my body and voice have the power to do.

12 "The brahmana said: They who stumble with hunger and thirst, they who are awake, they who are dreaming, and they who restlessly wander in this world should always chant 'O Govinda!'"

The verse quoted in the beginning of this anuccheda was spoken by Shri Kavi to the king of Videha.

Anuccheda 264

1 In another verse of Shrimad Bhagavatam (6.2.11) it is said:

"By following the Vedic ritualistic ceremonies or undergoing atonement, sinful men do not become as purified as by chanting once the holy name of Lord Hari. Although ritualistic atonement may free one from sinful reactions, it does not awaken devotional service, unlike the chanting of the Lord's names, which reminds one of the Lord's fame, qualities, attributes, pastimes and paraphernalia."*

2 The chanting of the Lord's holy name not only destroys sins, it also reminds one of the Lord's transcendental qualities. This verse was spoken by the Vishnudutas to the Yamadutas.

Anuccheda 265

1 At the end of the second canto of Shrimad Bhagavatam, King Pariksit expresses a desire to know what is the highest good. In the beginning of the second canto, Shri Sukadeva Gosvami gives this, the best of all answers (Shrimad Bhagavatam 2.1.8-10):

2 "At the end of the Dvapara-yuga, I studied this great supplement of Vedic literature named Shrimad Bhagavatam, which is equal to all the Vedas, from my father, Shrila Dvaipayana Vyasadeva.*

3 "O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses.*

4 "That very Shrimad Bhagavatam I shall recite before you because you are the most sincere devotee of Lord Krishna. One who gives full attention and respect to hearing Shrimad Bhagavatam achieves unflinching faith in the Supreme Lord, the giver of salvation."*

5 After thus explaining the supreme glory of Shrimad Bhagavatam Shrila Sukadeva Gosvami proceeds to recite the different parts of Shrimad Bhagavatam. There he explains the supreme importance of chanting the holy name of the Lord. In the following words he describes the supreme goal and best way to attain it (Shrimad Bhagavatam 12.1.11):

6 "O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge."*

7 Shrila Shridhara Svami comments:

"This verse means, 'No method of spiritual advancement is better than this'. Here the word 'icchatam' means 'of they who have material desires'. This method is the way for them to attain their desires. 'Nirvidyamananam' means 'of they who desire liberation'. This method is the way for them to attain liberation. 'Yoginam' means 'of the jnanis'. This method is the way for them to attain their goal. That is the conclusion (nirnitam). No further evidence is needed to prove this point.

8 In this way the chanting of the holy names of the Lord is greatly glorified. In Shrimad Bhagavatam (1.6.26) it is said:

"Thus I began chanting the holy name and fame of the Lord by repeated recitation, ignoring all the formalities of the material world. Such chanting and remembering of the transcendental pastimes of the Lord are benedictory. So doing, I travelled all over the earth, fully satisfied, humble and unenvious."*

9 In the Padma Purana it is said that ten kinds of offenses to the holy name are to be avoided. Shri Sanat Kumara explains:

"One who commits all kinds of offenses may become delivered by taking shelter of Lord Hari. One who commits offenses to Lord Hari is an animal, even though he may stand on two feet.

10 "One who takes shelter of the holy name of the Lord becomes delivered by the power of the holy name. He falls down who commits offenses to the holy name, the friend of all."

11 The offenses to the holy name are described in the following words (Padma Purana, Brahma-khanda, 25.15-18):

"1. To blaspheme the great saintly persons who are engaged in preaching of the Hare Krishna mantra is the worst offense at the lotus feet of the holy name. One should not criticise a preacher of the glories of the Hare Krishna mantra. If one does so he is an offender. The nama-prabhu, who is identical with Krishna, will never tolerate such blasphemous activities, even from one who passes as a great devotee. The second namaparadha is described as follows: 2. In this material world the holy name of Lord Vishnu is all auspicious. Vishnu's name, form, qualities, and pastimes are all transcendental, absolute knowledge. Therefore, it one

tries to separate the Absolute Personality of Godhead from His holy name of His transcendental form, qualities, and pastimes, thinking them to be material, that is offensive. Similarly, to think the names of the demigods such as Lord Siva to be as good as the name of Lord Vishnu, or, in other words to think Lord Siva and the other demigods to be other forms of God and therefore an equal to Vishnu, is also blasphemous. This is the second offense at the lotus feet of the Lord.*

12 "3. The third offense at the lotus feet of the holy name, which is called *guror avajna*, is to consider the spiritual master to be material and therefore envy his exalted position. 4. The fourth offense (*sruti-sastra-nindanam*) is to blaspheme Vedic literature, such as the four Vedas and the Puranas. 5. The fifth offense (*tathartha-vadah*) is to consider the glories of the holy name to be exaggerations. 6. Similarly, the sixth offense (*hari-namni kalpanam*) is to consider the holy name of the Lord to be imaginary. 7. The seventh offense is described as follows: To think that since the Hare Krishna mantra can counteract all sinful reactions one may therefore go on with his sinful activities and at the same time chant the Hare Krishna mantra to neutralise them is the greatest offense at the lotus feet of Hari-nama.*

13 "8. The eighth offense is stated thus: It is offensive to consider the chanting of the Hare Krishna mantra to be a religious ritualistic ceremony. Performing religious ceremonies, following vows, and practicing renunciation and sacrifice are all materialistic auspicious activities. The chanting of the Hare Krishna maha-mantra must not be compared to such materialistic religiosity. This is an offense at the lotus feet of the Lord. 9. The ninth offense is described as follows: It is an offense to preach the glories of the holy name among person who have no intelligence or no faith in the subject matter. Such people should be given the chance to hear the chanting of the Hare Krishna mantra, but in the beginning they should not be instructed about the glories of the spiritual significance of the holy name. By constant hearing of the holy name, their hearts will be purified, and then they will be able to understand the transcendental position of the holy name.*

14 "If one has heard the glories of the transcendental holy name of the Lord but nevertheless continues in a materialistic concept of life, thinking 'I am this body and everything belonging to this body is mine (*aham mameti*)', and does not show respect and love for the chanting of the Hare Krishna maha-mantra, that is an offense."*

15 These verses should be understood in the light of the following passage from Shri Vishnu-yamala, where the Supreme Personality of Godhead explains:

16 "I forgive many millions of offenses committed by one who faithfully chants My holy names in this world. Of this there is no doubt."

17 In the description of the first offense (text 11), no mention was made of physical violence to devotees of the Lord. Physical violence and other kinds of troubles presented before devotees of the Lord are all offenses, as described in the Skanda Purana, where Shri Markandeya tells King Bhagiratha:

18 "Only fools blaspheme the great devotees of the Lord. Accompanied by their ancestors, such fools fall into the hell that bears the name *Maha-raurava*.

19 "A person who attacks the devotees of the Lord, criticises them, hates them, refuses to greet them, is angry with them, and is not happy to see them, falls down into the six hells.

20 Even passively to hear criticism of the devotees is an offense. This is described in the following words of Shrimad-Bhagavatam (10.74.40):

21 "Anyone who hears criticism of the Supreme Lord or of His faithful devotee yet fails to immediately leave the place will certainly fall down, deprived of all the pious credit of his past activities."****

22 If one is unable to do anything else, one should at least go away. If one is able, one should cut out the blasphemer's tongue. If one is unable to do that one should commit suicide. Sati-devi explains (Shrimad Bhagavatam 4.4.17):

23 "If one hears an irresponsible person blaspheme the master and controller of religion, one should block his ears and go away if unable to punish him. But if one is able to kill, then one should by force cut out the blasphemer's tongue and kill the offender, and after that one should give up his own life."*

24 The second offense to the holy name of the Lord (which is described in text 11) should be understood in the light of the following words spoken by Lord Krishna in the Bhagavad-gita (10.41):

25 "Know that all opulent, beautiful and glorious creations spring from but a spark of My splendour."*

26 The second offense should also be understood in the light of these words of Shrimad Bhagavatam

(10.68.37):

"The dust of Krishna's lotus feet, which is the source of holiness for all places of pilgrimage, is worshipped by all the great demigods. The principle deities of all planets are engaged in His service, and they consider themselves most fortunate to take the dust of the lotus feet of Krishna on their crowns. Great demigods like Lord Brahma and Lord Siva, and even the goddess of fortune and I, are simply parts of His spiritual identity, and we also carefully carry the dust on our heads. And still Krishna is not to use the royal insignia or even sit on the royal throne?"*

27 It should also be understood in the light of these words (Shrimad Bhagavatam 3.28.22):

"The blessed Lord Siva becomes all the more blessed by bearing on his head the holy waters of the Ganges, which has its source in the water that washed the Lord's feet. The Lord's feet act like thunderbolts hurled to shatter the mountain of sin stored in the mind of the meditating devotee. One should therefore meditate on the lotus feet of the Lord for a long time."*

28 It should also be understood in the light of these words spoken by Lord Brahma (Shrimad Bhagavatam 2.6.32):

"By His will, I create, Lord Siva destroys, and He Himself, in His eternal form as the Personality of Godhead, maintains everything. He is the powerful controller of these three energies."*

29 In his commentary on this verse, Shri Madhavacharya quotes the following verses from the Brahmanda Purana:

"Because He chases away (dra) all troubles and sufferings (ru), Lord Vishnu is known as Rudra. Because He is the supreme controller (isana) He is known as Isana. Because of His greatness (maha) He is known as Mahadeva.

30 "Freed from the ocean of repeated birth and death, the liberated souls drink (pibanti) nectar in the spiritual sky (nakam). Because He is the maintainer of the spiritual world, Lord Vishnu is known as Pinaki.

31-32 "Because He happily removes all troubles, Lord Vishnu is called Siva. Because he resides (vasa) in the bodies of the conditioned souls, bodies obtained by past karma (krtti), He is known as Krttivasa. Because He purifies the conditioned souls He is known as Virinca. Because He is the greatest He is known as Brahma. Because of His power and opulence He is known as Indra.

33 "Thus the one Supreme Personality of Godhead, Lord Vishnu, is addressed by many different names in the Vedas and Puranas."

34 In the Vamana Purana it is said:

"These names, beginning with Narayana, and also other names, the names of the demigods, are all names of Lord Vishnu alone. Of this there is no doubt."

35 In the Skanda Purana it is said:

"As a king can extend his rule far beyond the sphere of his palace, so the Supreme Personality of Godhead can claim the names of the various demigods as His names also."

36 In the Brahma Purana it is said:

"The names of Lord Brahma, such as Caturmukha, Satananda, and Padma-bhu, and the names of Lord Siva, such as Ugra, Bhasmadhara, Nagna, and Kapali are also names of Lord Krishna."

37 Therefore in the description of the second offense to the holy name (in the Padma Purana verse quoted in text 11) the words "shri-visnoh sivasya guna-namadikam bhinnam yo dhiya pasyet" mean "one who sees that all-pervading, all-encompassing Lord Vishnu's powers, names, qualities, and other features are different from those of Lord Siva".

38 Thus the words "Vishnu" and "Siva" are not different, for they are both names of Lord Vishnu. This is confirmed by the genitive case ending in "visnoh" as well as the use of the words "shri" and "ca" (also). Therefore in the compound word "siva-namaparadhah (in the verse quoted in text 13) the word "siva" is a name of Lord Vishnu.

39 Now will be considered the fourth offense, blasphemy of Vedic literature. They who, claiming to be worshippers of Dattatreya and Rsabhadeva, actually follow the path of the blasphemers and atheists, think that the glories of the holy name are exaggerations (artha-vadah). They think the glories of the holy name are imaginary (kalpanam). This is described in the Vyasa-gita passage of the Kurma Purana:

40 "Atheism is millions and millions of times worse than committing offenses to the Lord and the spiritual

master."

41 After hearing the glories of the holy name from the personal associates of Lord Vishnu, Ajamila declared (Shrimad Bhagavatam 6.2.29):

"It is now clear that as a consequence of such activities, a sinful person like me must be thrown into hellish conditions meant for those who have broken religious principles and must then suffer extreme miseries."*

42 Seeing both his own misdeeds and the glory of the holy name, Ajamila said (Shrimad Bhagavatam 6.2.32-33):

"I am certainly most abominable and unfortunate to have merged in an ocean of sinful activities, but nevertheless, because of my previous spiritual activities, I could see those four exalted personalities who came to rescue me. Now I feel exceedingly happy because of their visit.*

"Were it not for my past devotional service, how could I, a most unclean keeper of a prostitute, have gotten an opportunity to chant the holy name of Vaikunthapati when I was just ready to die? Certainly it could not have been possible."*

43 Now will be considered the seventh offense: to commit sin on the strength of chanting the holy name. Although the power of the holy name destroys sins, nevertheless, a person who strives to attain the lotus feet of the Supreme Personality of Godhead, feet that are eternal and full of knowledge and bliss and are the ultimate goal of all human endeavours, and who then commits sins, thinking the holy name is merciful and will certainly grant forgiveness, commits the greatest sin. The holy name will punish such a person with great troubles. Such an offense is equal to many millions of other sins.

44 Even if one performs atonement by performing many austerities (yamaih), such as the yamas and niyamas, or even if one is beaten by men holding sticks, he will not become purified of that offense. Even if one performs the atonement of again and again chanting the holy name, as described in the verse beginning with the words "namaparadha-yuktanam" and even if one is sincerely devoted to the Supreme Personality of Godhead, as is described in the verse beginning with the words "sarvaparadha-krd api", one will still fall down.

45 When Indra on the strength of worshipping the Supreme Personality of Godhead with an asvamedha-yajna, killed Vrtrasura, Indra did so on the order of the great sages who wished to rescue Vrtra from having to live as a demon, and he also did so with the purpose of saving the worlds from calamity. Therefore Indra's actions do not constitute the offense of committing sin on the strength of chanting the holy name.

46 The eighth offense is to consider the chanting of the Hare Krishna mantra to be a religious ritualistic ceremony. This is explained in the following words of the scriptures:

47 "Chanting the holy names of Lord Hari is like reciting the mantras of the Vedas."

Here the holy name is glorified by using the kind of comparison called atidesa.

48 It is also said:

"The holy name of Lord Krishna is the sweetest of sweet things and the most auspicious of auspicious things. It is the transcendental fruit of the vine of all Vedic literature."

49 In the Shri Vishnu-dharma Purana it is also said:

"A person who chants the two syllables 'Hari has already studied the four Vedas: Sama, Rg, Yajur and Atharva."*

50 In the Skanda Purana, Goddess Parvati explains:

"Don't study the Rg Vedas. Don't study the Yajur Veda. Don't study anything of the Sama Veda. O my son, instead of the Vedas, always chant 'O Govinda!' Always chant the holy names of Lord Hari."

51 In the Padma Purana, in the 108 Holy Names of Lord Rama, it is said:

"To once recite one name of Lord Vishnu is better than reciting all the Vedas."

52 Now will be considered the ninth offense, which is to instruct the faithless. It is an offense to reveal the glories of the holy name to persons rapt in thoughts of "I" and "mine". This is so because such persons will not be respectful to the holy name.

53 A person who chants the holy name in order to attain wealth, the happiness of his material body, or other material things, also commits an offense. This is explained in the following words of the Padma Purana, Namaparadha-bhanjana-stotra (quoted in anuccheda 153, text 16):

"O brahmana, when, pronounced properly or not, it appears on the voice, walks on the path of the

memory, a single utterance of the holy name of the Lord carries one beyond the world of birth and death. However, if the chanter commits offenses, or if he chants to attain wealth, followers, or the happiness of this material body, he will be thrown into the world of birth and death, and his chanting will not quickly bring the desired result."

In this way the ten offenses are described. The fate of they who commit these offenses is described in the following statement of the Padma Purana, Vaisakha-mahatmya:

54 "They who are disrespectful to the chanting of the holy name of the Lord, for that sinful deed go to a terrible hell.

55 For these offenses there is not atonement other than continuing to chant the holy name of the Lord. This is described in the following words:

56 "The chanting of Hare Krishna is recommended for person who commit offenses, because if they continue chanting they will gradually chant offenseless. Even if in the beginning one chants with offenses, one will become free from such offenses by chanting again and again."*

57 Thus the repeated chanting of the holy name purifies one from offenses to the devotees and other offenses also. This is seen in the activities of King Ambarisa, where the offenses (of Durvasa) were forgiven in that way.

58 This is also described in the following words of the Nama-kaumudi:

"Offenses to great devotees may be pushed away either by experiencing the calamities they bring, or by attaining the mercy of the offended devotee."

59 The conclusion, then, is that one should take shelter of the holy name alone. This is eloquently affirmed in the following statement of Shrimad Bhagavatam (2.1.11):

"O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge."*

60 The verse quoted in the beginning of this anuccheda was spoken by Shrila Sukadeva Gosvami.

Anuccheda 266

1 This is also explained in the Narada Purana, where Shri Narada declares:

"Even the manus and the kings of the sages cannot cross to the farther shore of the glories of the holy name. How can I, whose intelligence is very weak, properly worship the holy name?"

2 Now will be considered the glorification of the transcendental form of the Lord. This is described in the following words (Shrimad Bhagavatam 11.30.3):

"Once their eyes were fixed upon His transcendental form, women were unable to withdraw them, and once that form had entered the ears of the sages and become fixed in their hearts, it would never depart. What to speak of acquiring fame, the great poets who described the beauty of the Lord's form would have their words invested with transcendently pleasing attraction. And by seeing that form on Arjuna's chariot, all the warriors on the battlefield of Kuruksetra attained the liberation of gaining a spiritual body similar to the Lord's."***

3 This verse explains that the poets who described the beauty of the Lord's form would have their words invested with transcendently pleasing attraction. This is also confirmed by the four Kumaras in these words (Shrimad Bhagavatam 3.15.49):

"O Lord, we pray that You let us be born in any hellish condition of life, just as long as our hearts and minds are always engaged in the service of Your lotus feet, our words are made beautiful (by speaking of Your activities) just as tulasi leaves are beautified when offered unto Your lotus feet, and as long as our ears are always filled with the chanting of Your transcendental qualities."*

This verse was spoken by the king to Shrila Sukadeva Gosvami.

Anuccheda 267

1 Now will be considered the glorification of the transcendental qualities of the Lord. This is described in these words (Shrimad Bhagavatam 1.5.22):

"Learned circles have positively concluded that the infallible purpose of the advancement of knowledge, namely austerities, study of the Vedas, sacrifice, chanting of hymns, and charity, culminates in the

transcendental descriptions of the Lord, who is defined in choice poetry."*

2 Here the word "sruta" means "study of the Vedas", "svista" means "sacrifices and other rituals to worship the Lord", "sukta" means "japa-chanting of mantras", "buddhi" means "the knowledge attained by studying the scriptures", and "datta" means "charity". When these are offered to the Supreme Personality of Godhead, they bring a result that is eternal (avicyuto rthah). What is that result? The verse explains, "They culminate in the transcendental descriptions of the Lord, who is defined in choice poetry". When the descriptions of the Lord's transcendental qualities are manifest then attraction to the Lord and love for the Lord are also manifest. Because these are filled with eternal bliss and glory, the words "infallible purpose (avicyuto rthah) are used here. The word "avicyuta" here indicates that the result obtained here is attraction to the Lord and love for Him. This verse was spoken by Shri Vyasa to Shri Narada.

Anuccheda 268

1 Now will be considered the glorification of the transcendental pastimes of the Lord. This is described in the following words (Shrimad Bhagavatam 2.8.4): "Persons who hear Shrimad Bhagavatam regularly and are always taking the matter very seriously will have the Personality of Godhead Shri Krishna manifested in their hearts within a short time."*

2 Here the word "nati-dirghena" means "in a very short time", and "visate" means "is manifested". This verse was spoken by Shri Pariksit.

Anuccheda 269

1 It is also said (Shrimad Bhagavatam 12.12.49-50):

"Words that do not describe the transcendental Personality of Godhead but instead deal with temporary matters are simply false and useless. Only those words that manifest the transcendental qualities of the Supreme Lord are actually truthful, auspicious and pious."***

2 "Those words describing the glories of the all-famous Personality of Godhead are attractive, relishable and ever fresh. Indeed, such words are a perpetual festival for the mind, and they dry up the ocean of misery."*

3 Here the words "asatir asat-katha na kathyate" mean "Words that do not describe the transcendental Personality of Godhead and His devotees, but instead deal with temporary matters are simply false and useless." The words "yad uttamasloka-yaso nugiyate" mean "Only words describing the glories of the pastimes of the all-famous Personality of Godhead are true." Why are such words true and auspicious? The reply is given with the word "bhagavad-gunodayam", which means "The Supreme Personality of Godhead personally appears in the heart of one who chants His glories. Thus the Lord gives the devotee the gift of love for Him." That is the meaning.

4 In the Skanda Purana it is said:

"O King, as an affectionate cow goes to her calf, so Lord Hari goes wherever His glories are chanted."

5 In the Vishnu-dharma Purana and Skanda Purana the Supreme Lord declares:

"I will never leave any person who always recounts My glories, or delights in hearing My glories, or whose heart enjoys descriptions of My glories."

6 Shrimad Bhagavatam 12.12.50 (quoted in text 2) means that if one has a sweet singing voice, one should sing songs describing the glories of the Lord. Such songs are praised in that verse.

7 The singing of the holy names of the Lord is described in these words (Shrimad Bhagavatam 11.2.39):

"An intelligent person who has controlled his mind and conquered fear should give up all attachment to material objects such as wife, family and nation and should wander freely without embarrassment, hearing and chanting the holy names of the Lord, the bearer of the chariot wheel. The holy names of Krishna are all-auspicious because they describe His transcendental birth and activities, which He performs within this world for the salvation of the conditioned souls. Thus the holy names of the Lord are sung throughout the world."***

8 It is also said (Shrimad Bhagavatam 10.69.45):

"Lord Hari is the ultimate cause of universal creation, maintenance and destruction. My dear king, anyone who chants about, hears about, or simply appreciates the extraordinary activities He performed in this world, which are impossible to imitate, will surely develop devotion for the Supreme Lord, the bestower of liberation."***

9 If one is not able to sing the glories of the Lord, or if a person very expert in singing those glories is present, one may hear those songs. Even if one thinks he will not like to hear, he will in truth feel great happiness by hearing these songs.

10 In the Shri Vishnu-dharma Purana, Lord Vishnu explains:

"If one's heart is attracted by music, one should place his thoughts in Me and sing songs glorifying Me."

11 In the Padma Purana, Karttika-mahatmya, the Supreme Personality of Godhead declares:

"I am not in Vaikuntha, nor in the heart of the yogis, I remain where my devotees engage in glorifying My activities.*

12 "When such devotees are worshipped with scents, incense, and other offerings, that worship is better than worship of Me. That worship brings Me great pleasure. I am not as much pleased when I am worshipped directly."

13 Such devotees bring great good to all other living entities, what to speak of to themselves. This is described in the Nrsimha Purana, where Shri Shri Prahlada explains:

14 "O Lord Nrsimha, the saintly devotees who cheerfully sing Your holy names are the true friends of all living beings."

15 When many people meet to glorify (kirtana) the Lord, such glorification is called sankirtana. Because it is very wonderful, sankirtana is better than kirtana. Nama-sankirtana (the great chanting of the Lord's holy name), is described in these words of the Supreme Personality of Godhead who descended to this world to deliver the people of Kali-yuga (Siksastaka 3):

16 "One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honour but is always prepared to give all respects to others, can very easily always chant the holy name of the Lord."*

The verse quoted in the beginning of this anuccheda was spoken by Shrila Suta Gosvami.

Anuccheda 270

1 By engaging in the devotional activity of kirtana (chanting the Lord's glories) even the fallen souls who have neither wealth, birth in a good family, virtues, nor pious deeds, may attain the shoreless mercy of the Supreme Personality of Godhead. This is confirmed by the Vedas, Puranas, and other scriptures.

2 The fallen condition of the people in Kali-yuga is described in the following words of the brahma-vaivarta Purana:

"In the Kali-yuga even expert and intelligent persons will not perform austerities, yoga, Vedic study, yajnas or pious deeds."

3 The devotional activity of chanting the glories of the Lord appears among the fallen people of Kali-yuga, easily gives to them all the results of the different spiritual activities prescribed for the other yugas, and thus brings them all spiritual success. This is so because the Supreme Personality of Godhead is especially satisfied by the chanting of His glories.

4 In the Skanda Purana, Caturmasya-mahatmya, it is said:

"Hari-kirtana (the glorification of Lord Hari) is the best of all austerities. Especially in Kali-yuga, one should perform Hari-kirtana to please Lord Vishnu."

5 This is also confirmed by the following words (Shrimad Bhagavatam 12.3.52):

"Whatever result was obtained in Satya-yuga by meditating on Vishnu, in Treta-yuga by performing sacrifices and in Dvapara-yuga by serving the Lord's lotus feet can also be obtained in Kali-yuga simply by chanting the Hare Krishna maha-mantra."*

6 Whatever was obtained by any spiritual path in the Satya-yuga or any other yuga is all obtained in the Kali-yuga by Hari-kirtana.

7 It is also said (Shri Vishnu Purana 6.2.17):

"Whatever is achieved by meditation in Satya-yuga, by the performance of yajna in Treta-yuga, or by the worship of Krishna's lotus feet in Dvapara-yuga is also obtained in the age of Kali simply by chanting and glorifying Lord Kesava."*

8 The verse quoted in the beginning of this anuccheda was spoken by Shrila Sukadeva Gosvami.

Anuccheda 271

1 It is also said (Shrimad Bhagavatam 11.5.36):

"Those who are advanced and highly qualified and are interested in the essence of life know the good qualities of Kali-yuga. Such people worship the age of Kali because in this age, simply by chanting the Hare Krishna maha-mantra, one can advance in spiritual knowledge and attain life's goal."*

2 This verse means, "Knowing its good quality, which is the method of kirtana and not interested in its various faults, they worship the age of Kali." That good quality is revealed in these words: "In that age simply by sankirtana, and by no other means, one attains all that was obtained in the Satya-yuga and the other yugas by performance of meditation and by a thousand other methods of spiritual attainment."

Anuccheda 272

1 The glory of kirtana is described in these words (Shrimad Bhagavatam 11.5.37):

"Indeed, there is no higher possible gain for embodied souls forced to wander throughout the material world than the Supreme Lord's sankirtana movement, by which one can attain the supreme peace and free oneself from the cycle of repeated birth and death."****

2 Here the words "atah" and "yatah" both mean "than kirtana". "Paramam santim" means there is no peace better than what is obtained by performing kirtana. This is confirmed by the following words of Shrimad Bhagavatam (11.19.36):

"The word "sama" (peacefulness) or santa-rasa indicates that one is attached to the lotus feet of Krishna."*

3 These words of the Lord affirm that by performance of kirtana one attains faith in the Lord far greater than the faith attained by meditation or any other spiritual practice. By kirtana the cycle of repeated birth and death is brought to an end. By meditation performed in the Satya-yuga one does not attain this same deep faith in the Supreme Lord.

4 In the Skanda Purana it is said:

"In Kali-yuga the great devotees worship the Lord by performing kirtana."

5 These words of the Skanda Purana glorify the performance of kirtana, which brings great faith in the Supreme Lord. The Lord, who is very merciful to the fallen souls, does not reveal any spiritual path better than kirtana. If someone says that simply by moving the lips in kirtana one does not attain the same result obtained by meditation or other spiritual practices, he should not be believed.

Anuccheda 273

1 Hearing that the people who live in Kali-yuga have great faith in the Supreme Lord, the great souls pray that they may also take birth in Kali-yuga. This is described in the following words (Shrimad Bhagavatam 11.5.38):

2 "My dear King, the inhabitants of Satya-yuga and other ages eagerly desire to take birth in this age of Kali, since in this age there will be many devotees of the Supreme Lord, Narayana."****

3 In this way the people of Kali-yuga will have great devotion and love for the Lord, as was described in Shrimad Bhagavatam 11.5.37 (quoted in anuccheda 272, text 1).

4 Great devotion to the Lord is also described in these words (Shrimad Bhagavatam 6.14.5):

"O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Narayana or Krishna. Such devotees, who are fully peaceful are extremely rare."*

5 It is not possible to adequately describe the virtues of performing kirtana in Kali-yuga. To chant the holy name of the Lord only devotion is needed. There are no restrictions according to time and place. This is described in the Vishnu-dharma Purana, in the story of the ksatra-bandhu, where it is said:

6 "O hunter, in chanting the holy names of Lord Krishna there are no restrictions of time, place or accepting remnants."

7 In the Skanda Purana, Padma Purana-Vaisakha-mahatmya, and Vishnu-dharma Purana it is said:

"One should chant the holy names of Lord Krishna, who holds the cakra, always and everywhere."

8 In the Skanda Purana it is said:

"The holy name of Lord Krishna fulfils all desires. It is independent. It does not depend on the restrictions of time, place, situated, or purification."

9 In the Vishnu-dharma Purana it is said:

"For one who has Lord Krishna in his heart, the Kali-yuga becomes Satya-yuga. For one who does not

have Lord Krishna in his heart, the Satya-yuga becomes Kali-yuga."

10 One should not think, "It is because in the Kali-yuga it is not possible to attain success by any other means, that a little endeavour in kirtana brings a great result."

11 In Shri Vishnu Purana (6.8.55) it is said:

"One who fixes his mind on the Supreme Lord never goes to hell. When one meditates on the Lord even Svargaloka seems an obstacle. When one's heart goes to the Lord even Brahmaloaka seems small and pathetic. Staying in His devotee's pure heart, the eternal Lord gives the gift of liberation. Why should anyone be surprised, then, that sins at once perish when the infallible Supreme Lord is glorified?"

12 These words of Shri Vishnu Purana show that the glorification of the Lord is much more important than meditation, which leads in stages to samadhi. This is also confirmed by the following words of Shrimad Bhagavatam (2.1.11):

"O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge."*

13 In the Vaishnava-cintamani it is said:

"By merely moving one's lips to glorify Lord Vishnu, one attains a result better than what is attained by long and difficult meditations."

14 It is also said in the scriptures:

"One on whose mouth the holy names of Lord Krishna always stay must already have worshipped the Lord for hundreds of births."

15 However, in the Namaparadha-bhanjana-stotra it is said:

"One who commits all kinds of offenses may become delivered by taking shelter of Lord Hari. One who commits offenses to Lord Hari is an animal, even though he may stand on two feet."

16 In every yuga kirtana (glorification of the Lord) is equally powerful. However, by the mercy of the Supreme Personality of Godhead, it is especially to be performed in Kali-yuga. Therefore in Kali-yuga it is praised as being most important. In Kali-yuga the other activities of devotional service should be performed in connection with kirtana.

17 The importance of kirtana in Kali-yuga is described by these words (Shrimad Bhagavatam 11.5.32):

"In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead, who constantly sings the names of Krishna. Although His complexion is not blackish He is Krishna Himself. He is accompanied by His associates, servants, weapons and confidential companions."*

18 That the chanting of the holy name of the Lord is supremely independent and important is confirmed by the following words (Shri Narada Purana 3.126):

"In this age of quarrel and hypocrisy, the only means of deliverance is the chanting of the holy names of the Lord. There is no other way. There is no other way. There is no other way."*

19 This truth is also eloquently explained in Shrimad Bhagavatam 11.5.36-38. The verse quoted in the beginning of this anuccheda was spoken by Shri Karabhajana to Maharaja Nimi.

Anuccheda 274

1 Thus it is shown that in Kali-yuga by the chanting the holy names of the Lord one attains great devotion to Him. However, they who commit offenses to the holy name remain outside of the sphere of devotional service. This is described in these words of Shrimad Bhagavatam (12.3.43-44):

2 "O King, in the age of Kali people's intelligence will be diverted by atheism, and they will almost never offer sacrifice to the Supreme Personality of Godhead, who is the supreme spiritual master of the universe. Although the great personalities who control the three worlds all bow down to the lotus feet of the Supreme Lord, the petty and miserable human beings of this age will not do so."**

3 "Terrified, about to die, a man collapses on his bed. Although his voice is faltering and he is hardly conscious of what he is saying, if he utters the holy name of the Supreme Lord he can be freed from the reaction of his fruitive work and achieve the supreme destination. But still people in the age of Kali will not worship the Supreme Lord."***

4 The meaning of this verse is clear. This verse was spoken by Shrila Sukadeva Gosvami.

Anuccheda 275

1 In this way kirtana is explained. To be included within kirtana are humble prayers and appeals to one's worshipable Deity. The Shrimad Bhagavatam's description of the glorification of the Lord's holy names and other features are most substantial and significant than those found in other puranas. In Kali-yuga the Shrimad Bhagavatam is especially praised. This is explained in the following words (Shrimad Bhagavatam 1.3.43):

2 "This Bhagavata Purana is as brilliant as the sun, and it has arisen just after the departure of Lord Krishna to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of kali shall get light from this Purana."*

3 If a person has a pure heart, engages in the devotional activities that begin with surrender, and does not abandoning the process of chanting the Lord's holy name, a process described in Shrimad Bhagavatam 2.1.11), he will find himself engaged in smaranam (meditation) which his mind is fixed on the Supreme Lord. Meditation has many forms, beginning with meditation of the Lord's holy names. Meditation is described in a general way by the Supreme Lord Himself in the following words (Shrimad Bhagavatam 11.13.14):

4 "The actual yoga system as taught by My devotees, headed by Sanaka-kumara, is simply this: Having withdrawn the mind from all other objects, one should directly and appropriately absorb it in Me."*

5 Here the word "yatha" means "properly". This verse means "One should absorb the mind in me." In the Skanda Purana, Lord Brahma declares:

"By scrutinisingly reviewing all the revealed scriptures and judging them again and again, it is now concluded that Lord Narayana is the Supreme Absolute Truth, and thus He alone should be worshipped."*

Anuccheda 276

1 Meditation on the holy name is described in the following words of the Jabali-samhita:

"One who desires liberation should always chant, sing, glorify and remember the holy name of Lord Hari."

2 A pure heart is needed in order to successfully meditate on the holy name. Meditation on the holy name is not as powerful and effective as chanting the holy name. This is so, although it is not expressly stated in this quote. Meditation on the Lord's form is described in these words of Shrimad Bhagavatam (12.12.55):

3 Remembrance of Lord Krishna's lotus feet destroys everything inauspicious and awards the greatest good fortune. It purifies the heart and bestows devotion for the Supreme Soul, along with knowledge enriched with realisation and renunciation."***

4 Here the word "paramatmani" means "Shri Krishna" and "bhaktim" means "loving devotional service". Love for the Supreme Personality of Godhead is the primary result obtained by devotional service. The other results accompany that primary result. This verse was spoken by Shrila Suta Gosvami.

Anuccheda 277

1 It is also said (Shrimad Bhagavatam 10.80.11):

"The Lord of the bhojas, Vrsnis and Andhakas is not at Dvaraka. He gives Himself away to anyone who simply remembers His lotus feet. What doubt is there then that He, the spiritual master of the universe, is willing to bestow prosperity and enjoyment upon a devotee who engages in worshipping Him, even though these material benefits are not very desirable?"***

2 Here the word "smaratah" means "of one who meditates". The supreme Personality of Godhead directly appears before a devotee who meditates on Him. He becomes submissive to such a devotee. That is the meaning. "Artha-kaman" is in the plural because it includes liberation and the other goals of life. Here the parable of "linga-samavaya-nyaya" is appropriate. Meditation on the Lord's form is also glorified in these words of the Garuda Purana:

3 "When even a moment passes without remembrance of the Supreme Personality of Godhead, one should bitterly lament as if his precious wealth had suddenly been stolen by a band of thieves."

4 The verse quoted in the beginning of this anuccheda was spoken to Shridama Vipra by His wife.

Anuccheda 278

1 Now the different stages of meditation (as described before) on the Lord's qualities, associates, service, and pastimes will now be considered. Meditation proceeds in five stages. The first stage is smarana, where

the mind is sometimes attracted to the Lord. The next stage is dharana, where the mind is more completely attracted to the Lord. The next stage is dhyana, where one specifically meditates on the form of the Lord. The next stage is dhruvanusmrti, where one's meditation on the Lord becomes like a flood of nectar. The final stage of meditation is samadhi, where the Lord alone is present in one's thoughts.

2 Smarana is described in these words of the Narada Purana:

"Eternal Lord Narayana is pleased with even a sinner who somehow or other remembers Him. Of this there is no doubt."

3 Dharana is described by the Supreme Personality of Godhead in these words (Shrimad Bhagavatam 11.14.27):

"The mind of one meditating upon the objects of sense gratification is certainly entangles in such objects, but if one constantly remembers Me, then the mind is absorbed in Me."***

4 Dhyana is described in these words of the Nrsimha Purana and other scriptures:

"Even a sinner who engages in undivided meditation on the lotus feet of the Supreme Personality of Godhead finds that all his troubles become transformed into blessings.

5 Here the word "nirdvandvam" means "ignoring the troubles caused by heat, cold, and other dualities", and "iritam" means "spoken by the scriptures". Even a sinner engaged in such meditation finds that all this troubles become transformed into blessings. That is the meaning here.

6 Dhruvanusmrti is described in these words of Shrimad Bhagavatam (3.29.11-12):

"The manifestation of unadulterated devotional service is exhibited when one's mind is at once attracted to hearing the transcendental name and qualities of the Supreme Personality of Godhead, who is residing in everyone's heart. Just as the water of the Ganges flows naturally down towards the ocean, such devotional ecstasy, uninterrupted by any material condition, flows towards the Supreme Lord."***

7 Dhruvanusmrti is also described in these words (Shrimad Bhagavatam 11.2.53):

"The lotus feet of the Supreme Personality of Godhead are sought even by the greatest of demigods, such as Brahma and Siva, who have all accepted the Supreme Personality of Godhead as their life and soul. A pure devotee of the Lord can never forget those lotus feet in any circumstance. He will not give up his shelter at the lotus feet of the Lord for a single moment, indeed, not for half a moment, even in exchange for the benediction of ruling and enjoying the opulence of the entire universe. Such a devotee of the Lord is to be considered the best of the Vaishnavas."***

8 Shrila Ramanuja Acarya has also discussed this topic in his commentary on the first sutra of Vedanta-sutra.

9 Samadhi is described in these words (Shrimad Bhagavatam 12.10.9):

"Because Markandeya's material mind had stopped functioning, the sage failed to notice that Lord Siva and his wife, the controllers of the universe, had personally come to see him. Markandeya was so absorbed in meditation that he was unaware of either himself or the external world."***

10 Here the word "tayoh" means "of Lord Siva and his wife". Because they are both potencies and amsas of the Lord they are here called "jagad-atmanoh", which means "the creators of the universe". The word "ruddha-dhi-vrttih" means "rapt in meditation on the Supreme Personality of Godhead."

Before this verse it was said (Shrimad Bhagavatam 12.10.6):

"Surely this saintly brahmana does not desire any benediction, not even liberation itself, for he has attained pure devotional service unto the inexhaustible Personality of Godhead."*

In this way it is shown that the samadhi described here is different from the samadhi of the impersonalists, which is called asamprajnata-samadhi.

This verse was spoken by Shrila Suta Gosvami.

Anuccheda 279

1 When one thinks only of the Lord's pastimes and other features and does not think of anything else, that is samadhi. The following description is given in Shrimad Bhagavatam (1.5.13):

"O Vyasadeva, your vision is completely perfect. Your good fame is spotless. You are firm in vow and situated in truthfulness. And thus you can think of the pastimes of the Lord in trance for the liberation of the people in general from all material bondage."*

2 The meaning of this verse is clear. This verse describes the devotees in the dasya, sakhya, vatsalya,

and madhurya rasas. The devotees in santa-rasa generally do not meditate on the Lord's pastimes. This is described in the following words of Shrimad Bhagavatam (12.12.690):

3 "Let me offer my respectful obeisances unto my spiritual master, the son of Vyasadeva, Sukadeva Gosvami. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realisation and was living in a secluded place, giving up all other types of consciousness, he became attracted by the most melodious pastimes of Lord Shri Krishna. He therefore mercifully spoke the supreme Purana, known as Shrimad Bhagavatam, which is the bright light of the Absolute Truth and which describes the activities of Lord Krishna."***

4 The verse quoted in the beginning of this anuccheda was spoken by Shri Narada to Shri Vyasa.
Anuccheda 280

1 If one is able and eager to do it, one may, without abandoning chanting and remembering the Lord's holy name, become active in serving the Lord's lotus feet. In order to attain the perfection of service and meditation, some devotees are engaged in this way.

2 In the Vishnu-rahasya the Supreme Personality of Godhead declares:

"O Narada, the meditating yogis do not please me as much as they who both meditate on me and serve Me with devotion."

3 The word "yogah" here means "samadhi". The word "pada-seva" means "service with devotion". That service is performed respectfully and in the proper time, place and situation. It is described in the following words (Shrimad Bhagavatam 4.21.31):

4 "By the inclination to serve the lotus feet of the Supreme Personality of Godhead, suffering humanity can immediately cleanse the dirt which has accumulated in their minds during innumerable births. Like the Ganges water, which emanates from the toes of the lotus feet of the Lord, such a process immediately cleanses the mind, and thus spiritual or Krishna consciousness gradually increases."*

5 The word "tapasvinam" means "of they who are suffering in the world of repeated birth and death", and "malam" means "the many kinds of material desires". The Lord's feet are glorified in the example beginning with the word "yatha". This verse was spoken by King Prthu to Lord Vishnu.

Anuccheda 281

1 Service to the Lord's feet is also described in these words (Shrimad Bhagavatam 10.51.55):

"O all-powerful one, I desire no boon other than service to Your lotus feet, the boon most eagerly sought by those free of material desire. O Hari, what enlightened person who worships You, the giver of liberation, would choose a boon that causes his own bondage?"***

2 Here the word "akincana" means "without any material desires, even up to the desire for liberation." The reason the devotee has no material desires is given in these words:

"O Hari, what enlightened person who worships You, the giver of liberation, would choose a boon that causes his own bondage?"***

Anuccheda 282

1 The next verse (Shrimad Bhagavatam 10.51.56) explains:

"Therefore, O Lord, having put aside all objects of material desire, which are bound to the modes of passion, ignorance and goodness, I am approaching You, the Supreme Personality of Godhead, for shelter. You are not covered by mundane designations. Rather, You are the Supreme Absolute Truth, full in pure knowledge and transcendental to the material modes."***

2 These verses are addressed to the Supreme Personality of Godhead, who is eternal and perfect in knowledge and bliss, and whose feet are the proper object of devotional service. This verse was spoken by King Mucukunda to the Supreme Personality of Godhead.

Anuccheda 283

1 Included within serving the Lord's feet are seeing, touching, circumambulating, and bowing down before the Deity, as well as visiting the temple of the Lord, and the pilgrimages places sacred to the Lord, such as Mathura, Dvaraka, Jagannatha Puri, and the Ganges. As long as one lives one should surrender to the Lord and live near the Lord's temple. They who live by the Ganges and at other sacred places are all great devotees of the Lord. Service to the Lord finds its final expression in service to the great devotees of the Lord. Therefore the Ganges and other sacred places inspire feelings of devotion in the living entities.

- 2 Service to the devotees of the Lord is described in these words (Shrimad Bhagavatam 1.2.16):
"O twice born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vasudeva."*
- 3 The word "punya-tirtha" here also means the Ganges and other holy places. The Ganges is described in these words of the Third Canto (Shrimad Bhagavatam 3.28.22):
"The blessed Lord Siva becomes all the more blessed by bearing on his head the holy waters that washed the Lord's lotus feet."*
- 4 The commentator explains that Lord Siva is called by the name Siva because he has attained the highest happiness. Happiness like that is attainable only by devotional service. No happiness is greater than the happiness of devotional service.
- 5 The Brahma Purana glorifies Jagannatha Puri in these words:
"The transcendental significance of Purusottama-ksetra, which is the eighty-square mile field of Jagannatha, cannot be properly described. Even the demigods from higher planetary systems see the inhabitants of this Jagannatha Puri as having exactly the same bodily features possessed by one in Vaikuntha. That is, the demigods see the inhabitants of Jagannatha Puri as being four-handed."*
- 6 In the Skanda Purana it is said:
"For a person who has lived in Dvaraka for six months, for one month, or even for one fortnight there is awaiting elevation to the Vaikunthalokas and all the profits of sarupya-mukti (the privilege of having the same four-handed bodily features as Narayana)."
- 7 In the Padma Purana, Patala-khanda, it is said:
"How wonderful it is that simply by residing in Mathura even for one day, one can achieve a transcendental loving attitude toward the Supreme Personality of Godhead! This land of Mathura must be more glorious than Vaikuntha-dhama, the kingdom of God!"*
- 8 In the Adi-Varaha Purana the Supreme Personality of Godhead declares:
"My birthplace is very dear to me."
- 9 A place where Lord Krishna is worshipped is the best of all holy places. Because Lord Krishna is the original Supreme Personality of Godhead, any place sacred to Lord Krishna gives the supreme goal of life to all who come there.
- 10 In the Adi-Varaha Purana the Supreme Personality of Godhead declares: "Any person who becomes attracted to places other than Mathura will certainly be captivated by the illusory energy."*
- 11 Because Tulasi-devi is very dear to the Supreme Personality of Godhead, service to her is included in the general category of service to the Supreme Lord.
- 12 In the Agastya-samhita and the Garuda-samhita it is said:
"As Sita-devi is dear to Lord Rama, the master of the three worlds, so is Tulasi-devi, who purifies everyone."
- 13 In the Skanda Purana it is said:
"Especially in the age of Kali the Supreme Personality of Godhead, who is the master of the demigods and universes, is attracted to the Tulasi forest. He is not attracted to any other place."
- 14 "They who properly plant a Tulasi tree or gaze upon a Tulasi forest, go to the supreme abode of the Lord."
- 15 In the Skanda Purana, in the prayers to Tulasi-devi, it is said:
"The Supreme Personality of Godhead, who destroys the demons' pride, is pleased even just to hear the name Tulasi."
In this way service to the Supreme Personality of Godhead is described. That service also includes service to the Ganges and all else sacred to the Lord.
- 16 Now will be considered worship of the Lord (arcana), which begins with the invitation (avahana) to the Lord to appear. If one has faith in the path of worship, one should take shelter of a bona fide spiritual master and ask questions of him. This is described in these words of Shrimad Bhagavatam (11.3.48):
"Having obtained the mercy of his spiritual master, who reveals to the disciple the injunctions of Vedic scriptures, the devotee should worship the Supreme Personality of Godhead in the particular personal form of the Lord the devotee finds most attractive."***

17 Although in the opinion of Shrimad-Bhagavatam the path of worshipping the Deity, as it is described in the Pancaratras and other scriptures, is not compulsory, and without engaging in Deity worship one may attain the final goal of life by engaging in even only one of the nine processes of devotional service, processes that begin with surrender, nevertheless, in the opinion of they who follow the path of Narada Muni and other great sages, by accepting initiation from a bona fide spiritual master one attains a relationship with the Supreme Personality of Godhead, a relationship established through the feet of one's spiritual master, and when one is thus initiated, the process of Deity worship is compulsory.

18 Therefore in the Agama-sastra it is said:

"Diksa is the process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity. A person expert in the study of the revealed scriptures know this process as diksa.*

19 "It is the duty of every human being to surrender to a bona fide spiritual master. Giving him everything: body, mind and intelligence, one must take a Vaishnava initiation from him."*

20 The words "divyam jnanam" (transcendental knowledge) here refers to the descriptions of the Lord's transcendental form in sacred mantras. Chanting those mantras establishes a relationship with the Supreme Lord. This is explained in the Padma Purana, Uttara-khanda's description of the eight-syllable mantra. Thus for wealthy householders the path of Deity worship is most important.

21 The sages tell Maharaja Vasudeva (Shrimad Bhagavatam 10.84.37):

"This is the most auspicious path of progress for a religious householder of the twice-born orders: to faithfully worship the Personality of Godhead with his uncontaminated possessions which have been acquired by just means."***

22 A wealthy householder who acts like a penniless person and seeks to serve the Lord only by meditating on Him or performing similar services and not by spending money for the cause of the Lord is a hypocrite and a miser. Such a person is either materialistic or lazy. He is at fault because he does not have faith in the Lord.

23 Such a person is at risk of falling down, as is explained in these words (Shrimad Bhagavatam 1.3.38):

"Only those who render unreserved, uninterrupted, favourable service unto the lotus feet of Lord Krishna, who carries the wheel of the chariot in His hand, can know the creator of the universe in His full glory, power and transcendence."*

24 General speaking, for householders the path of Deity worship (arcana) is better than the path of direct service (paricarya). This is because of the many rules to be followed in the path of Deity worship. Householders should offer yajnas to the Supreme Personality of Godhead and not to the demigods. By worshipping the Supreme Personality of Godhead all the demigods are automatically pleased in the same way that the branches, leaves, and other parts of a tree are nourished when water is given to the tree's root. Failure to worship the Lord in this way is a great fault for a householder.

25 In the Skanda Purana, Shri Prahlada explains: "O King, do not eat in the home of one who does not worship the Deity of Lord Krishna. The food there is not fit to be eaten."

26 Any initiated devotee who fails in this duty falls into hell. This is described in the scriptures. For example, in the Vishnu-dharmottara Purana it is said:

"One should worship Lord Hari once, twice, or three times each day. One who eats without first offering the food to the Lord goes to hell."

27 If one is not able or qualified to engage in Deity worship, then the Agni Purana gives this prescription:

"One who with faith and devotion gazes at Lord Hari after or while the Lord is worshipped, pleases the Lord. That devotee attains the benefits of practicing yoga."

28 The word "yoga" here means "the yoga or devotional service as is described in the Pancaratras and other Vaishnava scriptures". In some circumstances it is appropriate to perform Deity worship in meditation. This is described in the following statement of the Padma Purana, Uttara-khanda:

"O beloved, everyone should meditate on worshipping the Deity of the Lord."

29 In the path of Deity worship one must first be initiated. Then there are many rules that must be followed. These rules are described in the scriptures.

30-31 Initiation is described in these words of the Agama-sastra:

"Even though born in a brahmana family, one cannot engage in Vedic rituals without being initiated and having a sacred thread. Although born in a brahmana family, one becomes a brahmana after initiation and the sacred thread ceremony. Unless one is initiated as a brahmana, he cannot worship the holy name properly."*

32 The rules of scripture are described in these words of the Vishnu-rahasya:

"By following the rules of worship and respectfully worshipping the Deity of Lord Hari, one attains a result a hundred times better than the result of worshipping in ignorance of the rules."

33 Here the word "bhaktya" means "with great respect". One who worships in this way attains a result a hundred times greater. One who does not worship in this way does not attain such a result. That is the meaning here. The rules of worship are understood according to the teachings of the Vaishnava-sampradaya.

34 In the Vishnu-rahasya it is said:

"One should accept words of teaching offered by persons who always worship Lord Vishnu with their body, mind, words and deeds. Such persons are like Lord Vishnu Himself."

35 In the Kurma Purana, it is said:

"One should ask questions of saintly Vaishnava brahmanas learned in the Vaishnava scriptures, acting properly, and firm in their vows. One should carefully follow what they teach."

36 In the Vaishnava Tantra it is said:

"One should not follow the teachings of a person who is not always devoted to his spiritual master, to the chanting of japa and to the Supreme Personality of Godhead, Lord Vishnu."

37 This is described in the following words of Shrimad-Bhagavatam (9.4.21):

"In performing his prescribed duties as king, Maharaja Ambarisa always offered the results of his royal activities to the Supreme Personality of Godhead, Krishna, who is the enjoyer of everything and is beyond the perception of material senses. He certainly took advice from brahmanas who were faithful devotees of the Lord, and thus he ruled the planet earth without difficulty."*

38 This passage describes King Ambarisa. The Shrimad Bhagavatam verse quoted in the beginning of this anuccheda was spoken by Shrila Sukadeva Gosvami.

Anuccheda 284

1 The substance of all the Vedic mantras is the chanting of the holy name of the Lord. Every mantra begins with the prefix nama Om and eventually addresses by name the Supreme Personality of Godhead. By the supreme will of the Lord there is a specific potency in each and every mantra chanted by great sages like Narada Muni and other rsis. Chanting the holy name of the Lord immediately renovates the transcendental relationship of the living being with the Supreme Lord. To chant the holy name of the Lord one need not depend upon other paraphernalia, for one can immediately get all the desired results of connecting or linking with the Supreme Personality of Godhead. It may therefore be questioned why there is a necessity for further spiritual activities in devotional service for one who engages in the chanting of the holy name of the Lord.*

2 The answer is that although it is correct that one who fully engages in chanting the holy name need not depend upon the process of initiation, generally a devotee is addicted to many abominable material habits due to material contamination from his previous life. In order to get quick relief from all these contaminations, it is required that one engage in the worship of the Lord in the temple. The worship of the Deity in the temple is essential to reduce one's restlessness due to the contaminations of conditional life. Thus Narada in his pancaratrici vidhi, and other great sages have sometimes stressed that since every conditioned soul has a bodily concept of life aimed at sense enjoyment the rules and regulations for worshipping the Deity in the temple are essential.*

3 In the Ramarcana-candrika it is said of Lord Ramacandra:

"Among Vaishnava-mantras, the Rama-mantra is the best. The Rama-mantra is millions and millions of times more effective than Ganesa-mantras or mantras for the other demigods.

4 "O king of brahmanas, even if one is not initiated and has not performed either purascarya or nyasa, he can attain perfection simply by chanting the Rama-mantra."

5 Vaishnava mantras do not need to be purified by the processes beginning with sadhya. This is described in the following statement of the Mantradeva-prakasika:

"In chanting Saura-mantras, Nrsimha-mantras, and other Vaishnava-mantras there is no need to

perform the purifying rituals known as sadhya, siddha, susiddha and ari."

6 In another Tantra it is said:

"Mantras glorifying Lord Nrsimha, Lord Surya Narayana and Lord Varaha, mantras with the sacred syllable Om, and mantras from the Vedas do not require to be purified by performing siddha or other rituals."

7 In the Sanatkumara-samhita it is said:

"O Narada, mantras glorifying Lord Gopala are all self-manifest. That is why there is no need to purify them with sadhya, siddha, susiddha, and ari."

8 In another scripture it is said:

"To all varnas and asramas, to women, and to every social class, the Gopala-mantra quickly grants whatever is desired."

9 The rules of chanting mantras are described in these words of the Brahma-yamala:

"Devotional service performed without reference to the Vedas, Puranas, Pancaratras, etc., must be considered sentimentalism and it causes nothing but disturbance to society."*

10 This is explained in the Fourth Canto of Shrimad Bhagavatam (4.18-35), where the earth-goddess says:

"To benefit all human society, not only in this life but in the next, the great seers and sages have prescribed various methods conducive to the prosperity of the people in general.*

11 "One who follows the principles and instructions enjoined by the great sages of the past can utilise these instructions for practical purposes. Such a person can very easily enjoy life and pleasures.*

12 "A foolish person who manufactures his own ways and means through mental speculation and does not recognise the authority of the sages who lay down unimpeachable directions is simply unsuccessful again and again in his attempts."*

13 In the Padma Purana, Lord Narayana tells Narada Muni:

"O sage, one who is My devotee and worships My Deity form according to the rules and regulations never meets, even in dream, any troubles or obstacles. He becomes completely fearless."

14 Deity worship is of two kinds: 1. kevala (transcendental) and 2. karma-misra (mixed with fruitive activities). The first kind, which is performed by faithful devotees who have renounced all material desires, is described by Shri Avirhotra in these words (Shrimad Bhagavatam 11.3.47):

"One who desires to quickly cut the knot of false ego, which binds the spirit soul, should worship the Supreme Lord, Kesava, by the regulations found in Vedic literatures such as the tantras."***

15 Shri Narada Muni also gives this explanation (Shrimad Bhagavatam 4.29.46):

"When a person is fully engaged in devotional service, he is favoured by the Lord, who bestows His causeless mercy. At such time the awakened devotee gives up all material activities and ritualistic performances mentioned in the Vedas."*

16 In the Shri Agastya-samhita it is said:

"As the duties and prohibitions of the karma-kanda portion of the Vedas cannot approach a liberated soul, so they also cannot touch a devotee of Lord Rama."

17 They who are very attached to material activities, whose faith in material nature and who do not understand the truth of devotional service are ordered, "Do not neglect the rules and regulations of the karma-kanda portion of the Vedas". This is so for those householders who are attached to the things of this world.

18-19 The rules of Deity worship are described by Lord Krishna in these words of Shrimad Bhagavatam (11.27.6-11):

"My dear Uddhava, there is no end to the innumerable Vedic prescriptions for executing Deity worship, so I shall explain this topic to you briefly, one step at a time.***

"One should carefully worship Me by selecting one of the three methods by which I receive sacrifices: Vedic, Tantric, or mixed.***

"Now please listen faithfully as I explain exactly how a person who has achieved twice-born status through the relevant Vedic prescriptions should worship Me with devotion.***

"A twice-born person should worship Me, his worshipable Lord, without duplicity, offering appropriate paraphernalia in loving devotion to My Deity form, or to a form of Me appearing upon the ground, in fire, in the sun, in water, or within the worshipper's own heart.***

"One should first purify his body by cleansing his teeth and bathing. Then one should perform a second cleansing by smearing the body with earth and chanting both Vedic and Tantric mantras.***

"Fixing the mind on Me, one should worship Me by his various prescribed duties, such as chanting the Gayatri mantra at the three junctures of the day. Such performances are enjoined by the Vedas and purify the worshipper of reactions to fruitive activities."***

The description also continues in the verses that follow in Shrimad Bhagavatam's Eleventh Canto.

20 The meaning of these verses is clear. These verses were spoken by the Supreme Personality of Godhead.

Anuccheda 285

1 In the Shri Narada-pancaratra, in the beginning of His description of faith, Lord Narayana explains: "O Narada, even a liberated soul who because of an emergency or a calamity does not perform his ordinary duties, is greatly at fault.

2 "Therefore every wise man should carefully perform even the most ordinary duties until the time his material body perishes."

3 Deity worship mixed with ordinary duties (karma) is of two kinds. In Shri Narada-pancaratra it is said that all kinds of worship should be done with reference to the Supreme Personality of Godhead, the Supersoul present in everyone's heart.

4 In the Vishnu-yamala it is said:

"With water that has washed the feet of Lord Vishnu one may offer tarpana to the pitas. One may honour the demigods by offering them food first offered to Lord Vishnu."

5 Ganesa, Durga, Visvakṣena, and other demigods worship and serve the Supreme Personality of Godhead in His abode of Vaikuntha. The Ganesa, Durga and other demigods mentioned here are different from the Ganesa, Durga and other demigods present in the material world. This is so because the spiritual world of Vaikuntha is different from the material world. This is explained in the following words of Shrimad Bhagavatam (2.9.10):

"In the personal abode of the Lord, the material modes of ignorance and passion do not prevail, nor is there any of their influence in goodness. There is no predominance of the influence of time, so what to speak of the illusory, external energy. It cannot enter that region. Without discrimination, both the demigods and the demons worship the Lord as devotees."*

6 In this way the demigods of Vaikuntha are all internal potencies of the Shri Supreme Personality of Godhead. In the eighteen-syllable mantra glorifying Lord Krishna, the name "Durga" refers to the goddess who establishes the various activities of devotional service to the Supreme Personality of Godhead. This is seen in the Vedas, Tantras, and other scriptures.

7 In the Narada-pancaratra, in a conversation of Sruti and Vidya, it is said:

"Because She is willing to suffer all troubles in order to worship and serve her beloved Lord and give Him nectar happiness that never stops, the goddess who is the potency of devotional service is called "Durga" by the saintly Vaishnavas."

8 This Goddess Durga is not different from the Supreme Personality of Godhead. This is confirmed by the following words of Shri Gautamiya-kalpa:

"Goddess Durga is identical with Lord Krishna. Lord Krishna is identical with Goddess Durga."

9 This is also confirmed by the words:

"O Goddess Durga, You are the presiding Deity of the eighteen syllable mantra."

10 Some say that the Supreme Lord's universal form (virat-purusa) is not different from His form in the spiritual world (maha-purusa), so the Durga in the material world is not different from the Durga in the spiritual world. The truth is that the Durga in the material world is a partial expansion of Goddess Maya. The Durga in the material world is engaged in the service of protecting the eighteen-syllable mantra. She is a maidservant of the Durga in the spiritual world, who is an internal potency of the Lord. She is not the deity that controls service to the Lord.

11 In a passage of the Padma Purana, Uttara-khanda, a passage where the spiritual world of Vaikuntha, which is beyond the touch of the illusory potency maya, is described, it is said:

"The fourth rampart surrounding Vaikuntha is guarded by Satya, Acyuta, Ananta, Visvakṣena, Ganesa,

Sankhanidhi and Padmanidhi.

12 "The sages say that in the seventh rampart the east is guarded by Indra, the southeast by Agni, the south by Yama, the southwest by Nairrta, the west by Varuna, the northwest by Vayu, the north by Soma and the northeast by Siva.

13 "In the spiritual world are many Sadhyas, Maruts, and Visvadevas. These eternally liberated souls are different from the demigods that reside in the upper planets of the material world.

14 "The demigods that reside in the upper planets of the material world are not eternal. They aspire to attain the eternal spiritual world. That is the conclusion of the Vedas."

15 Also, the Supreme Personality of Godhead manifests many different forms in the spiritual world. In the beginning of its description of the different Deities in the eighteen-syllable mantra, it is said in the Trailokya-sammohana Tantra:

16 "The Supreme Personality of Godhead has different forms with different names, such as Deva-deva (the master of the demigods), Gopa-vesa-dhara (He who is a cowherd boy) and Hari (He who removes all that is inauspicious)."

17 The pure devotees do not misunderstand the names of the Supreme Personality of Godhead to be names of ordinary demigods. Still, because they are servants of the Lord in the spiritual world of Vaikuntha, the Visvakṣena and other demigods of the spiritual world should be given all honour.

18 That the devotees of the Lord should be given all honour is explained in these words of Shrimad-Bhagavatam (10.84.13):

"A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers the land of birth as worshipable, and who goes to the place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge, is to be considered as an ass or a cow."*

19 The offense of not honouring the Lord's devotees is described in these words of the Padma Purana, Uttara-khanda:

"A person who worships Lord Govinda but does not worship the Lord's devotees, is not himself a devotee. He is only a pretender."

20 The worship of the Lord's devotees is also described in these words of Shrimad-Bhagavatam (11.27.29):

"With offerings such as proksana one should worship Durga, Vinayaka, Vyasa, Visvakṣena, the spiritual masters and the various demigods. All these personalities should be in their proper places facing the Deity of the Lord."***

21 In the Padma Purana, Uttara-khanda it is said:

"One should not worship demigods not mentioned in the Vedas. One should not think the demigods are independent of the Supreme Personality of Godhead.

22 "One should worship the Supreme Personality of Godhead, Lord Narayana, who is worshipped by all the worlds, and one should also worship the demigods that are His associates.

23 "To these demigods one should offer the remnants of what was enjoyed by Lord Hari. A Vaishnava should perform a yajna when he offers Lord Hari's remnants to them."

24 Shrimad Bhagavatam 11.27.29 (quoted in text 20) was spoken by the Supreme Personality of Godhead.

Anuccheda 286

1 Thinking the worship of them to be part of the worship of the Lord's associates, one should not worship ghosts and other like beings. This is so because they are not associates of the Supreme Personality of Godhead. The worship of them is forbidden.

2 In the Padma Purana it is said:

"Worship of yaksas, pisacas, as well as ghosts and demons who drink liquor and eat flesh, and even worship of the demigods who reside in the higher material planets, is considered sinful like drinking liquor.

3 Even the so-called compulsory worship of the material demigods is forbidden when that worship involves liquor or other abominable things. In the same way, it is also forbidden to worship Lord Balarama with offerings of varuni liquor.

4 Now will be considered, in relation to the worship of the Supreme Lord's abode, the existence of impurity, the three material modes, and other inauspicious things. The Padma Purana, Uttara-khanda and the Brahma-samhita both affirm that these inauspicious things cannot touch the transcendental abode of the Supreme Lord. Some people, claiming that the Narada-pancaratra gives a different view, quote the passage beginning with the words "The four inauspicious things, beginning with impiety, are engaged in creating evil." However, the real meaning of this passage is that impiety and other inauspicious things are potencies of the all-pervading Supersoul.

5 In the worship of the Lord's abode, the shoes of the spiritual master are to the left of the Supreme Lord. On the local level, the Supreme Personality of Godhead incarnates through His representative, the spiritual master. In this way the spiritual master is a form of the Lord. When the Lord appears directly, in His original form as the master of all, His empowered incarnation of the spiritual master is at His left side.

6 In the worship of Lord Ramacandra and other forms of the Lord, Mainda, Dvidida and others are the pure devotees who associate with the Lord in His eternal transcendental abode. When Akrura was becoming purified of all sins, he could see Prahlada and other personal associates of the Lord (Shrimad Bhagavatam 10.39.54). When King Prthu milked the earth, Prahlada became the calf. At those two times Prahlada did not take birth. However, during the Caksusa-manvantara he did take birth as Hiranyakasipu's son.

7 Many other personal associates of Lord Rama and the other eternally manifested forms of the Lord also appear in the material world to assist the Lord when He incarnates there. Mainda, Dvidida, and the other eternal associates of the Lord are individual spirit souls, although they are given special powers (sakty-avesa) by the Lord. However, there are also troubles presented by Bali, who was Sugriva's enemy, and many other demons also, and at a later time there are also troubles presented by Narakasura, who was the enemy of the Supreme Personality of Godhead, and many other demons also. Thus a great variety of persons associate with the Lord when He appears in the material world.

8 When Lord Krishna manifests His pastimes in Gokula, Shri Rukmini and His other associates in Dvaraka are also present. They are not openly present but they are present as Vimala and other potencies of the Lord. Because they are not openly present they are not mentioned in meditations on the Lord's Gokula's pastimes.

9 Rukmini and the other associates of the Lord at Dvaraka are also present in Gokula. There they bear other names, such as the name Radha. The conch-disc, and club the Lord carries in Dvaraka are present in Gokula as the conch, disc, and club that are auspicious markings on the Lord's feet. As the Ganges and Yamuna are both present in Dvaraka, so they are both present in Gokula, the Ganges being the famous Manasa-ganga on Govardhana Hill. Visvaksena and other associates of the Lord at Dvaraka are present in Gokula as Bhadrāsena and others. When Lord Krishna's abode of Gokula is worshipped, then the ocean of milk at Svetadvipa is also worshipped automatically. Because in Gokula a great flood of milk flows from many millions of cows, Gokula is also known by the name Svetadvipa.

10 This is explained in Shri Brahma-samhita (5.56) where at the end of a description of Gokula it is said: "In Vrndavana, spiritual cows are always supplying spiritual milk. Not a single moment is wasted there. In other words, there is no past, present or future. Not a single particles of time is wasted. Within this material universe the devotees worship that transcendental abode as Goloka Vrndavana."*

11 This is also confirmed in other scriptures. In the transcendental abode of the Lord the sun, moon, and fire are not material. This is so because in that abode there is no excessive heat or cold. Because everything is all-auspicious and all-pleasing, nothing in that abode is material.

12 This is confirmed by the following words of Shri Nrsimha-tapani Upanisad (1.5.10):

"In the transcendental abode of Shri Krishna, the master of all mantras, there are no sufferings. There the sun does not shine, the wind does not blow, the moon does not shine, the stars do not shine, fire does not burn, death cannot enter, and there are no defects."

13 Thus it is explained that the personal associates of the Lord engage in pure devotional service, free from any touch of fruitive action.

14 Now, as far as I can understand it, I will discuss the purity and other virtues of the pure devotees. The purity of the pure devotees is that, desiring to serve the Lord in a specific way, they meditate on the form of a specific personal associate of the Lord. In this way they act to attain the goal of directly serving the Lord in a particular way.

15 Whenever they meditate on the specific form of the Lord they desire to attain, they also meditate on becoming His personal associate. They do this because pure devotees hate the impersonalists' ahangrahopasana meditation, where one imagines to have become identical with the Lord.

16 When it is said that the Supreme Personality of Godhead and the individual spirit souls are one it is meant only in a very general sense. They are one only in the sense that the individual spirit souls are the spiritual potency of the Lord and in the sense that both the Lord and His personal associates have spiritual forms. One should offer nyasas and other things to the feet of the Lord's form as Kesava or His other forms. One should meditate on the various forms of the Lord, chant the appropriate various mantras, and touch the limbs of the Lord. One should not meditate on the various material demigods. That is not appropriate for the devotees.

17 Now will be described the primary kind of meditation, where the yogi-devotee meditates on the Supreme Personality of Godhead residing in His transcendental abode in the lotus flower of the devotee's heart. This meditation is described in the scriptures in the passage beginning with the words "One should meditate on Lord Krishna residing in beautiful Vrndavana."

18 Now will be considered worshipping the Lord in meditation. One should meditate on the Kama-gayatri mantra in a circle of light and there one should meditate on Goloka Vrndavana. In Brahma-samhita (5.37) it is said:

"I worship Govinda, the primeval Lord, who resides in His own realm, Goloka."*

This is certainly so, for the word "eva" (certainly) is used here.

19 Lord Krishna, the master of Vrndavana, does not personally stay on the sun planet. There He stays in a form of light. In one's heart one should meditate on the worship of Lord Krishna, the same kind of worship that is performed externally. In this way one should also worship the Lord's flute and other paraphernalia. In this way one should enter the spiritual effulgence that emanates from Lord Krishna's transcendental bodily limbs. When one has thus entered, one may meditate on Lord Krishna's face and the other parts of His transcendental body.

20 In this way one gazes on the Lord's flute and other ornaments. One does this to gaze on Lord Krishna, and one also gazes on the Lord's dear associates and paraphernalia. One does not meditate on one's own body. This is so because of the previously explained reason.

21 When one worships the Lord in meditation one should meditate on the Lord's pastimes and associates as they actually were when they appeared in this world. With the power of one's creative imagination one should not invent ideas of how they are. One should meditate on them as they are in truth. As they appeared in the material world during the time of the Lord's advent there, so they also appear in the spiritual world eternally, where their numbers are without limit.

22 In the spiritual world the demons are not alive. They are merely toys, like puppets.

23 In Shrimad Bhagavata (10.14.61) it is said:

"In this way the boys spent their childhood in the land of Vrndavana playing hide-and-go-seek, building play bridges, jumping about like monkeys and engaging in many other such games."***

Note: In these pastimes the boy Krishna imitates in play the pastimes of Lord Ramacandra.

24 In these words it is seen that the Supreme Personality of Godhead sometimes plays by imitating His own pastimes in His various incarnations. This is carefully shown, with proper logical arguments in Shri Bhagavat-sandarbha and other books.

25 Now the glories of worshipping the Lord in one's meditation will be described. In the Narada-pancaratra, Lord Narayana explains:

"By worshipping the Supreme Personality of Godhead in one's meditation, one becomes free from old-age, disease and fear."

26 In the Narada-pancaratra, Lord Narayana again explains:

"O sage, I am pleased with any person who with great devotion worships Me in meditation."

27 Worship performed in meditation is independent of other kinds of worship. The Deity of the Lord conceived in meditation is one of the eight kinds of Deities. This Deity is described in these words of Shrimad-Bhagavatam (11.3.50);

"Gathering whatever ingredients are available, one should worship the Deity, either in His external

form, or conceived in meditation within the devotee's heart."

This is so because Shri Avirhotra has used the word "va" (or) in this verse.

28 Now the different kinds of Deities will be considered. Because He has many different forms, the Lord manifests as many different kinds of Deities, such as His form as Salagrama-sila. In the scriptures it is said:

"Wherever is a Salagrama-sila stone, there Lord Hari is personally present."

29 The chosen Deity of the Supreme Personality of Godhead brings all perfection to the worshipper. This occurs spontaneously, without effort. Worshipping the chosen Deity of the Lord is described in these words of Shrimad Bhagavatam (11.3.48) it is said:

"The devotee should worship the Supreme Personality of Godhead in the particular personal form of the Lord the devotee finds most attractive."***

30 For each of the Lord's forms, beginning with His original form of Lord Krishna, there is a transcendental abode, beginning with the abode of Mathura-mandala. This is described in the following words of Shrimad Bhagavatam (10.1.28):

"The city and district of Mathura are very intimately connected with Krishna, for Lord Krishna lives there eternally."*

31 For each of these abodes, beginning with Mathura and Vrndavana, there are mantras and ways of meditation. This is described in Shri Gopala-tapani Upanisad and other scriptures. Thus one should meditate on the Supreme Personality of Godhead as He appears in Mathura and His other transcendental abodes. Also one should meditate on the Supreme Personality of Godhead as being identical with His Deity form.

32 That the Supreme Personality of Godhead is identical with His Deity form is described in the following statement of scripture:

"He commits an offense who thinks the Deity of the Supreme Lord is merely a statue made of stone."

33 About His Deity form, the Supreme Personality of Godhead declares (Shrimad-Bhagavatam 11.27.13):

"The Deity form of the Lord, who is the shelter of all living entities can be established in two ways: temporarily or permanently. But a permanent Deity, having been called, can never be sent away, My dear Uddhava."***

34 Here the word "pratistha" means "the Deity of the Lord", "jiva" means "of Me, the Supreme Personality of Godhead who gives life to all living beings", and "mandiram" means "the abode of Me, the Supreme Personality of Godhead, an abode that is the home of My various primary and secondary bodily features, or in other words My transcendental body". Or the word "mandiram" may also mean "the Deity form that is My home because it has been installed by the proper ritual". These are the meanings. In the Hayasirsa-pancaratra, in the description of installing the Deity, is given the following mantra for inviting the Lord to appear as the Deity:

"O Lord Vishnu, please come here."

Another mantra for this purpose is given in these words:

35 "O Lord, please place Your all-knowing form, a form that is the Supreme truth, in this Deity form. Please wake up, conscious and alive, as this Deity form."

36 The word "jiva-mandiram" may also be interpreted to mean "the Deity form, which is directly the Supreme Personality of Godhead, the shelter of all living entities". In this way the great devotees see that the Deity is directly the Supreme Personality of Godhead Himself. The Lord and the Deity are not different.

37 This is confirmed by the Supreme Personality of Godhead Himself. Speaking about His Deity form, the Lord declares (Shrimad Bhagavatam 11.27.32):

"My devotee should then lovingly decorate Me with clothing, a brahmana thread, various ornaments, marks of tilaka and garlands, and he should anoint My body with fragrant oils, all in the prescribed manner."***

38 Here the words "mam" (to Me) and "sa-prema" (with love) should be noted.

39 In the Vishnu-dharma Purana, Lord Vishnu describes His Deity form to King Ambarisa in these words: "Please place all your thoughts in My Deity form. Leave all other shelters and take shelter of My Deity form alone. Devotedly worship My Deity. Meditate on My Deity, who is kind to the devotees.

40 "When one is walking, standing, sleeping, eating, in front, behind, above, or below, one should always think of the Deity, knowing full well that the Deity and I are the same person.

41 The method of inviting the Lord to appear as the Deity and the method of worshipping the Deity are described in these words of the Agama-sastra:

"Avahanam' is when one respectfully invites the Lord to appear as the Deity. 'Samsthaapanam' is when with devotion one causes the Lord to enter the Deity.

42 "Sannidhapanam' is when one says to the Deity, 'I am Yours'. In this way one sees himself as a servant of the Deity. 'Sannirodhanam' is when one continues the ritual of worship until it is completed. 'Sakali-karanam' is when the Lord reveals all the limbs of His transcendental form."

43 When the scriptures declare that sudras and other low-caste persons are not allowed to worship the Deity, the scriptures refer to sudras that are not Vaishnavas. This is explained in the following words of the scriptures:

"They who are devotees of the Supreme Personality of Godhead are never sudras. They are all exalted devotees. However, they who are not devoted to Lord Vishnu are all sudras, regardless of the caste of their birth."

44 In the Seventh Canto of Shrimad Bhagavatam (7.14.34) Shri Narada explains:

"O king of the earth, it has been decided by expert, learned scholars that only the Supreme Personality of Godhead, Krishna, in whom all that is moving or non moving within this universe is resting and from whom everything is coming, is the best person to whom everything must be given."*

In this way it is affirmed that the Supreme Personality of Godhead is the highest object of worship. Therefore the jnani philosophers who desire liberation should take shelter of devotional service to the Supreme Personality of Godhead.

45 In Shrimad-Bhagavatam (7.15.2) it is said:

"A person desiring liberation for his forefathers or himself should give charity to a brahmana who adheres to impersonal monism (jana-nistha). In the absence of such an advanced brahmana, charity may be given to a brahmana addicted to fruitive activities (karma-kanda)."

In these words it is said that the jnanis (impersonalists) are the best objects of charity. However, in another place in the scriptures the Supreme Personality of Godhead declares:

46 "Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed, all respect should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am."*

47 In Shrimad Bhagavatam (10.9.21) it is said:

"The Supreme Personality of Godhead, Krishna, the son of mother Yasoda, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving from self-realisation by severe austerities and penances, or to those who consider the body the same as the self."*

48 It is also said in Shrimad Bhagavatam (6.14.5):

"O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Narayana or Krishna. Such devotees who are fully peaceful, are extremely rare."*

49 In these words it is confirmed that a devotee of the Supreme Personality of Godhead is the most exalted. How much more, then, must it be true that the worship of the Deity of the Supreme Personality of Godhead, a Deity worshipped by these exalted devotee, is the most exalted form of worship? Therefore it is said in the scriptures:

"Even if all one's past karma has already been burned away by the fire of transcendental knowledge, if one foolishly does not follow the Deity of the Lord as He goes in procession one will become a brahma-raksasa in the next birth."

50 In Shrimad Bhagavatam (7.14.34-35) the following explanation is given:

"O King of the earth, it has been decided by expert, learned scholars that only the Supreme Personality of Godhead, Krishna, in whom all that is moving and unmoving within this universe is resting and from whom everything is coming, is the best person to whom everything must be given."*

51 "O King Yudhisthira, the demigods, many great sages and saints including even the four sons of Lord

Brahma, and I myself were present at your Rajasuya sacrificial ceremony, but when there was a question of who should be the first person worshipped everyone decided upon Lord Krishna, the Supreme Person."*

52 Here the word "tatra" (there) means "in the Rajasuya-yajna".

Anuccheda 287

1 In Shrimad Bhagavatam (10.14.36) it is said:

"The entire universe, which is full of living entities, is like a tree whose root is the Supreme Personality of Godhead, Acyuta (Krishna). Therefore simply by worshipping Lord Krishna one can worship all living entities."***

2 Thus by pleasing the Supreme Personality of Godhead one also pleases all living entities automatically. That is the meaning here.

Anuccheda 288

1 In Shrimad Bhagavatam (7.14.37) it is also said:

"The Supreme Personality of Godhead has created many residential places like the bodies of human beings, animals, birds, saints, and demigods. In all of these innumerable bodily forms, the Lord resides with the living being as Paramatma. Thus He is known as the purusavatara."*

2 Here the word "jiva" means "the giver of life". This word refers to the Supersoul, who is present in the hearts of all conditioned living beings.

Anuccheda 289

1 In Shrimad Bhagavatam (7.14.38) it is also said:

"O King Yudhisthira, the Supersoul in every body gives intelligence to the individual soul according to his capacity for understanding. Therefore the Supersoul is the chief within the body. The Supersoul is manifested to the individual soul according to the individual's comparative development of knowledge, austerity, penance and so on."*

2 Here the word "tasmāt" means "than the higher and lower", and "purusah patram" means "the person who is the object". Thus it is seen that the devotees of the Lord are better than the impersonalists. Therefore, as far as one has knowledge of the Supreme Personality of Godhead, so far is one advanced in spiritual life.

Anuccheda 290

1 Seeing that in the course of time faults had become manifested among the devotees of the Lord, the Vedas revealed another way to worship the Lord. This is described in the following words (Shrimad Bhagavatam 7.14.39):

2 "My dear King, when great sages and saintly persons saw mutually disrespectful dealings at the beginning of Treta-yuga, Deity worship in the temple was introduced with all paraphernalia."*

3 This verse means, "Seeing the mutually disrespectful dealings, they introduced Deity worship." In this way the path of Deity worship was revealed. That is the meaning.

4 Deity worship is the best means of spiritual advancement for they who have these kinds of faults. In the scriptures it is said:

"Deity worship is meant for people of Treta-yuga who are all less intelligent."

Deity worship is also described in the conversations of Brahma, Ambarisa, and other great souls as recorded in the Nrsimha Purana and other scriptures.

Anuccheda 291

1 In Shrimad Bhagavatam (7.14.40) it is said:

"Sometimes a neophyte devotee offers all the paraphernalia for worshipping the Lord, and he factually worships the Lord as the Deity, but because he is envious of the authorised devotees of Lord Vishnu, the Lord is never satisfied with his devotional service."*

2 Here the word "tatah" means "because of being like this," and "kecit" means "they who are devoted to Deity worship and convinced that Deity worship is the best path". That is the meaning.

Here someone may object: Even if one offends others he can still attain perfection by worshipping the Deity.

Fearing that someone may make this claim, Shrimad Bhagavatam speaks this verse. With a desire to refute this idea and establish the truth that one should be respectful to others, Shrimad Bhagavatam speaks

the words that begin with the phrase "upastapi".

Anuccheda 292

1 The word "purusa" in the previous verse is explained in these words of Shrimad-Bhagavatam (7.14.41):
"My dear King, of all persons a qualified brahmana must be accepted as the best within this material world because such a brahmana, by practicing austerity, Vedic studies and satisfaction, becomes the counterpart body of the Supreme Personality of Godhead."*

2 This verse means that they know that such a person is the best.

Anuccheda 293

1 The brahmanas, who were also described in the previous verse, are again glorified in these words of Shrimad Bhagavatam (7.14.42):

"My dear King Yudhisthira, the brahmanas, especially those engaged in preaching the glories of the Lord throughout the entire world, are recognised and worshipped by the Supreme Personality of Godhead, who is the heart and soul of all creation. The brahmanas, by their preaching, sanctify the three worlds with the dust of their lotus feet, and thus they are worshipable even for Krishna."*

2 Here the word "jagad-atmanah" means :engaged in preaching the truth of spiritual life to the people, and thus convincing them to follow the restrictions of spiritual life". The word "daivatam" means "worshipable". This verse was spoken by Shri Narada to King Yudhisthira.

Anuccheda 294

1 In the beginning of the next chapter (chapter 15 of the seventh canto), the brahmanas who are the best of all other brahmanas are described in the following two verses (Shrimad Bhagavatam 7.15.1-2):

2 "My dear King, some brahmanas are very much attached to fruitive activities, some are attached to austerities and penances, and still others study the Vedic literature, whereas some, although very few, cultivate knowledge and practice different yogas, especially bhakti-yoga."*

3 "A person desiring liberation for his forefathers or himself should give charity to a brahmana who adheres to impersonal monism (jnana-nistha). In the absence of such an advanced brahmana, charity may be given to a brahmana addicted to fruitive activities (karma-kanda)."

4 This verse means that for they who desire impersonal liberation the most important kind of worship is worship of a jnani (impersonalist). When a jnani is not present, then other persons may be worshipped. However, they who desire to attain devotional service and pure love of God should worship a devotee who loves the Supreme Personality of Godhead. Such a devotee always thinks of the Supreme Personality of Godhead, who is the shelter of all. Therefore the worship of such a devotee is the best of all kinds of worship.

5 Because He is the shelter in which everything rests, because He has extraordinary powers, and because He is all-pervading, the Supreme Personality of Godhead, Lord Vishnu is personally present as the Salagrama-sila and His other Deity forms. He is the all-pervading Supersoul. He is not like a human being. Jagannatha Puri and the other places where He resides are very holy places of pilgrimage. Even the insects and worms who live in these sacred places attain the highest goal of life. This is confirmed by the words of scripture.

6 In the Skanda Purana it is said:

"Any place where there is a Salagrama-sila becomes sacred for 24 miles. All charity, japa and yajna performed there becomes multiplied by many millions of times."

7 In the Padma Purana it is said:

"Any human being, or any insect or worm for that matter, who dies within two miles of a Salagrama-sila goes to the spiritual world of Vaikuntha."

8 The conclusion, then, is that worship of the Deity of the Supreme Personality of Godhead is the best kind of worship. This verse was spoken by Shri Narada to King Yudhisthira.

Anuccheda 295

1 Other places where the Supreme Personality of Godhead is personally manifested are described by the Lord Himself in these words (Shrimad Bhagavatam 11.11.42-46):

2 "O saintly Uddhava, please know that you may worship Me in the sun, fire, brahmanas, cows, Vaishnavas, sky, wind, water, earth, individual soul and all living entities.***"

3-5 "My dear Uddhava, one should worship Me within the sun by chanting selected Vedic mantras and by

performing worship and offering obeisances. One may worship Me within fire by offering oblations of ghee, and one may worship Me among the brahmanas by respectfully receiving them as guests, even when uninvited. I can be worshipped within the cows by offerings of grass and other suitable grains and paraphernalia for the pleasure and health of the cows, and one may worship Me within the Vaishnavas by offering loving friendship to them and honouring them in all respects. Through steady meditation I am worshipped within the inner space of the heart, and within the air I can be worshipped by knowledge that prana, the life air, is the chief among elements. I am worshipped within water by offerings of water itself, along with other elements such as flowers and tulasi leaves, and one may worship Me within the earth by proper application of confidential seed mantras. One may worship Me within the individual living entity by offering food and other enjoyable substances, and one may worship Me within all living entities by seeing the Supersoul within all of them, thus maintaining equal vision.***

6. "Thus, in the previously mentioned places of worship and according to the processes I have described, one should meditate on My peaceful, transcendental form with four arms holding a conchshell, Sudarsana disc, club and lotus flower. In this way, one should worship me with fixed attention."***

7 Shrila Shridhara Svami comments:

"Now eleven objects of worship will be described. Here the word 'bhadra' is in the vocative case. In the first three verses (42-44), the Lord describes different objects of worship and different methods of worship. Here the word 'trayya vidyaya' means 'with prayers, worship and other kinds of service', 'anga' means 'O Uddhava', 'mukhya-dhiya' means 'by seeing the truth about the breath of life', 'toye' means 'with water and other things', 'dravyaih' means 'with tarpana and other offerings', 'sthandile' means 'on the ground', and 'mantra-hrdai' means 'with confidential mantras and nyasas'. Then, in verse 46, the Lord describes the way these objects of worship should become objects of meditation. Here the word 'iti' means 'in this way', and 'esu' means 'in these objects of worship.'

8 The four-armed, all-pervading Supersoul may be worshipped in two ways. The first way is to worship Him in the temple, for example by scenting the temple with fragrant oils. The second way is described in these verses in the words 'vaisnave bandhu-sat-kṛtya' (one may worship me within the Vaishnavas by offering loving friendship to them and honouring them in all respects) and "gosv anga yavasadinā" (I can be worshipped within the cows by offerings of grass and other suitable grains). Thus one should honour and befriend the Vaishnavas and understand that the Supreme Personality of Godhead is the supreme master. This is described in these words of Shrimad Bhagavatam (11.2.46):

"An intermediate, second class devotee shows love to the Supreme Personality of Godhead and is friendly to all devotees."*

Here it is said that grass should be offered to the cows. It is not proper, of course, to make such an offering to the four-armed Supreme Personality of Godhead, for that is not proper food for Him.

9 The Supreme Lord has already explained (Shrimad Bhagavatam 11.11.41);

"Whatever is most desired by one within this material world, and whatever is most dear to oneself, one should offer that very thing to me. Such an offering qualifies one for eternal life."***

10 Direct service to the Supreme Personality of Godhead is described in Shrimad Bhagavatam 11.11.44 (quoted in text 4 of this anuccheda) in the words "hrdi khe dhyana-nisthaya" (through steady meditation I am worshipped within the inner space of the heart) and "toye dravyais toya-puraskṛtaiḥ" (I am worshipped within water by offerings of water itself).

11 These words describe meditation on the Supersoul, who is present in fire and the other material elements. These words do not describe the form of the Lord chosen by the devotees, a form that is the shelter of all and is served with great love. This is so because that form, which is served with spiritual love, is thought by the devotees to have delicate features (and therefore it is not appropriate to think of Him as being present in fire and in various harsh conditions that present themselves to the all-pervading Supersoul).

12 The form of the Lord chosen by the devotees is described by the Lord Himself in these words of Shrimad-Bhagavatam (11.27.32):

"My devotee should then lovingly decorate Me with clothing, a brahmana thread, various ornaments, marks of tilaka and garlands, and he should anoint My body with fragrant oils, all in the prescribed manner."***

13 In this way the scriptures describe the devotees' loving service to the Supreme Personality of Godhead.

14 In the Narada Purana it is said:

"O brahmanas, the Supreme Personality of Godhead is attained only by devotional service. He is never attained merely by collecting money. When He is worshipped with devotion, Lord Vishnu grants the desires of His devotees.

15 "When He is worshipped with a little water, Lord Hari, who is the master of the universes and the destroyer of all sufferings, is at once pleased. He is like a thirsty man given a cup of clear water."

16 Of course, in this example it should be understood that the Supreme Lord is the origin of everything (including the water that is offered to Him). To think otherwise is to commit a great blunder. To worship the Lord by taking Him to a pleasant lake is praiseworthy in the hot summer but not praiseworthy during the monsoon.

17 In the Garuda Purana it is said: They who in the summer worship Lord Kesava by taking Him to a pleasant lake and offering Him many different flowers become free from the tortures of Yamaraja.

18 "O best of kings, they who take Lord Jagannatha to a pleasant lake during the monsoon season spend a long time in hell."

19 This is also explained in other scriptures. Many hundreds of rules are given for the appropriate times and places of various kinds of services offered to the Lord. To offer these services at other times is forbidden. This is explained in the Vishnu-yamala in the passage that begins, "Now the ways to serve Lord Vishnu in the various seasons will be described.

20 The Supreme Lord also explains (Shrimad Bhagavatam 11.11.41):

"Whatever is most desired by one within this material world, and whatever is most dear to oneself, one should offer that very thing to me. Such an offering qualifies one for eternal life."***

21 In this way the appropriate mantras, meditations, and places as well as the appropriate pleasing and beautiful forms, tastes, scents, touches and sounds, are understood. One who does not follow these rules finds his worship of the Lord is performed in vain. In this way the Lord's form as the Supersoul, who is present in fire and other like places in this world, is understood.

Anuccheda 296

1 Now offering foodstuffs to the Lord will be discussed. In Shrila Kesavacarya's Krama-dipika, in the description of the Aniruddha-mantra, it is said that pure devotees of Lord Krishna desire a mula-mantra glorifying Lord Krishna.

2 When the Lord eats His meal, one should meditate on a fire or a light coming from the Lord's mouth. As the Lord enjoys His meal one should meditate on the Lord's mouth smiling with happiness. Because Lord Krishna enjoys pastimes like those of a human being, He enjoys His meals in the same way meals are enjoyed in the world of human beings.

3 Now chanting japa will be considered. Even though there are many different Vaishnava mantras with different meanings, these mantras all bring the final goal of life. In the eight-syllable mantra and other Vaishnava mantras the purpose is to surrender to the Lord, even when the mantra does not address the Lord in the dative case.

4 One should follow the various rules of Deity worship when they are appropriate. All the various activities of devotional service ultimately lead to the perfection of pure devotional service. Still, those activities are of a great variety. Some are considered pure devotional service and others are not pure devotional service. The Lord Himself describes result of Deity worship in these words of Shrimad Bhagavatam (11.27.49):

5 "By worshipping Me through the various methods prescribed in the Vedas and tantras, one will gain from Me his desired perfection in both this life and the next."***

Anuccheda 297

1 The Supreme Lord also explains (Shrimad Bhagavatam 11.27.53):

"But one who simply engages in devotional service with no consideration of fruitive results attains Me. Thus whoever worships Me according to the process I have described will ultimately attain pure devotional service unto Me."***

2 Here the word "nairapeksyena" means (free from material designations", and "bhakti-yogena" means

"with love". The second half of this verse means, "In this way Deity worship is performed." This verse was spoken by the Supreme Personality of Godhead.

Anuccheda 298

1 Accepting flowers offered to the Lord and drinking water that has washed the lotus feet of the Lord are some of the signs by which a Vaishnava is known. The great glories of these many signs are described in thousands of scriptures.

2 Now the persons who are qualified to worship the Lord will be described. In Shrimad Bhagavatam (11.27.4) it is said:

"This process is accepted by and appropriate for all the occupational and spiritual orders of society. Therefore I consider worship of You in Your Deity form to be the most beneficial of all spiritual practices, even for women and sudras."***

3 Here the word "sarva-varnanam" means "of the three varnas".

4 In the Smṛty-artha-sara, as well as in the Vaisakha-mahatmya portion of the Padma Purana, it is said:

"Following the path described in the Agama-sastras, women and sudras may, thinking of Him as the Lord in their hearts, engage in the Deity worship of Lord Vishnu.

5 "By chanting the Lord's holy names, even sudras may worship the Supreme Personality of Godhead. All may worship the Lord by following the path of the Agama-sastras, which follow in the footsteps of the Vedas.

6 "Women who are dear and kind to their husbands are also qualified to worship Lord Vishnu. This is the eternal teaching of the Vedas."

7 In the Vishnu-dharma Purana it is said:

"Lord Krishna is pleased with anyone who is in eight ways devoted to the Supreme Personality of Godhead, the initiating spiritual master, and the sacred mantras glorifying the Lord.

8 "1. One should be affectionate to the devotees of the Lord. 2. One should be very happy to worship the Lord. 3. With a pure heart one should regularly worship the Lord. 4. In worshipping the Lord one should be free of pride and hypocrisy.

9 "5. One should be eager to hear about the Lord. 6. One should engage one's body in the service of the Lord. 7. One should always remember the Lord. 8. One should make the chanting of the holy name of the Lord one's life and soul.

10 "These are the eight activities of devotional service, which even a person in a mleccha family may perform. Anyone who engages in these eight activities of devotional service becomes a saintly sage. He becomes honest, truthful, famous, and glorious among men."

11 In the tattva-sagara it is said:

"As bell-metal is turned to gold when mixed with mercury in an alchemical process, so one who is properly trained and initiated by a bona fide spiritual master immediately becomes a brahmana."*

12 In Shrimad Bhagavatam 11.5.21 it is said:

"In Satya -yuga the Lord is white and four-armed, had matted locks and wears a garment of tree bark. He carries a black deerskin, a sacred thread, prayer beads and the rod and waterpot of a brahmachari."***

13 In the different yuga the Supreme Lord appears in different incarnations and is worshipped in different ways. A specific incarnation is established as the incarnation for a specific yuga. In this way the upasana-sastras explain the incarnations for the four yugas. Even when the time is not appropriate for a certain method of worship, one may still worship the Lord in that way. Thus, the scriptures explain, in every yuga one may, as one wishes, worship any form of the Lord with any of the proper methods of worship.

14 This is also described in Shrimad-Bhagavatam 11.27.4 (which was quoted in text 2 of this anuccheda). That verse was spoken by Uddhava to the Supreme Personality of Godhead.

Anuccheda 299

1 In this way the worship of the Deity of the Supreme Personality of Godhead has been explained. In the Agama-sastras and other scriptures other aspects of Deity worship are also discussed. Included in these are Shri Krishna-janmastami, Karttika-vrata, Ekadashi, Magha-snana and other auspicious vows.

2 In the Vishnu-rahasya, in a conversation of Brahma and Narada, Janmastami is described in the following words:

"With devotion, and without cheating on one's true financial situation, the devotees should observe the birthday of Devaki's son. One who does not observe this holy day will stay in hell for the lifetimes of fourteen Indras."

3 It is also said:

"One who neglects Shri Krishna-janmastami and follows another vow in its place does not attain any pious merit that has even been seen or heard of anywhere."

4 Not cheating on one's true financial situation is described in these words of the Eight Canto (Shrimad Bhagavatam 8.19.37):

"Therefore one who is in full knowledge should divide his accumulated wealth in five parts: for religion, for reputation, for opulence, for sense gratification and for the maintenance of his family members. Such a person is happy in this world and in the next."*

5 Now Karttika will be described. In the Skanda Purana it is said:

"O child, all holy places reside in the month of Karttika, which is eternally dear to Lord Krishna. Whatever pious deeds one performs to please Lord Vishnu during the month of Karttika brings a benefit that is eternal. O Narada, I speak to you the truth.

6 "A person who refuses to follow the vow of this month, which is very dear to Lord Damodara, loses his pious deeds and takes birth as an animal.

7 Now ekadashi will be described. Even they who are not Vaishnavas should regularly observe ekadashi. This is described in the following words of the Vishnu-dharma Purana:

"Whether a Vaishnava or a worshipper of Surya, one should regularly observe ekadashi."

8 In the Saura Purana it is said:

"Whether a Vaishnava, a worshipper of Lord Siva, or a worshipper of Surya, one should regularly observe ekadashi."

9 In the Narada-pancaratra, in the discussion of duties to be performed after initiation, after the passage beginning with the words "samayams ca pravaksyami", it is said:

"During ekadashis of both pakshas one should not eat. At that time one should keep an all-night vigil and one should worship the Supreme Personality of Godhead."

10 In the Vishnu-yamala, in the discussion of the dig-viddha ekadashi, it is said:

"One should not act impiously on either the sukla or the krishna ekadashis, without distinction. In the same way, on ekadashi one should not, if one is able, eat fruits or other foods. One should not perform a sraddha ceremony on ekadashi. On dvadasi one should not sleep during the day and one should not pick tulasi leaves."

11 During dvadasi one should not bathe Lord Vishnu during the daytime. In the Padma Purana, Uttara-khanda, in the description of Vaishnava-dharma, it is said:

"One should observe the vow of dvadasi".

12 In the Skanda Purana, Kasi-khanda, Sauparna-dvaraka-mahatmya, Candrasarma recounts the following vow of devotional service:

13 "O Lord Krishna, please hear my vow. For this day on I will never eat during ekadashi. On every ekadashi I will observe an all-night vigil.

14 "With great devotion I will worship You every day. I will not observe the viddha-ekadashis. To please You I will observe the eight maha-dvadasis. This is my vow."

15 In the Agni Purana it is said:

"On ekadashi one should not eat. That is the great vow of the Vaishnavas."

16 In the Gautamiya Tantra it is said:

"If a Vaishnava foolishly eats during ekadashi, he worships Lord Vishnu in vain. He will go to a terrible hell."

17 In the Matsya and Bhavisya Puranas it is said:

"One should fast on the sukla and krishna ekadashis and break the fast on dvadasi. That is the great vow of the Vaishnavas."

18 In the Skanda Purana it is said:

"He who eats during ekadashi murders his mother, father, brother and spiritual master. He falls from

the path that leads to Vishnuloka.

19 The Vaishnavas always fast on ekadashi. On ekadashi they will not even eat maha-prasadam, what to speak of other foods, which they are forbidden to eat at any time.

20 In the Narada-pancaratra it is said:

"O Narada, one must always accept the remnants of food offered to the Lord. However, on ekadashi one must not accept them. Even Goddess Laksmi, and her peers observe ekadashi. What, then, can be said of other persons?"

21 In the Brahmanda Purana it is said:

"Without first offering them to Lord Vishnu, one should not enjoy or consume any leaf, flower, fruit, water, food, drink, or medicine.

22 "They who do enjoy or consume these things without offering them first should perform atonement. One should always offer all of these things first to Lord Vishnu before one consumes or enjoys them oneself."

23 Now will be discussed the importance of always observing an all-night vigil on ekadashi. In the Skanda Purana, Lord Siva tells Goddess Uma:

"They who do not observe an all-night vigil on ekadashi are rebuked by the Vaishnavas and their piety is destroyed.

24 "They who never consider observing an all-night vigil on dvadasi are not qualified to worship Lord Krishna."

25 By observing ekadashi and dvadasi one pleases Lord Vishnu. This is explained in the following words of the Padma Purana, Uttara khanda:

"O goddess, now I will describe the observance of dvadasi. Simply by hearing these words one pleases Lord Krishna."

26 In the Bhavisya Purana it is said:

"Sacred ekadashi destroys all sins. It is a lamp that lights that path of devotion to Lord Vishnu. It leads one to the highest goal of life."

27 By showing how ekadashi is observed by Shri Ambarisa and other great souls who have faith in devotional service alone and who eat only maha prasadam offered to the Lord, Shrimad Bhagavatam affirms that the observance of ekadashi is an important part of devotional service to Lord Vishnu.

28 In the Padma Purana, Karttika-mahatmya, is told the story of how by observing ekadashi during the month of karttika a brahmana's daughter became Lord Krishna's dear Satyabhama. What more need be said?

29 Now the month of Magha will be discussed. In the Garuda Purana it is said:

"O leader of the demigods, O husband of Saci, the rare month of Magha is very dear to the Vaishnavas, devas, rsis and munis. It is especially dear to Lord Madhava."

30 In the Skanda Purana, in a conversation of Brahma and Narada, it is said:

"O Narada, year after year one should regularly bathe during the month of Magha. One should do this to please Lord Krishna and to destroy all one's past sins."

31 In the Bhavisya Purana, Uttara-khanda it is said:

"A person who renounces sense pleasures and bathes at dawn during the month of Magha goes to Vishnuloka with twenty one generations of his kinsmen."

32 Many other vows beginning with Shri Rama-navami and Vaisakha-vrata should also be understood here. All are included as pious deeds.

33 Pious deeds are described in these words of Shrimad-Bhagavatam (3.1.19):

"While so traversing the earth, he simply performed duties to please the Supreme Lord Hari. His occupation was pure and independent. He was constantly sanctified by taking his bath in holy places, although he was in the dress of a mendicant and had no hair dressing nor a bed on which to lie. Thus he was always unseen by his various relatives."*

34 Here the word "vratani" means "many vows, beginning with ekadashi". This verse describes the activities of Vidura. This verse was spoken by Shrila Sukadeva Gosvami.

Anuccheda 300

1 In this way the devotees of the Lord follow these various vows to please their chosen Deity.

2 Thirty two offenses in the path of serving the Lord's feet and serving His Deity form are described in

the Agama-sastras, where it is said:

"One should not wear shoes or ride on a palanquin when one enters the house of the Lord."

In the Varaha Purana it is said:

"One should not eat the food known as rajanna."

More offenses are described in the passage that begins with the words, "Outside of My scriptures."

3 In the Varaha Purana the Supreme Personality of Godhead says:

"O earth goddess, Vaishnavas should carefully avoid committing offenses in their worship of Me."

4 In Shrimad Bhagavatam (11.27.17-18) it is said:

5 "One should worship Me in the form of water by offering water itself. Actually, whatever is offered to Me with faith by My devotee, even if only a little water, is most dear to Me. Even very opulence presentations do not satisfy Me if they are offered by non devotees."***

6 The words "faith" and "devotion" indicate respect for the Supreme Lord. All offenses have disrespect of the Lord as their nature. There is disrespect for the Lord's status as the supreme master, and there is also disrespect born from ignorance. Therefore disrespect, which is the creator of offenses, should be given up. That is the meaning. This verse was spoken by the Supreme Personality of Godhead.

Anuccheda 301

1 Disrespect to great souls destroys everything. This is described in the following words of Shrimad Bhagavatam (4.31.21):

2 "The Supreme Personality of Godhead becomes very dear to those devotees who have no material possessions but are fully happy in possessing the devotional service of the Lord. Indeed, the Lord relishes the devotional activities of such devotees. Those who are puffed up with material education, wealth, aristocracy and fruitive activity are very proud of possessing material things, and they often deride the devotees. Even if such people offer the Lord worship, the Lord never accepts them."***

3 Here the words "adhana" and "atma-dhana" refer to they whose only wealth is the Supreme Personality of Godhead. Such person are very dear (priya) to the Lord. The Lord (harih) relishes (rasajna) the service of His devotees. What persons are foolish and unintelligent? This question is answered in the words beginning with "sruta". Here the word "papam" means "offense". This verse was spoken by Shri Narada to the Pracetas.

Anuccheda 302

1 It is also said (Shrimad Bhagavatam 5.10.25):

"O my dear lord, you are the friend of the Supreme Personality of Godhead, who is the friend of all living entities. You are therefore equal to everyone, and you are free from the bodily conception. Although I have committed an offense by insulting you, I know that there is no loss or gain for you due to my insult. You are fixed in your determination, but I have committed an offense. Because of this, even though I may be as strong as Lord Siva, I shall be vanquished without delay due to my offense at the lotus feet of a Vaishnava."*

2 The meaning of this verse is clear. This verse was spoken by King Rahugana to Shri Bharata.

Anuccheda 303

1 If one foolishly offends a devotee, one should try to attain the mercy of the Supreme Personality of Godhead.

2 In Skanda Purana, Avanti-khanda, Vyasa explains:

"If a human being daily reads Bhagavad-gita, Lord Kesava forgives the thirty two kinds of offenses he commits."

3 In the Skanda Purana, Dvaraka-mahatmya it is said:

"One who recites or hears the thousand names of the Lord is not touched by even a thousand offenses."

4 In the Skanda Purana, Reva-khanda, it is said:

"If on dvadasi a person keeps an all-night vigil to please Lord Vishnu, and then recites prayers glorifying Tulasi-devi, then Lord Kesava forgives the thirty two kinds of offenses he commits."

5 In another passage of the Skanda Purana it is said:

"If one plants a Tulasi tree, especially during the month of Sravana (July-August), the Supreme Personality of Godhead forgives thousands of the offenses he commits."

- 6 In the Skanda Purana, Karttika-mahatmya, it is said:
"If one worships Salagrama-sila and Tulasi-devi together, then Lord Kesava forgives the thirty two kinds of offenses he commits."
- 7 In another passage of the Skanda Purana it is said:
"If a person whose body is decorated with the weapons of Lord Krishna engages in the worship of Lord Krishna, the Lord Krishna again and again forgives thousands of his offenses."
- 8 In the Adi-Varaha Purana, the Supreme Personality of Godhead declares:
"A person who in the middle of the year fasts and bathes in the Ganga at My sacred Sukara-tirtha becomes pure in heart."
- 9 "An offender who thus fasts and bathes at Mathura also becomes pure in heart. A devotee who thus serves both holy places as if they were one becomes free from the offenses committed in thousands of births."
- 10 Here the word "saukarake" means "the holy place named Sukara-tirtha". A great offender who offers prayers to the Lord or for a long time chants the holy name of the Lord attains the mercy of the Lord. Such a person is forgiven. Without the Lord's mercy one is not forgiven.
- 11 Daksa tells Lord Siva (Shrimad Bhagavatam (4.7.15):
"I did not know your full glories. For this reason, I threw arrows of sharp words at you in the open assembly, although you did not take them in account. I was going down to hell because of my disobedience to you, who are the most respectable personality, but you took compassion upon me and saved me by awarding punishment. I request that you be blessed by your own mercy, since I cannot satisfy you by my words."*
- 12 More will be said of this later in this book.
- 13 Now offering obeisances will be discussed. Although offering obeisances may be considered a part of Deity worship, it is also separate, in the same way glorifying and remembering the Lord are separate. Thus offering obeisances will be considered separately here. The other activities of devotional service may also be considered in this way.
- 14 Now will be discussed the truth that offering obeisances may be considered separately from Deity worship. Hearing the glories of the Supreme Lord's limitless transcendental qualities and opulences, some devotees may feel very humble, lowly and unqualified to serve the Lord's feet. Thus they may decide only to offer obeisances to the Lord and not directly engage in Deity worship. In this way offering obeisances is considered separate from Deity worship.
- 15 In the Nrsimha Purana it is said:
"Offering obeisances is the best of all yajnas. By once offering sastanga (dandavat) obeisances one attains Lord Hari."
- 16 Offering obeisances is described in these words of Shrimad Bhagavatam (10.14.8), where Brahma tells Lord Krishna:
"One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the karma of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances unto You is certainly a bona fide candidate for becoming liberated."*
- 17 The reason why the devotees offer obeisances to the Lord is described in these words (Shrimad Bhagavatam 10.14.7):
"In time, great scientists may be able to count all the atoms of the universe, all the stars and planets in the sky, and all the particles of snow, but who among them can count the unlimited transcendental qualities of the Supreme Personality of Godhead? He descends on the surface of the globe for the benefit of all living entities."*
- 18 Here the word "tat" means "therefore", and "namah" means "obeisances". The ninth word "mukti-pade" means "You who are the shelter of liberation". This is confirmed by the tenth word. Or, if it is considered the fifth word according to prose order, the word "mukti" may also mean "spiritual love". The word "pade" then means "the object". "Mukti-pade" then means "You, the original Supreme Personality of Godhead, who are the object of the devotees' love". The word "daya-bhak" means "an inheritor, like a person who inherits something from his brother". The verse then means, "O Lord, You become favourable to such a person in this way". This interpretation (that it does not mean "liberation") of the word "mukti" must be

correct, for liberation itself is attained by merely once offering obeisances to the Lord. This is confirmed by the following words of the Vishnu-dharma Purana:

19 "When a person once offers obeisances to Lord Krishna, that offering of obeisances becomes a guide to lead him out from the frightening and impassable jungle of repeated birth and death."

20 Shrila Shridhara Svami comments:

"Here the word 'su-samiksamanah' means 'waiting'."

This words thus means that every moment the devotee expects the Lord's causeless, limitless mercy (anukampam). Seeing and meditating in this way in his heart (hrda), the devotee becomes blissful. Also, with his words (vaca) and body (vapusa) the devotee offers obeisances (namo vidadhat). That is the explanation of this verse.

21 One should avoid the various offenses in offering obeisances. These are described in the Vishnu-smṛti and other scriptures as being: 1. offering obeisances with one hand, 2. offering obeisances when the body is completely covered with cloth, 3. offering obeisances directly facing the Lord, or from behind or from the left side and 4. offering obeisances very close to the Lord within the inner Deity room. The verse discussed here (Shrimad Bhagavatam 10.14.8) was spoken by Lord Brahma to the Supreme Personality of Godhead.

Anuccheda 304

1 Now servitorship will be discussed. A general description of servitorship to Lord Vishnu is given in these words of the scriptures:

"After a thousand births one comes to understand: 'I am the servant of Lord Vasudeva, the maintainer of all the worlds'."

2 In this way one engages in devotional service. By thinking in this way one attains perfection. More will be said of this later in this book.

3 At the end of the passage beginning with the verse quoted in text 1 are these words:

"What then can be said of those persons who control their senses and have given their lives to the service of the Lord?"

4 Shri Prahlada speaks the following prayers (Shrimad Bhagavatam 7.9.50):

"Therefore, O Supreme Personality of Godhead, the best of all person to whom prayers are offered, I offer my respectful obeisances unto You because without rendering six kinds of devotional service unto You: offering prayers, dedicating all the results of activities, worshipping You, working on Your behalf, always remembering Your lotus feet and hearing about Your glories, who can achieve that which is meant for the paramahansas?"*

In the commentary on this verse it is said that service to the Lord includes offering respectful obeisances, offering prayers, dedicating all the results of activities, worshipping You, working on the Lord's behalf, always remembering the Lord's lotus feet and hearing about the Lord's glories.

5 Shri Uddhava declares (Shrimad Bhagavatam 11.6.46):

"Simply by decorating ourselves with the garlands, fragrant oils, clothes and ornaments that You have already enjoyed, and by eating the remnants of Your meals, we, Your servants, will indeed conquer Your illusory energy."***

6 The different activities of service are described in these words of Shrimad Bhagavatam (9.4.18-20):

"Maharaja Ambarisa always engaged his mind in meditating upon the lotus feet of Krishna, his words in describing the glories of the Lord, his hands in cleansing the Lord's temple, and his ears in hearing the words spoken by Krishna or about Krishna. He engaged his eyes in seeing the deity of Krishna, Krishna's temples and Krishna's places like Mathura and Vrndavana, he engaged his sense of touch in touching the bodies of the Lord's devotees, he engaged his sense of smell in smelling the fragrance of tulasi offered to the Lord, and he engaged his tongue in tasting the Lord's prasada. He engaged his legs in walking to the holy places and temples of the Lord, his had in bowing down before the Lord, and all his desires in serving the Lord, twenty four hours a day. Indeed, Maharaja Ambarisa never desired anything for his own sense gratification. He engaged all his senses in devotional service, in various engagements related to the Lord. This is the way to increase attachment for the Lord and be completely free from all material desires."*

7 This verse means that his desires (kamam) were placed in service (dasye). The word "ca" (and) means that he thought, 'I am a servant of Lord Krishna. I will serve Him'. That was his desire. That is the

meaning here. He did not desire to enjoy the sense gratification available in Svargaloka or other places (na tu kama-kamyaya). He had no desires other than devotional service.

8 This verse was spoken by Shrila Sukadeva Gosvami.

Anuccheda 305

1 Worship of the Lord that is performed with the activities of service is the best kind of worship. In Shrimad Bhagavatam (9.5.16) it is said:

"What is impossible for the servants of the Lord? By the very hearing of His holy name one is purified."*

2 If one somehow or other hears the holy name of the Supreme Lord, then what more need he do to become purified? By hearing the Lord's holy name one thinks, "I am a servant of the Lord". What spiritual activities and what spiritual attainment then remain undone (avasisyate) by him? No spiritual activity is better than what he has done. That is the meaning. This verse was spoken by Durvasa Muni to King Ambarisa.

Anuccheda 306

1 Now thinking of the Lord as one's friend will be described. Being a friend of the Lord and desiring His welfare is described in these words of Shrimad Bhagavatam (10.14.32):

"How greatly fortunate are Nanda Maharaja, the cowherd men and all the inhabitants of Vrajabhumi! There is no limit to their fortune because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend."*

Here the word "mitra" indicates friendship with the Lord.

2 In the Ramarcana-dipika it is said:

"The Supreme Personality of Godhead now stays in a place as if He were a human being. Many great devotees have come to see Him and to act like His friends and relatives."

3 Intimate love for the Supreme Personality of Godhead, as His friend or relative, is even better than being a servant of the Lord. Friendship for the Supreme Personality of Godhead is in this way described in the Vedic scriptures. This is not surprising. That one must have a nature like the Lord's to thus approach Him is described in these words of the scriptures:

"the Lord cannot be served by one whose nature is not like the Lord's nature."

Sometimes it is said that being thus in an equal position with the Lord is an impediment to true devotional service. The pure devotees of the Lord reject this idea. They accept that friendship with the Lord is very favourable for devotional service.

4 Servitorship and friendship are two ways of direct devotional service to the Lord. This is shown in the following Shrimad-Bhagavatam verse and its commentary. There Shridama Vipra declares (Shrimad Bhagavatam 10.81.36):

"Life after life may I have a relationship of love, friendship, sympathy and service toward Him, the supremely compassionate reservoir of all transcendental qualities. And may I cultivate my firm attachment to Him by the precious association of His devotees."***

5 Shrila Shridhara Svami comments:

"Seeing Lord Krishna's love for His devotees, Shridama Vipra prays for devotion to the Lord. Here the word "sauhrdam" means :love", "sakhyam" means "being the well-wisher", "maitrim" means "benefiting Him", and "dasyam" means :being His servant and order-carrier". Shridama prays, "Let my (me) relationship with Him be (syat) like this. Let it not be a relationship of awe inspired by His great opulences".

6 Because it is the goal of the nine methods of devotional service, pure love for the Supreme Personality of Godhead is not included among the items discussed here. However, being a friend of the Lord and being His well-wisher are included. Friendship and servitorship are accepted in this way.

7 Offering the results of one's work and attaining faith in devotional service are not mentioned here because these two are not direct devotional service. Offering the results of one's work leads to faith in devotional service and faith in devotional service leads to engagement in devotional service. This has already been explained. The devotee becomes the well-wishing friend of the Lord and the Lord becomes the well-wishing friend of His devotee. They associate with each other eternally.

8 It is not very difficult to worship the Lord as one's friend. Shri Prahlada explains (Shrimad Bhagavatam 7.7.38):

"O my friends, sons of the asuras, the Supreme Personality of Godhead in His Supersoul feature always exist within the cores of the hearts of all living entities. Indeed, He is the well wisher and friend of all living entities, and there is no difficulty in worshipping the Lord. Why, then should people not engage in His devotional service? Why are they so addicted to unnecessarily producing artificial paraphernalia for sense gratification?"*

9 Here the word "chidravat" means "like the sky, which is never contaminated". The reason why there is no difficulty in worshipping the Lord is given in the following words: 1. In His pure form the Supreme Lord is the Supersoul present in all embodied beings (dehinam sva atma), 2. the Supreme Lord is the friend of everyone, equally and without exception (samanyatah), 3. as the Supersoul in the heart He is the well wisher of all. Therefore at the appropriate times He gives either material things or a wealth of spiritual love for Him (hareh). The conclusion, however, is, "What is the use of temporary material benefits like having a beautiful wife or mastery over others?" This verse was spoken by Shri Prahlada to the sons of the demons.

Anuccheda 307

1 The Supreme Personality of Godhead declares (Shrimad Bhagavatam 9.4.66):

"As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control."*

2 The example given in this verse shows the nature of devotional service in friendship with the Lord. This verse is spoken by the Lord of Vaikuntha to Durvasa Muni.

Anuccheda 308

1 In Shrimad Bhagavatam (4.12.37) it is said:

"Persons who are peaceful, equipoised, cleansed and purified, and who know the art of pleasing all other living entities, keep friendship only with devotees of the Lord. They alone can very easily achieve the perfection of going back home, back to Godhead."*

2 Here the word "acyuta-priya-bandhavah" means "they whose friends are the persons dear to the infallible Supreme Personality of Godhead" and the word "acyuta-padam" means "the spiritual world, where the infallible Supreme Personality of Godhead is the master". Thus it is shown that the word "acyuta", appearing two times in this verse, has the same meaning each time. The meanings are not different. This verse was spoken by Maitreya Muni.

Anuccheda 309

1 Now will be discussed surrendering everything to the Lord. That means offering everything, from the external material body to the pure spirit soul, to the Lord. That means that one does nothing for one's own sake, but everything for the sake of the Lord. That means that all one's activities and goals are meant to please Him. When one surrenders to the Lord, one becomes like a cow sold to a buyer. When the cow is sold, the seller no longer works to maintain the cow. The buyer must now work to maintain it. The seller does not again maintain the cow.

2 Surrendering everything to the Lord is described in these words of Shri Rukmini (Shrimad Bhagavatam 10.52.39):

"Therefore, my dear Lord, I have chosen You as my husband, and I surrender myself to You. Please come swiftly, O almighty one, and make me Your wife. My dear lotus-eyed Lord, let Sisupala never touch the hero's portion like a jackal stealing the property of a lion."***

3 Some say that surrendering everything means surrendering one's material body to the Lord. This is described in Bhakti-viveka:

"When one sells a cow, one no longer worries how to maintain the cow. In the same way, when one surrenders one's body to Lord Hari, one puts an end to the struggle to maintain it."

4 Others say that surrendering everything means surrendering oneself, the pure spirit soul, to the Lord. This is described in the prayers of Shri Yamunacarya (Stotra-ratna 49):

"O Lord, whatever I possess in terms of this body and its paraphernalia, and whatever I have from the modes of nature, today I offer at Your feet."

5 Others say that surrendering everything means surrendering to the Lord the deeds that begin with one's right hand. Thus the word that one performs with one's body or other instruments is not performed for one's own benefit. It is offered to the Lord. This is described in the following words of Shrimad-Bhagavatam

(9.4.18-20):

6-8 "Maharaja Ambarisa always engaged his mind in meditating upon the lotus feet of Krishna, his words in describing the glories of the Lord, his hands in cleansing the Lord's temple, and his ears in hearing the words spoken by Krishna or about Krishna. He engaged his eyes in seeing the Deity of Krishna, Krishna's temples and Krishna's places like Mathura and Vrndavana, he engaged his sense of touch in touching the bodies of the Lord's devotees, he engaged his sense of smell in smelling the fragrance of tulasi offered to the Lord, and he engaged his tongue in tasting the Lord's prasada. He engaged his legs in walking to the holy places and temples of the Lord, his head in bowing down before the Lord, and all his desires in serving the Lord. twenty four hours a day. Indeed, Maharaja Ambarisa never desires anything for his own sense gratification. He engaged all his senses in devotional service, in various engagements related to the Lord. This is the way to increase attachment for the Lord and be completely free from all material desires."*

9 Here the word "cakara" means : "he offered". "Krishna-padaravindayoh" means "in many different ways he served Lord Krishna's lotus feet and the other parts of the Lord's transcendental body". "Lingam" means "the Deity form of the Lord", "alayah" means "the Lord's devotees, the Lord's temple, and the holy places sacred to the Lord", "tat-pada-sarjoh-saurabhe shrimat-tulasyah" means "he smelled the fragrance of Shri Tulasi offered to the lotus feet of the Lord", "tad-arpita" means "maha-prasada foods and other things offered to the Lord", and "kamam ca dasye" means "his desires were placed in serving the Lord". What activities did he perform? That is explained in the words "yathottamasloka-janasraya ratih" (he engaged all his senses in devotional service, in various engagements related to the Lord). In these many ways he surrendered to the Lord. Worshipping the Lord by remembering Him and in other ways also, he surrendered to the Lord.

10 The Lord explains (Shrimad Bhagavatam 11.19.24):

"Firm faith in the blissful narrations of My pastimes, constant chanting of my glories, unwavering attachment to ceremonial worship of Me, praising Me through beautiful hymns, great respect for My devotional service, offering obeisances with the entire body, performing first-class worship of My devotees, consciousness of Me in all living entities, offering of ordinary, bodily activities in My devotional service, use of words to describe My qualities, offering the mind to Me, rejecting of all material desires, giving up wealth for My devotional service, renouncing material sense gratification and happiness, and performing all desirable activities such as charity, sacrifice, chanting, vows and austerities with the purpose of achieving Me, these constitute actual religious principles, by which those human beings who have actually surrendered themselves to Me automatically develop love for Me. What other purpose or goal could remain for My devotee?"***

11 Remembering the Lord, glorifying Him and serving His feet are all included with devotional service. Although the Agama-sastras sometimes describe Deity worship as something different from devotional service, it is not really different. Bathing and dressing the Deity as well as the other activities of Deity worship are all appropriate activities of devotional service. Also, these activities are not opposed to or different from surrendering everything to the Lord.

12 Surrendering everything is praised in these words of Shri Prahlada (Shrimad Bhagavatam 7.6.26):

"Religion, economic development and sense gratification, these are described in the Vedas as tri-varga, or three ways to salvation. Within these three categories are education and self-realisation, ritualistic ceremonies performed according to Vedic injunction, logic, the science of law and order, and the various means of earning one's livelihood. These are the external subject matters of study in the Vedas, and therefore I consider them material. However, I consider surrender to the lotus feet of Lord Vishnu to be transcendental."*

13 Surrendering everything is also praised in these words of the Supreme Personality of Godhead (Shrimad Bhagavatam 11.29.34):

"A person who gives up all fruitive activities and offers himself entirely unto Me, eagerly desiring to render service unto Me, achieves liberation from birth and death and is promoted to the status of sharing My own opulences."*

14 Surrendering everything to the Lord is seen to be of two kinds: 1. surrender performed without ecstatic love, and 2. surrender performed with ecstatic love. The verse (Shrimad Bhagavatam 11.29.34) quoted in the preceding text is an example of the former. An example of the latter is found in Shrimad Bhagavatam

(11.11.35) where the Supreme Personality of Godhead declares:

"Accepting oneself as My eternal servant, one should give oneself completely to Me."***

15 Another example of surrender with ecstatic love is seen in these words of Shri Rukmini (Shrimad Bhagavatam 10.52.39):

"Therefore, my dear Lord, I have chosen You as my husband, and I surrender myself to You. Please come swiftly, O almighty one, and make me Your wife. My dear lotus-eyed Lord, let Sisupala never touch the hero's portion like a jackal stealing the property of a lion."***

16 The verses (Shrimad Bhagavatam 9.4.18-20) quoted in texts 6-8 of this anuccheda were spoken by Shrila Sukadeva Gosvami.

Anuccheda 310

1 In this way devotional service performed by following the rules and regulations (vaidhi bhakti) has been described. Some features of vaidhi bhakti have been described here, some have not been described here, and some have not been described here, and some have been glorified in other parts of this book. The different kinds of faith and different kinds of glorious features or vaidhi bhakti described here are not at odds with each other. They are meant for different kinds of persons in the same way different kinds of medicines are meant for different kinds of patients.

2 Now spontaneous devotional service (raganuga bhakti) will be described. In raganuga bhakti there is great love and a strong desire to attain the Lord. This is called raga. When the eyes and other senses are attracted to the handsomeness and other transcendental qualities of the Lord, that is called raga, or passionate love for the Supreme Personality of Godhead.

3 There are many different kinds of raga. This is seen in the following statement of the Supreme Personality of Godhead (Shrimad Bhagavatam 3.25.38):

"My dear mother, devotees who receive such transcendental opulences are never bereft of them. Neither weapons nor the change of time can destroy such opulences. Because the devotees accept Me as their friend, their relative, their son, preceptor, benefactor, and Supreme deity, they cannot be deprived of their possession at any time."*

4 The Supreme Personality of Godhead is the beloved (priya) of the dear gopis, the Supreme Brahman (atma) for the sages headed by Shri Sanaka-kumara, the son (suta) of they who are headed by the King of Vraja, the friend (sakha) of they who are headed by Shridama, the preceptor (guru) of they who are headed by Pradyumna, the brother of someone, the cousin of someone, and the father-in-law of someone. He is the friend (suhrah) of many friends headed by Shridama. He is the master (daivam istam) of many servants headed by Daruka.

5 Here it may be said that the demigods Siva fell in love with the Supreme Lord's incarnation of Shrimati Mohini-devi, and this should be considered ecstatic love for the Lord. This idea is not accepted, for it is not confirmed by the words of scripture. Lord Siva became bewildered by the Lord's illusory potency (maya) and his love for Mohini was material lust.

6 When one thinks of the Lord in one of these different relationships and engages in the activities of devotional service that begin with hearing about the Lord, glorifying Him, remembering Him, serving His feet, offering obeisances to Him, and surrendering everything to Him, and when one loves the Lord, but one's love is not yet natural or spontaneous, his devotional service is called ragatmika bhakti.

7 When one has already attained passionate love for the Lord, love like a great Ganges river of devotion in which the waves are the various activities of devotional service, and when the activities of devotional service are no longer a means of attaining something that is not already attained, his devotion is called raganuga bhakti.

8 From the passionate love (raga) thus described, attraction (ruci) is born. Attraction (ruci) is not manifested of its own accord. It comes from love (raga). When the faint reflection of the light shining from the nectar moon of this passionate love (raga) shines in the crystal jewel of the heart, then attraction (ruci) is born by the action of passionate love (raga). When attraction (ruci) thus follows (anuga) passionate love (raga), the condition is known as raganuga bhakti.

9 Some call this stage of devotional service avihita bhakti, for it is impelled by attraction alone and is not bound to follow rules and regulations. This explanation should not be accepted. It is not possible for a person

completely aloof from all rules and regulations to engage in devotional service.

10 In Shrimad Bhagavatam (2.1.7) it is said:

"O King Pariksit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord."*

11 Vaidhi bhakti, which is dependent on following rules and regulations, is weak, but raganuga bhakti, which is independent of rules and regulations, is powerful. By engaging in raganuga bhakti one comes to dislike anything that has no relation to devotional service. This is explained in the Third Canto, where, describing attraction to the descriptions of the Lord, Shri Vidura says (Shrimad Bhagavatam 3.5.13):

12 "For one who is anxious to engage constantly in hearing such topics, Krishna-katha gradually increases his indifference towards all other things. Such constant remembrance of the lotus feet of Lord Krishna by the devotee who has achieved transcendental bliss vanquishes all his miseries without delay."*

13 Ruci means when the mind is in the grip of hearing the previous described topics of the Lord. Because raganuga bhakti is not dependent on rules and regulations, the servitorship (dasya) and friendship (sakhyā) for the Lord manifested in raganuga bhakti are different from the servitorship and friendship for the Lord manifested in vaidhi bhakti.

14 In Shrimad Bhagavatam (7.5.24) it is said:

"These nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Krishna through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge."*

15 Great importance is not given to the stages of development manifested in raganuga bhakti. However, importance is given to the stages of development in ragatmika bhakti. In ragatmika bhakti comes the manifestation of ruci. This is described in the following words (Shrimad Bhagavatam 11.8.35):

16 "The Supreme Personality of Godhead is absolutely the most dear one for all living beings because He is everyone's well-wisher and Lord. He is the Supreme Soul situated in everyone's heart. Therefore I will now pay the price of complete surrender, and thus purchasing the Lord I will enjoy with Him just like Lakṣmi-devi."*

17 Thinking of the Supreme Personality of Godhead as her friend and well-wisher, in this verse Pingalā desires to attain Him as her husband. That is the meaning here.

18 In the Chandogya-pariśiṣṭa it is said:

"Following a vow of chanting caru-mantras, a girl attains oneness with her desired husband."

The "oneness" mentioned here is artificial, not real. As a girl may thus purchase an ordinary husband, in the same way, by full self-surrender, one may purchase the Supreme Personality of Godhead as one's husband and enjoy with Him as Lakṣmi-devi enjoys with her handsome husband. In this way is shown Pingalā's attraction (ruci) to the Lord.

Anuccheda 311

1 The activities of raganuga bhakti are described in these words of Shrimad-Bhagavatam (11.8.40):

"I am now completely satisfied and I have full faith in the Lord's mercy. Therefore I will maintain myself with whatever comes of its own accord. I shall enjoy life with only the Lord, because He is the real source of love and happiness."***

2 This verse means, "In my mind (atmana) I will enjoy (viharami) with Him (amuna), my affection lover". The mind is mentioned here because the mind is most important in the path of attraction (ruci) to the Lord. Because she did not have the spiritual form of a beloved of the Lord, Pingalā engaged her mind in meditating on the Lord in this way. Deity worship tends to remove the boldness (that is a natural part of amorous pastimes). Therefore Deity worship naturally leads to vatsalya rasa, where one is a parent or other guardian of the Lord. This verse was spoken by Shri Pingalā.

Anuccheda 312

1 In this way raganuga bhakti where the devotee has the idea of becoming one of the Lord's beloveds is shown. An example of this is seen in the Brahma-vaivarta Purāṇa, in the story of the girl Kamakalā. Examples of ruci-bhakti where the devotee has the idea of becoming a servant of the Lord or associating with Him in the other rasa are seen in other places in the scriptures. An example of a servant is given in the following words of Shri Prahlaḍa (Shrimad Bhagavatam 7.9.24):

"My dear Lord, now I have complete experience concerning the worldly opulence, mystic power, longevity and other material pleasures enjoyed by all living entities, from Lord Brahma down to the ant. As powerful time, You destroy them all. Therefore, because of my experience, I do not wish to possess them. My dear Lord, I request You to place me in touch with Your pure devotee and let me serve him as a sincere servant."*

2 In Shri Narada-pancaratra a devotee says:

"O master of the universes, when, with a graceful and deep voice will you order me, "Take a camara in your hand and fan Me'."

3-4 In the Skanda Purana and in the Sanat-kumara-samhita, in the story of King Prabhakara, it is said:

"Although he was sonless, the king did not desire a son. He considered that his condition was already ordained by his past karma. Instead, he wished that Lord Vasudeva, the eternal Supreme Personality of Godhead, who is glorified by all the Upanisads and who is the Supersoul in everyone's heart, would become his son. He wanted to crown the Supreme Lord as the next king and give the kingdom to Him. He did not wish for a son that would not be the Supreme Personality of Godhead Himself."

5 Finally the Supreme Personality of Godhead appeared before the king and said, "I will become your son."

6 In the Narayana-vyuha-stava it is said:

"I offer my respectful obeisances to they who always meditate on Lord Hari as their husband, son, friend, brother, father, or mother."

7 In this verse the words husband, son, friend, and brother refer to the Supreme Personality of Godhead, the object of meditation and the words father and mother refer to the devotee who is meditating on the Lord. The affix "vat" (like) here means that the devotee does not directly become the Lord's mother, but rather becomes a follower of the Lord's mother. The same is true for the Lord's father. To think otherwise is to accept the impersonalists' error of ahangrahopasana (thinking oneself the object of worship). Here the word "dhyayant" (they meditate) confirms the previous explanation of the importance of the mind in raganuga bhakti. The word "api" (even) here means "How exalted are they who serve the Lord in perfect raganuga bhakti?"

8 Here someone may object: The Purva-mimamsa affirms, "Religion means following the orders of scripture", and the Brahma-yamala also affirms, "Devotional service to the Lord that ignores the authorised Vedic literatures like the Upanisads, Puranas, Narada-pancaratra, etc., is simply an unnecessary disturbance in society."* Therefore to ignore the orders of the Sruti-sastra and other scriptures is a great fault.

9 The Supreme Personality of Godhead Himself affirms:

"The Sruti and Smṛti sastras are My commands. Therefore one who disobeys the scripture disobeys Me. Such a person hates Me. He may claim to be devoted to Me, but in truth he is not."

10 This verse shows that disobedience to the duties and prohibitions of the Sruti-sastra and other scriptures makes one ineligible to be a Vaishnava. How, then can one attain perfection by following a kind of devotional service (ragatmika bhakti) that ignores these rules and regulations?

If this is said, then the following reply is given: Spiritual potency is present in the Lord's holy name, qualities and all else that is in relation to Him. It is not present in the rules of ordinary religion. In many places the scriptures affirm that one attains the result of devotional service without reference to impersonal speculation or any other method. The rules of the scriptures do not have power to act by themselves, without reference of a person. They have power because they have come from the Supreme Personality of Godhead. Therefore they who, having no knowledge of attraction (ruci) to the Lord, raise these objections, have no real understanding of the activities of ragatmika bhakti.

11 This is shown by the following statement of Shrimad Bhagavatam (11.2.35):

"O King, one who accepts this process of devotional service to the Supreme Personality of Godhead will never blunder on his path in this world. Even while running with eyes closed, he will never trip or fall."***

12 A person who is somehow or other engaged in the attempt to fix his mind in thinking of the Lord is a person who actually follows the rules of devotional service. A person who does not have attraction for the Lord and does not yearn to always engage in devotional service does not actually follow the rules of devotional service. Such a person may perish from the attack of impersonalism or from other calamities. The rules of

devotional service are not established for their own sake. They are meant to make one attracted to the Lord, to make the mind fall in love (ragatmika) with the charming Supreme Personality of Godhead.

13 The Supreme Personality of Godhead declares (Shrimad Bhagavatam 11.11.33):

"My devotees may or may not know exactly what I am, who I am and how I exist, but if they worship Me with unalloyed love, then I consider them to be the best of devotees."***

This means that even if one acts with the wrong motive, or even out of malice, and even if one is merely mimicking the actions of devotional service, if one somehow or other engages in ragatmika bhakti, he will attain the result obtained by engaging in ragatmika bhakti. This is described in the scriptures.

14 Simply by mimicking the activities of the Lord's nurse or mother, Putana attained the perfection of ragatmika bhakti. This is described in the following words of Shrimad Bhagavatam (10.14.35) where Brahma tells Lord Krishna:

"My mind becomes bewildered just trying to think of what reward other than You could be found anywhere. You are the embodiment of all benedictions, which You bestow upon these residents of the cowherd community of Vrndavana. You have already arranged to give Yourself to Putana and her family members in exchange for her disguising herself as a devotee. So what is left for You to give these devotees of Vrndavana, whose homes, wealth, friends, dear relations, bodies, children and very lives and hearts are all dedicated only to You?"***

If this was true for Putana, then what may be said of the devotees who are attracted (ruci) to the Lord and always sincerely engaged in the activities of devotional service? In Shrimad Bhagavatam (10.6.35-36) it is also said:

15-16 "Putana was always hankering for the blood of human children, and with that desire she came to kill Krishna. But because she offered her breast to the Lord, she attained the greatest achievement. What then is to be said of those who had natural devotion and affection for Krishna as mothers and who offered Him their breasts to suck or offered something very dear, as a mother offers something to a child?"*

17 The Lord Himself declares (Shrimad Bhagavatam 11.20.36):

"Material piety and sin, which arise from the good and evil of this world, cannot exist within My unalloyed devotees, who, being free from material hankering, maintain steady spiritual consciousness in all circumstances. Indeed, such devotees have achieved Me, the Supreme Lord, who am beyond anything that can be conceived by material intelligence."***

18 The state of being an unalloyed (ekanti) devotee of the Lord is attained by having faith in devotional service. When one is attracted (ruci) to the Lord, one naturally respects the rules and regulations described in the scriptures. Attraction to the Lord is very rare. If a person has no respect for the rules and regulations of the scriptures and thinks himself an unalloyed devotee, he is merely a proud hypocrite. This is confirmed by the following words of the Brahma-yamala:

"Devotional service to the Lord that ignores the authorised Vedic literatures like the Upanisads, Puranas, Narada-pancaratra, etc., is simply an unnecessary disturbance in society."*

Therefore the criticism that they do not honour the rules of scripture cannot be thrown at they who are genuinely attracted (ruci) to the Lord. This is also seen in Shrimad Bhagavatam 10.6.35-36 (quoted in texts 15 and 16 of this anuccheda).

19 In the Padma Purana, Uttara-khanda it is said:

"They who have no love or attraction for the Supreme Personality of Godhead and act as they like, ignoring the instructions of the Vedas, are known as offenders and atheists."

Here the word "priti" means "attraction".

20 One who deliberately dishonours the instructions of scripture is to be criticised, but one who is merely ignorant of those instructions is not to be criticised. This is seen in the following words of Shrimad Bhagavatam (11.2.35):

"O King, one who accepts this process of devotional service to the Supreme Personality of Godhead, will never blunder on his path in this world. Even while running with eyes closed, he will never trip or fall."***

21 In the Gautamiya Tantra it is said:

"For they who are always fallen in love with the lotus feet of Lord Krishna there is no japa, no Deity worship, no meditation, and no rules."

22 When attraction (ruci) is not yet manifested even the best raganuga bhakti is considered to be mixed with vaidhi bhakti. Even a devotee who has attraction (ruci) for the Lord may, in order to benefit the people of the world, engage in raganuga bhakti mixed with vaidhi bhakti. Therefore, in some situations it is appropriate to practice raganuga bhakti mixed with vaidhi bhakti.

23 Some devotees chant the eighteen-syllable mantra and meditate on Lord Krishna surrounded by all His associates attracted by the music of His flute at the time for milking the cows. Other devotees think in this way: "I chant this mantra that my spiritual master has given me so that I may attain my desire and become one of the people of Vraja. Then I will directly serve Lord Krishna, the son of Vraja's king."

24 Now will be discussed these words spoken by the Supreme Personality of Godhead (and previously quoted in text 9):

"The Sruti and Smṛti sastras are My commands. Therefore one who disobeys the scripture disobeys Me. Such a person hates Me. He may claim to be devoted to Me, but in truth he is not."

Disobedience of the commands of scripture is of two kinds: 1. disobeying the dharma-sastras, and 2. disobeying the bhakti-sastras.

25 A person who has faith in devotional service does not fall down from his position as a Vaishnava if because of wickedness, or another reason, or for no reason at all, he does not perform the duties described in the dharma-sastras. This is described in the following words of Shrimad Bhagavatam (11.5.41):

"One who has given up all material duties and taken full shelter at the lotus feet of Mukunda, who gives shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind, or even one's forefathers who have passed away."*

26 The Supreme Personality of Godhead Himself declares (Bhagavad-gita 9.30):

"Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination."*

27 They who are attracted to the Lord in this way do not desire the happiness of liberation from the world of birth and death, what to speak of the horrible happiness created by sinful deeds. They do not commit sins, if somehow by mistake or by accident they commit a sin, that sin is destroyed in a single moment.

28 Also, in Shrimad Bhagavatam (11.5.42) it is said:

"One who has given up everything and taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to Krishna. If he is involved in some sinful activity by accident, the Supreme Personality of Godhead, who is seated within everyone's heart, removes his sins without difficulty."*

29 The duties and prohibitions described in the Vaishnava-sastras have the pleasure of Lord Vishnu as their only goal. Thus a person who is attracted (ruci) to the Lord and who loves (raga) the Lord will perform certain activities and refrain from other activities. This is because such a person has the pleasure of the Lord as the only goal of his life.

30 A person following the path of ragatmika bhakti does not consider what should be done and what should not be done from the point of view of ordinary considerations. He accepts only activities that are favourable for devotional service.

31 Thus a devotee who is attracted (ruci) to the Lord and who follows the path of raganuga bhakti will follow the scriptures' description of how to engage in devotional service. However, even the residents of Gokula, the raganuga-bhaktas who were personal associates of the Lord, performed Vaishnava duties and even ordinary worldly duties to bring auspiciousness to Krishna and protect Him from troubles and obstacles.

32 The Supreme Personality of Godhead declares (in Brahma-yamala, also quoted in texts 9 and 24 of this anuccheda):

"The Sruti and Smṛti sastras are My commands. Therefore one who disobeys the scripture disobeys Me. Such a person hates Me. He may claim to be devoted to Me, but in truth he is not."

These words do not apply to the devotees engaged in raganuga bhakti, for such devotees are already on the right path in spiritual life. Rather, this verse is addressed to they who follow the wrong paths, the paths of heretics and atheists like Buddha, Rṣabhadeva, Dattatreya and others.

33 The scriptures declare:

"A heretic opposed to the religion of the Vedas may worship his own deity. However, he will go to hell until the time when the universe is destroyed by floods."

34 Even though many Vedic rules are not followed in it, raganuga bhakti is not outside the path of the Vedas. Actually raganuga bhakti is the perfection of the religion described in the Vedas and the scriptures that explain the Vedas. This is so because raganuga bhakti makes one attracted (ruci) to the Supreme Personality of Godhead. In the Vedas are described many heretics and atheists, such as Buddha, who are opposed to the Vedas and thus are outside the sphere of Vedic religion. For example, in Shrimad Bhagavatam (1.3.24) it is said:

35 "Then, in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Anjana, in the province of Gaya, just for the purpose of deluding those who are envious of the faithful theist."*

36 Therefore raganuga bhakti is proper and correct. It is much better than vaidhi bhakti. The previously discussed rules of the scriptures are meant for merging into the existence of the Lord. When the mind is attracted to the Lord, then one may merge into Him. It is not a matter of rules and regulations. It is a matter of the nature of the mind.

37 The rules encourage what is favourable for this and forbid what is not favourable. In that way one quickly merges into the existence of the Lord. When all unwanted materialism is destroyed, then one is able to merge into the existence of the Lord. This is a vivid example of the great power of the path followed by the mind. When the conditions are favourable, then one can attain the goal sought by the impersonalists.

38 The following explanation (Shrimad Bhagavatam 7.1.15) is given to show the power of the mind's thoughts and emotions:

39 "Maharaja Yudhisthira inquired: It is very wonderful that the demon Sisupala merged into the body of the Supreme Personality of Godhead even though extremely envious. This sayujya-mukti is impossible to attain even for great transcendentalists. How then did the enemy of the Lord attain it?"*

40 Here the word "ekantinam" means "of the impersonalists".

Anuccheda 313

1 Generally it is not possible, even for the great impersonalists, to merge into the existence of the Lord. Shrimad Bhagavatam (7.1.16) asks this question:

"O great sage, we are all eager to know the cause for this mercy of the Lord. I have heard that formerly a king named Vena blasphemed the Supreme Personality of Godhead and that all the brahmanas consequently obliged him to go to hell. Sisupala should also have been sent to hell. How then did he merge into the Lord's existence?"*

2 Here the word "tamasi" means "in hell". In the Vamana Purana it is said that after suffering in many different hells, Vena was rescued by the power of King Prthu.

Anuccheda 314

1 In Shrimad Bhagavatam (7.1.18) it is also said:

"From the very beginning of his childhood, when he could not even speak properly, Sisupala, the most sinful son of Damaghosa, began blaspheming the Lord, and he continued to be envious of Shri Krishna until death. Similarly, his brother Dantavakra continued the same habits."*

2 The meaning of this verse is clear.

Anuccheda 315

1 Shri Narada gave this reply: To whom do you refer when you say that a person who offends the Supreme Personality of Godhead must go to hell? Do you refer to a person who gives suffering to the Lord? Or, if you do not refer to such a person, do you refer to a person who offends the Lord by drinking liquor and performing other forbidden acts?

2 The bewildered conditioned souls have the power to blaspheme and offend only things created from the material modes of ignorance, passion and goodness. They who have taken shelter of the material nature do not have the power to blaspheme or offend a person whose form, qualities and other features are not material. Unlike the conditioned souls, the Supreme Personality of Godhead does not identify Himself as a product of the material nature. Therefore He is never troubled by the offenses committed by the conditioned souls. This is explained in the following three and a half verses of Shrimad Bhagavatam.

3 In Shrimad Bhagavatam (7.1.22) it is said:

"O King, blasphemy and praise, chastisement and respect, are experienced because of ignorance. The body of the conditioned soul is planned by the Lord for suffering in the material world through the agency of

the external energy."*

4 Here the word "nindanam" means "describing faults", and "nyakkarah" means "eclipsed". This means, "for making one aware of praise, criticism, and other dualities". Then the verse explains, "The body of the conditioned soul is planned by the Lord for suffering in the material world through the agency of the external energy."*

Anuccheda 316

1 Shrimad Bhagavatam (1.7.23-24) continues:

"My dear King, the conditioned soul, being in the bodily conception of life, considers his body to be his self and considers everything in relationship with the body to be his. Because he has this wrong conception of life, he is subjected to dualities like praise and chastisement."*

2 Because of the bodily conception of life, the conditioned soul thinks that when the body is annihilated the living being is annihilated. Lord Vishnu, the Supreme Personality of Godhead, is the supreme controller, the Supersoul of all living entities. Because He has not material body, He has no false conception of 'I' and 'mine'. It is therefore incorrect to think that He feels pleasure or pain when blasphemed or offered prayers. This is impossible for Him. Thus He has no enemy and no friend. When He chastises the demons it is for their good, and when He accepts the prayers of the devotees it is for their good. He is affected neither by prayers nor by blasphemy."*

3 The word "iha" means "in the material world". These verses explain, "The conditioned soul, being in the bodily conception of life, considers his body to be his self and considers everything in relationship with the body to be his. Because he has this wrong conception of life, he is subjected to dualities like praise and chastisement. Because of the bodily conception of life, the conditioned soul thinks that when the body is annihilated the living being is annihilated.* However, the Supreme Personality of Godhead is not like the conditioned soul. How can He be punished or made to suffer? There is no way that this can be possible."

4 The reason the Supreme Personality of Godhead does not identify with a material body is given with the word "kaivalyat" (because His body is not material). This is described in the following words of Shrimad Bhagavatam (1.7.35):

"The bodies of the inhabitants of Vaikuntha are completely spiritual, having nothing to do with the material body, senses, or life air."*

If the inhabitants of Vaikuntha have pure and spiritual bodies that cannot be blasphemed or offended, then how much more so must the body of the Supreme Personality of Godhead be spiritual, pure, eternal, and full of knowledge and bliss? That is the meaning here.

5 The conditioned souls cannot even approach the Supreme Personality of Godhead. He Himself affirms this in the following words of Bhagavad-gita (7.25):

"I am never manifest to the foolish and unintelligent. For them I am covered by My internal potency and therefore they do not know that I am unborn and infallible."*

6 The Supreme Personality of Godhead is different from the individual spirit souls because: 1. He is the Supersoul present in everyone's heart, 2. He is untouched by the material energy, 3. He can never be harmed, 4. He is the supreme controller (dharma-kartuh) and 5. as the master of limitless wonderful potencies, He is the master and teacher of all.

Anuccheda 317

1 Because the Supreme Personality of Godhead is never troubled by blasphemy or any other offense, therefore one should meditate on Him, somehow or other, by any means available. In Shrimad Bhagavatam 10.12.39 it is said:

"If even only once or even by force one bridges the form of the Supreme Personality of Godhead into one's mind, one can attain the supreme salvation by the mercy of Krishna, as did Aghasura. What then is to be said of those whose hearts the Supreme Personality of Godhead enters when He appears as an incarnation, or those who always think of the lotus feet of the Lord, who is the source of transcendental bliss for all living entities and by whom all illusion is completely removed"?"*

Therefore they who meditate on the Supreme Lord's effulgence merge into the Lord's effulgence, and they who meditate on the Lord because they hate Him also merge into the Lord's effulgence. By thus merging these persons become purified of their blasphemies and other sins. That such persons attain sayujya-mukti

(impersonal liberation) is described in these words of Shrimad Bhagavatam (7.1.26):

2 "Therefore by enmity or by devotional service, by fear, by affection or by lusty desire, by all of these or any one of them, if a conditioned soul somehow or other concentrates his mind upon the Lord, the result is the same, for the Lord, because of His blissful position, is never affected by enmity or friendship."*

3 The word "yunjyat" means that if one is not able to meditate on the Lord with love, lust or in any favourable way, then one should meditate on Him in whatever way one can, even if that means to meditate on Him with hatred. Here the vidhi-lin (potential mood) is used to indicate a command. Somehow or other one should think of the Lord alone and nothing else (neksate prthak). Thus the mind is fixed on the Lord. That is the meaning.

Here the word "vairena" means "with enmity" and "nirvairena" means "without enmity" or "in a neutral way". Thus one may meditate on the Lord without passionate desire, hatred or any other emotion. That is the meaning here. When one meditates (yunjyat) on the Lord without enmity and with full concentration of the mind, that meditation is known as devotional service (bhakti-yoga). That is the meaning.

The word "snehah" means "affection", which is different from lust (kama). This means mutual, sincere love. The Supreme Personality of Godhead becomes attracted to His affectionate devotee.

Anuccheda 318

1 The result of all this is that one quickly becomes merged in the Lord. Thus the path of thinking of the Lord, even if it is done with enmity and even if one blasphemes the Lord is not on the same level as mere vaidhi bhakti. This is explained in the following words (Shrimad Bhagavatam 7.1.26):

2 "By devotional service one cannot achieve such intense absorption in thought of the Supreme Personality of Godhead as one can through enmity toward Him. That is my opinion."*

3 This is the nature of fear and enmity (vairanubandhena). When they are directed to the Lord one may easily merge into the existence of the Lord (tan-mayatam). By engaging in vaidhi bhakti (bhakti-yogena) one does not attain that result at all (tu na tatha).

Anuccheda 319

1 In this way it is said that the enemies of the Lord merge into the effulgence emanating from the Lord's transcendental form. Even though their hatred was material in nature, it brought them the great and auspicious result of merging into the Lord's effulgence. This is explained in the following example (Shrimad Bhagavatam 7.2.17-28):

2-3 "A grassworm confined in a hole of a wall by a bee always thinks of the bee in fear and enmity and later becomes a bee simply because of such remembrance. Similarly, if the conditioned souls somehow or other think of Krishna, who is sac-cid-ananda-vigraha, they will become free from their sins. Whether thinking of Him as their worshipable Lord or an enemy, because of constantly thinking of Him they will regain their spiritual bodies."*

4 This verse means, "By fear and hatred they attain their own spiritual forms, which are like that of the Lord. The word "evam" means "thus". The form of the Supreme Personality of Godhead is like the form of a human being. Because of the influence of the illusory potency, the Lord is often believed to be an ordinary human being in the material world.

5 Here someone may object: The grassworm does not commit a sin by hating the bee. However by hating the Supreme Lord one certainly does commit a sin.

Fearing that someone would object in this way, this verse explains, "By thinking of the Lord as their enemy, they become purified of their sins." This is so because meditation on the Lord has this power.

Anuccheda 320

1 One does not attain perfection merely by following the rules of vaidhi bhakti. Neither does one attain perfection by disobeying the rules of vaidhi bhakti. The way to attain perfection is given in the following words of Shrimad Bhagavatam (7.1.30):

2 Many, many persons have attained liberation simply by thinking of Krishna with great attention and giving up sinful activities. This great attention may be due to lusty desires, inimical feelings, fear, affection or devotional service. I shall now explain how one receives Krishna's mercy simply by concentrating one's mind upon Him."****

3 This verse means, As some persons concentrate their minds on the Supreme Personality of Godhead

and thus attained liberation by following the rules of vaidhi bhakti, so many other persons also attained liberation by violating the rules of vaidhi bhakti and following lust and other vices in their stead." Among lust and other vices are the sin of hatred and fear. They gave up (hitva) that sin. Because it is mixed with hatred, fear is also considered a sin.

4 Some consider lust a sin. However, the following should be considered: When it is directed to the Supreme Personality of Godhead, lust is transcendental and removes sin, whether one thinks of the Lord as one's husband or one's paramour. If this kind of lust is transcendental, then does it remove hatred and other sins because that is its nature, because the lusty person drinks nectar from the lips of the supremely pure Personality of Godhead and therefore this "lust" is not actually lust at all but something far beyond what is known in this world as lust, or merely because the scriptures affirm that it destroys sins? It is not like that. Shri Sukadeva Gosvami rebukes King Pariksit in these words (Shrimad Bhagavatam 10.29.13);

5 "This point was explained to you previously. Since even Sisupala, who hated Krishna, achieved perfection, then what to speak of the Lord's dear devotees."*

6 In these words lust and other like emotions are criticised and lust is praised. Because lust for the Supreme Personality of Godhead is not different from love for Him, there is nothing wrong with it. Here lust is one kind of love.

7 In Shrimad Bhagavatam (10.31.19) the gopis declare:

"O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path."*

8 Unconcerned for their own happiness, the gopis wish that Krishna will be happy. Kubja, however is mostly concerned about her own happiness. She is not like the gopis, and therefore her attitude is the best criticised. She is described in these words (Shrimad Bhagavatam 10.48.7):

"Simply by smelling the fragrance of Krishna's lotus feet, Kubja cleansed away the burning lust Cupid had aroused in her breasts, chest and eyes. With her two arms she embraced between her breasts her lover, Shri Krishna, the personification of bliss, and thus she gave up her long-standing distress."***

9 She also declares (Shrimad Bhagavatam 10.48.9):

"O beloved, please stay here with me for a few days more and enjoy. I cannot bear to give up Your association, O lotus-eyed one."***

In this way she expresses her love.

10 It is also said (Shrimad Bhagavatam 10.48.8):

"Having thus gotten the hard-to-get Supreme Lord by the simple act of offering Him body ointment, unfortunate Kubja submitted to that Lord of freedom the following request."***

11 It is also said (Shrimad Bhagavatam 10.48.11):

"Lord Vishnu, the Supreme Lord of all lords, is ordinarily difficult to approach. One who has properly worshipped Him and then chooses the benediction of mundane sense gratification is certainly of poor intelligence, for he is satisfied with an insignificant result."***

12 In Shrimad-Bhagavatam 10.48.8 (quoted in text 10) the word "kaivalya-nathah" means "the Lord who is served by pure devotees". Kubja is described here as "unfortunate" because her body was deformed bent in three places. The word "aho (Oh!) is uttered in surprise. Her offering of body ointment to the Lord was an activity of devotional service. Because of this service she was prompted to ask (Shrimad Bhagavatam 10.48.9):

"O beloved, please stay here with me for a few days more and enjoy. I cannot bear to give up Your association, O lotus-eyed one."***

In these words she begs that she may become fortunate.

13 In Shrimad Bhagavatam (10.80.25) it is said:

"What piety has this unwashed, impoverished (brahmana) performed? Everyone looks down on him as most fallen, and yet the spiritual master of the three worlds, the abode of goddess Shri, is serving him reverentially. Leaving her, the goddess of fortune, sitting on her bed, the Lord has embraced this (brahmana) as if he were His older brother."***

The residents of the palace spoke these words about Shridama Vipra.

14 Here someone may object: Why is lusty Kubja praised? This objection is answered in Shrimad Bhagavatam 10.18.11 (quoted in text 11). There it is said, "One who chooses the benediction of mundane sense-gratification is certainly of poor intelligence." The meaning here is that a girl who desires the Supreme Personality of Godhead is supremely intelligent. Her desire to enjoy with the Supreme Lord removes hatred and a host of sin.

15 This is so because the pastimes of the Lord are by nature all-perfect. This is confirmed by the following words of Shri Vedanta-sutra (2.1.33);

"The pastimes of the Supreme Personality of Godhead are transcendental, although they seem to be like those of an ordinary human being in the material world."

16 As He enjoys amorous pastimes like these with the gopis and Kubja, so the Lord also enjoys with Shri, Bhu, Lila and other goddesses in Shri Vaikunthaloka and other places. The Lord is eternally perfect and independent. He can enjoy any pastimes that He wishes to enjoy. Therefore these pastimes should be understood as existing because the Lord wishes to enjoy them. These pastimes are naturally very charming and sweet like nectar. It is not possible to fully understand the nature of the Supreme Personality of Godhead. His amorous pastimes exist because He wishes to enjoy them. To that extent they may be understood.

17 The goddesses who are the Lord's beloveds are manifested from His internal potency. Therefore their forms are all pure and spiritual. These goddesses are very exalted and important. They are not ordinary or unimportant by any means. Their pastimes of drinking the nectar of the Lord's lips is not improper. This has already been explained. These pastimes exist because the Supreme Lord wishes to enjoy them.

18 One should not make the mistake of thinking these goddesses to be ordinary persons. They are the internal potencies of the Lord, and it is by the Lord's wish that they have attained His association.

19 The scriptures declare that amorous pastimes with the Supreme Personality of Godhead are not sins. Rather, hearing of these pastimes removes sin. Certainly there is no fault in amorous pastimes where the Supreme Lord assumes the role of the husband. On the contrary, such pastimes are glorified in the scriptures. In Shrimad Bhagavatam (10.90.27) it is said:

20 "And how is it even possible to describe the great austerities that must have been performed by the women who were able to serve Him, the spiritual master of the universe, in pure, ecstatic love? Thinking Him to be their own husband, rendered such intimate services as massaging His feet."****

21 Many exalted sages have become the Lord's beloveds and enjoyed these pastimes with Him. This is described in many places in the scriptures. For example, Shri Madhvacarya quotes the following words of the Kurma Purana:

22 "By performing great austerities, Agnideva's sons became women and attained Lord Vasudeva, the unborn and all-powerful creator of the universes, as their husband.

23 In the Narayana-vyuha-stava these exalted devotees are offered respects in these words:

"I offer my respectful obeisances to they who always meditate on Lord Hari as their husband, son, friend, brother, father or mother."

24 To enjoy amorous pastimes with the Supreme Personality of Godhead as a paramour is also no sinful. In Shrimad Bhagavatam (10.29.32) the gopis tell Lord Krishna:

"Our dear Krishna, as an expert in religion You have advised us that the proper religious duty for women is to dutifully serve their husbands, children and other relatives. We agree that this principle is valid, but actually this service should be rendered to You. After all, O Lord, You are the dearmost friend of all embodied souls. You are their most intimate relative and indeed their very Self."****

25 Shrila Sukadeva Gosvami also explains (Shrimad Bhagavatam 10.33.35):

"He who lives as the overseeing witness within the gopis and their husbands, and indeed within all embodied living beings, assumes forms in this world to enjoy transcendental pastimes."****

26 Lord Krishna Himself declares (Shrimad Bhagavatam 10.32.22):

"O gopis, I am not able to repay My debt for your spotless service, even within a lifetime of Brahma. Your connection with Me is beyond reproach. You have worshipped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation."****

27 This verse was spoken by the Supreme Personality of Godhead Himself. Many other great devotees also attained this kind of relationship with the Supreme Personality of Godhead. Another example of this is

given in these words of the Padma Purana, Uttara-khanda:

28 "When they saw Lord Ramacandra, the handsome Supreme Personality of Godhead, all the great sages in the Dandaka forest desired to enjoy with Him.

29 "Becoming women, they took birth in Gokula and enjoyed amorous pastimes with Lord Krishna. Then they became liberated from the ocean of repeated birth and death."

30 Then men also may attain the forms of women and associate with the Lord in this way. The Lord appears before them not as the material god of love (Kamadeva), but as a spiritual god of love. This is explained in the following words of Shrimad Bhagavatam (10.32.2):

"Then Lord Krishna, a smile on His lotus face, appeared before the gopis. Wearing a garland and a yellow garment, He directly appeared as one who can bewilder the mind of Cupid, who himself bewilders the minds of ordinary people."***

Thus, because He is worshipped by the material god of love, Lord Krishna is the spiritual god of love (Kamadeva).

31 Shri Uddhava and many other great devotees have glorified the Lord's beloveds. Shri Uddhava declares (Shrimad Bhagavatam 10.47.580):

"Among all persons on earth, these cowherd women alone have actually perfected their embodied lives, for they have achieved the perfection of unalloyed love for lord Govinda. Their pure love is hankered after by those who fear material existence, by great sages, and by ourselves as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high class brahmana, or even as Lord Brahma himself?"***

32 What more need be said? In the Vamana Purana it is said that even the Vedas Personified attained this nature. Desiring to become eternally perfect gopis, the Vedas personified took birth among the gopis. The glory of the gopis is described by the Vedas Personified in these words (Shrimad Bhagavatam 10.87.23):

33 "By practicing the mystic yoga system and controlling their breath, the great sages conquered the mind and senses. Thus engaging in mystic yoga, they saw the Supersoul within their hearts and ultimately entered into the impersonal Brahman. However, even the enemies of the Supreme Personality of Godhead attain that position simply by thinking of the Supreme Lord. The damsels of Vraja, the gopis, simply wanted to embrace Krishna and hold His arms, which are like serpents. Being attracted by the beauty of Krishna, they ultimately acquired a taste for the nectar of the Lord's lotus feet. We can also taste the nectar of Krishna's lotus feet by following in the footsteps of the gopis."*

34 The meaning of this verse is very clear. This verse means, "Seeing with the eyes of scripture, with a great effort the sages worship the Absolute Truth, who is known as Brahman. However, without worshipping the Lord, only by thinking of Him, the enemies of the Lord also attain the Brahman.

35 "The beautiful-eyebrowed gopis, their hearts attached to the serpentlike arms of You, who are Nanda's son, attained the sweetness of love for the nectar of Your lotus feet.

36 "We Personified Vedas will become like these gopis and we will also attain the nectar of Your lotus feet." That is the meaning. The inflections of the words are altered to show this meaning.

37 Here the words "the nectar of Your lotus feet" are spoken with great respect. The words 'even the enemies of the Supreme Personality of Godhead attain that position simply by thinking of the Supreme Lord' show that by following the path of thinking of the Lord one quickly attains the goal. The words "We can also taste the nectar of Krishna's lotus feet by following in the footsteps of the gopis" show the method practiced by a person following the path of raganuga bhakti. If this were not the best method to attain the best goal, then the Personified Vedas, who are fully aware of all methods and all goals, would not have adopted it.

38 In this verse two pairs of paths of remembering the Lord are described. In the first pair the path of the Personified Vedas is superior. In the second their path is inferior. The word "api" (also) applies to both these pairs of paths. Thus this word is not employed only once here. The word "striyah" here refers to the eternal gopis. In the Vamana Purana it is said that the Personified Vedas see the gopis in the eternal abode of Lord Krishna.

Note: The two pairs of paths of remembering the Lord are: 1. the paths of Personified Vedas and the enemies of the Lord, and 2. the paths of Personified Vedas and the gopis. The Personified Vedas are superior to the enemies of the Lord but inferior to the gopis.

39 All of this is nicely explained in these words of Shrimad Bhagavatam (7.1.29):

"Many, many persons have attained liberation simply by thinking of Krishna with great attention and giving up sinful activities. This great attention may be due to lusty desires, inimical feelings, fear, affection or devotional service. I shall now explain how one receives Krishna's mercy simply by concentrating one's mind upon Him."***

In this way one becomes free of the sins of fear and hatred.

Anuccheda 321

1 Shrimad Bhagavatam 7.1.29 (which was quoted in anuccheda 320, text 2) is further explained by the following words (Shrimad Bhagavatam 7.1.30), where some examples are given:

2 "The gopis by their lusty desires, Kamsa by his fear, Sisupala and other kings by envy, the Yadus by their familial relationship with Krishna, you Pandavas by your great affection for Krishna, and we, the general devotees, by our devotional service, have obtained the mercy of Krishna."*

3 Here references is made to the previous lives of the gopis and the other devotees. With the word "vayam" (we) Shri Narada refers to his previous birth.

4 Shri Narada explains (Shrimad Bhagavatam 1.6.28):

"Having been awarded a transcendental body befitting an associate of the Supreme Personality of Godhead, I quit the body made of five material elements, and thus all acquired fruitive results of work (karma) stopped."*

In this way in his previous birth he attained the perfect form of a personal associate of the Supreme Personality of Godhead. In this way the word "vayam" (we) is explained.

5 Thus vaidhi bhakti has been described. Raganuga bhakti is described in these words of the Supreme Personality of Godhead (Shrimad Bhagavatam 11.20.36);

"Material piety and sin, which arise from the good and evil of this world, cannot exist within My unalloyed devotees, who, being free from material hankering, maintain steady spiritual consciousness in all circumstances. Indeed, such devotees have achieved Me, the Supreme Lord, who am beyond anything that can be conceived by material intelligence."***

6 The Lord also explains (Shrimad Bhagavatam 11.19.35):

"To constantly see good and bad is itself a bad quality. The best quality is to transcend material good and evil."***

7 In this way it is seen that ragatmika bhakti is not dependent on the rules and regulations of vaidhi bhakti. In Shrimad Bhagavatam 7.1.29 the past tense is used to describe the attainment of the result. However, in the following verse the gopis are described in the present tense. By hearing of the Supreme Lord's transcendental qualities, the gopis become rapt in meditation on Him. They are described in these words (Shrimad Bhagavatam 10.90.26):

8 "Glorified variously by countless songs, He is the Lord who forcibly attracts the minds of any women who simply hear about Him. What to speak, then, of those women who see Him directly?"***

9 Sisupala, who had been a liberated associate of the Lord in Vaikuntha, appeared to have been killed when he arrived as an unwelcome guest and tried to cause a calamity. Then his true position as a devotee of the Lord was revealed. In Shrimad Bhagavatam 7.1.31 (quoted in text 2) the words "sambandhad yo vrsnayo yuyam", mean "you Vrsnis have a relationship of affection with the Supreme Personality of Godhead". Therefore Shrimad Bhagavatam (7.1.26) affirms:

"Therefore by enmity or by devotional service, by fear, by affection, or by lusty desire, by all of these or any one of them, if a conditioned soul somehow or other concentrates his mind upon the Lord, the result is the same, for the Lord because of His blissful position, is never affected by enmity or friendship."*

10 In Shrimad Bhagavatam (7.1.30) it is said:

"Many, many persons have attained liberation simply by thinking of Krishna with great attention and giving up sinful activities. This great attention may be due to lusty desires, inimical feelings, fear, affection or devotional service. I shall now explain how one receives Krishna's mercy simply by concentrating one's mind upon Him."*

These quotes both affirm the same conclusion.

11 This same conclusion is also confirmed in a verse that follows in the same passage. There it is said

(Shrimad Bhagavatam 7.1.32):

"Somehow or other one must consider the form of Krishna, very seriously. Then, by one of the five different processes mentioned above, one can return home, back to Godhead. Atheists like King Vena, however, being unable to think of Krishna's form in any of these five ways, cannot attain salvation. Therefore, one must somehow think of Krishna, whether in a friendly way, or inimically."*

12 In Shrimad Bhagavatam 7.1.31 (quoted in text 2) the words sambandha (relationship) and sneha (affection) are both related to raganuga bhakti. In their previous lives the Vrsnis and Pandavas, like the gopis, were aspiring devotees engaged in vaidhi bhakti. From sambandha (a relationship with the Lord) comes sneha (affection for the Lord), and from that comes ruci (attraction to the Lord). In this way it is shown that vaidhi bhakti eventually leads to raganuga bhakti.

Anuccheda 322

1 Here someone may object: If simply by hating the Supreme Lord one attains perfection, then why did King Vena fall into hell?

Fearing that someone would raise this objection, Shrimad Bhagavatam (7.1.32) explains:

"Somehow or other one must consider the form of Krishna very seriously. Then, by one of the five different processes mentioned above, one can return home, back to Godhead. Atheists like King Vena, however, being unable to think of Krishna's form in any of these five ways, cannot attain salvation."*

2 The words, "katamo 'pi na vena syat pancanam purusam prati" mean "Vena did not have one of the five relationships with the Supreme Personality of Godhead, relationships that begin with enmity." This means that Vena did not have a relationship of blaspheming and hating the Supreme Personality of Godhead.

3 Vena's sins bore fruit because he did not engage in intense meditation on the Supreme Personality of Godhead. Even though he was a demon, he did not hatefully and violently attack the Supreme Personality of Godhead, an attack that would have brought him liberation. That is the meaning.

4 In Shrimad Bhagavatam (11.2.34) it is said:

"Even ignorant living entities can very easily come to know the Supreme Lord if they adopt those means prescribed by the Supreme Lord Himself. The process recommended by the Lord is to be known as bhagavata-dharma, or devotional service to the Supreme Personality of Godhead."***

In this way even very great sins perish. This is so even if one is ignorant.

Anuccheda 323

1 Therefore, in Shrimad Bhagavatam (7.1.32) it is said:

"Therefore, one must somehow think of Krishna, whether in a friendly way, or inimically."*

2 The conclusion here is that one should somehow fix his mind on the Supreme Personality of Godhead. The conclusion here is not that one should engage in vaidhi bhakti. Here the word "kenapi" means "somehow or other". By engaging in vaidhi bhakti one finally attains the Lord after a long time and a great struggle. However, by engaging in raganuga bhakti, by thinking of the Lord as one's enemy or in other ways, one quickly and easily attains the Lord. A fallen sinner who hates the glorious Supreme Personality of Godhead is actually virtuous. Who, then, is truly fallen and degraded? The answer is that a person who is indifferent to the Supreme Personality of Godhead, a person who does not love the Supreme Personality of Godhead, is truly fallen and degraded. This verse was spoken by Shri Narada to Shri Yudhisthira.

Anuccheda 324

1 If the path of thinking of the Lord somehow or other is this powerful, then how powerful must be the path of raganuga bhakti, where one thinks of the Lord with love? This is affirmed by the following words of Shrimad Bhagavatam (11.5.48):

2 "Inimical kings like Sisupala, Paundraka and Salva were always thinking about Lord Krishna. Even while they were lying down, sitting or engaging in other activities, they enviously meditated upon the bodily movements of the Lord, His sporting pastimes, His loving glances upon His devotees, and other attractive features displayed by the Lord. Being thus always absorbed in Krishna, they achieved spiritual liberation in the Lord's own abode. What then can be said of the benedictions offered to those who constantly fix their minds on Lord Krishna in a favourable, loving mood?"***

3 Here the word "akrti-dhiyah" means that their thoughts were placed in the Lord's forms.

4 In the Garuda Purana it is said:

"Even foolish sinners like Sisupala and Duryodhana who personally insulted the Supreme Personality of Godhead attained liberation. Simply by remembering the Lord, they became purified of all their sins. How, then, can there be any doubt that the great devotees, who sincerely love the Lord, also become purified and attain liberation?"

5 In Shrimad Bhagavatam (7.1.27) it is said:

"By devotional service one cannot achieve such intense absorption in thought of the Supreme Personality of Godhead as one can through enmity to Him."*

However, one should not interpret these words to mean that hating the Supreme Personality of Godhead is better than all other relationships with the Lord.

6 In Shrimad Bhagavatam (3.16.31) the Lord assured the two Vaikuntha inhabitants, Jaya and Vijaya:

"By practicing the mystic yoga system in anger, you will be cleansed of the sin of disobeying the brahmanas and within a very short time return to Me."*

7 These words were spoken by the Lord of Vaikuntha to Jaya and Vijaya. To become free of their offense they must practice mystic yoga. Because they are by nature eternally perfect associates of the Lord, this entire incident was arranged so that the Lord would have the opportunity to enjoy pastimes of fighting with them. For this reason some consider that these activities of the Lord should be considered activities of devotional service. That is not true. Words like "bhakti" (devotional) and "seva" (service) are used when one has a favourable relation with the Lord. They cannot be used when one is an enemy of the Lord.

8 In the Padma Purana, Uttara-khanda, it is said:

"The yogis are able to see the Supreme Personality of Godhead because they are devoted to Him, not because they hate Him. Anger and envy will not help one see Lord Krishna.

9 Here someone may object: The enemies of the Lord are also devotees. This is seen in the following statement of Shri Uddhava (Shrimad-Bhagavatam 3.2.24):

"I consider the demons, who are inimical toward the Lord to be more than the devotees because while fighting with the Lord, absorbed in thoughts of enmity, they are able to see the Lord carried on the shoulder of Garuda, the son of Tarksya (Kasyapa) and carrying the wheel weapon in His hand."*

10 To this objection the following reply is given: Please do not think in this way. This verse is an example of the rhetorical device called utpreksa, where one imagines one thing to be like another that is in truth very different. This verse does not prove that the demons are devotees of the Lord. In this example utpreksa, Uddhava, overcome with longing and grief, sees only the good fortune attained by the demons, their good fortune in directly seeing the Lord. He says, "Alas, we cannot see the face of the Lord. At the moment of death we will not be able to see, even in meditation, the moonlike face of the Lord. Therefore the demons are better devotees than us, for at the moment of their deaths they had the opportunity to see the moonlike face of the Lord." The conclusion is that this verse does not in any way prove that hating the Lord is the same as devotional service. This verse was spoken by Shri Narada to Shri Vasudeva.

Anuccheda 325

1 In this way raganuga bhakti is attained. Raganuga bhakti is primarily directed to Lord Krishna. In Shrimad Bhagavatam 7.1.41 it is said:

"My dear King Yudhisthira, the gopis by their lust desires, Kamsa by his fear, Sisupala and other kings by envy, the Yadus by their familial relationship with Krishna, you Pandavas by your great affection for Krishna, and we, the genera devotees, by our devotional service, have obtained the mercy of Krishna."*

Here it is seen that Lord Krishna is the object of raganuga bhakti. Also, only the demons who direct their hatred to Lord Krishna attain the perfection of merging into His effulgence. The demons who hate the Lord's other full and partial forms do not attain that perfection.

2 For this reason Shrimad Bhagavatam (7.1.32) declares:

"Therefore one must somehow think of Lord Krishna, whether in a friendly way or inimically."*

3 By engaging in raganuga bhakti one very quickly fixes his mind on the Lord. That is why raganuga bhakti, and not vaidhi bhakti, is discussed in the eleventh canto of Shrimad Bhagavatam. Sometimes raganuga bhakti is directed to the four-armed form of the Lord, but pure raganuga bhakti is seen primarily in Shri Gokula, where raganuga bhakti is most prominent, and where the Supreme Personality of Godhead, in His original form as Lord Krishna, enjoys pastimes as the son, master, friend, or beloved of His devotees.

4 These different relationships with the Lord are described in Bhagavad-gita (4.11), where Lord Krishna affirms:

"As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Prtha."*

5 These different relationships are also seen in these words of Shrimad Bhagavatam (10.43.17):

"The various groups of people in the arena regarded Krishna in different ways when He entered it with His elder brother. The wrestlers saw Krishna as a lightning bolt, the men of Mathura as the best of males, the women as Cupid in person, the cowherd men as their relative, the impious rulers as a chastiser, His parents as their child, the King of the Bhojas as death, the unintelligent as the Supreme Lord's universal form, the yogis as the Absolute Truth and the Vrsnis as their supreme worshipable Deity."****

6 That the Lord accepts different relationships to fulfil the desires of His devotees is seen in these words of Shrimad-Bhagavatam (10.14.2):

"My dear Lord, neither I nor anyone else can estimate the potency of this transcendental body of Yours, which has shown such to me and which appears just to fulfil the desires of Your pure devotees."****

7 To please His devotees the Lord pretends to desire their services of giving Him food and drink, bathing Him, fanning Him, and affectionately serving Him in many ways. These activities of devotional service are described by the Lord Krishna Himself in these words (Bhagavad-gita 9.26):

8 "If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it."*

9 In these words (Shrimad Bhagavatam 10.15.17) Shrila Sukadeva Gosvami praises the devotees' eager service:

10 "Some of the cowherd boys, who were all great souls, would then massage His lotus feet, and others, qualified by being free of all sin, would expertly fan the Supreme Lord."****

11 That the Supreme Personality of Godhead thus fulfils the desires of His devotees does not negate His supreme power over everything. That supreme power is manifested in other situations. In truth it is glorious and praiseworthy that He is happy to fulfil His devotees' wishes. This is seen in His pastime of being bound by the queen of Vraja and delivering the yamala-arjuna trees.

12 Even though He has all power, the Lord voluntarily agrees to be under the control of the queen of Vraja. In the following words (Shrimad Bhagavatam 10.9.19) Shrila Sukadeva Gosvami praises that quality of the Lord:

"O Maharaja Pariksit, this entire universe, with its great, exalted demigods like Lord Siva, Lord Brahma and Lord Indra, is under the control of the Supreme Personality of Godhead. Yet the Supreme Lord has one transcendental attribute: He comes under the control of His devotees. This was now exhibited by Krishna in this pastimes."****

13 Even today many devotees follow the path of raganuga bhakti and thus worship Lord Krishna, the son of Vraja's king. In Shri Vishnu Purana, when the gopas were very surprised to see Him lift Govardhana Hill, the Supreme Personality of Godhead gave them this reply:

14 "If your truly love Me, then please think of Me as your kinsman."

15 In an alternate reading of this text the Lord says, "O My kinsmen, then please honour Me like a kinsman."

16 The Lord also said to them (Shri Vishnu Purana 5.13.12):

"I am not a demigod. I am not a gandharva. I am neither a yaksa nor a danava. I am your kinsman. Please don't think of Me in any other way."

17 In Shrimad Bhagavatam (10.3.45) Lord Krishna tells Maharaja Vasudeva:

"Both of you, husband and wife, constantly think of Me as your son, but always know that I am the Supreme Personality of Godhead. By thus thinking of Me constantly with love and affection, you will achieve the highest perfection: returning home, back to Godhead."*

Because knowledge of the Lord's supreme power and opulence is prominent in the hearts of Maharaja Vasudeva and many other devotees, the Lord here gives permission to think of Him in two ways: as the all-powerful Supreme Lord and as one's kinsman.

18 Although Yasoda, the queen of Vraja, saw the Lord's great power and opulence by gazing into His mouth, this is not said to be her true good fortune. Influenced by the Lord's yogamaya potency, she always

thought of Lord Krishna as her son. In this way the Lord was merciful to her in many ways. In this way she was very fortunate. Vasudeva and Devaki were not as fortunate as Nanda and Yasoda. The good fortune of Nanda and Yasoda is that they think of Krishna as their son. In this way they enjoy His childhood pastimes. Maharaja Pariksit praises Nanda and Yasoda in these words (Shrimad Bhagavatam 10.8.46-47):

19 "O learned brahmana, mother Yasoda's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Maharaja perform to achieve such perfection in ecstatic love?*

"Although Krishna was so pleased with Vasudeva and Devaki that He descended as their son, they could not enjoy Krishna's magnanimous childhood pastimes, which are so great that simply chanting about them vanquishes the contamination of the material world. Nanda Maharaja and Yasoda, however, enjoyed these pastimes in full, and therefore their position is always better than that of Vasudeva and Devaki."*

20 Shrila Sukadeva Gosvami, the king of sages, also praised the love of Nanda and Yasoda for Lord Krishna. He said (Shrimad Bhagavatam 10.9.19):

"O Maharaja Pariksit, this entire universe, with its great, exalted demigods like Lord Siva, Lord Brahma and Lord Indra, is under the control of the Supreme Personality of Godhead. Yet the Supreme Lord has one transcendental attribute: He comes under the control of His devotees. This was now exhibited by Krishna in this pastime."*

21 Shri Narada told Shri Vasudeva and Devaki (Shrimad Bhagavatam 11.5.47):

"My dear Vasudeva, you and your good wife Devaki have manifested great transcendental love for Krishna, accepting Him as your son. Indeed, you are always seeing the Lord, embracing Him, speaking with Him, resting with Him, sitting together with Him, and taking your meals with Him. By such affectionate and intimate association with the Lord, undoubtedly both of you have completely purified your hearts. In other words, you are already perfect."***

22 Shrila Shridhara Svami comments:

"Loving Lord Krishna as their son, they attained the perfection of the great treasure of devotional service."

23 Shri Narada also told Vasudeva and Devaki (Shrimad Bhagavatam 11.5.49):

"Do not think of Krishna as an ordinary child, because He is the Supreme Personality of Godhead, inexhaustible and the Soul of all beings. The Lord has concealed His inconceivable opulences and is thus outwardly appearing to be an ordinary human being."***

24 These words do not contradict what was previously said of Nanda and yasoda. Shrila Shridhara Svami comments in these words:

"Someone may object: If by loving a son one becomes liberated, then every parent would automatically attain liberation. This verse is spoken to answer this objection."

25 Thus to think of Lord Krishna as one's son is a great opulence and a great good fortune. That is the meaning. The word "akrthah" here is an example of arsa usage, where what is ordinarily a grammatical flaw is considered correct because it is used by a great sage. The letter "a" in "akrthah" should be omitted because the word "ma" is used here. In the Sabda-kosa it is said, "abhava na hy ano na". Because of these two prohibitions the words "kuru" should be used here in place of "akrthah".

26 Whether they are aware of the truth or not aware, the devotees who follow the path of pure raganuga bhakti, worshipping the Lord without awe and veneration are in a glorious position. In Shrimad Bhagavatam (11.11.33) Lord Krishna affirms:

"My devotees may or may not know exactly what I am, who I am, and how I exist, but if they worship Me with unalloyed love, then I consider them to be the best of devotees."***

27 Because it is the most pure, raganuga bhakti in Shri Gokula is the best kind of devotional service. This is said. Pure raganuga bhakti is not possible in any other place. By understanding the glories of raganuga bhakti, and by understanding the truth of the original Supreme Personality of Godhead, the supremely exalted nature of devotional service to Lord Krishna is proved. Thus also it is proved that Lord Krishna, who enjoys transcendental pastimes in Gokula is the original Supreme Personality of Godhead.

28 Devotional service to Lord Krishna is described in these words (Shrimad Bhagavatam 1.2.5):

29 "O sages, I have been justly questioned by you. Your questions are worthy because they relate to

Lord Krishna and so are of relevance to the world's welfare. Only questions of this sort are capable of completely satisfying the self."*

30 In Shrimad Bhagavatam an inquiry was made to determine what brings genuine satisfaction to the heart. In this way questions were asked about Lord Krishna and the following answer was given (Shrimad Bhagavatam 11.2.6):

31 "The supreme occupation (dharma) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."*

In this way the spiritual path that begins with making a great effort to offer the Lord the results of one's work and culminates in faith in devotional service is described. In this way devotional service is manifested. Hearing descriptions of the various incarnations of the Lord eventually brings one to the stage where one's thoughts are fixed in Lord Krishna, the original Supreme Personality of Godhead. This is described in the following words (Shrimad Bhagavatam 2.8.3):

32 "Narrations concerning the Lord who possesses wonderful potencies, are certainly auspicious for living beings in all planets. O greatly fortunate Sukadeva Gosvami, please continue narrating Shrimad Bhagavatam, so that I can place my mind upon the Supreme Soul, Lord Krishna, and, being completely freed from material qualities, thus relinquish this body."*

33 In this verse the word "hareh" means "of the various incarnations of the Lord". "Akhilatmani krsne" means "to Lord Krishna, who is the original Supreme Personality of Godhead, in whom all incarnations are present, and who is also the friend of Arjuna." This verse was spoken by Maharaja Pariksit.

Anuccheda 326

1 At the end of His conversation (in the eleventh canto of Shrimad Bhagavatam), Lord Krishna in the previous chapter (chapter 28) described the results obtained by jnana, yoga, and bhakti. Nevertheless, Shri Uddhava, because he was a pure devotee, refused to accept even the slightest part of jnana and yoga. Uddhava said (Shrimad Bhagavatam 11.29.1-2):

2 "My dear Lord Acyuta, I fear that the method of yoga described by You is very difficult for one who cannot control his mind. Therefore please explain to me in simple terms how someone can more easily execute it."****

3 "O lotus-eyed- Lord, generally those yogis who try to steady the mind experience frustration because of their inability to perfect the state of trance. Thus they weary in their attempt to bring the mind under control."*

4 Here Uddhava explains that the goal of jnana and yoga is attained only with great difficulty. However, the goal of faithful devotional service is attained very easily. Therefore one should engage in devotional service. That is the meaning here.

5 Here Uddhava says, "The great souls reject jnana and yoga. Instead they engage in devotional service to You, O Krishna. They do not have a high regard for the results obtained by practicing jnana and yoga."

Shri Uddhava continues his explanation in the next four verses (Shrimad Bhagavatam 11.29.3-6, which are discussed here in anucchedas 126-129). In the first of these verses (Shrimad Bhagavatam 11.29.3) he says:

6 "Therefore, O lotus-eyed Lord of the universe, swanlike men happily take shelter of Your lotus feet, the source of all transcendental ecstasy. But those who take pride in their accomplishments in yoga and karma fail to take shelter of You and are defeated by Your illusory energy."****

7 (In the previous verse, Shrimad Bhagavatam 11.29.2) it is said that some become weary (visidanti) by practicing jnana and yoga. This verse (Shrimad Bhagavatam 11.29.3) then declares: "Now (atah) therefore (atah) the swanlike men (hamsah) who are expert at distinguishing what is valuable and what has no value, happily (sukham) serve (srayeran) Your lotus feet (padambujam eva nu), which are flooded with all transcendental bliss." The unstated meaning of this verse is that they do this in order to directly see the Lord's lotus feet.

8 The verse continues, "However, they (ami) who are proud (maninah) and devoted to yoga and karma (yoga-karmabhih) are defeated (vihatah). They do not (na) engage in devotional service because they are proud (maninah)." The best spiritual path is the one that brings one to the Lord's mercy, which He liberally

bestows on even the most fallen souls. The great effort that must be expended to pursue jnana and yoga are not the best path.

Anuccheda 327

1 A pure devotee does not attain the small result obtained by jnana and yoga. He attains a different, a very great result. Shri Uddhava explains (Shrimad-Bhagavatam 11.29.4):

2 "My dear infallible Lord, it is not very astonishing that You intimately approach Your servants who have taken exclusive shelter of You. After all, during Your appearance as Lord Ramacandra, even while great demigods like Brahma were vying to place the effulgent tips of their helmets upon the cushion where Your lotus feet rested, You displayed special affection for monkeys such as Hanuman because they had taken exclusive shelter of You."***

3 Here the words "asesa-bandho dasesv ananya-saranesu" mean "O friend who are unlimitedly kind to everyone, even the demons, and who give them various gifts, beginning with liberation". The verse continues "What is surprising about that (tavaitat kim citram)? You give Yourself (atma-satvam) to Your pure devotees (dasesu) who are averse to jnana, yoga, and karma (ananya-saranesu). This means that You become subordinate to them, submissive to them." That is the meaning here.

4 Lord Krishna Himself affirms (Shrimad Bhagavatam 11.14.20):

"My dear Uddhava, neither through astanga-yoga (the mystic yoga-system to control the senses), nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptance of sannyasa can one satisfy Me as much as one can by developing unalloyed devotional service unto Me."*

5 In this verse it is seen that noble birth, noble qualities, and other like considerations are not relevant to participation in the Lord's confidential internal pastimes. Here the word "saha" (with) indicates friendship. "Mrgaih" means "with the animals that wander in Vrndavana forest", "svayam" means "like that", and "isvaranam" means "of the demigods headed by Siva and Brahma". Here Uddhava says, "O Lord, the results obtained by practicing jnana, yoga, and karma cannot be very valuable, for You give them even to the demons. However, You are willing to become the friend, messenger, and charioteer for the Pandavas and Your other devotees. In this way You become submissive to Your devotees. You are under their control." In this way devotional service to Lord Krishna is described as the best of spiritual paths.

Anuccheda 328

1 In the next verse (Shrimad Bhagavatam 11.29.5) Uddhava describes the result obtained by engaging in devotional service:

"Who, then, could dare reject You, the very Soul, the most dear object of worship, and the Supreme Lord of all, You who give all possible perfections to the devotees to take shelter of You? Who could be so ungrateful, knowing the benefits You bestow? Who would reject You and accept something for the sake of material enjoyment, which simply leads to forgetfulness of You? And what lack is there for us who are engaged in the service of the dust of Your lotus feet?"***

2 This verse says, "Who, knowing how handsome and glorious You are, and knowing the benefits You bestow, could abandon You?" Lord Kapiladeva describes the Lord's handsomeness in a passage beginning with these words (Shrimad Bhagavatam 3.28.13):

"The Supreme Personality of Godhead has a cheerful, lotuslike countenance, with ruddy eyes like the interior of a lotus and a swarthy body like the petals of a blue lotus."*

3 The attractiveness of the Supreme Personality of Godhead is also described in these words (Shrimad Bhagavatam 3.28.34):

"By following this course, the yogi gradually develops pure love for the Supreme Personality of Godhead, Hari. In the course of his progress in devotional service, the hairs on his body stand erect through excessive joy, and he is constantly bathed in a stream of tears occasioned by intense love. Gradually, even the mind, which he used as a means to attract the Lord, as one attracts a fish to a hook, withdraws from material activity."***

4 Shrimad Bhagavatam 11.29.5 (quoted in text 1) then asks, "O Supreme Lord, what learned and qualified person would reject You?" No such person would. That is the meaning. Any person who would reject the Supreme Lord is ungrateful.

5 O Lord, what are You like? The verse explains, "You are dear (dayitam) to all (akhila). You are millions of times more dear than life itself. You are the supreme controller (isvaram)." The word "nu" is used here in the sense of "conclusion". The verse then asks, "Who, in order to attain material wealth (aisvaryaya), or in order to attain liberation, which enables one to forget (vismrtaye) the world of repeated birth and death, would follow the paths of dharma or jnana and worship the demigods?" The answer is: No one. The words "kim va" imply, "We will attain all these benefits simply by engaging in devotional service". The word "va" here implies disrespect.

6 That all goals may be attained by devotional service is confirmed by the Supreme Personality of Godhead in these words (Shrimad Bhagavatam 11.20.32):

"Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions."***

Anuccheda 329

1 Here the Supreme Personality of Godhead may raise the following objection: Why is it that the devotees renounce so many attainments, but they do not renounce Me? Did I do something to convince them to act in this way?

Shri Uddhava gives the following reply (Shrimad Bhagavatam 11.29.6):

2 "O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahma, for You appear in two features: externally as the acarya and internally as the Supersoul, to deliver the embodied living being by directing him how to come to You."*

3 The first part of this verse means, "O Lord (isa), even they who know everything (kavayah), who live as long as Lord Brahma, and who worship You during that entire time." The verse then continues, "These blissful saintly devotees remember (smarantah) how You helped them. Thus they consider that they are indebted (apacaitim) to You. They do not see (upayanti) any way to repay their debt, and therefore they never leave You."

4 What the Lord did to help them is then described in these words; "You appear in two features: externally as the acarya and internally as the Supersoul, to deliver the embodied living being by directing him how to come to You."*

Anuccheda 330

1 Then, in the next four verses, the Supreme Personality of Godhead proceeded to explain the nature of pure devotional service unto Him. He said (Shrimad Bhagavatam 11.29.8-11):

"Yes, I shall describe to you the principles of devotion to Me, by executing which a mortal human being will conquer unconquerable death."***

"Always remembering Me, one should perform all his duties for Me without becoming impetuous. With mind and intelligence offered to Me, one should fix his mind in attraction to My devotional service."***

"One should take shelter of holy places where My saintly devotees reside, and one should be guided by the exemplary activities of My devotees, who appear among the demigods, demons and human beings."***

"Either alone or in public gatherings, with singing, dancing, and other exhibitions of royal opulence, one should arrange to celebrate those holy days, ceremonies, and festivals set aside specially for My worship."***

In these verses the Supreme Personality of Godhead mercifully describes the activities of devotional service.

2 Most people are engaged in a frantic competition to exploit the resources of material nature. The wise, however, are not like that. They are introspective. They worship the Supersoul present in the heart. Seeing the condition of the people in general, the Supreme Personality of Godhead endeavours to turn the people away from their material competition and place their attention on Him, the Supersoul in their hearts. In the following words He describes His Supersoul form (Bhagavad-gita 10.42):

3 "With a single fragment of Myself I pervade and support this entire universe."*

In this verse and in the following one, the Lord teaches the worship of His partial expansion as the

Supersoul. He says (Shrimad Bhagavatam 11.29.12):

4 "With a pure heart one should see Me, the Supreme Soul within all beings and also within oneself, to be both unblemished by anything material and also present everywhere, both externally and internally, just like the omnipresent sky."*

5 Shrila Shridhara Svami comments:

"In these three verses (Shrimad Bhagavatam 11.29.12-14), the Lord describes internal devotional service. He says, 'One should see Me, the Supreme Soul within all beings and also within oneself'."

6 What is the nature of the Supreme Lord? He explains in this verse, "I am within and without and I am perfect and complete". How is that? He again explains, "I am unblemished by anything material". How is that? Again He explains, "Because I am all-powerful, I am not touched by ether or the other material elements". That is the meaning. The words "mam eva ikseta" do not only mean that one should see the Supersoul. They also mean that one should see the form of Lord Shri Krishna. This is so because Shrila Shridhara Svami has explained in his commentary, "In these verses the Lord describes internal devotional service."

Anucchedas 331 and 332

1-2 The Supreme Personality of Godhead then continues (Shrimad Bhagavatam 11.29.13-14):

"O brilliant Uddhava, one who thus views all living entities with the idea that I am present within each of them, and who by taking shelter of this divine knowledge offers due respect to everyone, is considered actually wise. Such a man sees equally the brahmana and the outcaste, the thief and the charitable promoter of brahmanical culture, the sun and the tiny sparks of fire, the gentle and the cruel."***

3 Here "kevalam jnanam" means "seeing the Supersoul". In this verse the Lord declares, "One who thus views all living entities with the idea that I am present, in My form of Shri Krishna, within each of them, is considered actually wise. Seeing Me, he sees equally the brahmana and everyone else."

4 The Supreme Lord then explains (Shrimad Bhagavatam 11.29.15):

"For him who constantly meditates upon My presence within all persons, the bad tendencies of rivalry, envy, and abusiveness, along with false ego, are very quickly destroyed."***

In this way by serving the Lord in devotional service one becomes free from rivalry and other faults.

5 Then the Supreme Lord explains (Shrimad Bhagavatam 11.29.16):

"Disregarding the ridicule of one's companions, one should give up the bodily conception and its accompanying embarrassment. One should offer obeisances before all, even the gods, outcastes, cows and asses, falling flat upon the ground like a rod."***

In this way one should offer respectful obeisances to everyone.

6 Then the Supreme Lord explains (Shrimad Bhagavatam 11.29.17):

"Until one has fully developed the ability to see Me within all living beings, one must continue to worship me by this process with the activities of his speech, mind and body."***

Thus one should continue this method of worship until one sees the Supreme Lord everywhere.

7 Then the Supreme Lord explains (Shrimad Bhagavatam 11.29.18):

"By such transcendental knowledge of the all-pervading Personality of Godhead, one is able to see the Absolute Truth everywhere. Freed thus from all doubts, one gives up fruitive activities."***

8 It is also said (Shrimad Bhagavatam 4.30.20):

"Always engaging in the activities of devotional service, devotees feel ever-increasingly fresh and new in all their activities. The all-knower, the Supersoul within the heart of the devotee, makes everything increasingly fresh. This is known as the Brahman position by the advocates of the Absolute Truth. In such a liberated stage (brahma-bhuta), one is never bewildered. Nor does one lament or become unnecessarily jubilant. This is due to the brahma-bhuta situation."***

9 Thus in this verse spoken by the Supreme Lord to the Pracetas, and in Shrila Shridhara Svami's commentary on this verse as well, it is confirmed that devotional service to the Supreme Personality of Godhead is always new and fresh. Thus the result of devotional service is described.

10 In the Gopala-tapani Upanisad (2.34) it is asked:

"Why is Lord Krishna the best form of the Supreme Lord?" In this way it is affirmed that the humanlike spiritual form of Lord Krishna is the best form of the Supreme Lord and therefore the worship of Him is the

highest kind of worship.

11 This is confirmed by Lord Krishna Himself in the following words (Shrimad Bhagavatam 11.29.19):

"Indeed I consider this process: using one's mind, words, and bodily functions for realising Me within all living beings, to be the best possible method of spiritual enlightenment."****

12 Here the word "sarva-kalpanam" means "of all spiritual processes", "sadhricinah" means "most appropriate", and "mad-bhavaḥ" means "meditation on Shri Krishna".

13 Thus it is better to worship Lord Krishna than to worship the Supersoul. This is confirmed by Lord Krishna Himself in the final words of Shri Bhagavad-gita (18.61-66):

14 "The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated on a machine made of the material energy.*

15 "O scion of Bharata, surrender unto Him utterly. By His grace you will attain transcendental peace and the supreme and eternal abode.*

16 "Thus I have explained to you knowledge still more confidential. Deliberate on this full, and then do what you wish to do.*

17 "Because you are My very dear friend, I am speaking to you My supreme instruction, the most confidential knowledge of all. Hear this from Me, for it is for your benefit.*

18 "Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.*

19 "Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear."*

20 In the previous chapters of Bhagavad-gita were presented first confidential knowledge, then more confidential knowledge, which is the knowledge of the Supersoul, and then the most confidential knowledge, which is the knowledge of fixing the mind on Lord Krishna, taking shelter of Him alone, surrendering to Him along, and worshipping Him. Lord Krishna begins His description of the most confidential knowledge with these words (Shri Bhagavad-gita 9.1-2):

21 My dear Arjuna, because you are never envious of Me, I shall impart to you this most confidential knowledge and realisation, knowing which you shall be relieved of the miseries of material existence.*

22 "This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realisation, it is the perfection of religion. It is everlasting, and it is joyfully performed."*

In the verses that follow this, Lord Krishna praises they who have faith in Him and criticises they who have no faith in worshipping Him in His original form as Lord Krishna. He says (Bhagavad gita 9.11-13):

23 "Fools deride Me when I descend in the human form. They do not know My transcendental nature as the Supreme Lord of all that be.*

24 "Those who are thus bewildered are attracted by demonic and atheistic views. In that deluded condition, their hopes for liberation, their fruitive activities, and their culture of knowledge are all defeated.*

25 "O son of Prtha, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible."*

26 Bhagavad-gita 9.11 means, "Fools deride Me when I descend in the human form". In this way it is proved that to worship Lord Krishna is in every way better than to worship the all-pervading Supersoul, and the worship of Lord Krishna is the most confidential knowledge described in the Bhagavad-gita.

Anuccheda 333

1 How important and exalted, then, must be the activities of devotional service. Lord Krishna Himself explains (Shrimad Bhagavatam 11.29.21):

"O Uddhava, greatest of saints, in a dangerous situation an ordinary person cries, becomes fearful and laments, although such useless emotions do not change the situation. But activities offered to Me without personal motivation, even if they are externally useless, amount to the actual process of religion."****

2 Here the word "mayi" means "offered to Me", "yo yo dharmah" means "whatever activities are prescribed by the Vedas", "nisphalaya kalpyate" means "if they brings no result". These activities are offered without any desire to attain a result. That is the meaning. If they are offered in that way, however, these

activities are not useless. The words "bring no result" here mean that they do not bring karmic results that will become an impediment to devotional service. That is the meaning.

3 If this is so for these activities, then how much more so must it be for direct devotional service to Lord Krishna, which is so rare? Here an example is given with the word "bhayadeh". Here the Lord says, "The fear and other emotions that Kamsa and other demons felt for Me were not in vain." This is so because these emotions brought liberation. That is the meaning.

Anuccheda 334

1 Pure devotees of Lord Krishna, who are like Shri Uddhava, find that Lord Krishna is both the goal and the means to attain the goal. Lord Krishna explains (Shrimad Bhagavatam 11.29.33):

2 "Through analytic knowledge, ritualistic work, mystic yoga, mundane business and political rule, people seek to advance in religiosity, economic development, sense gratification and liberation. But because you are My devotee, whatever men can accomplish in these multifarious ways you will very easily find within Me."***

3 Here Lord Krishna says, "All of the four goals of human life, goals that begin with material piety, You will very easily find within Me". Here the word "jnane" means "liberation", "karmani" means "pious deeds and sense gratification", "yoge" means "the various kinds of mystic perfections", "vartayam" means "mundane business", and "danda-dharane" means "in political rule". In this way the four goals of human life are understood. This verse was spoken by the Supreme Personality of Godhead.

Anuccheda 335

1 Shri Uddhava again offers prayers. He says (Shrimad Bhagavatam 11.29.40):

"Obeisances unto You, O greatest of yogis. Please instruct me, who am surrendered unto You, how may I have undeviating attachment to Your lotus feet."***

2 Shrila Shridhara Svami comments:

"Here Shri Uddhava says, 'Although You have already helped me in many ways, still I make this request.' Then Uddhava says 'O Lord, please instruct me'. The word 'anapayini' here means even after liberation'."

This verse was spoken by Shri Uddhava.

Anuccheda 336

1 In another passage Shri Uddhava asks the following question (Shrimad Bhagavatam 11.14.31):

"My dear lotus-eyed Krishna, by what process should one who desires liberation meditate upon You, of what specific nature should his meditation be, and upon which form should he meditate? Kindly explain to me this topic of meditation."***

2 Shrila Shridhara Svami comments:

"Here Shri Uddhava asks, 'How should one who desires liberation meditate on You. Please tell this to me'. Uddhava continues, 'I am Your servant, and I wish to understand this. I need not engage in yoga meditation.' Shri Uddhava himself answered this question in these words (Shrimad Bhagavatam 11.6.460):

"Simply by decorating ourselves with the garlands, fragrant oils,, clothes and ornaments that You have already enjoyed, and by eating the remnants of Your meals, we, Your servants, will indeed conquer Your illusory energy."***

Anuccheda 337

1 Auspiciousness greater than that manifested in Lord Krishna was never manifested in any one of the many incarnations of the Lord. In Shrimad Bhagavatam (3.2.23) it is said:

2 "Alas, how shall I take shelter of one more merciful than He who granted the position of mother to a she-demon (Putana) although she was unfaithful and she prepared deadly poison to be sucked from her breast?"*

3 The words "dhatrya ya ucita gatih" mean "the position of a mother". This verse was spoken by Shri Uddhava.

Anuccheda 338

1 Thus is revealed the great glory of devotional service to Lord Krishna, who enjoys transcendental pastimes in Shri Gokula. That glory is also revealed in the following statement of Shrimad Bhagavatam (10.6.35):

"Putana was always hankering for the blood of human children, and with that desire she came to kill

Krishna, but because she offered her breast to the Lord, she attained the greatest achievement. What then is to be said of those who had natural devotion and affection for Krishna as mothers and who offered Him their breasts to suck or offered something very dear, as a mother offers something to a child?"*

2 The glory of devotional service is also revealed in the following passage of Shrimad Bhagavatam (10.7.1), which has already been quoted in Shri Krishna-sandarbha:

"King Pariksit said: My lord, Sukadeva Gosvami, all the various activities exhibited by the incarnations of the Supreme Personality of Godhead are certainly pleasing to the ear and to the mind. Simply by one's hearing of these activities, the dirty things in one's mind immediately vanish. Generally we are reluctant to hear about the activities of the Lord, but Krishna's childhood activities are so attractive that they are automatically pleasing to the mind and ear. Thus one's attachment for hearing about material things, which is the root cause of material existence, vanishes, and one gradually develops devotional service to the Supreme Lord, attachment for Him, and friendship with devotees who give us the contribution of Krishna consciousness. If you think it fit, kindly speak about those activities of the Lord."*

The Lord's best pastimes are those in Gokula such as His pastime of the rasa dance with the gopis. This is also confirmed by the following words (Shrimad Bhagavatam 10.33.39):

3 "Anyone who faithfully hears or describes the Lord's playful affairs with the young gopis of Vrndavana will attain the Lord's pure devotional service. Thus he will quickly become sober and conquer lust, the disease of the heart."*

4 Here the word "ca" means "others also" and "atha" means "or". Thus the words "srnuyad atha varnayet" means "hears or describes". Thus one meditates on the Lord's pastimes or perceives them in other ways. "Param" means "nothing is better than this", "hrd-rogam" means "one is quickly cured of lust and other vices in the heart". In this way it is proved that the worship of Lord Krishna as He enjoys pastimes with His most beloved Shri Radha is the highest form of worship.

However, these pastimes are very confidential. One should not think these pastimes are like the pastimes of human beings with material senses and material relations of father, sons, servants and the like. Such an idea contradicts the true situation. Such an idea will become an impediment to one's spiritual progress. In one sense, some parts of these pastimes are especially confidential. In another sense, all of these pastimes are very confidential. In this way it should be understood. This verse was spoken by Shrila Sukadeva Gosvami.

Anuccheda 339

1 In this way the path of devotional service has been revealed. This confidential knowledge should be revealed to a person who has attained the mercy of his spiritual master or the mercy of the Supreme Personality of Godhead, a person who has attained the goal of his spiritual endeavours. This confidential knowledge should not be revealed to others. This is explained in the following words of Shrimad Bhagavatam (8.17.20):

2 "O Lady, even if someone inquires, you should not disclose this fact to anyone. That which is very confidential is successful if kept secret."*

3 Here the word "sampadyate" means "gives the result". This verse was spoken by Lord Vishnu to Aditi. Anuccheda 340

1 In this way the path of sadhana bhakti has been revealed. The path to perfection is revealed in these words of Shrimad Bhagavatam (1.2.16):

"O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vasudeva."*

2 The path to perfection is also revealed in these words of Shri Narada Muni (Shrimad Bhagavatam 1.5.23-26): "O Muni, in the last millennium I was born as the son of a certain maidservant engaged in the service of brahmanas who were following the principles of Vedanta. When they were living together during the four months of the rainy season, I was engaged in their personal service.*

"Although they were impartial by nature, those followers of the Vedanta blessed me with their causeless mercy. As far as I was concerned, I was self-controlled and had no attachment for sports, even though I was a boy. In addition, I was not naughty, and I did not speak more than required.*

"Once only, by their permission, I took the remnants of their food, and by so doing all my sins were at

once eradicated. Thus being engaged, I became purified in heart, and at that time the very nature of the transcendentalist became attractive to me.*

"O Vyasadeva, in that association and by the mercy of those great Vedantists, I could hear them describe the attractive activities of Lord Krishna. And thus listening attentively, my taste for hearing of the Supreme Personality of Godhead increased at every step."*

3 The path to perfection is also revealed in these words of Lord Kapiladeva (Shrimad Bhagavatam 3.25.25):

"In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin."*

4 Devotional service performed with a desire to attain liberation is described in these words (Shrimad Bhagavatam 3.25.26):

"Thus consciousness engaged in devotional service in the association of devotees, a person gains distaste for sense gratification, both in this world and in the next, by constantly thinking about the activities of the Lord. This process of Krishna consciousness is the easiest process of mystic power. When one is actually situated on that path of devotional service, he is able to control the mind."*

5 Pure devotional service is described in these words (Shrimad Bhagavatam 3.25.34):

"A pure devotee, who is attached to the activities of devotional service and who always engages in the service of My lotus feet, never desires to become one with Me. Such a devotee, who is unflinchingly engaged, always glorifies My pastimes and activities."*

In this way the sequence of activities by which one gradually makes advancement in devotional service is to be understood.

6 The activities of pure devotional service are also described in this instructions spoken by Shri Prahlada to the demons' sons (Shrimad Bhagavatam 7.7.30-31):

"One must accept the bona fide spiritual master and render service unto him with great devotion and faith. Whatever one has in one's possession should be offered to the spiritual master, and in the association of saintly persons and devotees one should worship, the Lord, hear the glories of the Lord with faith, glorify the transcendental qualities and activities of the Lord, always meditate on the Lord's lotus feet and worship the Deity of the Lord strictly according to the injunctions of the sastra and guru.*

7 In some circumstances it may be possible to pass over the various stages in the path of devotional service and quickly attain perfection. The following example is given (Shrimad Bhagavatam 11.2.42-43):

8 "Devotion, direct experience of the Supreme Lord, and detachment from other things, these three occur simultaneously for one who has taken shelter of the Supreme Lord, in the same way that pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating.*

9 "My dear King, the devotee who worships the lotus feet of the infallible Personality of Godhead with constant endeavour thus achieves unflinching devotion, detachment and experienced knowledge of the Personality of Godhead. In this way the successful devotee of the Lord achieves supreme spiritual peace."***

10 Shrila Shridhara Svami comments:

"Here the word 'prapadyamanasya' means 'of a person who worships Lord Hari', 'bhaktih' means 'devotional service characterised by love of God', 'paresanubhavah' means 'the direct manifestation of the Supreme Personality of Godhead, who is the abode of spiritual love', 'viraktih' means 'filled with spiritual happiness by seeing the Lord, one becomes detached from his home and other material attractions', 'ity esa trika eka-kalah' refers to the time of engaging in devotional service, 'yathasatah' means 'of one engaged in eating', 'tustih' means 'happiness', and 'pustih syuh' means 'filling the stomach'. This means that with every bite one's hunger becomes diminished. This happens with every mouthful of rice. By once worshipping the Lord the three things that begin with love for the Lord are manifested simultaneously. When one worships the Lord constantly 'bhajato nuvrttya' one gains great love for the Lord. As by eating many mouthfuls of food one attains great satisfaction, so by worshipping the Lord constantly by the Lord's mercy one also attains great satisfaction and the supreme success in life. This is described in Shrimad Bhagavatam 11.2.43."

11 Here the word "santim" means "the final success", "saksat" means "which has neither inside nor outside". This is so because by always worshipping the Lord one attains the final goal of life. In the previous verse (Shrimad Bhagavatam 11.2.42) an example of devotional service, satisfaction, and other things was given. In that example devotional service and pleasure were compared because they both have happiness as a common element, nourishment and direct perception of the Lord were compared because they both have satisfaction of the self as a common element, and relief from hunger was compared to detachment because they both have peacefulness as a common element. As by eating food one becomes free from hunger, so by worshipping the Supreme Personality of Godhead one becomes detached from material things. This example is given here because it shows disinterest in other things. This verse was spoken by Shri Kavi to Maharaja Nimi.

In this way devotional service, which is known as abhidheya, has been explained. One should learn more about devotional service by studying the scriptures and hearing the explanations of the great devotees.

Epilogue

Shri Shri Radha-Krishna, at whose lotus feet stay the spiritual master, the scriptures, faith, attraction, following, and perfection, whose lotus feet are my everything, whose eyes are flooded with tears of mercy, and who are the shelter of they who have no other shelter, are my only shelter.

Thus ends Shрила Jiva Gosvami's Shri Bhakti-sandarbha.

Shri Bhagavat-sandarbha

An Essay on Bhagavan

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Introduction

The second sandarbha, called Bhagavat-sandarbha, draws a distinction between impersonal Brahman and localised Paramatma, and describes the spiritual world and the domination of the mode of goodness devoid of contamination by the other two material modes. In other words, there is a vivid description of the transcendental position known as suddha-sattva. Material goodness is apt to be contaminated by the other two material qualities - ignorance and passion - but when one is situated in the suddha-sattva-position, there is no chance for such contamination. It is a spiritual platform of pure goodness. The potency of the Supreme Lord, and the living entity, is also described, and there is a description of the inconceivable energies and varieties of energies of the Lord. The potencies of the Lord are divided into categories - internal, external, personal, marginal, and so forth. There are also discussions of the eternality of Deity worship, the omnipotence of the Deity, His all-pervasiveness, His giving shelter to everyone, His subtle and gross potencies, His personal manifestations, His expression of form, qualities, and pastimes, His transcendental position and His complete form. It is also stated that everything pertaining to the Absolute has the same potency and that the spiritual world, the associates in the spiritual world, and the threefold energies of the Lord in the spiritual world are all transcendental. There are further discussions concerning the difference between the impersonal Brahman and the Personality of Godhead, the fullness of the Personality of Godhead, the objective of all Vedic knowledge, the personal potencies of the Lord, and the Personality of Godhead as the original author of Vedic knowledge.

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

Anuccheda 1

In the previous (Tattva) Sandarbha I have described in a general way the nature of the non-dual Absolute Truth and the eternal distinction between that Absolute and the individual living entities, who are naturally the servants and worshippers of the Absolute. Now I shall describe some of the variegated features of the Absolute. The Absolute is known in three features, called Brahman, Paramatma and Bhagavan. This is described in the following statement of Shrimad Bhagavatam (1.2.11):

“Learned transcendentalists who know the Absolute Truth call this non dual substance Brahman, Paramatma or Bhagavan.”*

Anuccheda 2

1 In this and other verses of the Bhagavatam, and in other Vedic literatures as well, the Absolute Truth is indicated by the use of these three words. In some places the Absolute is called Brahman, in other places Paramatma, and in other places Bhagavan. In the description of Shrila Vyasa's perception, in spiritual trance, of the Supreme (described in the Tattva Sandarbha), the individual living entities (jivas) are clearly described as different from the Supreme. For this reason no one should claim that the jivas are identical with the Supreme, and no one can artificially add the phrase “jiva iti ca sabdyate” (and the Supreme is also known as jiva) to this verse (1.2.11) of Shrimad Bhagavatam.

Although the Bhagavatam gives elaborate explanations of Brahman and Bhagavan first, and only after some while describes at length the feature of Paramatma, nevertheless this verse (1.2.11) gives the three features of the Supreme in the sequence Brahman, Paramatma, Bhagavan. This sequence shows the relative importance of the three features, the most important given last.

2 The non-dual Supreme, whose spiritual bliss is without interruption is understood in the three features of Brahman, Paramatma and Bhagavan. I shall now describe the feature called Brahman:

Those transcendentalists who realise the Brahman feature of the Lord experience so much spiritual happiness by this realisation that they spit in contempt on the happiness attained by the demigod Brahma, what to speak of the little happiness available to the other insignificant creatures in the material world. By rigidly following the practices of spiritual life (sadhana), these transcendentalists are able to understand that the individual living entity is spiritual and his nature is like that of the Supreme. These persons however, remain unable to understand the variety of spiritual form and potencies in the transcendental world, and neither can they understand the difference between the potencies (sakti) and Supreme Lord who is the master of all potencies (saktiman). Their limited knowledge of the mutual spiritual nature of the individual living entities and the Supreme is known as the Brahman understanding of the Lord.

3 The Bhagavan feature of the Absolute Truth may be explained in the following way:

The Supreme is in some ways different from His potencies, and He is the Supreme Shelter upon which all His transcendental potencies rest. The devotees directly perceive with their senses the personal form of the Lord everywhere, within and without everything, and in this way the devotees experience intense transcendental bliss. This realisation of the devotees, that the potencies (sakti) and the Supreme Lord who is the master of all potencies (saktiman) are different, is known as the Bhagavan understanding of the Lord.

4 These three features of the Supreme Lord are described in the same way in the following verse of Shrimad Bhagavatam (5.12.11), where Jada Bharata says:

"What, then, is the ultimate truth? The answer is that non dual knowledge is the ultimate truth. It is devoid of the contamination of material qualities. It gives us liberation. It is the one without a second, all-pervading and beyond imagination. The first realisation of that knowledge is Brahman. Then Paramatma, the Supersoul, is realised by the yogis who try to see Him without grievance. This is the second stage of realisation. Finally, full realisation of the same supreme knowledge is realised in the Supreme Person (Bhagavan). All learned scholars describe the Supreme Person as Vasudeva, the cause of Brahman, Paramatma and other."*

5 The same description is found in the following verse (Shrimad Bhagavatam 4.11.30) where Manu says to Maharaja Dhruva:

"Regaining your natural position and rendering service unto the Supreme Lord (Bhagavan), who is the all-powerful reservoir of all pleasure and who lives in all living entities as the Supersoul, you will very soon forget the illusory understanding of 'I' and 'my'."*

Anuccheda 3

1 In this verse the word 'bhagavan' is modified by the adjectival compounds 'ananda-matre' (the reservoir of all pleasure) and 'upapanna-amastra-saktau' (the master of all potencies). When the Supreme completely reveals Himself He is known as Bhagavan, and in comparison to this the Brahman feature, where the transcendental form of the Lord is not manifested, is only a partial manifestation of the Supreme. This will be discussed in great detail later on in this book. Now let us consider the definition of the word 'Bhagavan' given in the following verses of Vishnu Purana (6.5.66-69):

2 "The impersonal Brahman feature of the Supreme is unmanifested, free from old-age, inconceivable, birthless, free from decay and diminution, indescribable, formless, without hands, feet, or other limbs, all-powerful, all-pervading, eternal, the origin of all material element, without any cause, present in everything, although nothing is situated in it, the source of the material cosmos, the object of vision for the demigods, and the object of meditation for they who aspire after liberation. The impersonal Brahman I the supremely subtle spiritual effulgence and abode of Lord Vishnu, which I described in the mantras of the Vedas. Brahman is the effulgence of the Bhagavan feature of the Lord, and the all-pervading Supersoul (Paramatma) I the partial manifestation of the transcendental form of the imperishable Supreme Person, Shri Bhagavan."

3 The Vishnu Purana further explains (5.6.73-75):

"O sage, the word Bhagavan may be explained in the following way: the syllable 'bha' may be understood to mean 'bharta', or 'sambharta', the maintainer and nourisher of the devotees, and the syllable 'ga' may be understood to mean 'gamayita', the leader of the devotees, or the original creator of the good qualities present in the devotees.

4 "The word 'bhaga' also means 'opulences'. There are six opulences: wealth, strength, fame, beauty, knowledge, and renunciation. "Bhagavan" means the person who possesses all these opulences in full.

5 "In the word 'bhagavan', the syllable 'va' stands for the verb 'vas' to reside. Because all material elements and all living entities rest within the Supreme Lord, and because He is present in the heart of all conditioned souls, He is addressed by the syllable 'va'."

6 It is also said (Vishnu Purana 6.5.79);

"The Supreme Personality of Godhead possesses all strength, beauty, wealth, fame, knowledge, and renunciation, and therefore He is known as 'bhagavan'. He is free from all faults."

7 Now let us consider this description of Bhagavan from the Vishnu Purana. In the first four verses (quoted in text 2), the word 'brahma' may be taken as an adjective ('great'), modifying 'visnoh paramam padam' (supreme nature of Lord Vishnu). Interpreted in this way the words 'vibhum' (all-powerful) and 'sarva-

gamam' (all-pervading) describe Lord Bhagavan's nature, which is full of all opulences (aisvaryasya samagasya). The adjectives 'arupam' (formless) and 'pani-padady-asamyutam' (without hands, feet, or other limbs) should be understood to mean that the Supreme Lord Bhagavan has no material form, for His form is perfectly spiritual, and no material hands, feet, or other limbs, for His limbs are not made of matter.

8 In this passage the word 'vibhum' means 'full of all powers and opulences', 'vyapi' means 'all-pervading', and 'avyapya' means 'nothing else can enter Him and be pervading within Him.' The word 'bhagavan' directly indicates the Absolute Truth and is not in any way an indirect or incomplete description of Him. A certain river may be directly indicated by the name 'ganga', although this river is only indirectly indicated by the word 'riverbank'. In the same way the word 'bhagavan' directly indicates the absolute Truth and 'brahman' indirectly refers to the Absolute Truth.

9 The Nirukta dictionary begins its list of definitions by announcing (1.2.1) "Now we shall give synonym for some difficult words". In the same way we shall now explain some of the words quoted in the definition of the word Bhagavan. In that explanation the syllable 'bha' was described as standing for the word 'bharta'. "Bharta" means 'the nourisher, maintainer and establisher of the devotees.' In the same way the syllable 'ga' stands for the word 'gamayita', which means "He who creates all kinds of auspicious qualities within His devotees", or "He who grants pure love of Godhead, which is the actual result of devotional service", or 'He who brings His devotees to His own transcendental planet'. The words 'bharta' and 'gamayita', should not be interpreted here to mean 'the creator and maintainer of the universe.' In this context these words are used to express the relationship between the Supreme Lord and His devotees. This is the opinion of the disciplic succession of Vaishnava acaryas.

10 Synonyms for the next verse from the Vishnu Purana (quoted in Text 4) follow: "Aisvarya" means "ability to control others", "samagra" means "in all respects", "virya" means "the potency of Vedic mantras chanted by great sages", "yasah" means "fame of good qualities in relation to body, mind and words", "Shri" means "all kinds of opulence and good fortune", "jnana" means "omniscience", "vairagya" means "non-attachment to material things", and 'ingana' means "name".

11 The word "bhagavan" may be understood to mean "He who possesses ('vat' is the affix known as 'matup'), the qualities previously described by the syllable 'bha', 'ga' and 'va' (bha+ga+van). The 'a' in the third quality (va), was elided, enabling the two v's to join and become a single letter. In this way the word "Bhagavavan" becomes Bhagavan). "Bhagavan" is therefore the possessor of 'bha', 'ga' and 'va'.

12 In the next verse (Text 6) the six opulences possessed by Bhagavan are also described. In this verse the word 'jnana' means 'knowledge', which is the domain of the mind and intelligence, 'sakti' mean 'the power of the senses', 'balam' means 'the strength of the body', 'tejah' means 'beauty', and 'asesatah' means 'completely' (aisvarya and 'virya' have been described in the previous texts). The possessor of all these in full ('van') is known as Bhagavan. The Supreme is manifest in three features: Brahman, Paramatma, and Bhagavan (Shrimad Bhagavatam 1.2.11). The Bhagavan feature is the complete manifestation of the Supreme, and the other two are partial revelations of the actual nature of the Supreme.

Anuccheda 4

1 The nature of Brahman and Bhagavan are revealed in the following question posed by Maharaja Nimi, and its answer by Pippalayana Muni (Shrimad Bhagavatam 11.3.34 and 35):

"King Nimi inquired: Please explain to me the transcendental situation of the Supreme Lord, Narayana, who is Himself the Absolute Truth and the Supersoul of everyone. You can explain this to me, because you are all most expert in transcendental knowledge."***

2 "Shri Pippalayana said: The Supreme Personality of Godhead is the cause of the creation, maintenance and destruction of this universe, yet He has no prior cause. He pervades the various states of wakefulness, dreaming and unconscious deep sleep and also exists beyond them. By entering the body of every living being as the Supersoul, He enlivens the body, senses, life airs and mental activities and thus all the subtle and gross organs of the body begin their functions. My dear King, know that Personality of Godhead to be the Supreme."***

3 Maharaja Nimi's question may be explained in the following way: The word 'narayanabhidhanasya' means 'of Bhagavan, who is known as Narayana' and 'nistha' means 'the transcendental situation'. The Lord's features as Brahman and Paramatma as mentioned in this verse are His appearance specifically within the

material world. He appears as Bhagavan in the spiritual world, and His appearance as Brahman and Paramatma is limited, for the most part, to the material world. This is confirmed in the following statement of Shrimad Bhagavatam (11.15.16):

"Narayana, who is known as Bhagavan, appears in the spiritual world (turiya), unlike other manifestations of the Lord that appear in the material world."

4 In this verse (11.3.35), in answer to King Nimi's question, Pippalayana Muni speaks verse 11.3.35. He says there that the Supreme Personality of Godhead is the 'cause of the creation, maintenance and destruction of this universe (sthiti-adi-hetu) and He has no prior cause (ahetu). He enters the body of the living entity as the Supersoul and enlivens the body, senses, life-air, and mental activities, and thus all the subtle and gross organs of the body begin their functions (dehendriyasu-hridayani caranti yena sanjivitani).

In his answer Pippalayana says: Please know that Personality of Godhead, who appears in the form of Narayana and other forms, to be the Supreme (avehi param).

This explanation clearly describes the Bhagavan feature of the Supreme, for the Brahman feature has a different description. The three features of the Supreme (Brahman, Paramatma and Bhagavan) have different names and they appear in different ways to their worshippers. Each is distinct from the others. Brahman is different from Paramatma and Paramatma is different from Bhagavan. Pippalayana Muni answered the question of King Nimi by describing the Bhagavan feature of the Supreme.

5 The word 'ahetu' may also be interpreted to mean 'Because the Supreme Lord in His Bhagavan feature always remains in the spiritual world with His transcendental pastime potency, He remains aloof from the activities of material creation.' Bhagavan appears in the form of His partial expansion, Paramatma, who then creates the forms of the conditioned souls (who are the Lord's parts and parcels) and the material energies. It is the Paramatma who 'enters the body of every living entity, and enlivens the body, senses, life-air and mental activities.' The phrase 'avehi param' may then be interpreted to mean 'Please know that this is the Paramatma feature of the Supreme.'

6 The three features of the Supreme are mentioned by Varunadeva in the following prayer to Shri Krishna (Shrimad Bhagavatam 10.28.7):

"I offer my respectful obeisances to the Supreme Lord, who appears in three features as Bhagavan, Paramatma, and Brahman."

In commenting on this verse, Shridhara Svami said:

"The word 'paramatmane' in this verse means 'the controller of living entities.'"

The Paramatma feature of the Lord is then the constant companion of the conditioned souls, but He is always their superior, and therefore He is called 'paramatma', or 'the Supreme Soul'. In the verse from the Eleventh Canto (11.3.35) the Brahman feature of the Supreme is described in the following words:

"He pervades the various states of wakefulness, dreaming and unconscious deep sleep, and also exists beyond them."

The word 'ca' (and) is significant in this verse, for it distinguishes Brahman from the individual living entities ("There are the individual living entities and there is also the Brahman"). In these ways in this verse (11.3.35) it is said: "Please understand the Bhagavan, Paramatma and Brahman features of the Supreme Lord." This verse was spoken by Shri Narada Muni.

Anuccheda 5

1 The following three verses of Shrimad Bhagavatam (11.15.15-17) describe the three features of the Absolute (Brahman, Paramatma and Bhagavan) in connection with the description of the attainment of mystic yoga powers. The Bhagavatam explains:

"One who concentrates his consciousness in Vishnu, the Supersoul, the prime mover and Supreme Lord of the external energy consisting of the three modes, obtains the mystic perfection of controlling other conditioned souls, their material bodies and bodily designations."***

2 "The yogi who places his mind in My form of Narayana, known as the fourth factor, full of all opulences, becomes endowed with My nature and thus obtains the mystic perfection called vasisa."***

3 "One who fixes the pure mind in Me in My manifestation as the impersonal Brahman obtains the greatest happiness, wherein all of his desires are completely fulfilled."***

4 Shridhara Svami explains these verses in the following way:

"Of these three verses the first (quoted in Text 7) describes the Paramatma feature of the Lord. In that verse the word 'try-adhisvare' means 'the supreme controller of maya', which consist of three modes of nature', and the word 'kala-vigrahe' means 'the Supersoul who perceives everything'.

"The second of these verses (quoted in Text 8) describes the Bhagavan feature of the Lord. In this verse Bhagavan is described as 'turiyakhya' (He who is known as the fourth factor). The meaning of this word is given in the following statement of Vedic literature: "Within the material world the Supreme Lord appears in three forms Karanodakasayi Vishnu, Garbhodakasayi Vishnu, and Ksirodakasayi Vishnu. The original form of the Lord is different from these three forms, and therefore He is known as turiya, the fourth form of the Lord."

"This compound word 'bhagavac-chabda-sabdite' is explained in the following statement of Vishnu Purana (6.5.74): 'There are six opulences: wealth, strength, fame, beauty, knowledge and renunciation. Bhagavan means the person who possesses all these opulences in full.'"

Anuccheda 6

1 The view held by some that Impersonal Brahman is the ultimate feature of the Supreme will be discussed in the Third (Paramatma) Sandarbha. In that Sandarbha we will quote the following verse (Shrimad Bhagavatam 10.14.6) which the impersonalists repeat to substantiate their position:

2 "O unlimited Lord, only persons who have cleansed their hearts of contamination are able to understand the glories of Your transcendental form. Because You do not undergo any material transformation, because You have no material form and because You are self-manifest, unless You choose to reveal Yourself to someone, there is no other means to understand You."

3 This verse should be understood in the following way:

"O Lord (bhuman), although it is very difficult to understand whether Your ultimate feature is Brahman or Bhagavan, nevertheless (tathapi), it is clear that the unlimited qualities of Your own transcendental form are now hidden (agunasya)."

The word 'mahima' in this verse means 'greatness'. We may note in this connection that the word 'Brahman' means 'the great'. This is confirmed in the following statement of the Sruti-sastra:

"What is the meaning of the word Brahman? Brahman means He whose greatness is expanded without limit (brmhati), or He who causes His devotees to become great (brmhayati)."

4 In this verse Brahma says:

"O Lord, only persons who have cleansed their hearts of contamination (amalantaratmabhih) are able to understand (vibodhum arhati) Your glories (mahima)."

One may ask: Why are only the pure-hearted able to understand the Lord? To this question the answer is given:

"O Lord, because You are self-manifest (svanubhavat), unless You choose to reveal Yourself to someone, there is no other means to understand You."

5 At this point someone may object: "According to our perception all gross and subtle bodies are subject to various kinds of material transformations (such as birth, growth, old-age, and death). For this reason we may assume that the form of Shri Krishna is also subject to these material transformation."

In order to answer this objection, Brahma uses the word 'avikriyat', which means 'because Your form does not undergo any material transformations.'

6 At this point someone may raise the following objection: "All forms which we have perceived are material in nature, and therefore we consider that the form of Shri Krishna, which is perceivable by the senses, must also be material."

In order to answer this objection, Brahma uses the word 'arupatah' (the form of Shri Krishna is not material).

7 At this point Lord Krishna may pose the following question to Brahma: "How can My transcendental form become manifest before the living entities?"

In order to answer this question, Brahma says: "ananya-bodhyatmataya (You can be understood only by devotional service)." Although no one has, by his own merit, the ability to understand Krishna, if one worships Him by Performing devotional service, the Lord voluntarily appears before that devotee. This is described in the following verse from Shrimad Bhagavatam (1.2.12 the verse immediately following the description of Brahman, Paramatma and Bhagavan) where Suta Gosvami says:

8 "The seriously inquisitive student or sage, well equipped with knowledge and detachment, realises that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedanta-sruti."*

9 This is also confirmed in the following verse from Shrimad Bhagavatam (8.24.38) where Lord Matsya instructs Maharaja Satyavrata in the following word:

"You will be thoroughly advised and favoured by Me, and because of your inquiries, everything about My glories, which are known as param brahma, will be manifest within your heart. Thus you will know everything about Me."*

Anuccheda 7

1 The three aspects of Brahman, Paramatma and Bhagavan are also described in the following statement of Shrimad Bhagavatam (2.7.47):

"What I realised as the Absolute Brahman I full of unlimited bliss without grief. That I certainly the ultimate phase of the supreme enjoyer, the Personality of Godhead (Bhagavan). He is eternally void of all disturbances and fearless. He I complete consciousness as opposed to matter. Uncontaminated and without distinctions, He is the primeval cause (Paramatma) of all causes and effects, in whom there is no sacrifice for fruitive activities and in whom the illusory energy does not stand."*

2 Because the Absolute Truth I the greatest (brttama) He is known as Brahman (brahmeti yad viduh). Brahman and Bhagavan both refer to the same Supreme Truth (paramasya pumso bhagavatah padam), and therefore they are not different from each other. Bhagavan is, however, the original feature of the Supreme and Brahman is manifested at a later time from the form of Bhagavan, who I the reservoir in whom the Brahman and other features of the Supreme remain.

3 In this verse the Impersonal Brahman is described by the words 'pratibodha-matram' (complete consciousness, as opposed to matter), and 'ajasra-sukham' (unlimited bliss). The word 'atma-tattvam' indicates that the Supreme Truth is the original root from whom all individual spirit souls have become manifested. Because the Supreme is the original father of all spirit souls, He loves them all equally without discrimination.

4 The Absolute Truth is full of unlimited bliss because He is 'sasvat' (eternal), 'prasantam' (free from all disturbances), 'abhayam' (without fear), and 'visokam' (without grief). The Supreme does not need to perform pious activities in order to reap happiness as a result. This is confirmed in the following words:

"The Supreme does not perform sacrifices in order to reap material benefits.

This means that the fruitive sacrifices described in the karma-khanda section of the Vedas will not help one to understand the Absolute truth. Only the philosophical portions of the Vedas, such as the Upanisads, will help one to understand the Supreme. This is confirmed in the following statement of the Brhad-aranyaka Upanisad (3.9.26):

"The Supreme Person is revealed in the Upanisads.

5 That the Lord's transcendental bliss I not dependent on the interaction of senses with sense-objects is confirmed by the following words used in this verse to describe the Lord: 'suddham' (the Lord is uncontaminated), 'saman' (without distinction) and 'sad-asatah param' (and beyond the interactions of material causes and effects).

The phrase 'maya paraity abhimukhe ca vilajjamana' means 'The illusory energy maya is ashamed to come before the Lord of His devotees. She flees far away from them.'

Anuccheda 8

1 When the truth of the Lord's original feature, known a Bhagavan, becomes manifested, then the truth of the Impersonal Brahman feature automatically becomes manifested also. For this reason this explanation of Brahman has been included in this essay, which explains the nature of Bhagavan.

2 The proper method of understanding the Bhagavan feature of the Supreme is described in the following verse of Shrimad Bhagavatam (1.7.4) where Suta Gosvami says:

"Thus he fixed his mind, perfectly engaging it by linking it in devotional service (bhakti-yoga) without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control."*

Anuccheda 9

That the Bhagavan feature of the Supreme may be understood only by devotional service is also

confirmed in the following statement of Shrimad-Bhagavatam (3.9.11) where Brahma says:

"O my Lord, Your devotees can see You through the ears by the process of bona fide hearing, and thus their hearts become cleansed, and You take Your seat there. You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You."*

This verse was recounted by Shrila Suta Gosvami.

Anuccheda 10

1 The Bhagavan feature of the Lord is described in the following ten and a half verses of Shrimad Bhagavatam (2.9.9-19) where Sukadeva Gosvami says:

"The Personality of Godhead, being thus very much satisfied with the penance of Lord Brahma was pleased to manifest His personal abode, Vaikuntha, the supreme planet above all others. This transcendental abode of the Lord is adored by all self-realised persons freed from all kinds of miseries and fear of illusory existence.*

2 "In that personal abode of the Lord, the material modes of ignorance and passion do not prevail, nor is there any of their influence in goodness. There is no predominance of the influence of time, so what to speak of the illusory, external energy; it cannot enter that region. Without discrimination, both the demigods and the demons worship the Lord as devotees.*

3 "The inhabitants of Vaikuntha planets are described as having a glowing sky-bluish complexion. Their eyes resemble lotus flowers, their dress is of yellowish colour, and their bodily features very attractive. They are just the age of growing youths, they all have four hands, they are all nicely decorated with pearl necklaces with ornamental medallions, and they all appear to be effulgent.*

4 "Some of them are effulgent like coral and diamonds in complexion and have garlands on their heads, blooming like lotus flowers, and some wear earrings.

5 "The Vaikuntha planets are also surrounded by various airplanes, all glowing and brilliantly situated. These airplanes belong to the great mahatmas or devotees of the Lord. The ladies are as beautiful as lightning because of their celestial complexions, and all these combined together appear just like the sky decorated with both clouds and lightning.*

6 "The goddess of fortune in her transcendental form is engaged in the loving service of the Lord's lotus feet, and being moved by the black bees, followers of spring, she is not only being engaged in variegated pleasure-service to the Lord, along with her constant companions - but is also engaged in singing the glories of the Lord's activities.*

7 "Lord Brahma saw in the Vaikuntha planets the Personality of Godhead, who is the Lord of the entire devotee community, the Lord of the Goddess of fortune, the Lord of all sacrifices, and the Lord of the universe, and who is served by the foremost servitors like Nanda, Sunanda, Prabala and Arhana, His immediate associates.*

8 "The Personality of Godhead, seen leaning favourably towards His loving servitors, His very sight intoxicating and attractive, appeared to be very much satisfied. He had a smiling face decorated with an enchanting reddish hue. He was dressed in yellow robes and wore earrings and a helmet on His head. He had four hands, and His chest was marked with the lines of the goddess of fortune.*

9 "The Lord was seated on His throne and was surrounded by different energies like the four, the sixteen, the five, and the six natural opulences, along with other insignificant energies of the temporary character. But He was the factual Supreme Lord, enjoying His own abode.*

10 "Lord Brahma, thus seeing the Personality of Godhead in His fullness, was overwhelmed with joy within his heart, and thus in full transcendental love and ecstasy, his eyes filled with tears of love. He thus bowed down before the Lord. That is the way of the highest perfection for the living being (paramahansa).*

11 "And seeing Brahma present before Him, the Lord accepted him as worthy to create living beings, to be controlled as He desired, and thus being much satisfied with him, the Lord shook hands with Brahma and, smiling, addressed him thus."*

12 The first of these verses (2.9.9 quoted in Text 1) should be interpreted in the following way: Brahma stayed in the lotus flower of the navel of the Purusa-avatara named Narayana, and there he worshipped the Lord by performing austerities for His satisfaction, as the Lord Himself had previously ordered. The Supreme Lord became pleased with Brahma (sabhajita), and showed him His own (sva-lokam) Vaikuntha realm, the

topmost of all planetary systems. In this verse the word 'yat-param' may be interpreted to mean "The highest of all Vaikuntha planets: the abode of the original form of the Personality of Godhead", or it may also be interpreted to mean 'the Vaikuntha realm which is not different from the Supreme Truth, Brahman Himself.'

This Vaikuntha realm is described in these verses as full of transcendental varieties and free from the influence of the illusory potency, maya.

13 In this verse (2.9.9) the Vaikuntha realm was revealed to Brahma. Vaikuntha is described here as free from all miseries and fears (vyapeta-sanklesa-vimoha-saddhvasam). According to Patanjali's Yoga-sutras (Sadhana-pada, Sutra 3), the five miseries of material existence are: 1. Ignorance, 2. False-ego, 3. Lust, 4. Hatred, and 5. Attachment. Vaikuntha is free from these and all other sufferings. Self-realised souls are able to see Vaikuntha (sva-drstavadbhih), and they always worship and glorify it (abhistutam).

14 That self-realised souls are able to see Vaikuntha is confirmed by the following statement of Shrimad Bhagavatam (3.16.27-28) which describes the Four Kumaras' visit to Vaikunthaloka:

"Lord Brahma said: After seeing the Lord of Vaikuntha, the Supreme Personality of Godhead, in the self-illuminated Vaikuntha planet, the sages left that transcendental abode.*

15 "The sages circumambulated the Supreme Lord, offered their obeisances and returned, extremely delighted at learning of the divine opulence of the Vaishnava."*

16 In the next verse (2.9.10) we read that "In the personal abode of the Lord the material modes of ignorance and passion do not prevail, nor is there any of their influence in goodness." The material mode of goodness, which is invariably mixed with the lower mode of passion and ignorance, does not exist in Vaikunthaloka. Only the spiritual mode of goodness, known as 'suddha-sattva', which is completely free from the touch of the illusory energy, maya, exists in the spiritual realm of Vaikuntha.

17 That the three modes of material nature are not present in the Vaikuntha planets is described in the following verse from the Jitanta-stotra of the Narada-pancaratra:

"The planets known as Vaikuntha are filled with all six spiritual opulences. The three modes of material nature are not present on these planets, which cannot be entered by they who are not devotees of the Lord."

18 In the description of Vaikunthaloka found in the Padma Purana Uttara-khanda, the mode of goodness present in the spiritual world is clearly described as being non-material. In this passage, after describing the opulences and powers of the material potency, Lord Siva explains (Padma Purana, Uttara-khanda 255.56.59):

19 "My dear Parvati, you have just heard about the opulences of the material energy, now hear about the supreme opulences of the spiritual world, which comprises three quarters of all existence.

20 "Produced from the perspiration of the Personality of Godhead, whose limbs are all the Vedic literatures, the auspicious Viraja River flows on the boundary that separates the material energy from the spiritual sky.

21 "On the farther shore of the Viraja River is the spiritual sky. In that spiritual sky I the abode of the Supreme Personality of Godhead. That abode is eternal, imperishable, unlimited, effulgent, transcendental, and full of nectar. That abode is made of the transcendental energy known as the mode of pure goodness (suddha-sattva)."

22 The three modes of material nature never exist alone. If one of the modes is present, then the other two are also present. This I confirmed in the following statements of Vedic literature:

"The three modes of material nature are present together."

Sankhya-kaumudi

"The three modes of material nature are present together. They do not remain alone. If one is present, then the others are also present."

Bhattika

"Wherever one mode of material nature is present, the other modes are also there. The mode of goodness, therefore, does not exist alone, but is always mixed with passion and ignorance. In the same way the other modes of nature cannot be manifested alone. They are always mixed with the other modes."

Agama-sastra

"The three modes of material nature are always together, they cannot be separated from each other."

Vedic literature

23 Because in the Vaikuntha planets there is no mode of material passion, nothing is created there;

because there is no mode of material ignorance, nothing is destroyed there; and because there is no mode of material goodness, nothing is material there, but everything is spiritual, eternal, full of knowledge and bliss. This verse (2.9.10) gives the reason for the absence of the three modes of material nature within the realm of Vaikuntha by saying:

"There is no predominance of the influence of time."*

The time element agitates the material energy, and from that agitation the three modes of nature are born. Because in Vaikuntha there is no material time, which is the cause of the six varieties of material transformation, there are also no three modes of material nature.

24 In this verse (2.9.10) the phrase 'na yatra maya' (There is no predominance of the external, illusory energy) is like an axe that cuts at the root of any conception that material time or the modes of material nature have any influence in the Vaikuntha world. In this verse the word 'maya' does not only mean 'illusion', but it refers to a specific potency of the Personality of Godhead entrusted with the creation, maintenance and dissolution of the material universes. Because maya is absent in Vaikuntha, the modes of passion and ignorance, as well as material goodness, which is invariably contaminated by the lower modes of passion and ignorance, are also absent. In this verse the word 'misram' may also be interpreted to mean 'pradhana', or the unmanifested stage of the modes of nature, where the modes are not yet differentiated, but are merged together as a single unit.

Interpreted in this way it may be understood that even at the beginning of the creation maya and pradhana were two distinct potencies of the Lord and were not identical. Because even at the beginning of material creation pradhana was different from maya, it may be understood that pradhana is always independent of both maya and time. It is a separate, independent potency.

The phrase 'kim utapare' (what to speak of) reinforces the statement of this verse, that in Vaikunthaloka there is no influence of the material energy. There is no need to belabour this point, but it is sufficient to state, in a general way, that in Vaikunthaloka there is no influence of the mode of passion and ignorance.

25 At this point someone may object: "Is it not so that because in Vaikuntha there is no influence of the three modes of material nature, which are the origin of varieties, it may be logically concluded that there is no variety in Vaikunthaloka?"

Considering that someone might raise this objection, Sukadeva Gosvami describes the varieties present in the Lord's transcendental potency known as suddha-sattva, which prevails in the Vaikuntha planets. This description begins with the word 'hareh' in verse 2.9.10 (quoted in Text 2).

26 In this verse the word 'sura' means 'those influenced by the mode of material goodness', and 'asura' means 'those influenced by the baser modes of passion and ignorance'. In Vaikuntha both these classes of living entities worship the Lord. In fact, however, because the residents of Vaikuntha constantly worship the Lord they are most exalted and are beyond all the modes of material nature. They are actually above the status of either demon or demigod.

27 Sukadeva Gosvami describes the residents of Vaikunthaloka in the following words (2.9.11):

The inhabitants of the Vaikuntha planets are described as having a glowing sky-bluish complexion (syamavadatah). Their eyes resemble lotus flowers (sata-patra-locanah), their dress is of yellowish colour (pisanga-vastra), and their bodily features very attractive (surucah). They are just the age of growing youths (supesasah), they are all nicely decorated with pearl necklaces (mani-praveka) and with ornamental medallions (niskabharanah) and they all appear to be effulgent (suvarcasah).

Many of the Vaikuntha residents have a bluish complexion like that of the Lord, but some have a different complexion and they are described in the following words (2.9.12):

"Some of them are effulgent like coral and diamonds in complexion."

28 In the next verses (2.9.13-15), Sukadeva Gosvami, after describing the residents of Vaikuntha, continues his description of the Vaikuntha planets. Synonyms for some of the words in these verses follow:

'rih' means 'the goddess of fortune, who is the transcendental potency of the Lord', 'rupini' means 'in the form of the most dear consort of the Lord', 'manam' means 'respectful services', 'vibhutibhih' means 'accompanied by her personal associates', 'prenkham' means 'movement of enjoyment', 'shrita' means 'engaging in transcendental pastimes', 'kusumakarah' means 'spring', 'kusumakaranuga' means 'the bumble

bees, who are followers of spring', 'giyamana' means 'being glorified in various ways', and 'priya-karma' means 'the activities of the dearest Lord Hari.'

29 The Personality of Godhead is also described as the master of the heroes in the Yadava dynasty. This is confirmed in the following verse of Shrimad Bhagavatam (2.4.19), where Shrila Sukadeva Gosvami says:

"May Lord Shri Krishna, who is the worshipable Lord of all devotees, the protector and glory of all the kings like Andhaka and Vrsni of the Yadu dynasty, the husband of all goddesses of fortune, the director of all sacrifices and therefore the leader of all living entities, the controller of all intelligence, the proprietor of all planets, spiritual and material, and the supreme incarnation on the earth (the supreme all in all), be merciful upon me."*

30 In the next verse (2.9.16 quoted in text 8), Sukadeva Gosvami says that the very sight of the Lord is 'intoxicating and attractive', and 'His chest is marked with the lines of the goddess of fortune.' The goddess of fortune remains as a golden line on the left side of the Lord's chest. In the next verse (2.9.17, quoted in Text 9), the four potencies mentioned may be interpreted to refer to the four spiritual potencies beginning with the potency of religious piety. The four potencies clearly does not refer to irreligion or any similar external, material energies. These spiritual potencies in the spiritual realm are described in the following statement of the Padma Purana, Uttara-khanda (91.100):

31 "In the spiritual world the Rg, Yajur, Sama and Atharva Vedas, as well as the four potencies: piety, knowledge, opulence, and renunciation, eternally remain."

We may note that the use of the word 'tatha' in this verse in the middle of samasa is not a grammatical flaw, for this verse is spoken by Shrila Vyasadeva Himself.

32 The sixteen potencies mentioned in this verse (2.9.17 quoted in Text 9) are the sixteen doorkeepers of Vaikuntha, who are described in the following statement of Padma Purana Uttara-khanda (256.14-17), where Lord Siva says to Parvati:

"O beautiful-faced Parvati, Canda and Pracanda are the guards posted at the eastern gate of Vaikuntha. Bhadra and Subhadra guard the southern gate, Jaya and Vijaya remain at the western gate, and Dhata and Vidhata protect the northern gate. In addition to them Kumuda and Kumudaksa guard the southeast, Pundarika and Vamana guard the southwest, Sankukarna and Sarvanetra guard the northeast. These are the names of the sixteen protectors of Vaikuntha-puri."

33 The five potencies mentioned in this verse (2.9.17 quoted in Text 9) are named in the following verse from the Padma Purana Uttara khanda (256-24):

"Kurma, Nagaraja, Vainateya the master of the Vedas, Chandah and Sarvamantra are the five potencies that comprise the form of the spiritual realm."

34 Later, in the Krishna-sandarbha, we will describe the personal abode of Shri Krishna, which is situated in the highest part of the Vaikuntha realm. In that realm of Shri Krishna there are also sixteen transcendental potencies, and their names beginning with Cyuta and Alambini will be given in a passage from the Prabhasa-khanda quoted in the Krishna-sandarbha.

35 In this verse (2.9.17 quoted in text 9) the word 'svaiḥ' means 'personal', 'bhagaih' means 'with various opulences and potencies', and 'yuktam' means 'empowered'. 'Itaratra' means 'among the mystic-yogis', and 'adhruvaiḥ' means 'temporary'. In other words, the mystic yogis attain opulences that are a faint reflection of those the Lord manifests in the spiritual world. The word 've' means 'own', and 'dhaman' means 'in the Lord's abode of Vaikuntha'. Because Lord Narayana is supremely independent and because He engages only in enjoying various pastimes (ramamanam) in the Vaikuntha world, therefore He should be understood to be the Personality of Godhead (isvaram). He is not an ordinary living entity.

36 The next verse (2.9.18 quoted in text 10) says: 'bowing before the Lord's lotus feet is the way of highest perfection for the living being.' This statement confirms that the form of the Lord is not material, but purely spiritual, eternal, full of knowledge and full of bliss.

37 In the next verse (2.9.19 quoted in text 11), Sukadeva Gosvami says the Supreme Lord 'accepted Brahma as worthy to create living beings, to be controlled as He desired (praja-visarge nija-sasanarhanam), and thus the Lord spoke to him as follow (babhase).'

38 At this point someone may raise the following objection: "Brahma is merely the creator of the material universes, and is very insignificant in comparison to the Personality of Godhead, the greatest of the great. I

do not think it is possible for Brahma to have a direct relationship with the Supreme Lord.”

In order to answer this question, Shrila Sukadeva Gosvami described the Supreme Lord’s intense love for His devotees in the next verse (2.9.19 quoted in text 11) by saying: “The Lord was very much satisfied with Brahma, shook hands with him, and, slightly smiling, addressed him thus.”*

Anuccheda 11

The Bhagavan, or personal, feature of the Supreme Spirit is not an artificial creation sprung from the imagination of some theologicians and philosophers, but it is the actual truth. This personal aspect of the Supreme Truth, who is always accompanied by His various potencies, is the subject matter described in the verses of Shrimad Bhagavatam, and in the very beginning of the Bhagavatam, Shrila Vyasadeva stresses the reality of this subject matter (the Supreme Person) by saying (1.1.2):

“This Bhagavata Purana propounds the highest truth which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries.”*

In this verse the Supreme Truth is described by the two adjectives ‘sivadam’ and ‘trayonmulanam’. ‘Sivadam’ means ‘He who give transcendental bliss by the means of His own transcendental potency’, and ‘tapa-trayonmulanam’ means ‘He who uproots the threefold miseries caused by the illusory potency, maya.’

Anuccheda 12

The potencies of the Lord may be divided into two opposite kinds: 1. The internal, or spiritual potency, and 2. The external, or material potency, maya. These two potencies inspire their followers to think and act in diverse ways, and in this way there are innumerable different activities and innumerable different philosophies, each hostile to the others. Nevertheless all this variety has a single origin. That single origin is described by Maharaja Daksa in the following prayer (Shrimad Bhagavatam 6.4.31) addressed to the Supreme Personality of Godhead:

“Let me offer my respectful obeisances unto the all-pervading Supreme Personality of godhead, who possesses unlimited transcendental qualities. Acting from within the cores of the hearts of all philosophers, who propagate various views, He causes them to forget their own souls while sometimes agreeing and sometimes disagreeing among themselves. Thus He creates within this material world a situation in which they are unable to come to a conclusion. I offer my obeisances unto Him.

Anuccheda 13

That all variegated potencies have their origin in the Supreme Personality of Godhead is also confirmed in the following statement of Shrimad Bhagavatam (4.9.16) where Dhruva Maharaja says to the Supreme Lord:

“My dear Lord, in Your impersonal manifestation of Brahman there are always two opposing elements - knowledge and ignorance. Your multi-energies are continually manifest, but the impersonal Brahman, which is undivided, original, changeless, unlimited and blissful, is the cause of the material manifestation. Because You are the same impersonal Brahman, I offer my respectful obeisances unto You.”*

The multi-energies of the Lord may be divided into three broad categories: the superior, intermediate, and inferior potencies. Inspired by these variegated energies of the Lord, the living entities act in various ways.

Anuccheda 14

That the Supreme Personality of Godhead is the origin and reservoir of all potencies is also confirmed in the following statement of Shrimad Bhagavatam (4.17.33), where Maitreya Muni says to Vidura:

“My dear Lord, by Your own potencies You are the original cause of the material elements, as well as the performing instruments (the senses), the workers of the senses (the controlling demigods), the intelligence and the ego, as well as everything else. By Your energy You manifest this entire cosmic creation, maintain it and dissolve it. Through Your energy alone everything is sometimes manifest and sometimes not manifest. You are therefore the Supreme Personality of Godhead, the cause of all causes. I offer my respectful obeisances unto You.”*

Anuccheda 15

That the Lord’s variegated potencies are inconceivable and cannot be completely understood by the individual living entity is confirmed by the following statements of Vedic literature:

"O Lord, You are the Supreme Personality of Godhead for all living entities. Your diverse energies can act multifariously. This is inconceivable to us."*

Devahuti-devi to Lord Kapila (Shrimad Bhagavatam 3.33.3)

"The Absolute Truth and His potencies are inconceivable. They can only be understood by the Vedic literatures, which are the direct revelation of the Lord."

Vedanta-sutra 2.1.27

"Innumerable variegated and inconceivable potencies exist within the Supreme Personality of Godhead."

Vedanta-sutra 2.1.28

Anuccheda 16

1 The nature of the Lord's potencies is further described in the following verse of Shrimad Bhagavatam (11.3.37) where Pippalayana Rsi says to Maharaja Nimi:

"Originally one, the Absolute, Brahman, comes to be known a threefold, manifesting itself as the three modes of material nature: goodness, passion and ignorance. Brahman further expands its potency, and thus the power to act and the power of consciousness becomes manifest, along with the false ego, which covers the identity of the conditioned living being. Thus, by the expansion of the multi-potencies of the Absolute, the demigods, as the embodiment of knowledge, become manifest, along with the material senses, their objects, and the results of material activity, namely happiness and distress. In this way the manifestation of the material world takes place as the subtle cause and as the material effect visible in the appearance of gross material objects. Brahman, which is the source of all subtle and gross manifestations, is simultaneously transcendental to them, being absolute."***

2 In this verse the phrase 'brahmaiva uru-sakti bhati' means 'The Supreme Truth possesses many potencies'. The word 'eva' (certainly) emphasises the fact that Lord's potencies are not merely imagined to exist, but are real, the potencies naturally possessed by the Lord. In the last line of this verse 'yat' refers to Brahman, 'sat' to earth and the other gross material elements, 'asat' to prakrti and the other subtle material elements, 'tayoh' to these two external potencies, and 'param' to the Lord's personal internal potency, which is the spiritual planets of Vaikuntha, and the pure spirit souls, who are His marginal potencies. Any conception that contradicts this is in error.

3 Someone may ask: "What different kinds of potencies are the property of the Lord?" In order to answer this question, Pippalayana Muni said: 'jnana-kriyarthaphalarupataya'. This means that the Lord has many potencies, such as His jnana-sakti, which consists of the mahat-tattva and other potencies, kriya-sakti, which consists of the sutras and other potencies, and artha-sakti, which consists of the tan-matras and other potencies. These sat and asat potencies are material in nature. Above them (tayoh param) is the supreme goal of life, the spiritual Supreme Personality of Godhead, who is known as Bhagavan and who is accompanied by His potencies. Also above them is the spiritual living entity, who is known as jiva, and who, because He follows the Lord, is pure. In this way the Lord's many potencies (uru-sakti), which begin with His jnana-sakti and kriya-sakti are described.

4 The Lord's potencies are real, not imagined, for they have emanated from the Lord Himself, the Supreme Reality. This is confirmed by Pippalayana Muni in the following statement:

"Originally one, the Absolute, Brahman, comes to be known as threefold, manifesting itself as the three modes of material nature: goodness, passion and ignorance. In this way Brahman expands its potency."***

From the Supreme Brahman the unmanifested modes of material nature (tri-vrt) are manifested; from the unmanifested mode of nature the kriya-sakti is manifested, from the kriya-sakti the sutram is manifested.

From jnana-sakti the power of consciousness is manifested and from the power of consciousness the false-ego (aham) is manifested. The false ego covers the awareness of the pure individual soul (jivam) which is one of the Lord's spiritual potencies.

The Vedic literatures explain (pravadanti) the manifestation of the Lord's potencies in this way. That all these variegated energies have emanated from the Supreme Godhead is explained in the Chandogya Upanisad (6.2.1) in the following words:

"O gentle student, in the beginning, before the creation, only the Supreme Godhead was manifest. It is from Him that everything has come."

Because the variegated potencies have emanated from the Supreme Truth, they must also be real, they cannot be false. All these potencies are like the limbs and parts of the limbs of the Personality of Godhead. He is like the sun, and all these potencies are like the rays of light emanating from that Supreme-sun. This is confirmed by the following statement of Sruti-sastra (found in the following places: Katha Upanisad 2.2.15, Mundaka Upanisad 2.2.10, and Svetasvatara Upanisad 6.14):

"Everything that exists is like rays of light emanating from the Supreme."

5 That the Lord's potencies are real, and also inconceivable to the living entities, is confirmed by the following question posed by Maitreya Muni, and answered by Parasara Muni.

Maitreya asked (Vishnu Purana 1.3.2):

"The Personality of Godhead is supremely pure in heart and mind, and He is beyond the influence of the three modes of material nature. He is unlimited. How is it possible for Him to directly engage in the creation, maintenance and destruction of the various material universes? I would expect that He would have no direct connection at all with the material world."

6 Parasara Muni answered Maitreya's question in the following words (Vishnu Purana 1.3.3):

"O best of the ascetics, the potencies of the Supreme Personality of Godhead (such as sarga-sakti, the potency of material creation, and others) are all inconceivable and cannot be understood by the individual living entities. Just as heat is the potency of fire, these are all the potencies of the Supreme."

7 Shridhara Svami comments on this verse in the following words:

"In this verse Maitreya Muni doubts that it is possible for the transcendental Personality of Godhead to engage in the mundane activity of material creation. The word 'nirgunasya' used in this verse means 'free from the influence of the material modes of goodness, passion and ignorance'. 'Aprameyasya' means 'free from the limitations of time, space, and other material restricting factors'. 'Suddhasya' means 'without a material body', or 'He who does not require anyone's help in order to do anything'. 'Amalatmanah' means 'He who is free from material piety and impiety, and who does not have to perform any Vedic ritual in order to become purified.' Observing that the Supreme is different from, and untouched by, matter, Maitreya Muni doubts that it is possible for Him to create something so different from Himself.

8 "In the next verse and a half, Parasara Muni answers Maitreya's question by saying that the Personality of Godhead acts within the material world through the agency of His inconceivable potencies. The Lord's potencies may be considered inconceivable in two ways. First, they are inconceivable because they are so great and powerful that the tiny logical apparatus of the conditioned soul does not have the strength to understand them, and second, they are inconceivable because they are simultaneously one and different from the Personality of Godhead, a seeming contradiction which the intelligence of the conditioned souls is generally not large enough to house. This seeming contradiction can be understood, however, by the example of the fire and its potency heat. Heat is the potency of fire and it has specific burning power obtained from its origin, the fire. In some ways the heat is the same as the fire itself, and in other ways it is different. In the same way everything that exists is the potency of the Supreme Personality of Godhead, simultaneously one and different from Him.

"In this way the simultaneous oneness and difference may be understood. We may also note in this verse that the word 'bhava-saktayah' means 'perfect by nature'. In this way, even though the Personality of Godhead is never touched by the three modes of material nature, and even though He never directly contacts the material nature, He creates the material universes, and performs various activities within them, by means of His inconceivable potencies."

9 That the Personality of Godhead is the master of inconceivable potencies is also confirmed by the following statement of the Svetasvatara Upanisad (6.8):

"He does possess bodily form like that of an ordinary living entity. There is no difference between His body and His soul. He is absolute. All His senses are transcendental. Any one of His senses can perform the action of any other sense. Therefore, no one is greater than Him or equal to Him. His potencies are multifarious, and thus His deeds are automatically performed as a natural sequence."*

10 That the Personality of Godhead is the master of innumerable potencies is also confirmed by the following statement of the Sruti-sastra (Svetasvatara Upanisad 4.10):

"Although maya is false or temporary, the background of maya is the supreme magician, the

Personality of Godhead, who is Mahesvara, the supreme controller.”*

11 Everything that exists is the potency of the Supreme Personality of Godhead, and is simultaneously one and different from Him just as heat is not different from fire. The word ‘bhava-saktayah’ may also be interpreted to mean ‘produced from the transcendental body of the Lord.’ Because the Lord’s potencies are manifested from His own form, they are also simultaneously one and different from Him. No one can defeat this argument or prove anything different than this. That the Personality of Godhead is the master of innumerable potencies is confirmed in the following statements of the Upanisads:

“The Personality of Godhead has multifarious potencies.”

Svetasvatara Upanisad 6.8

“The Personality of Godhead is the supreme master and controller of everything that exists.”

Brhad-aranyaka Upanisad 4.4.22

12 In this passage (from the Vishnu Purana, quoted in Texts 5 and 6) Maitreya poses his question from the point of view of the impersonalists, who maintain that the Supreme has no qualities, and Parasara Muni replies by taking the stance of the personalists who teach that the Supreme has qualities, and that variety exists even in the spiritual world. Maitreya uses words like “suddhasya” (pure) and ‘adehasya’ (without a body) to describe the Supreme. He was thinking in terms of an impersonal Supreme without potencies. Parasara Muni, in his reply, used these same terms to describe the personal feature of the Supreme. In Parasara’s answer the term ‘nirgunasya’ (without qualities) used by Maitreya to describe the Supreme was answered by the word ‘acintya-jnana-gocarah’ (inconceivable). By using this word, Parasara hinted to Maitreya that the Supreme is called ‘nirguna’ (without qualities) because His qualities are so great that they cannot be fully or properly understood by the individual living entities. When Maitreya used the words ‘amatmanah’ (flawless) and ‘suddhasya’ (pure), he considered that the Supreme was without qualities, in other words he thought of the Supreme as pure in the way an unflawed piece of glass or crystal is pure by virtue of having no qualities. Parasara Muni accepted the description of the purity of the Supreme in a different way. For Him the Supreme had qualities, but no vices or imperfections. In this way the Supreme is pure. In his answer Parasara rejected the impersonalistic concept of the Supreme referred to by Maitreya and instead described the Supreme as person, the master of innumerable inconceivable potencies. Heat is sometimes present in water, air, or other elements, but it is always present in the fire-element, and can never be separated from it. Just as heat is always present in fire, in the same way the inconceivable potencies of the Supreme cannot be separated from Him. They are an intrinsic part of His nature. Because the Supreme possesses unlimited inconceivable potencies, He is the greatest, and no one is equal or greater than Him. This is confirmed in the following statement of Svetasvatara Upanisad (6.8):

“No one is equal to or greater than the Supreme Personality of Godhead.”

13 In the Upanisads and other Vedic literatures the Lord’s potencies are sometimes described as ‘brahma’ (the greatest). This does not mean that the Lord’s potencies are greater than the Lord Himself, but merely that the Lord’s potencies are extremely powerful, and cannot be checked by anyone except for the Personality of Godhead Himself. The Lord’s transcendental potency activates the material nature, which moves the three modes of material nature, which become transformed into the ‘sarga-sakti’ (potency of material creation) and other material potencies. In this way the affairs of the material universes are conducted by the Lord’s potencies, without any direct intervention by the Personality of Godhead, who is never touched by the material energy.

14 The word ‘brahma’ (the greatest) is also used to describe the Lord’s potencies in the following statement of the Chandogya Upanisad (3.14.1):

“This entire material world is Brahman, the greatest.”

This description of the material potency of the Lord as the ‘greatest’, should be understood, however, only in a relative sense, for the Lord’s material potency is not greater than the Lord Himself, as Maitreya Muni has already explained by using the word ‘nirgunasya’ (untouched by the material modes of nature) to describe the Lord. The Svetasvatara Upanisad (4.10) also describes the Personality of Godhead as superior to His material potency in the following words:

“The Personality of Godhead is the master and controller of this material world, which is His illusory potency, maya.”

That maya is inferior to the Personality of Godhead is also confirmed by the following statement of Shrimad Bhagavatam (1.7.4):

"The illusory potency maya takes shelter of the Personality of Godhead and is independent on Him."

In this way the Personality of Godhead is superior to His illusory potency, maya, even though that potency is sometimes described as 'brahma' (the greatest). Because the Lord's potencies (known as 'brahma') are subordinate to Him, He delegates to them various duties in relation to the material world. They contact the material energy, not He.

15 That the Personality of godhead is superior to His potencies ('brahma') is also confirmed in the following statement of Shrimad Bhagavad-gita (13.12-13), where the Lord Himself says:

"I shall now explain the knowable, knowing which you will take the eternal. This beginningless, and it is subordinate to Me. It is called Brahman, the spirit, and it lies beyond the cause and effect of this material world."*

16 The Supreme Truth has innumerable inconceivable potencies, which may be grouped into four broad categories: 1. His internal potency, 2. The secondary potencies manifest from His internal potency, 3. The individual living entities (jivas), and 4. The unmanifest state of the modes of material nature (pradhana). As the sun remains in one place, although its potency, the sunshine, expands in all directions, so the personality of Godhead remains in one place, although His variegated potencies are everywhere.

17 This is described in the following statement of the Vishnu Purana (1.22.54):

"Just as the illumination of a fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, Parabrahman, are spread all over this universe."*

18 This is also confirmed by the following statement found in both the Katha Upanisad (2.2.15) and Svetasvatara Upanisad (6.14):

"This entire cosmos is the effulgence manifested from the Supreme Personality of Godhead."

19 Someone may argue that it is contradictory to say that the Supreme stays in one place, and at the same time He is present everywhere. This objection is not valid, for the Lord possesses all inconceivable potencies by which He can do any impossible thing. In this way He can be simultaneously localised and all-pervading. The Lord's potencies are divided into three categories as follows: 1. Antaranga-sakti, the internal potency, which is present in the spiritual world of Vaikuntha, 2. Tatastha-sakti, the marginal potency, or individual spirit souls, who are like sparks of the Supreme Whole, and 3. Bahiranga-sakti, the external potency known as maya, which is inert matter, the unmanifested stage (pradhana) of the modes of nature. These three potencies of the Lord are described in the following statement of the Vishnu Purana (6.7.61-63):

20 However, there is another energy, called illusion, which consists of fruitive activity. That is the Lord's third potency."*

21 "This living entity, covered by the influence of nescience, exists in different forms in the material energy, to greater or lesser degrees."*

22 In this verse the words 'avidya-karma' mean 'the potency that bewilders', and the word 'samjna' (named) identifies that potency as the illusory potency, maya. Although the maya potency is external and inferior to the marginal potency, or individual living souls, nevertheless, the external potency has the power to cover and bewilder the marginal potency. This is explained in the next verse, where the word 'taratamyena' describes the external potency's ability to place the individual spirit-souls in various higher and lower material bodies, extending from the body of the demigod Brahma down to the insignificant bodies of plants and other non-moving creatures. This power of the external potency over the marginal potency is described in the following statement of Shrimad-Bhagavatam (1.7.5):

"The individual living entities (jivas) are placed in illusion by the external potency, maya."

23 In this verse (1.7.5) the word 'yay' refers to the Lord's inconceivable illusory potency maya, by whose influence the unmanifested modes of material nature (pradhana) are inert, unconscious and constantly mutable. That the pradhana is manifested from the maya-potency we shall demonstrate later on in this book. The three potencies: ataranga, tatastha and bahiranga, are similar in many but not all respects. Each has distinguishing features, and each has some defects not present in the others.

Anuccheda 17

1 The Supreme Personality of Godhead is the master of all spiritual and material potencies. Even

Hiranyakasipu confirms this in the following words (Shrimad Bhagavatam 7.3.34):

"Let me offer my respectful obeisances to the Supreme, who possesses external and internal energies."*

The Supreme Personality of Godhead is spiritual in nature and He is the shelter of innumerable spiritual potencies (the individual living entities). He is like the sun-planet, which by nature consists of light, and which is the shelter of innumerable rays of light, which have the same nature as the sun-planet itself. The marginal spiritual potency known as jiva-sakti, or the individual spiritual entities, will be explained in the next treatise, the Paramatma-sandarbha.

2 In the following statement of the Vishnu Purana (1.19.76-77) the antaranga-sakti (internal potency) is described by contrasting it with the bahiranga-sakti (external, material potency):

"O Supreme Personality of Godhead, O master of the demigods, O Supersoul present in the hearts of all creatures, I offer my respectful obeisances to Your inferior material potency, which is eternal, and which is the resting place for the three modes of material nature. O Lord, I also offer my respectful obeisances to Your internal, spiritual potency, which has no material attributes, and which cannot be understood by the material mind or material words, but only by the statements of the advanced transcendentalists."

We may note that the Lord possesses innumerable spiritual potencies. This is confirmed by the following statement of the Svetasvatara Upanisad (6.8):

"The Supreme Personality of Godhead is the master of multifarious superior spiritual potencies."

Anuccheda 18

1 In the following statement of Shrimad-Bhagavatam (2.9.34), the Personality of Godhead describes the external, material potency, bahiranga-sakti, in the following words:

"O Brahma, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."*

2 In the first part of this verse, the Personality of Godhead says:

"O Brahma whatever appears to be of any value, if it is without relation to Me, has no reality."*

3 In this verse the word 'atmanah' means 'of Me, the Supreme Personality of Godhead', and the word 'maya' refers to two potencies of the Lord: the bahiranga-sakti, or material energy maya, and the tatastha-sakti, or individual spirit souls. Interpreted in relation to the individual spirit souls, the word 'abhasa' means 'effulgence'. In other words, the individual spirit souls are likened to particles of light emanating from the supreme sun of the Personality of Godhead.

If the word 'maya' is taken to mean the bahiranga-sakti, then the word 'abhasa' may be understood to mean 'illusion'. The illusory potency presents a great variety of constantly changing forms of the inert material energy, which bewilders the conditioned souls by presenting before their eyes a great variety of temporary and constantly changing forms of the inert and unconscious material energy, or three modes of nature, goodness, passion and ignorance. The word 'abhasa' is used in this way, to mean the material cosmos, in Shrimad Bhagavatam (2.10.7 abhasas ca nirodhas ca). The word 'abhasa' is also described in Vishnu Purana 1.22.54 (quoted in Anuccheda 16, Text 17).

4 The Lord's potencies are also described in the following statement spoken by the scholars of the Ayur-Veda:

"The Personality of Godhead, whose desires are automatically fulfilled, is the original creator of the material universes. His form is eternal and full of transcendental knowledge, and His eternal transcendental potency emanates from Him as particles of light from the sun. As an actor, who changes his appearance when he enters the stage, the Personality of Godhead appears in the form of the Supersoul when He enters the material realm. He activates the inert material energy, and in this way causes the creation of the material universes."

5 In the first part of the verse, where the Lord's 'maya' is described as 'abhasa', the word 'abhasa' may be interpreted in two different ways in order to match the two interpretations of the word 'maya' (which may mean either the individual spirit souls or the external material energy). In the second part of the verse, where the 'abhasa' is described as reflected on the 'tamah' (darkness), there is no need to interpret the word 'tamah' in two different ways in order to fit the two interpretations of the words 'maya' and 'abhasa'. The single meaning 'darkness' naturally fits the two possible interpretations of the verse.

6 The darkness (tamah) of the material cosmos is described as created by the Lord's shadow. This is described in the following verse of Shrimad Bhagavatam (3.20.18), where Maitreya Muni says to Vidura:

"First of all, Brahma created from his shadow the coverings of ignorance of the conditioned souls. They are five in number and are called tamisra, andha-tamisra, tamas, moha and mahamoha."*

7 The material world is also compared to darkness (tamah) in the following verse (Shrimad Bhagavatam 10.14.11) where Lord Brahma says to Lord Krishna:

"Where am I, a small creature of seven spans the measure of my own hand? I am enclosed in the universe composed of material nature, the total material energy, false ego, ether, air, water and earth. And what is Your glory? Unlimited universes pass through the pores of Your body just like particles of dust passing through the opening of a window."*

8 This verse (3.20.18 quoted in text 8) explains that Brahma, using the instrument of the shadow potency (chaya-sakti) manifested 'avidya' at the time of creating the material universe. The word 'avidya' here may refer either to the different classes of conditioned souls (jiva-maya) or to the different manifestations of the modes of nature (guna-maya).

9 The difference between the avidya-sakti (ignorance potency) and vidya-sakti (knowledge potency) is described in the following verse of Shrimad-Bhagavatam (11.11.3) where Lord Krishna says:

"O Uddhava, both knowledge and ignorance, being products of maya, are expansions of My potency. Both knowledge and ignorance are beginningless and perpetually award liberation and bondage to embodied living beings."***

10 The knowledge potency is described in the following verses of the Padma Purana (Uttara-khanda 73.230-231) in the Karttika-mahatmya, in connection with the prayers of the demigods to Maya, which are related by Lord Krishna to Satyabhama-devi:

"As the demigods were offering prayers in this way, they saw a portion of the sky become very brilliant with a great light. From that effulgent part of the sky they heard the goddess Sarasvati speak the following words: 'I appear in this material world in three ways, in relation to the three modes of goodness, passion, and ignorance.'"

11 The ignorance-potency (avidya-sakti) is described in the following statement of the Padma Purana, Uttara-khanda (91.51) where the Supreme Personality of Godhead says to Lord Brahma:

"The dense darkness of the ignorance potency in this material world is immeasurable and inexhaustable."

Anuccheda 19

1 The internal spiritual potency (antaranga-sakti), without whose help the individual living entities are powerless to act, is described in the following two verses of Shrimad-Bhagavatam (6.16.23-24), where Narada Muni says to Maharaja Citraketu:

2 "The Supreme Brahman emanates from the Supreme Personality of Godhead and expands like the sky. Although untouched by anything material, it exists within and without. Nonetheless, the mind, intelligence, senses and living force can neither touch Him nor know Him. I offer unto Him my respectful obeisances."*

3 "As iron has the power to burn when made red-hot in the association of fire, so the body, senses, living force, mind and intelligence, although merely lumps of matter, can function in their activities when infused with a particle of consciousness by the Supreme Personality of Godhead. As iron cannot burn unless heated by fire, the bodily senses cannot act unless favoured by the Supreme Brahman."*

4 Shridhara Svami comments on these verses in the following words:

"In the first verse (6.16.23) Narada said: The Supreme Brahman (yat) emanates from the Supreme Personality of Godhead and expands like the sky (vitatam vyomavat). Nonetheless, the living force (asavah) can neither touch him (na sprsati) by using the instrument of kriya-sakti, nor can the mind, intelligence and senses know Him (na viduh) by using the instrument of jnana-sakti. I offer unto Him my respectful obeisances (nato smi). The reason the mind, intelligence, senses and living force cannot understand the Supreme Brahman is explained in the next verse (6.16.24), where Narada says: 'The body, senses, living force, mind and intelligence, although merely lumps of matter, can function in their activities (karmasu) when infused by a particle of consciousness (ami yad-amsa-viddhah) by the Supreme Personality of Godhead.' Without the Supreme Personality of Godhead's intervention, they cannot act either in the states of

wakefulness, dreaming, deep-sleep, unconsciousness, or any other condition of life. In order to explain the senses' dependence on the Supreme Personality of Godhead, Narada gives the following example: 'As iron cannot burn unless heated by fire (aprataptam lauham), the bodily senses cannot act unless favoured by the Supreme Brahman.' A red-hot iron rod gets its burning potency from fire, and although it can burn many objects, it cannot burn fire itself. In the same way, because the material body, senses, living force, mind and intelligence of the living entities have obtained their powers to act (kriya-sakti) and understand (jnana-sakti) from the Supreme Personality of Godhead, although they may be able to touch or understand many things, they are unable to touch or understand the Supreme Personality of Godhead, the source of all their power."

5 That the senses are dependent on the Supreme Personality of Godhead for their powers is confirmed by even Sankaracarya, the leader of the impersonalists, who in the course of refuting the atheistic Sankhya philosophy said (Sariraka-bhasya 1.1.5):

"The material eyes have the power to see because it is given to them by the Supreme. As an iron rod or similar object obtains the power to burn by being placed near a fire, so the senses obtain the power to act from the Supreme. The omniscient Supreme Truth is the primary cause of the entire material cosmos."

6 That the senses are dependent on the Supreme Personality of Godhead is also confirmed in the following statements of the Upanisads:

"When the Supreme Personality of Godhead appears, then the various different planets may also become manifested. They cannot appear unless He appears first."

Katha Upanisad 2.2.15, Mundaka Upanisad 2.2.10
and Svetasvatara Upanisad 6.14

"Unless the supremely blissful Personality of Godhead is present within the sky of the heart, what living entity has the power to do anything, or even to remain alive?"

Taittiriya Upanisad 2.7.1

"The Supreme Personality of Godhead grants the power of sight to the eyes and the power of hearing to the ears of the individual living entities."

Bṛhad-aranyaka Upanisad 4.4.18

7 In the concluding portion of his commentary on this verse (Shrimad Bhagavatam 6.16.24) Shridhara Svami says:

"At this point someone may say: 'All right, the senses cannot act independently, only the individual spirit soul is the seer and the knower of what is experienced by the senses.' To this I reply; 'No, no, in all states of being, whether awake, dreaming, or deeply asleep, the individual living entity is dependent on the Supreme. Without the mercy of the Supreme Personality of Godhead, the individual spirit soul cannot see or perceive anything with any one of his senses (na drastrapadesam eti). This is confirmed in the following statement of Bṛhad-aranyaka Upanisad (3.7.23): 'Without the Supreme Personality of Godhead's mercy, no one can see anything.'

"Another way to interpret the words no drastrapadesam eti is to accept them as meaning: 'Although the senses of the individual living entity can perceive various things, under normal conditions they cannot perceive the Supreme Personality of Godhead, who is the source of their power.'"

8 That the Supreme Personality of Godhead is the origin of all sensory perception is confirmed in the following statement of Shrimad-Bhagavatam (2.10.9):

"All three of the above-mentioned stages of different living entities are interdependent. In the absence of one, another is not understood. But the Supreme Being who sees every one of them as the shelter of the shelter is independent of all, and therefore He is the supreme shelter."*

9 In various places in the Sruti-sastra also it is confirmed that the individual living entities (jivas) are never independent of the Supreme Personality of Godhead. He is the original seer of everything, and no one can see anything without His mercy. In this way these verses (6.16.23-24) may be understood.

Anuccheda 20

1 That the senses of the conditioned souls cannot perceive the Supreme Personality of Godhead who is the source of their power is confirmed in the following statement of Shrimad Bhagavatam (6.4.25) where Maharaja Dakṣa says:

"Because they are only matter, the body, the life airs, the external and internal senses, the five gross

elements and the subtle sense objects (form, taste, smell, sound and touch) cannot know their own nature, the nature of the other senses or the nature of their controllers. But the living being, because of his spiritual nature, can know his body, the life airs, the senses, the elements and the sense objects, and he can also know the three qualities that form their roots. Nevertheless, although the living being is completely aware of them, he is unable to see the Supreme Being, who is omniscient and unlimited. I therefore offer my respectful obeisances unto Him.”*

2 In this verse the word ‘prana’ means ‘life-airs’, ‘aksah’ means ‘the senses’, ‘manavah’ means ‘the mind’, ‘bhuta-matram’ means ‘the tan-matras’, ‘atmanam’ means ‘themselves’, ‘anyam’ means ‘other areas of perception’. The demigods who are beyond (param) these two they do not know. These things they do not know (na viduh). ‘Puman’ means ‘the living being’, ‘sarvam’ means ‘themselves and whatever is beyond themselves’. Beyond themselves (param) are the material body, things in relation to the body, and the controlling demigods. This the living entity knows (veda). ‘Gunams ca’ means ‘the mode of goodness and the other material modes’, which are the root from which the material bodies and other material things have grown. Even though the living entity knows all these (taj-jnah) he still does not know (na veda) the sarvajna. Sarvajna here means “He who knows the living entities and everything else also.” The word ‘anantam’ is explained in the following statement of Shrimad Bhagavatam (1.18.19):

“The Personality of Godhead, unlimited, in potency and transcendental by attributes, is called the ananta (Unlimited).”*

The speaker then says: “I worship (ide) the unlimitedly powerful Supreme Lord.”

3 In connection with the statement that the individual entity is unable to see the Supreme the Brhad-aranyaka Upanisad (4.5.15) says:

“There (in the material world of duality) the individual living entity sees the Supreme as different from himself.”

In these words is described how the individual spirit soul sees himself as different from the Supreme. The Upanisad then says:

“When he sees that everything is the Supreme Soul, then how, or what will he see (that is different from himself)?”

Then the living entity does not see the Supreme Soul as the observer, but rather he sees that everything is the observer of the Supreme Soul and that what he sees is himself.”

Then the Upanisad says:

“How can he know the knower?”

An explanation of the meaning of these passages follows. In these statements the word ‘yatra’ means ‘in the illusory potency, maya, where duality is manifested.’ Under the influence of the inconceivable potency named maya, and under the influence of the temporary world of the contamination of matter, what is not different is perceived to be different. Because of this influence the individual spirit soul is born again and again as if he were independent and separate. In this way the ‘separate’ (itarah) living entity sees others as ‘separate’ (itaram). He is able to see others as separate because the instrument of seeing and the object of vision are both suitable for this kind of vision. That is the meaning.

The word ‘yatra’ here means ‘in His personal potency’. The individual soul, or jiva here is compared to a particle of light, and the Supreme Soul, described here as the ‘atma’, is compared to the sun-globe. The words ‘sarvam abhut’ mean that everything is manifested by the Lord’s personal potency. Everything exists from beginningless time. It is not manifest only in that entrance at that time. What (kam) and by what separate (itarena) method (kena) can the separate (itarah) individual soul (jiva) see? He cannot see anything by any such method. That is the meaning. By their own power individual rays of light cannot display the splendour manifest in the sun itself and neither can individual sparks burn a fire. That is the meaning. By what separate method may one understand the omniscient (vijnataram), unlimited, omnipotent Supreme Soul? There is no separate method to understand Him. That is the meaning. When the jnana-sakti is manifest, then the kriya-sakti and iccha-sakti are also seen. The verse quoted in Text 1 was spoken by Maharaja Dakṣa to the Supreme Personality of Godhead

Anuccheda 21

The Supreme Personality of Godhead is always in full control of His various potencies. This is

confirmed by the following verse of Shrimad Bhagavatam (7.9.22) where Prahlada Maharaja says to Lord Nrsimhadeva:

"My dear Lord, O supreme great, You have created this material world of sixteen constituents, but You are transcendental to their material qualities. In other words, these material qualities are under Your full control, and You are never conquered by them. Therefore the time element is Your representation. My Lord, O Supreme, no one can conquer You. As for me, however, I am being crushed by the wheel of time, and therefore I surrender fully unto You. Now kindly take me under the protection of Your lotus feet."*

Shridhara Svami explains that the word 'sva-dhamna' means 'by Your personal spiritual energy', and 'kala' means 'the time element, which creates the material manifestation, or maya.' 'Atma' here means 'the individual living entities', and 'guna' means the three modes of material nature (goodness, passion, and ignorance). Although the individual living entities may come under the control of the modes of nature, the Supreme Personality of Godhead is never controlled by them. This is confirmed by the following statement of Shrimad Bhagavatam (11.25.12) where the Personality of Godhead says:

"The individual living entities may come under the control of goodness, passion and ignorance, but I am never controlled by them."

Anuccheda 22

1 That the Supreme Lord's potencies are always under His full control is also confirmed by the following statement of Shrimad Bhagavatam (5.18.38), where the Earth-deity says to Lord Varaha:

"O Lord, You do not desire the creation, maintenance or annihilation of this material world, but You perform these activities for the conditioned souls by Your creative energy. Exactly as a piece of iron moves under the influence of a lodestone, inert matter moves when You glance over the total material energy."*

2 Shridhara Svami explains in his commentary:

"This verse means" 'O Lord, You do not desire the creation (nepsitam), maintenance or annihilation of this material world (visva-sthiti) but You perform (karoti) these activities for the conditioned souls by Your creative energy (maya) who uses the three modes of material nature (gunaih) as her instruments. As (yatha) a piece of iron (ayah) moves (bhramati) under the influence of a lodestone (gravnah), inert matter moves when You glance (saksine) over the total material energy, observing the modes of nature (guna) and the fruitive actions of the conditioned souls (karma), which although seen by you, remain invisible to them. I therefore offer my respectful obeisances unto (namah)."

Anuccheda 23

1 The Personality of Godhead is always situated in transcendence and filled with spiritual bliss. In this condition He remains eternally unaffected by the inert material potency maya. This is described in the following verse of Shrimad Bhagavatam (1.7.23), where Arjuna says to Lord Krishna:

"You are the Original Personality of Godhead who expands Himself all over the creations and is transcendental to material energy. You have cast away the effects of the material energy by dint of Your spiritual potency. You are always situated in eternal bliss and transcendental knowledge."*

2 In this verse the word 'adyah purusah' refers to the Bhagavan feature of the Lord, and the word 'isvarah' refers to the Supersoul feature of the Lord. Both features of the Lord are described as 'prakrteh parah' (transcendental to the material energy).

Someone may ask the following question: "Please describe how the Bhagavan feature of the Lord enjoys transcendental bliss untouched by the material energy, and please also explain how it is possible for the Supersoul feature of the Lord to remain untouched by the material energy, even though the Supersoul is the predominating Deity who controls the material energy, and is apparently directly in contact with it?"

To these questions the following answers may be given: The Supreme Personality of Godhead, by His transcendental internal potency, sends the external illusory potency, maya, far away from Himself. By means of His internal spiritual potency He enjoys transcendental knowledge and bliss (kaivalye). This is described in the following statement of Shrimad Bhagavatam (11.9.18) where it is said:

3 "He is also the supreme worshipable object for all beings, including liberated souls, demigods and ordinary conditioned souls. The Lord is eternally free from any material designation, and he constitutes the totality of spiritual bliss derived from perception of His own spiritual form. The Lord exhibits the fullest meaning of the word liberation".***

4 In this verse from the Eleventh Canto of the Bhagavatam, the Personality of Godhead is describes as situated in His own transcendental eternal bliss (atmani sthitah). This is also explained in the following statement of Shrimad Bhagavatam (6.9.33):

"O my Lord, You are situated in Your own transcendental bliss."

5 In the quote from the Eleventh Canto of Shrimad Bhagavatam (11.9.18) the word 'sandoha' (multitude) indicates that the spiritual potencies of the Lord are manifested in endless variety. In connection with the verse from the first canto (1.7.23), Shridhara Svami has explained that the word 'prakrteh' refers to the three modes of material nature. That the Supreme Personality of Godhead is the master of all potencies is also described by Devahuti-devi in the following verse of Shrimad Bhagavatam (3.24.33):

6 "I surrender unto the Supreme Personality of Godhead, descended in the form of Kapila, who is independently powerful and transcendental, who is the Supreme Person and the Lord of the sum total of matter and the element of time, who is the fully cognisant maintainer of all the universes under the three modes of material nature, and who absorbs the material manifestations after their dissolution.""*

7 Shridhara Svami comments on this verse in the following words:

"In this verse the word param means 'the Supreme Personality of Godhead.' Why is He the Supreme Godhead? The reasons are given in the following words: He is 'svacchanda-sakti' (the independent master of innumerable potencies), 'pradhanam purusam' (the Lord of the sum total of matter, 'mahantam' (the Universal Form), 'kalam' (time, which prods the material energy into activity), 'tri-vrtam' (the three modes of nature, and the false-ego), and 'loka-pala' (the maintainer of all the universes.

After describing how the Personality of Godhead is the master of the material creation, Shrimati Devahuti-devi explains that the Supreme Lord, by manifesting His internal spiritual potency, remains always untouched by the material energy. In this connection she says atmanubhutyanugata-prapancam' (He manifests His spiritual potency, and thus absorbs the material manifestations after their dissolution). She also describes the Supreme Personality of Godhead as 'kavim' (He who is fully cognisant of everything that happens in the material realm)."

8 Although the Personality of Godhead sometimes remains within the material energy as its controller, He is always superior to that energy and aloof from it. This is confirmed in the following statement of Lord Kapiladeva Shrimad-Bhagavatam (3.26.3):

"The Supreme Personality of Godhead is the Supreme Soul, and He has no beginning. He is transcendental to the material modes of nature and beyond the existence of this material world. He is perceivable everywhere because He is self-effulgent, and by His self-effulgent lustre the entire creation is maintained.""*

9 In the course of describing the Supreme Lord's holy names and forms, the Maha-samhita gives the following description of the Lord's three material potencies:

"The Personality of Godhead manifests three potencies in relation to the conditioned souls in the material world. These three potencies are known as 1. Shri, or the potency for maintaining the material universes, 2. Bhu, or the potency for creating the material universes, and 3. Durga, or the potency for annihilating the material universes. Aside from these potencies, the Lord has His own personal potencies (atma-maya) which are manifested as iccha-sakti (His spiritual potency, by which whatever He wishes becomes immediately fulfilled), and guna-maya-sakti, (His external potency, by which the inert material universes are constructed)."

In this verse the word 'shri' means 'the potency for maintaining the material universes', 'bhu', means 'the potency for creating them', and 'durga' means 'the potency for annihilating them'. These are the divisions of different potencies. The potency of the individual living entities is called 'jiva-maya.'

10 These three (Shri, Bhu and Durga) potencies of the Lord are described in the following passage of the Padma Purana (Karttika-mahatmya 73.231-232) where Lord Krishna says to Satyabhama-devi:

"Lord Krishna said: 'O Satyabhama, I remain in this material world in the form of My three potencies associated with the three modes of material nature.'" When the demigods heard this statement of the Lord, they understood His intention, and with great devotion they offered their respects to the three goddesses Laksmi-devi, Parvati-devi and Prthivi-devi, the three potencies of the Lord."

11 The three potencies of the Personality of Godhead are also described in the following statement of

Shrimad Bhagavatam (11.3.16), where Antariksa Rsi says:

"I have now described maya, the illusory energy of the Supreme Personality of Godhead. This illusory potency, consisting of the three modes of material nature, is empowered by the Lord for the creation, maintenance and annihilation of the material universe. Now, what more do you wish to hear?"***

12 The demigod Brahma describes the Supreme Personality of Godhead's potencies in the following words (Shrimad Bhagavatam 10.13.45):

"As the darkness of snow on a dark night and the light of a glow-worm in the light of day have no value, the mystic power of an inferior person who tries to use it against a person of great power is unable to accomplish anything; instead the power of that inferior person is diminished."*

13 In this verse Brahma explains that there are different degrees of mystic power (maya). A small amount of mystic power may be genuine or illusory, but whatever the nature of that power, if someone uses a small mystic power challenge a greater power, the small power will certainly be defeated and appear insignificant in relation to the greater power. To demonstrate this, Brahma gives to examples in this verse.

14 The word 'maya' in this verse means 'mystic power'. It does not mean 'illusion' here. For example, the Puranas and other Vedic literatures sometimes describe battles where various weapons composed of 'maya' wounded and killed many soldiers. If the 'maya' which was the active principle of those weapons had been an illusion, it would not have been able to hurt anyone, just as no one becomes wet by touching the mirage of water seen in a desert. The word 'maya' is used in various Vedic literatures to describe the Lord's eternal transcendental potency, which always accompanies Him. For example the Catur-veda-sikha explains:

"The eternal Personality of Godhead, Lord Vishnu, is described as the supreme master of all transcendental potencies (maya-mayam)."

The Maha-samhita explains:

"The potency known as atma-maya fulfils all the desires of the Supreme Personality of Godhead."

This atma-maya is manifested in two divisions as jnana-sakti and kriya-sakti. The word 'maya' may also be interpreted to mean 'knowledge', for the Vedic dictionary explains:

"Another meaning of the word maya is knowledge."

15 Some different meanings from the word 'maya' are given in the following verse from the Sabda-mahodadhi Dictionary:

"They who understand the meanings of words say that the word 'maya' may be defined to mean: 1. The three modes of material nature, 2. Knowledge, and 3. The transcendental potency of Lord Vishnu."

16 In this verse the word 'gunatmika' may be understood to mean the Lord's original potency, by which the modes of nature and the various material universes are created. According to the Trikhanda-sesa Dictionary the word 'maya' may be interpreted in two ways:

"The word 'maya' may be understood to mean 'trickery' or 'mercy'."

In his commentary on Shrimad-Bhagavatam (11.24.27) Shridhara Svami says:

"The word 'maya-maye' used in this verse may be understood to mean 'pushing the illusory potency into action', or 'full of knowledge', depending on whether we interpret the word 'maya' to mean 'illusory potency' or 'knowledge'.

Commenting on Shrimad Bhagavatam (9.20.27) Shridhara Svami also says:

"The word 'maya' used in this verse should be understood to mean 'opulences.'"

In his commentary on Shrimad-Bhagavatam (3.15.26) Shridhara Svami has explained that the word 'yoga-maya' used in that verse may be interpreted to mean either 'the mystic yoga powers attained by the Four Kumaras', or 'the spiritual pastime potency of the Personality of Godhead.' In Shrimad Bhagavatam 1.7.23, the verse quoted in the beginning of this Anuccheda, Arjuna explains that in the liberated Vaikuntha spiritual planets (kaivalye), which are situated on the platform of liberation, the Personality of Godhead appears in His own plenary portion (atmani sthitah). One may ask: How is the Supreme Lord situated in that spiritual world? The answer is given in the next part of the verse:

"You cast away the effects of the material energy by dint of Your spiritual potency."

In this verse the word 'maya' is used in the sense of 'the illusory material energy', and it is clearly explained that the illusory material energy has no influence over the Personality of Godhead and cannot enter His spiritual world of Vaikuntha. This is also explained in the following verse of Shrimad Bhagavatam (2.9.10),

where Shrila Sukadeva Gosvami says:

17 "In that personal abode of the Lord, the material modes of ignorance and passion do not prevail, nor is there any of their influence in goodness. There is no predominance of the influence of time, so what to speak of the illusory, external energy, it cannot enter that region. Without discrimination, both the demigods and the demons worship the Lord as devotees."*

18 In the Padma Purana, Uttara-khanda, the following synonyms are given for the word 'vaikuntha':

"Some synonyms for the word 'vaikuntha' are:

1. Moksa (the position of liberation), 2. Param padam (the supreme abode), 3. Lingam (the subtle spiritual realm), 4. Amrtam (the eternal place), and 5. Vishnu-mandiram (the palatial residence of Lord Vishnu)."

Anuccheda 24

1 All transcendental qualities and opulences are present in the transcendental form of the Supreme Personality of Godhead by the agency of His internal spiritual potency. This point will be discussed now in the next Anucchedas.

Anuccheda 25

1 That the transcendental form of the Personality of Godhead is full of all spiritual attributes and opulences is confirmed by the following statement of Shrimad Bhagavatam (10.87.38) where the Personified Vedas address the Lord:

"O Supreme Personality of Godhead, when there is cosmic manifestation, the jivatma, or the individual soul, appears in the creation in different forms, according to his previous fruitive activities, and due to his long forgetfulness of real existence, he identifies himself with a particular form awarded to him by the laws of material nature. After assuming a material form, he becomes subjected to the three material modes of nature and acts accordingly to continue his existence in the material world. While enwrapped in such ignorance, his natural opulences, although existing in minute quantity, are almost extinct. Your opulences, however, are not diminished, although You appear within this material world. The conditioned soul becomes entrapped in the material world, whereas You leave it without affection, just as a snake sheds his skin. The distinction between You and the conditioned individual soul is that You maintain Your natural opulences, known as sad-aisvarya, asta-siddhi and asta-guna."

2 Shridhara Svami comments on this verse in the following words:

"In this verse the word 'sah' means 'the individual spirit soul'. 'Yat' means 'because', 'ajaya' means 'by the material energy maya', 'ajam' means 'ignorance', 'anusayita' means 'embraces', 'gunams ca' means 'the material body and senses', 'jusan' means 'serving, or considering the material body as the self', 'svarupatam jusan apeta-bhagah' means 'absorbed in the material energy, the individual spirit soul become bereft of his natural spiritual opulences such as bliss and knowledge', 'mrtyum' means 'the material realm of repeated birth and death', 'bhajati' means 'attains', 'tvam uta' means 'but You', and 'jahasi tam' means 'abandon all attachment for that material energy.'

3 "At this point someone may ask: 'O Lord, how is that You remain aloof from the material energy maya?' In order to answer this question, the Personified Vedas say: 'Ahir iva tvacam' (O Lord, just as a snake sheds its skin, in the same way you shed all contact with the illusory potency maya). This means: 'You never fall into the illusion of identifying with a material body constructed of the three modes of material nature'. Because the Supreme Personality of Godhead is the master of limitless transcendental bliss and knowledge, He remains always aloof from the inferior material energy.

4 "Someone may ask: 'How is it that the Personality of Godhead remains full of all transcendental opulences?' To answer this question, the Personified Vedas say: 'Atta-bhagah' (O Lord, You are full of eternal spiritual opulences).

Now someone may ask: 'How is it that the Supreme Lord's opulences are so extraordinary?' To answer this question, the Personified Vedas say: 'Aparimeya-bhagah' (O Lord, Your opulences are unlimited. Neither time nor space impose restrictions on Your opulences)."

5 The limitless opulences of the Supreme Personality of Godhead are also described in the following verse from Shrimad Bhagavatam (10.87.14), where the Personified Vedas say to the Supreme Lord:

"O Lord, You are the master of all opulences."

6 The example of the snake shedding its skin may be explained in the following way: A snake shed its skin when the skin becomes too old. The snake will not go at all near the old rejected skin, but avoids it completely. In the same way, the Personality of Godhead will not even come near the material energy maya, but completely rejects it.

7 The Lord's transcendental opulences are also described in the following statement of Shrimad Bhagavatam (10.37.22), where Lord Krishna is addressed in the following words:

"O Lord, You are full of supremely pure transcendental knowledge. All Your desires are automatically fulfilled, and none of Your desires can ever be thwarted."*

8 In the following verses from Shrimad Bhagavatam (11.15.3-5) the Personality of Godhead describes His opulences to Uddhava:

"The masters of the yoga system have declared that there are eighteen types of mystic perfection and meditation, of which eight are primary, having their shelter in Me, and ten are secondary, appearing from the material mode of goodness."***

9 "Among the eight primary mystic perfections those three by which one adjusts one's own body are anima, becoming smaller than the smallest, mahima, becoming greater than the greatest, and laghima, becoming lighter than the lightest. Through the perfection of prapti one acquires whatever one desires, and through prakamya-siddhi one experiences any enjoyable object, either in this world or the next. Through isita-siddhi one can manipulate the sub potencies of maya, and through the controlling potency called vasita-siddhi one is unimpeded by the three modes of material nature. One who has acquired kamavasayita-siddhi can obtain anything from anywhere, to the highest possible limit. My dear gentle Uddhava, these eight mystic perfections are considered to be naturally existing and unexcelled within this world."***

10 The potencies of the Supreme Personality of Godhead included the material potency maya. Maya is described in the following verse of Shrimad Bhagavatam (7.6.23), where Prahlada Maharaja says to the sons of the demons:

"The Personality of Godhead is simply perceived as the supreme sac-cid-ananda (eternity, knowledge and bliss). Being covered by the curtain of the external energy, to the atheist He appears non-existent."*

11 Shrila Shridhara Svami discusses this verse:

"Someone may ask: 'If God is all-pervading, then why do we not see the omniscient, all-powerful Godhead everywhere?'

The answer to that question is given in this verse: 'mayayantarhitaisvaryah' (The supremely opulent Personality of Godhead is covered by the curtain of the external energy, and to the atheist He appears non-existent)."

This verse explains that the glories and opulences of the Lord are hidden from the view of the conditioned souls by the external material potency (mayaya guna-sargaya). These explanations clearly refer to the Supreme Personality of Godhead who is indicated by the word 'paramesvarah'.

12 Maya is also described in the following statement of Svetasvatara Upanisad (4.5):

"The unborn material nature creates the many material bodies assumed by the conditioned souls. This material nature has three features, the three modes of material nature: goodness (white), passion (red) and ignorance (black). In the conditioned state the unborn eternal spirit soul becomes the follower and servant of the material energy. When liberated from illusion, the spirit soul abandons the attempt to enjoy what is offered by the material energy."

13 How may the Supreme Personality of Godhead be described? He is the possessor of all knowledge and the master of all opulences and potencies. This is described in the following statements of Vedic literature:

"The Supreme Personality of Godhead is the master of all transcendental qualities and potencies."

Svetasvatara Upanisad 1.3

"The transcendental potencies of the Supreme Personality of Godhead are beyond the perception or description of the conditioned souls."

Vishnu Purana 1.19.77

Anuccheda 26

1 This is also explained in Shrimad Bhagavatam 11.13.40, where the Supreme Personality of Godhead Himself says:

"All superior transcendental qualities, such as being beyond the modes of nature, detached, the well-wisher, the most dear, the Supersoul, equally situated everywhere, and free from material qualities, find their shelter and worshipable object in Me."***

2 Shridhara Svami explains in his commentary:

"What is the nature of the Supreme Personality of Godhead? He is described in this verse by the word 'aguna'. Here the word 'aguna' means 'without any of the temporary, constantly changing qualities of the material nature'. The Lord has no material qualities, for all His attributes are eternal and changeless."

This is also described in the following statement of the Narada-pancaratra, Jitanta-stotra:

"I offer my respectful obeisances to the Supreme Personality of godhead. He is the original creator of everything. Although He has no material qualities, He is fully endowed with all six transcendental opulences."

3 The transcendental qualities of the Lord are also described in the following statement of the brahma-tarka:

"The Personality of Godhead possesses all transcendental qualities. The qualities of the Supreme Lord and the liberated living entities are the same. In quality they are one."

4 The spiritual qualities of the Lord are also described in the following verses of the Kalika Purana, where goddess Durga prays to Lord Vishnu:

"O Personality of Godhead, even Brahma, the demigods, sages, and ascetics cannot understand Your transcendental forms. How is it possible, then, for an insignificant person like myself to describe You? O Lord, You are nirguna, without any material qualities. Even the demigods, headed by Maharaja Indra, and the demons cannot understand Your transcendental qualities. How is it possible, then, for me, who am only a woman, to understand them?"

This verse was recounted by Shri Hamsadeva to Sanaka and the Kumaras.

Anuccheda 27

1 In the following statement of Shrimad Bhagavatam (1.16.29), the earthly deity confirms the statement of Hamsa-avatara (Shrimad Bhagavatam 11.13.40 quoted in Anuccheda 26, text 1) and, after listing some of the Supreme Lord's transcendental qualities, (such as cleanliness and truthfulness) affirms that all these qualities are eternally present in the Lord, and He is never separated from them. She says:

"Many transcendental qualities are eternally present in the Supreme Personality of Godhead, and are never to be separated from Him."*

2 Shridhara Svami explains in his commentary:

"In this verse the word 'ete' refers to the 40 qualities of the Lord listed here. The words 'anye ca' refer to innumerable other great qualities of Lord not included in this list. Among such qualities are the Supreme Lord's mercy to the Brahmanas and His protection of the surrendered souls. The word 'nityah' means that the Lord's qualities are all eternal and they are naturally His property. They are not artificially imposed from without. The words 'na viyanti' mean that the Lord's qualities never deteriorate and the Lord is never bereft of them."

3 That the transcendental qualities of the Supreme Personality of Godhead are beyond the influence of material time is confirmed by the following statement of Vishnu Purana (4.1.27):

"Time, which is composed of seconds, minutes, hours, years and so forth, is not able to change the eternal qualities of the Supreme Personality of Godhead."

Anuccheda 28

1 That the qualities of the Supreme Personality of Godhead are completely spiritual and not at all material is also confirmed in the following statement of Shrimad Bhagavatam (10.28.7) where Varunadeva says to Shri Krishna:

"O Lord, O Supreme Personality of Godhead, Supreme Brahman and Supersoul of everything, let me offer my respectful obeisances unto You. You are the supreme transcendental personality; there is no possibility of imposing the influence of material nature upon You."*

2 In this verse the word 'yatra' refers to the Supreme Personality of Godhead, who is manifest as Brahman, Paramatma and Bhagavan. He is never under the influence of the external material energy (maya na srutyate). Maya's jurisdiction is limited to the creation, maintenance, and annihilation of the various material universes. The Supreme Personality of Godhead is spiritual and beyond the limited material

universes. Therefore He is not within maya's jurisdiction, and He is not controlled by her.

3 As he was asking Shrila Sukadeva Gosvami about the geography of the earth planet, Maharaja Pariksit spoke the following words (Shrimad Bhagavatam 5.16.3), confirming that the Personality of Godhead is beyond the reach of the material energy and the three modes of nature:

"When the mind is fixed upon the Supreme Personality of Godhead in His external feature made of the material modes of nature - the gross universal form - it is brought to the platform of pure goodness. In that transcendental position, one can understand the Supreme Personality of Godhead, Vasudeva, who in his subtler form is self-effulgent and beyond the modes of nature."*

Anuccheda 29

1 That the material energy is ashamed even to approach the Personality of Godhead is described in the following verses of Shrimad Bhagavatam (2.5.12-13) where Lord Brahma says to Narada:

"I offer my obeisances and meditate upon Lord Krishna (Vasudeva), the Personality of Godhead, whose invincible potency influences them (the less intelligent class of men) to call me the supreme controller.*

2 "The illusory energy of the Lord cannot take precedence, being ashamed of her position, but those who are bewildered by her always talk nonsense, being absorbed in thoughts of 'It is I' and 'It is mine'."

3 In this verse Brahma explains that because the material energy, maya, is composed of the three modes of ignorance, passion and goodness, she is contaminated and full of faults. The Personality of Godhead, because He is spiritual, and possesses eternity, knowledge and bliss to the highest degree, is completely flawless. The contaminated material energy is therefore embarrassed to come within the energy is therefore embarrassed to come within the vision of the supremely pure Personality of Godhead. This verse explains that the material energy maya bewilders (vimohitah) Lord Brahma and all other conditioned souls.

Anuccheda 30

1 Having demonstrated that the transcendental form of the Personality of godhead is full of the six opulences of wealth, strength, fame, beauty, knowledge, and renunciation, and many other powers and opulence also, we will now establish that the form of the Lord is perfect and complete in all respects. First we will show that because the Personality of Godhead is the supreme ruler of the spiritual planets known as Vaikunthaloka, therefore His spiritual form is eternal, and will never cease to exist. This is confirmed by the following three verses of Shrimad Bhagavatam (10.3.25-27). when Lord Krishna descended to this material world, Devaki-devi prayed to Him (10.3.25):

2 "After millions of years, at the time of cosmic annihilation, when everything, manifested and unmanifested, is annihilated by the force of time, the five gross elements enter into the subtle conception, and the manifested categories enter into the unmanifested substance. At that time, You alone remain, and You are known as Ananta-Sesa-naga."*

3 In the next verse (10.3.26) Devaki explained why the Lord is known by the name 'sesa':

"O inaugurator of the material energy, this wonderful creation works under the control of powerful time, which is divided into seconds, minutes, hours and years. This element of time, which extends for many millions of years, is but another form of Lord Vishnu. For Your pastimes, You act as the controller of time, but You are the reservoir of all good fortune. Let me offer my full surrender unto Your Lordship."*

4 In this verse the word 'avyakta-bandho' means 'O inaugurator of the material energy', and 'cestam' means 'time', which is divided into seconds, minutes, hours, and years'. That the Personality of Godhead is the original creator of time is confirmed in the following statement of the Maha-Narayana Upanisad (1.8):

"Time is born from the splendid Personality of Godhead."*

In other words, time, which is the cause of the creation and destruction of the material universes, is simply one of the limbs of the Personality of Godhead. Although the Personality of Godhead is the origin of the destructive time-factor, still, He is also supremely auspicious, as Devaki-devi has said: 'ksema-dhama' (O Lord, You are the reservoir of all good-fortune). By His own wish the Supreme Lord appeared in this material world and frightened the demon Kamsa (by His time-potency), what to speak of giving protection to the devoted Devaki (ksema-dhama). These two activities are clearly described in the next verse of Shrimad Bhagavatam (10.3.27) where Devaki says:

5 "No one in this material world has become free from the four principles of birth, death, old age, and disease, even by fleeing to various planets. But now that You have appeared, My Lord, death is fleeing in fear

of You, and the living entities, having obtained shelter at Your lotus feet by Your mercy, are sleeping in full mental peace.”*

6 In this verse Devaki-devi contrasts the various material planets with the lotus feet of the Shri Krishna. By fleeing to various material planets (lokan prapya), one cannot become free from fear (nirbhayam). On the other hand, by taking shelter of Lord Krishna’s lotus feet (tvat-padabjam prapya), one becomes free from the fears of material existence. We may note in this connection that by saying ‘tvat-padabjam’ (Your lotus feet), Devaki-devi clearly refers not only to the Lord’s lotus feet but to His complete transcendental form also.

In this verse Devaki says that death flees in fear of the Supreme Personality of Godhead. This is also confirmed in the Vishnu-sahasra-nama prayers, which describe the Supreme Lord as ‘amṛta-vapuh’ (He whose form is eternal). Even Sankaracarya confirms this in His commentary on this word of the Vishnu-sahasra-nama, by saying:

“The word ‘amṛta-vapuh’ means ‘He whose form is free from death’.”

7 In this verse the word ‘adya’ may be interpreted to mean: “O Lord who does not take birth in this material world, although You are the original father of all the living entities who do take birth here.” That the Supreme Personality of Godhead does not take birth in the material world as an ordinary conditioned soul but appears here in His original transcendental form by His own wish, is confirmed by the following statement of Shrimad Bhagavatam (10.3.8) where the Lord’s ‘birth’ as Devaki’s son is described in the following words comparing the Lord’s ‘birth’ to the rising of the moon:

“Then the Supreme Personality of Godhead, Vishnu, who is situated in the core of everyone’s heart, appeared from the heart of Devaki in the dense darkness of night, like the full moon rising on the eastern horizon.”*

8 That the Supreme Personality of Godhead never takes birth is also described in the following statement of Maha Upanisad:

“Lord Hari is the Supreme Personality of Godhead, and He is full of all transcendental bliss. He is never born and He never dies. He causes Brahma to create the material universe and Siva to destroy it.”

The verses quoted in the beginning of this Anuccheda were spoken to the Supreme Personality of Godhead by Shri Devaki-devi.

Anuccheda 31

1 That the form of the Supreme Personality of Godhead is birthless and beginningless is also confirmed in the following statement of Shrimad Bhagavatam (5.25.9):

“The Supreme Personality of Godhead is beginningless and unlimited. He enables the modes of material nature to act as the causes of universal creation, maintenance and destruction.”*

2 That the Supreme Personality of Godhead is never affected by birth, death, or any other material transformation is explained in the following verse from Shrimad Bhagavatam (5.17.19) where Lord Siva describes the Personality of Godhead Lord Sankarsana in the following words:

“We cannot control the force of our anger. Therefore when we look at material things, we cannot avoid feeling attraction or repulsion for them. But the Supreme Lord is never affected in this way. Although He glances over the material world for the purpose of creating, maintaining and destroying it, He is not affected, even to the slightest degree. Therefore, one who desires to conquer the force of the senses must take shelter of the lotus feet of the Lord. Then he will be victorious.”*

3 That the form of the Supreme Personality of Godhead is always unaffected by the transformations caused by the material energy is confirmed by the following statements of Shrila Sukadeva Gosvami:

“My dear King, approximately 240 000 miles beneath the planet Patala lives another incarnation of the Supreme Personality of Godhead. He is the expansion of Lord Vishnu known as Lord Ananta or Lord Sankarsana. He is always in the transcendental position, but because He is worshipped by Lord Siva, the deity of tamoguna or darkness, He is sometimes called tamasi. Lord Ananta is the predominating Deity of the material mode of ignorance as well as the false ego of all conditioned souls. When a conditioned living being thinks ‘I am the enjoyer, and this world is meant to be enjoyed by me’, this conception of life is dictated to him by Sankarsana. Thus the mundane conditioned soul thinks himself the Supreme Lord.”*

Shrimad Bhagavatam 5.25.1

“In Ilavṛta-varṣa, Lord Siva is always encircled by ten billion maidservants of goddess Durga, who

minister to him. The quadruple expansion of the Supreme Lord is composed by Vasudeva,, Pradyumna, Anirrudha and Sankarsana. Sankarsana, the fourth expansion, is certainly transcendental, but because his activities of destruction in the material world are in the mode of ignorance, He is known as tamasi, the Lord's form in the mode of ignorance. Lord Siva knows that Sankarsana is the original cause of his own existence, and thus he always meditates upon Him in trance by chanting the following mantra."*

Shrimad Bhagavatam 5.17.16

4 That all the forms of the Supreme Personality of Godhead are transcendental to the inferior material energy is also confirmed by the following statement of Shrimad Bhagavatam (5.25.10) where Shrila Sukadeva Gosvami says:

"This manifestation of subtle and gross matter exists within the Supreme Personality of Godhead. Out of causeless mercy toward His devotees, He exhibits various forms, which are all transcendental. The Supreme Lord is most liberal, and He possesses all mystic power. To conquer the minds of His devotees and give pleasure to their hearts, He appears in different incarnations and manifests many pastimes."*

5 That all the forms of the Personality of Godhead are eternal is also confirmed by the following prayer from the Padma Purana, Uttara-khanda:

"I offer my respectful obeisances to the Supreme Personality of Godhead, who appears as the Universal Form. All the forms of the Lord are birthless, deathless and unlimited."

6 Here someone may protest that there are statements in the Skanda Purana and other Vedic literatures that describe the Supreme Lord's form as temporary and material. Such statements are deliberately inserted in some scriptures in order to hide the Lord's glories from the eyes of the atheists, and the Puranas containing such faulty information are clearly known as Puranas in the mode of ignorance. Even the Shrimad Bhagavatam contains some few statements that are not to be accepted by the devotees as the Bhagavatam itself declares (10.77.30):

We will specifically establish this point later on in the Shri Krishna-sandarbha.

7 My only opinion is that the Lord's forms are certainly eternal and transcendental and this view is confirmed by the statements of Shrimad Bhagavatam 1.16.27 (where the earth deity explains that the Supreme Lord's qualities, such as beauty, endurance, energy, and strength are all eternal), 10.3.25 and 5.25.9 which have been quoted in the previous texts.

The verse quoted in the beginning of this Anuccheda was spoken by Shrila Sukadeva Gosvami.

Anuccheda 32

1 That the Supreme Personality of Godhead is all-pervading is confirmed by the following statement of Shrimad Bhagavatam (10.9.13-14):

"The Supreme Personality of Godhead has no beginning and no end, no exterior and no interior, no front and no rear. In other words, He is all-pervading. Because He is not under the influence of the element of time, for Him there is no difference between past, present and future; He exists in His own transcendental form at all times. Being Absolute, beyond relativity, He is free from distinction between cause and effect, although He is the cause and effect of everything. That unmanifested person, who is beyond the perception of the senses, had now appeared as a human child, and mother Yasoda, considering Him her own ordinary child, bound Him to the wooden mortar with a rope."*

2 Shrila Shridhara Svami comments on this verse in the following words:

"If an object has limits of beginning and end, it may be bound with a rope, but if an object has no limits, then it cannot be surrounded by anything, or bound with any rope. In this verse Shrimad Bhagavatam confirms that Shri Krishna is all-pervading and without limits (na cantah). Indeed, He is everything (jagac ca yah). Still, 'the unmanifested Supreme Personality of Godhead, who is beyond the perception of the senses (adhoksajam) had now appeared as a human child (martya-lingam) and Mother Yasoda considering (matva) Him (tam) her own ordinary child (atmajam) bound (babandha) Him to the wooden mortar with a rope.'"

3 The phrase 'jagac ca yah' (He is everything in creation in total) may be understood in the following way: The Supreme Personality of Godhead is not different from either the cause of creation, or the cosmic manifestation that is the effect of that cause. In other words, because the entire material universe is nothing but the potency of the Supreme Personality of Godhead, He is not different from it. Because an ordinary material rope is simply a fragmental part of one of His energies, such a rope has no power to bind Him, any

more than a small flame has the power to burn up a large fire.

4 At this point someone may raise the following objection: "If the Supreme Personality of Godhead is all-pervading, then how is it possible that Yasoda-devi tied Him with a small rope that could not even have extend the breadth of the material universe?" This objection is answered in this verse by the words 'martya-lingam' (in order to perform His pastimes, the Supreme Personality of Godhead appeared like an ordinary human child). In order to act like an ordinary human being, the Supreme Lord allowed Himself to be bound by Mother Yasoda's rope.

5 At this point someone may raise the following question: 'If the Supreme Personality of Godhead has a human-like form, than that form is certainly manifested within a limited area of space. How can such a limited form be all-pervading?'

This question is answered by the use of the word 'adhoksajam' (beyond the perception of the senses). The form of the Personality of Godhead cannot be properly understood by the senses of the conditioned soul, nor can it be understood by any other process for acquiring knowledge available to the conditioned souls. Because He is thus inconceivable, although He may appear to be limited within time and space, in actual fact He is all-pervading. Because He is not properly understood by ordinary living entities, He is therefore described in this verse as 'avyaktam' (unmanifested).

6 At this point someone may ask: "If the Supreme Personality of Godhead is all-pervading, even though His form appeared like that of an ordinary human being, then why did He not reveal His all-pervading nature to His mother, Yasoda-devi?"

This question is answered by the words 'atmajam-matva' (Mother Yasoda considered Krishna her own ordinary child). The relationship between Shri Krishna and Yasoda-devi was that of son and mother. In order not to disrupt the blissful exchange of love between Himself and His mother, Lord Krishna concealed His all-pervasiveness and His other opulences from her eyes. Mother Yasoda's ignorance of the super human prowess of her son was actually her great glory, for in order to keep the loving parent-child relationship with her, He allowed Himself to be bound by a few small ropes. The exalted position of Mother Yasoda is described in the following statement of Shrimad Bhagavatam (10.9.20):

"Neither Lord Brahma, nor Lord Siva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by mother Yasoda."*

7 Some may say that the phrase 'adhoksajam prakrtam yatha' means that the Personality of Godhead, who is all-pervading, accepted the illusory form of a human being through the agency of His maha-maya potency. Such a conception is completely false. They who think that the Supreme Lord, who cannot be touched by the material potency maya, can be understood by the infantile logic of the conditioned souls, are great fools. They are just like the gullible audience that believes in the existence of the magician's creation of a blazing fire in the middle of the ocean. They do not understand the nature of the Supreme. That the Supreme Personality of Godhead is difficult to understand is confirmed by the following statement of Sruti-sastra:

"The Supreme Personality of Godhead is all-powerful. He alone created all the demigods. Who can understand how He appears in this world?"

8 In this verse (Shrimad Bhagavatam 10.9.13-14), the relative and co-relative pronouns 'yat' and 'tat' both refer to Shri Krishna. For this reason it should be understood that the form of Shri Krishna is simultaneously limited within space, (because He has a clearly defined form with hands, feet, and other limbs) and also all-pervading. These apparently contradictory qualities of the Lord may be accepted because He is the reservoir of hundreds of mutually contradictory potencies, and therefore any otherwise impossible thing may easily be done by Him. That mutually contradictory actions may performed by a single cause may be seen even in the material sphere where there are some medicines that create many different effects on the body, some of them contradicting other effects caused by the same medicine.

9 That Shri Krishna is simultaneously limited within space and also all-pervading is possible because He is the master of all inconceivable potencies which cannot be grasped by the tiny brains of the conditioned souls, is confirmed by the following statement of Brahma-samhita (5.34):

"I worship Govinda, the primeval Lord, only the tip of the toe of whose lotus feet is approached by the

yogis who aspire after the transcendental and betake themselves to pranayama by drilling the respiration; or by the jnanis who try to find out the non differentiated Brahman by the process of elimination of the mundane, extending over thousands and millions of years.”**

10 That the Supreme Personality of Godhead possesses mutually contradictory qualities, including the ability to be simultaneously limited in space and all-pervading, is confirmed in the following statement of the Sruti-sastra as quoted in the commentaries of Shripada Madhvacarya:

“Lord Hari is neither large, small, or of a middle-size. He is simultaneously all-pervading and not all-pervading. He has and does not have a beginning. He is and is not the material universe. He has qualities and He does not have qualities.”

11 That the Supreme Personality of Godhead possesses mutually contradictory qualities is also described in the following statement of the Nrsimha-tapani Upanisad (2.6.1):

“The Supreme Personality of Godhead exists outside the material sphere, but then again He exists within the material sphere. He is the self, but then again He is not the self. He is ferocious and He is also not ferocious. He is powerful and also powerless. He is great, and He is also not great. He is all-pervading, and not all-pervading. He is very splendid and He is not splendid at all. His faces are manifest everywhere, and again His faces are not manifest everywhere.”

12 This is also confirmed by the following statement of the Brahma Purana:

“The Supreme Godhead has a form neither large nor small. He is not the material universe, but then again He is the material universe. He possesses innumerable qualities and opulences, many of which contradict each other. Because He is full of all opulences, He is known as the Supreme Person.”

13 This is also confirmed by the following statement of the Vishnu-dharma Purana:

“I offer my respectful obeisances to the Supreme Personality of Godhead, who is simultaneously the greatest and the smallest. He is one thousandth the size of an atom, and at the same time He is so large that all the material universes barely occupy a millionth part of the size of His abdomen.”

14 The Supreme Personality of Godhead describes His own self-contradictory powers and opulences in the following verses of Bhagavad-gita (9.4-5):

“By Me in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them. And yet everything that is created does not rest in Me, behold My mystic opulence!”*

We may note that the word ‘avyakta-murtina’ used in this verse may mean ‘by My form, which is beyond the comprehension of the limited material intelligence.’

Anuccheda 33

1 In the next section of this book (Anucchedas 31-39) we will quote various statements of the demigod Brahma that confirm the statement that the form of the Supreme Personality of Godhead is simultaneously limited within space, and yet all-pervading. In the first quotation (Shrimad Bhagavatam 10.14.11) Brahma says:

“Where am I, a small creature of seven spans of the measure of my own hand? I am enclosed in the universe composed of material nature, the total material energy, false ego, ether, air, water and earth. And what is Your glory? Unlimited universes pass through the pores of Your body just like particles of dust passing through the opening of a window.”*

2 In the next verse Brahma explains (Shrimad Bhagavatam 10.14.12):

“O Adhoksaja, if a child within the womb plays with his legs, and while playing touches the body of the mother, is the mother offended with the child? Of course she isn’t. Similarly, I may be a very great personality within this universe, and yet not only myself but everything that be is existing within You. Therefore You are considered to be the mother and everything existing within Your womb is considered to be a child. And a good mother is never offended with the child, even if he touches her body by kicking his legs.”*

3 In the next verse (10.14.13) Brahma explains that it is well known that Brahma himself has taken birth from the Supreme Personality of Godhead:

“At the end of the universe, when the three planetary systems are merged into the ocean of devastation, Your plenary portion Narayana lies down on the waters of that ocean, and from His navel a lotus stem grows. The Puranas describe that Brahma, the unborn, appears from that lotus stem. O Supreme Controller, indeed, am I not born from You?”*

4 Considering that Lord Krishna might say "If I were Lord Narayana, who lies down on the waters of devastation, then you might say that you have taken birth from Me. The actual truth, however, is something else. I am not Narayana", Brahma spoke the next verse (Shrimad Bhagavatam 10.14.14):

"O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not therefore, my father, Narayana? Narayana refers to one whose abode is in the water born from Nara (Garbhodakasayi Vishnu) and that Narayana is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of maya."*

5 In this verse the word 'adhisa' means 'O Supreme Personality of Godhead, who are situated above the form of Lord Narayana, who resides in the hearts of all conditioned souls,' 'hi' means 'certainly', 'narayanas tvam na' means 'Are You not Narayana?', and 'naravano nigam' means 'Lord Narayana is Your plenary portion'. Brahma says in this verse 'O Lord, because I have taken birth from Your plenary portion, therefore it may be considered that I have taken birth from You.'

6 Brahma thought Shri Krishna might say; 'How is it that You say I am Lord Narayana? Certainly there is a great difference between Lord Narayana and Me. In order to answer this question, Brahma said the words 'dehinam atma' (You are Lord Narayana, the all-pervading Supersoul present in the hearts of all conditioned souls).

The word Narayana may be interpreted to mean 'He who is the refuge (ayana) of all living entities (nara). Narayana is the Supersoul who resides in the hearts of all conditioned souls, but Shri Krishna is the Original form of the Personality of Godhead, situated above Narayana, and taking no part in Narayana's activities as the Supersoul.

7 Lord Brahma continued His explanation by using the word 'akhila-loka-saksi' (Lord Narayana is the seer of all creation). If the word 'nara' is taken to mean 'all living entities' and the word 'ayana' is taken to mean 'understanding', the word 'narayana' may be understood to mean 'He who knows everything about all living entities.' In this way the word 'akhila-loka-saksi' refers to Lord Narayana. Lord Krishna does not directly take part in the activities of witnessing the actions of the conditioned souls, but He does this activity through His plenary expansion of the Supersoul Narayana. In this way, also, Lord Krishna is different from Narayana.

8 Brahma thought that Shri Krishna might raise the following objection: 'My dear Brahma, your statement 'narayanas tvam na' certainly means that I am not Narayana. If one were to interpret this phrase to mean that I am Lord Narayana, then this interpretation would make no senses. How is it possible that I am Lord Narayana?'

In order to answer this possible objection, Brahma addressed Krishna using the word 'adhisa', 'Isa' means 'the controller', and that word clearly refers to Lord Narayana, the controller of all living entities. The word 'adhisa' however, means 'the controller of the controller'. In other words, by addressing Shri Krishna as 'adhisa', Brahma explained that Krishna is the controller of Lord Narayana, just as the king of a country is the controller of many aristocrats. That Shri Krishna is the Original Personality of Godhead, superior to Lord Narayana and the other forms of the Lord will be explained at a later time, according to the methodical arrangement of these six sandarbhas, in the book known as Shri Krishna-sandarbha.

9 At this point someone may object: The proper understanding of the name Narayana is found in the following statement of Vedic literature:

"They who are wise know that the word 'nara' means 'the various material elements manifested from the purusa-avatara (nara). 'Ayana' means 'resting place', and therefore the word 'narayana' means 'He who is the resting place within which the various material elements are contained.'"

10 Our objector may also quote the following verse from Vishnu Purana (1.4.6) to support his interpretation of the name Narayana:

"The water (Garbhodaka ocean) produced from the purusa-avatara is known as 'nara'. 'Ayana' means 'resting place', and therefore the name 'narayana' means 'He who rests on the Garbhodaka ocean.'"

11 Thinking Shri Krishna might interpret the word 'narayana' to mean 'He who lies down on the Garbhodaka Ocean', Brahma said: 'nara-bhu-jalayanat tac capi satyam na tavaiva maya' (The word 'Narayana' does not mean 'He who lies down on the Pralaya ocean'. This interpretation of the word 'Narayana' is created by Your illusory potency, maya)."

Here we may quote the Visva-prakasa Dictionary's definition of the word 'maya':

"The word 'maya' may be taken to mean 'trickery' or 'mercy'.

The meaning of Brahma's statement should be understood in the following way: "O lord, because of Your inconceivable potency, Your form is simultaneously limited in space and also all-pervading. Therefore any conception of You that limits You to the form of Narayana who lies down on the Pralaya ocean is certainly an illusion."

In these four verses Brahma says: 'O Lord, myself, this entire universe, and all other universes also, all rest in Narayana. The form of Narayana, however, rest within You.'

Therefore the proper definition of the word 'Narayana' is 'He who is all-pervading.'

12 The proper interpretation of the word Narayana is given in the following mantra of the Maha-Narayana Upanisad (2.6):

"Lord Narayana is all-pervading. He is present within and without everything that has ever been seen or heard in all the material universes."

Anuccheda 34

1 Brahma cites his own direct experience to prove that Shri Krishna's transcendental form is not limited by the Garbhodaka Ocean or any other boundary placed within this material world. He says (Shrimad Bhagavatam 10.14.15):

"The gigantic universal body, which is still resting on the water known as Garbhodaka, is another manifestation of Your energy. On account of His resting on the water, this universal form is also Narayana, and we are all within the womb of this Narayana form. I see Your different Narayana forms everywhere. I can see You on the water, I can feel You within my heart, and I can also see You before me now. You are the original Narayana."*

2 In this verse Brahma said: "The form of Narayana, who rests on the Garbhodaka Ocean, is not eternally manifest there. O Lord who is the master of all inconceivable opulences (bhagavan), if this form eternally remains on the Garbhodaka Ocean, then why did I not see it when I climbed down the stem of the lotus flower?

"If one were to say that the form of Naryana is an illusion created by the maya-potency (which is described in the Trikanda-sesa Dictionary as 'the energy by which Sambara and others created many illusory things that did not actually exist) then why was it that I was able to see the form of Narayana, which is eternal, full of knowledge and bliss, when I meditated upon Him and was able to see Him in my heart, although after the yogic meditation was ended I was no longer able to see Him?"

From this we may understand that the transcendental form of the Lord is certainly real and eternal, but the conception that the Lord's existence is limited by any specific form, and therefore He is not all-pervading, is not a true conception.

Anuccheda 35

1 The account of Brahma's failure to see Narayana by climbing down the lotus stem, and His ultimately seeing Him in the trance of meditation is recounted in the Third Canto of Shrimad Bhagavatam and the reader is referred to that for the details of the story. In this verse the words 'tac cej jala-stham tava saj jagad vapuh' inform us that the form of Lord Narayana is real, eternal, and transcendental, and because the material universe is expanded from that Supreme Reality of Lord Narayana, it is also real. The material universe is situated within the form of the Lord Narayana, as was directly perceived by Mother Yasoda. This is explained by Brahma in the next verse (10.14.16):

2 "My dear Lord, in this incarnation You have proved that You are the supreme controller of maya. You remain within the cosmic manifestation, and yet the whole creation is within You. This fact has already been proved by You when You exhibited the whole universal creation within Your mouth before Your mother Yasoda. By Your inconceivable potency of yogamaya, You can make such things effective without external help."*

3 In this verse Brahma says: "My dear Lord, in this incarnation You have proved that You are the supreme controller of maya (mayadhamanavatare). You remain within the cosmic manifestation, and yet the whole creation is within You" (prapancasya bahih sphutasya krtsnasya cantar jathare). Because Lord Krishna is both within and without the cosmic manifestation, we may understand that He is not limited by the boundaries of matter, and when He appears to occupy a limited position in relation to time and space, that

appearance of limitation is simply an illusion. Although Lord Krishna appears to be situated within the cosmic manifestation, the cosmic manifestation is also within Him, for it has emanated from Him. Brahma says in this verse: "O Lord, By Your inconceivable potency of yogamaya, You are now all-pervading within the cosmic manifestation, although originally the cosmos is within You." Brahma gives an example to demonstrate that the cosmos actually exists within Lord Krishna by saying: 'This fact has already been proved by You when You exhibited the whole universal creation within Your mouth before Mother Yasoda.'

Anuccheda 36

1 In this verse the word 'mayadhamana' means 'O supreme controller of maya'. Brahma said: 'O Lord, by Your mercy You revealed that the entire cosmic manifestation is situated within You.' In order to establish the truth of this statement, as well as to refute any contrary argument, Brahma spoke the next verse (Shrimad Bhagavatam 10.14.17):

2 "My dear Lord Krishna, the whole cosmic manifestation that we are visualising at present is all within Your body. Yet I am seeing You outside, and You are also seeing me outside. How can such things happen without being influenced by Your inconceivable energy?"*

3 When the words of this verse are placed in their prose order they read 'yasya kuksau sarvam idam satman yatha bhati tat sarvam iha (bahir api tathaiva) tvayi bhati'.

The meaning of this verse is that just as Shri Krishna is situated within Vrajabhumi, in the same way (because Shri Krishna is all-pervading) Vrajabhumi is situated within Him. In this way the statement of Shrimad Bhagavatam 10.14.16, that Shri Krishna is within the cosmic manifestation, and the cosmic manifestation is also within Him, is confirmed. When Mother Yasoda saw Shri Krishna before her with the entire cosmos within His mouth, she was able to directly perceive these two truths about Krishna. At that time she tried to understand what she had just seen and she said (Shrimad Bhagavatam 10.8.40):

"Is this a dream, or is it an illusory creation by the external energy? Has this been manifested by my own intelligence, or is it some mystic power of my child?"*

Brahma explains in this connection: "O Lord, although by the power of Your inconceivable potency You appear to occupy a limited space within the land of Vraja, You are nevertheless all-pervading. You directly showed these two truths about Yourself to Your mother, Yasoda."

4 The statement of this verse (10.14.17) is also confirmed by the following explanation of Shrimad Bhagavatam (2.7.30):

"When the cowherd woman (Krishna's foster mother, Yasoda) was trying to tie the hands of her son with ropes, she found the rope to be always insufficient in length, and when she finally gave up, Lord Krishna, by and by, opened His mouth, wherein the mother found all the universes situated. Seeing this, she was doubtful in her mind, but she was convinced in a different manner of the mystic nature of her son."*

This is confirmed by the words '(tava) kuksau sarvam idam yatha bhati iha' (My dear Lord Krishna, the whole cosmic manifestation that we are visualising at present is all within Your body). Although the cosmic manifestation is situated within You, You are still all-pervading within it. The Bhagavatam says: 'tvayi tat sarvam bhati' (Everything is present within You).

Anuccheda 37

1 Brahma intended to say: "O all-pervading Lord, without being influenced by Your maya-potency, which conceals the actual truth about You, how is it possible to believe that You are limited by the boundaries of material time and space? It is not possible. This I have directly seen." Brahma said (Shrimad Bhagavatam 10.14.18):

2 "My dear Lord, leaving aside all other things and just considering today's happenings - what I have seen - are they not all due to Your inconceivable energies? First of all I saw You alone; thereafter You expanded Yourself as Your friends, this calves and all existence of Vrndavana; then I saw You and all the boys as four-handed Vishnus, and They were being worshipped by all elements and demigods, including myself. Again They were all wound up, and You remained alone as You were before. Does this not mean that You are the Supreme Lord Narayana, the origin of everything, and from You everything emanates, and again everything enters unto You, and You remain the same as before?"*

3 In this verse Brahma says: 'Just today (adyaiva) was it not revealed to me (mama) that this universe (asya), which is filled with bewildered conditioned souls and is a product of Your maya potency (mayatvam),

has emanated from Your humanlike form (tvad rte)? This has certainly been revealed to me.”

4 At this point Lord Krishna might raise the following question: “What is the nature of My form?” In order to answer this question Brahma says: ‘eko si’ (You are alone). This means ‘Now that all the cowherd boys and calves have disappeared, You have manifested Yourself as these boys and calves, and therefore these are all You (eko si). Because You are able to do this, I declare that You are in truth the non-dual Supreme Brahman (advayam brahma)’.

All material substances are born at a certain time, remain manifested for a certain period, and perish at certain time. These material changes are known as the ‘duality’ of matter. Because the Supreme Brahman is not affected by any of these changes, but is eternal and unchanging, He is known as ‘advayam’. The Supreme Brahma is by nature all-pervading. By establishing Shri Krishna as the Supreme Brahman, Brahma has proven that Shri Krishna is all-pervading.

Anuccheda 38

1 At this point Shri Krishna might raise the following question: “At the beginning of universal creation, only Brahma, Vishnu, and Siva were manifest, and they are considered the original causes of everything that exists. During the time of cosmic manifestation, many incarnations also appear, and I may be considered such an incarnation, but how is it possible to say that I am the original cause of all causes? Brahma, Siva and Vishnu are the original causes.” To answer this question, Brahma says (Shrimad Bhagavatam 10.14.19):

2 “Persons who are unaware of Your inconceivable energy cannot understand that You alone expand Yourself as the creator Brahma, maintainer Vishnu, and annihilator Siva. Persons who are not in awareness of things as they are contemplate that I, Brahma, am the creator, Vishnu is the maintainer, and Lord Siva is the annihilator. Actually, You are alone everything: creator, maintainer and annihilator.”*

3 In this verse the second-person pronoun ‘tvam’ (You) is the subject of the sentence and the word ‘bhasi’ (are manifest) is the verb. The word ‘iva’ (as if) does not refer to ‘tvam’, but rather to ‘esah’ (He, Lord Vishnu). The word ‘esah’ does not refer to the transcendental form of Lord Krishna, because Lord Krishna is the Original Personality of Godhead, and not a guna-avatara, such as Lord Vishnu is. To consider Shri Krishna as guna-avatara would contradict the previous verse, where Brahma said: “O Krishna, everything emanates from You.” In this verse the word ‘tvat-padavim’ means ‘Your transcendental form’, ‘ajanatam’ means ‘to those who do not understand’, ‘atma’ means ‘You who are the origin of all incarnations of Godhead’, ‘atmana’ means ‘by Your various expansions’, ‘mayam’ means ‘the potency for creating, maintaining, and annihilating the material universes’, ‘anatmani’ means ‘in the inert, unconscious, unmanifested three modes of material nature (pradhana), which are the original cause of the mahat-tattva, and other forces that cause the creation of the material universes’, ‘vitatya’ means ‘having expanded’ and ‘bhasi’ means ‘You are manifested, appearing in different forms according to these different activities of creation, maintenance, and annihilation of the material universes.’

At this point Shri Krishna might say: ‘How is it possible that I perform the activities of Brahma, Vishnu and Siva?’ In order to answer this question, Brahma says: ‘You appear as if You are me, who am engaged in the activities of universal creation (jagatah srstav aham), You appear as if You are Vishnu, who is engaged in the activities of universal maintenance (vidhane esa iva), and You also appear as if You are Siva, who is engaged in the activities of universal destruction (ante tri-netra iva). In truth, You expand Yourself in these various forms. Only they who are foolish and bewildered see these three demigods as different from You.’

4 That Shri Krishna performs the activities of creation, maintenance and destruction of the material universes is confirmed by the following verse of Shrimad Bhagavatam (2.6.32), where Lord Brahma says:

“By His will, I create, Lord Siva destroys and He Himself, in His eternal form as the Personality of Godhead, maintains everything. He is the powerful controller of these three energies.”*

From this verse we may understand that Lord Vishnu is a direct manifestation of the Personality of Godhead, and thus He is essentially non-different from the transcendental form of Shri Krishna. Vishnu is therefore, different from Brahma and Siva, who are not direct manifestations of the Personality of Godhead, but are of a different category.

Anuccheda 39

Lord Krishna expands not only as the guna-avatars, but as other incarnations as well. Brahma describes this in the next verse (Shrimad Bhagavatam 10.14.20):

"Similarly, You expand Yourself in different incarnations among the demigods You incarnate as Vamanadeva, among the great sages You incarnate as Parasurama, among the human beings You appear as Yourself, as Lord Krishna, or Lord Rama, among the animals You appear as the boar incarnation, and among the aquatics You appear as the incarnation of fish. And yet You have no appearance; You are always eternal. Your appearance and disappearance are made possible by your inconceivable energy just to give protection to the faithful devotees and to annihilate the demons."*

We may note that in this verse the words 'ajanasya janma (the unborn has taken birth) indicate that Shri Krishna does not take birth, but simply appears in this world according to His own wish.

Anuccheda 40

1 At this point Shri Krishna might raise the following objection: "My dear Brahma, how is it that you have come to this conclusion? It is not possible for My form to be all-pervading. My form is composed of various material elements just like an earthen pot or other material substances seen in this world. How is it that you say My form is otherwise? How is it that you say My form is spiritual? You may have become a little bewildered seeing some wonderful opulences here, but I assure you, you perfectly understand Me. You completely know the full extent of My powers. As far as the transformation of these boys and calves into four-armed Vishnu-forms which you have just seen, it has happened somehow or other, because of the expansion of some unknown person, but I have certainly nothing to do with this magical display. Furthermore, all these forms are spiritual, full of knowledge and unlimited bliss, and all these human-like forms appeared at the same moment, and there were so many of them, that you did see all of them. How is it possible for a little cowherd boy like Me to manifest so many spiritual forms at the same time? I am not the cause of this wonderful thing." Thinking that Shri Krishna might present this argument, Brahma said (Shrimad Bhagavatam 10.14.21):

2 "O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these worlds, but who can estimate where, how and where You are employing Your spiritual energy and performing Your pastimes? No one can understand the mystery of these activities."*

3 In this verse Brahma says "O Lord, Your pastimes are taking place continuously (kati va) in these worlds (trilokyam), but who can estimate (ko vetti) where (kva), how (katham) and when (kada) You are employing Your spiritual energy (yogamayam vistarayan) and performing Your pastimes (kridasi bhavata utih)? No one can understand the mystery of these activities."

No one can completely understand Lord Krishna. This is also confirmed by the following statement of the Kena Upanisad (2.3):

"One who thinks he understands the Supreme Personality of Godhead does not actually understand Him, but one who knows that he does not actually understand the Lord is actually aware of the nature of the Supreme Person."

4 In the previous four verses Brahma has explained that Shri Krishna is by nature inconceivable. In this verse he explains why the Lord is inconceivable by addressing Him with the word 'bhuman', which means 'O Lord who appears in innumerable different forms.' This means that although the Supreme Personality of Godhead has one principal form, He also appears in innumerable other transcendental forms. This is confirmed by the following statement of Shrimad Bhagavatam (10.40.7), where Akrura prays to Shri Krishna:

"I offer my obeisances to the Supreme Personality of Godhead who, although Me originally appears in a single transcendental form, has expanded into innumerable other transcendental forms."

In this connection the Sruti-sastra also says:

"Although He is one, the Supreme Personality of Godhead is seen to appear in many different transcendental forms."

5 The Supreme Personality of Godhead appears in different forms according to the way in which He is worshipped. This is confirmed by the following statement of Madhva Muni in his commentary on Vedanta-sutra 3.3.52:

"The Personality of Godhead appears in different forms according to the way in which His devotees worship Him."

The following example may be given in this regard: A silken garment may be fashioned with many different colours in an intricate design, just as a peacock feather is decorated with many colours. If one looks

at a specific part of such a garment he may see a specific colour, and if one looks at another part of the garment he may see another colour. If one looks at the entire garment at once he will see the garment as a whole. In this example Shri Krishna is the entire garment, and when He is partially manifested this is known as the various incarnations of Godhead.

6 That innumerable forms of Godhead emanate from the form of Shri Krishna is also confirmed by the following statement of Narada-pancaratra:

"When the jewel known as vaidurya touches other materials, it appears to be separated into different colours. Consequently the forms also appear different. Similarly, according to the meditational ecstasy of the devotees, the Lord, who is known as Acyuta (infallible) appears in different forms, although He is essentially one."*

In this verse the jewel referred to is the vaidurya stone (lapis lazuli), and the words 'nila-pitadibhih' refer to the various transcendental attributes of the Lord. This explanation of the various forms of the Lord reveals the meaning of the word 'kva' (where?) in the previously quoted statement of Lord Brahma (Shrimad Bhagavatam 10.14.21).

7 The Supreme Lord's expansion in the forms of the various incarnations manifested from His single original form is described in the following statement of Shrimad Bhagavatam (8.18.12), where Shrila Sukadeva Gosvami describes the form of the Vamana-incarnation:

"The Lord appeared in His original form, with ornaments and weapons in His hands. Although this ever-existing form is not visible in the material world, He nonetheless appeared in this form. Then, in the presence of His father and mother, He assumed the form of Vamana, a brahmana-dwarf, a brahmacari, just like a theatrical actor."*

8 In this verse Shrila Sukadeva Gosvami explains that the Lord first appeared in His original form (vapuh), which is not a manifestation expanded from any other form of Godhead, but is originally existing and has no other forms as its origin. That form is spiritual (cit) and full of perfect and complete transcendental bliss, and that form is manifested (bhati) with ornaments and weapons in its hands (vibhusanayudhaih). The Lord appeared in this original form in the material world (vyaktam adharayat). After this original form was manifested, the Lord assumed the form of a brahmana-dwarf, a brahmacari (tenaiva vmano vatur babhuva harih). The word 'eva' (certainly) emphasises that this was the form the Lord assumed. He did not assume any other form at that time.

9 One may ask: "Under what circumstances did the Lord appear as the Vamana-incarnation?" The answer is given in this verse with the word 'sampasyatoh' (the Lord appeared as Vamana in the presence of His parents Kasyapa and Aditi). The question may be asked: "What is the nature of the Lord's form? The answer is given in the word 'divya-gatih' (His movements are wonderful). 'Divya' means 'supremely inconceivable', and 'gatih' means 'movements or pastimes'. The Lord's forms and pastimes are all eternal, although sometimes they may be seen by the living entities, and sometimes they cannot be seen. That the Lord's forms are eternal is confirmed by the following statement of Sruti-sastra:

"The Personality of Godhead existed in the past. He exists in the present, and He will continue to exist in the future eternally."

10 In this connection in order to give an example of how the Supreme Lord assumes the forms of His various incarnations, thus manifesting certain features of His original form, Sukadeva Gosvami says:

"The Lord assumed the form of Vamana, just like a theatrical actor."*

In this comparison of the Lord to an actor, Sukadeva Gosvami notes that the Lord is a wonderful actor (divya-gatih) and the gestures of His hands and movements of His body will fill the audience with wonder. Although when the Lord appears in His various incarnations He may seem to be an ordinary human being or demigod, in truth He never suffers the material miseries which are the everyday experiences of the conditioned souls, and He is never imperfect in any way.

11 The Personality of Godhead is supremely independent. For example, He creates the various material universes without any external help, just as a spider constructs a web from the saliva within its own body. This is described in the following statement of Shrimad Bhagavatam (11.9.21):

"As a spider creates a web with saliva from within its mouth, and then, having created it, again swallows it, so does the Supreme Personality of Godhead create, and again swallow, the material worlds."

12 In the following verse from Shrimad Bhagavatam (3.9.11), Lord Brahma explains that the Personality of Godhead appears in the forms of His many different incarnations according to the different ways in which the devotees approach Him. Brahma says:

"O my Lord, Your devotees can see You through the ears by the process of bona fide hearing, and thus their hearts become cleansed, and You take Your seat there. You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You."*

In this verse the word 'pranayase' means 'You manifest'. We may note that by saying 'sruteksita-pathah' (the devotees learn about the Lord by hearing the bona-fide descriptions of Him in the Vedic literatures), Brahma confirms the reality of the Supreme Lord's transcendental forms. In other words, the Lord's forms are not the product of the meditator's imagination. They actually exist.

13 Some may say that the various forms of the Personality of Godhead do not delight the devotees. This false conception is refuted by the following statement of Shrimad Bhagavatam (3.24.31), where Kardama Muni addresses the Personality of Godhead in the following words:

"My dear Lord, although You have no material form, You have Your own innumerable forms. They truly are Your transcendental forms, which are pleasing to Your devotees."*

This verse means 'Whatever (yani yani) forms (rupani) of You (te) there are, these forms (tany eva), please (rocante) Your devotees.' The word 'abhirupani' means 'the Lord only accepts forms that are suitable.' He never accepts any unsuitable form.

14 The Lord may sometimes accept forms that appear to be unsuitable. An example of this is when He assumed an apparently abominable material form before King Rantideva. That this form was abominable and material is, of course, an illusion. This form is described in the following words (Shrimad Bhagavatam 9.21.15):

"Demigods like Lord Brahma and Lord Siva, who can satisfy all materially ambitious men by giving them the rewards they desire, then manifested their own identities before King Rantideva, for it was they who had presented themselves as the brahmana sudra, candala, and so on."*

15 Shridhara Svami comments on this verse: 'The word 'tribhuvanandhisah' means 'Brahma, Vishnu and Siva', and the word 'maya' means that in order to examine how patient and tolerant Maharaja Rantideva was, the Lord, with the assistance of His bewildering maya-potency, assumed the form of the brahmana, sudra and candala.'

The reason the Lord never accepts an unpleasant form is given in the word 'arupinah', which means 'He who never accepts a material form.'

Shridhara Svami comments: "Because the Lord never accepts an abominable form, His forms are never material."

16 Returning now to the verse originally under discussion (Shrimad Bhagavatam 10.14.21, quoted in text 2) we may note the three phrases 'katham va' (how?), 'kati va' (how many?) and 'kada va' (when?), and we may also note the three words in the vocative case (bhagavan, paramatman, and yogesvara), used to address the Lord. Each of these three phrases is related to one of the three vocative addresses, as we shall now explain.

The word 'katham va' (how You are performing Your pastimes)' is used with the word 'bhagavan' which should be interpreted to mean "O Master of all inconceivable potencies." The Lord's form is full of all inconceivable potencies, and any other interpretation that contradicts this should not be accepted.

17 The word 'kati va' (how many times You incarnate and perform pastimes) is used with the word 'paratman', which may be explained to mean: 'O Lord, because You are unlimited You possess all opulences and are the origin of innumerable incarnations of Godhead, who each possess limitless potencies. O Lord, You cannot be understood by the limited material mind or adequately described by the limited material power of speech. For this reason it is said: 'No one can understand how many times You incarnate in this world and perform pastimes (kati va).'

18 The phrase 'kada' (when You appear and perform pastimes) is used with the word 'yogesvara' (O master of all mystic power). This word means 'O Lord, You are the master of the yogamaya potency, by whose assistance You appear in many different forms. O Lord, all these transcendental forms of Your Lordship are contained within Your single most important form. When You wish, You appear in one of these forms,

which are manifested according to the different ways in which the devotees worship You.” From this we may understand that the forms of all incarnations of Godhead are contained in the form of Shri Krishna, the Original Form of the Lord.

Anuccheda 41

1 In the next verse (Shrimad Bhagavatam 10.14.22) Lord Brahma concludes that Shri Krishna is the Original Form of the Supreme Personality of Godhead:

“My dear Lord, this whole cosmic manifestation is just like a flashing dream, and its temporary existence simply disturbs the mind. As a result, we are full of anxiety in this existence; to live within this material world means simply to suffer and to be full of miseries. And yet this temporary existence of the material world appears to be pleasing and dear on account of its having evolved from Your body, which is eternal and full of bliss and knowledge. My conclusion is, therefore, that You are the Supreme Soul, Absolute Truth, and the supreme original person; and although You have expanded Yourself in so many Vishnu forms, or in living entities and energies, by Your inconceivable transcendental potencies, You are the supreme one without a second, You are the supreme Supersoul.”*

2 In this verse Brahma says: ‘O Lord, You are the origin of everything that is material and everything that is spiritual. Because You are the origin of everything, Your own form is eternal, and full of knowledge and bliss. From Your unlimited form, all the material universes have become manifested.’

3 One may ask: “What is the nature of this transcendental form of the Lord?” The answer is given in the words: ‘udayad api yat sad ivavabhati’ (O Lord, the material cosmic manifestation is continually being manifested from Your body, and then again enters within it. In this way the material universe is in a state of constant flux).”

4 At this point Shri Krishna might say: “If I am the source of the constantly changing material nature, then why is it that You say that I am unchanging. I should also be constantly changing if I am the source of all this change.” In answer to this, Brahma uses the word ‘mayatah’. Brahma says:

“O Lord, You are eternal, and unchanging. This changing material universe is manifested by the aid of Your inconceivable potency known as maya. You are Yourself aloof from the changes of matter, and Your contact with matter, is only by the means of Your maya potency. Therefore You do not change.”

That the Personality of Godhead is unchanging is also confirmed by the Vedanta-sutra 2.1.27:

“The Supreme Personality of Godhead is free from all faults. This is so because it is declared in the Vedas, the source of revealed knowledge.”

Therefore the Supreme Lord never changes.

5 Brahma continues to differentiate Shri Krishna from the changing material manifestation. He says:

“O Lord, this whole cosmic manifestation is just like a flashing dream. You, however, are reality. You are not another illusory manifestation like this material cosmos.”

That dreams are an unreal state of existence is described in Vedanta-sutra (2.2.29):

“Reality is different from the existence perceived in dreams.”

6 Brahma continues to describe the dreamlike state of material illusion by saying ‘asta-dhisanam’ (by depriving the conditioned souls of knowledge about the Supersoul, the maya potency places them in great mental anxiety).

7 For these reasons, although it may sometimes appear to be a place of happiness, the material world is a place of intense suffering (puru-duhkha-duhkham). Furthermore, Brahma says the material world is devoid of spiritual reality (asat-svarupam). Just as the horns of a rabbit have no real existence, in the same way the illusory conceptions of material existence have no reality. Brahma also explains that although the material world is temporary and changing, it appears to be eternal (sad iva) according to the mistaken conceptions of the bewildered conditioned souls. The implication of this verse is that because the Supreme Personality of Godhead is the origin of the awareness of material existence, He is also the origin of real transcendental knowledge, and thus the supreme teacher of everyone. Another implication of this verse is that because the Supreme Personality of Godhead is the origin of the material heavenly planets, He is the reservoir of all pleasure.

8 This concludes the explanation of how the form of Shri Krishna is simultaneously all-pervading and, by the agency of His internal potency, limited within a certain space.

1 In this way we have demonstrated that although the form of Shri Krishna may be situated within the cosmic manifestation, nevertheless, it is the resting place within which everything that exists is situated, and because it is the resting-place of everything, therefore, it is also all-pervading. Because Shri Krishna is by nature all-pervading, it is very easy for Him to expand into as many forms in as many places as He likes. An example of this is described in the following statement of Shrimad Bhagavatam (10.69.2):

"It is astounding that Lord Shri Krishna, who is one without a second, expanded Himself in sixteen thousand similar forms to marry sixteen thousand queens in their respective homes."*

2 In this verse the words 'citram bataitat' mean 'it is astounding'. One may ask: "What is so astounding?" In answer to this question, Narada Muni says "It is astounding that Shri Krishna, who is one without a second (ekah), married (udvahat) sixteen thousand queens (dvy-asta-sahasram)." Our questioner may answer: "What is so astounding about that?" In answer to this Narada says:

"He married them in sixteen thousand places (grhesu)."

Our unsatisfied questioner may respond: "That may be. Still, what is astounding in all this?" To this Narada may answer: "Lord Krishna did not marry them all together in one place, but He married each one of them individually (prthak)."

Our questioner may answer: "That is all right. It is not possible for one husband to marry many wives one after another. Such things have occurred before." At this point Narada says:

"But Lord Krishna married all these queens at the same moment (yugapat)."

Our question may say: "That's all right. Many perfect yogis have the mystic power to expand into many forms. My dear Narada, you yourself are a great mystic yogi, worshipped by all other yogis, and therefore You know this mystic trick yourself. What can be considered to be astounding, therefore, in Lord Krishna's expansion into many forms?" In answer to this, Narada says:

"Lord Krishna's expansion into many forms was not like the expansion of the yogis', who can make reflections of their own form appear in many different places. These reflected forms of the yogis are not the yogis themselves, however, in the case of Lord Krishna, each one of His expansions was He Himself, and He could perform all sorts of activities in these expanded forms. In other words, these expansions of the Lord were not mere reflections of the Lord, but were the Lord Himself.

Hearing this, our questioner may reply: "No. That is not possible. No one can do that."

3 That each one of these expanded forms were not a mere reflection, but actually the Lord Himself is confirmed in the following statement of Shrimad Bhagavatam (3.3.8), where Shri Uddhava says:

"All those princesses were lodged in different apartments, and the Lord simultaneously assumed different bodily expansions exactly matching each and every princess. He accepted their hands in perfect rituals by His internal potency."*

4 In this way all objections are removed and it is clearly established that Lord Krishna can manifest His personality in any number of places at the same moment (ekena vapusa prthag yugapat). This is certainly very wonderful. This is also confirmed by Shрила Shridhara Svami, who states (in his commentary on Shrimad Bhagavatam 5.20.40, which is a prose description of the Supreme Personality of Godhead's form as the predominating Deity of the sphere known as Lokaloka):

"Because He is the master of all supreme powers and opulences, the Personality of Godhead can be personally present in His own form in all places simultaneously."

5 This expansion of Lord Krishna into many personal forms simultaneously is also described in the following statement of Shrimad Bhagavatam (10.59.42):

"After defeating Indra, Krishna, the changeless Supreme Personality of Godhead arranged to marry the 16 100 girls brought from the custody of Bhaumasura. By expanding Himself in 16 100 forms, He simultaneously married them all in different palaces in one auspicious moment."*

These expansions of Lord Krishna all had bodily features that were exactly identical with Lord Krishna Himself. There was no difference, as there is in other expansion of the Lord, such as the expansion of the Lord into the form of Narayana, whose bodily features are slightly different from those of Lord Krishna. The expansion of Lord Krishna into many forms whose features are all identical with His described in the following statement of Shрила Rupa Gosvami's Shri Laghu-bhagavatamrta (1.1.21):

6 "If numerous forms, all equal in their features, are displayed simultaneously, such forms are called praksas-vigrahas of the Lord."*

Anuccheda 43

1 Lord Krishna's expansion into many forms simultaneously is also described in the following statement of Shrimad Bhagavatam (10.69.41):

"Thus Narada saw one single Krishna living in sixteen thousand palaces by His plenary expansions. Due to His inconceivable energy, He was visible in each and every individual queen's palace. In this way He demonstrated the path of sanctifying ordinary household life."*

2 These expansions of the Lord were not expansions of portions of His personality, as the incarnations of Godhead generally are, but each form was Shri Krishna in full (sarva-gehesu tam eva, ekam eva santam). This multiple appearance of the original form of the Lord is described in the Sruti-sastra in the following words:

"Although the Supreme Personality of Godhead is one, He appears to have become many."

That the Lord is all-pervading is also confirmed in Shrimad-Bhagavatam (10.9.13):

"The Supreme Personality of Godhead, Shri Krishna, is all-pervading. He has neither inside nor outside, for He is everywhere."

By the arrangement of Shri Krishna's internal potency, Narada Muni was able to directly see Lord Krishna's presence in the many palaces of Dvaraka. Narada did not speculate or guess about the Lord's omnipresence. He directly saw it.

3 After seeing the many expansions of the original form of Shri Krishna, Narada Muni became astonished, as the Shrimad Bhagavatam (10.69.42) explains:

"Lord Krishna has unlimited power, and Narada Muni's astonishment was boundless upon observing again and again the demonstration of Lord Krishna's internal energy."*

4 The word 'yogamaya' used in this verse refers to the Lord's spiritual potency by which He can perform any impossible action.

In Shrimad Bhagavatam 3.15.26 in the story of the Four Kumaras' visit to Vaikunthaloka, this word is used to describe the Supreme Lord's potency. In his commentary on that verse, Shrila Shridhara Svami also confirms this explanation of the word 'yogamaya'.

5 When Narada Muni saw these expansions of the personal form of Shri Krishna He became astonished because he understood that these expansions were not like the limited expansions manifested by an ordinary mystic yogi, but each of these expansions was the original Lord Krishna, and not a mere yogic reflection.

6 The Supreme Personality of Godhead's personal presence everywhere is described by the following quotation from Vedic literature:

"The Supersoul is all-pervading. His hands and feet are everywhere.

Bhagavad-gita 13.14 and Svetasvara Upanisad 3.16

"Although the Supreme Personality of Godhead remains in His own place in the transcendental world, still He is present everywhere.

Vedanta Sutra 3.2.11 (interpreted according to the commentary of Shripada Madhvacarya)

"The Personality of Godhead appears as the omnipresent Supersoul. This form of the Supersoul is not different from the form of the Supreme Lord. They are the same person."

Sruti-sastra

"Spiritual authorities explain that the Personality of Godhead is present in the hearts of all living entities."

Sruti-sastra

7 The Supreme Lord's all-pervasiveness is also described in the Matsya Purana:

"The Supreme Personality of Godhead, Vishnu, is all-pervading. Of this there is no doubt. By His transcendental opulence He remains in His original transcendental form, and yet He appears everywhere, just as the sun which, although it remains in one place, appears to be present everywhere."

8 That the expansion of the Supersoul is not different from the Personality of Godhead Himself is confirmed in the Vedanta-sutra (3.2.12-13):

"If one says that the expansion of the Supersoul is different from the Original Personality of Godhead, he should know that statement is false. The Supersoul is the same as the Original Personality of Godhead. This is confirmed in the Sruti-sastra and all other Vedic literatures."

That the Lord is not different from His expansion as the all-pervading Supersoul is also described in the following statement of Shrimad-Bhagavatam (1.9.42), where Bhishma says:
Anuccheda 44

1 "Now I can meditate with full concentration upon that one Lord, Shri Krishna, now present before me because now I have transcended the misconceptions of duality in regard to His presence in everyone's heart, even in the hearts of the mental speculators. He is in everyone's heart. The sun may be perceived differently, but the sun is one."*

2 In this verse Bhismadeva says: "The Personality of Godhead, Shri Krishna, is now present before me (tam imam). He is present in the hearts of all conditioned souls in the form of His expansion as the all-pervading Supersoul (sarira-bhajam hr̥di hr̥di dhisthitam)". The form of the Lord as the all-pervading Supersoul is also described in Shrimad Bhagavatam (2.2.8):

"Others conceive of the Personality of Godhead residing within the body in the region of the heart and measuring only eight inches, with four hands carrying a lotus, wheel of a chariot, a conch shell and a club respectively."*

Bhishma continues: "Although these forms of the Supersoul appear to be different from the form of the original Personality of Godhead, in truth They are not at all different from Him (ekam). Now I can meditate with full concentration on that one Lord, Shri Krishna (samadhi-gato smi). I am now aware of the all-pervading blissful form of the Supreme Lord as the Supersoul."

3 Bhismadeva continue: "I have now transcended the misconceptions of duality in regard to His presence everywhere. Formerly I thought the forms of the Supersoul were different from each other and from other forms of the Supreme Lord, for I thought it impossible for the Lord to be all pervading. Now I am free of that illusion (vidhuta-bheda-mohah). The Supreme Lord is certainly present everywhere in His form as the Supersoul."

4 The Lord's all-pervasiveness is described in the following words: "Shri Krishna is present in everyone's heart, even in the hearts of the speculative philosophers (atma-kalpitanam pratidrsam). He remains within the sight of all living entities, even though they are situated in many different places."

Bhismadeva gives the example of the sun: In many different places all over the world the sun appears to be just overhead, over this tree or that wall. In reality the sun is in a single place in outer space, but still in so many places the sun seems to be just over this tree or that wall. In the same way the Supreme Personality of Godhead appears everywhere, in the hearts of all living entities, in His form of the Supersoul. The difference between the Supersoul and the sun is that the sun truly is situated in a single place far away and its omnipresence is the misunderstanding of the observers, but the Supersoul expansion of the form of the Supreme Personality of Godhead is, by His inconceivable potency, the Lord Himself, and thus the Lord Himself is truly present everywhere.

Bhismadeva continues: "Now I can meditate with full concentration (samadhi-gato smi) upon that one Lord, Shri Krishna, now present before me (tam imam), whom I have described in the previous prayers. The Supreme Lord is present in the hearts of all conditioned souls (sarira-bhajam hr̥di hr̥di). Although the Lord is generally all-pervading in his four-armed Supersoul form, I now see Him everywhere in His two-armed form of Shri Krishna, which is supremely powerful and is now present before me. No other form is equal to the form of Shri Krishna."

5 In this verse the word 'bheda' refers to the Supreme Lord's presence in many places. It does not refer to the Lord's perfection or imperfection. In Shrimad Bhagavatam 1.9.30-43 Bhismadeva glorified the transcendental form of the Lord. These prayers clearly do not glorify the impersonal Brahman aspect of the Supreme. In this way we have now described how the Supreme Personality of Godhead is manifested within a limited area of space, and yet is also all-pervading, present within the hearts of all moving and non-moving creatures.

Anuccheda 45

1 Thus we have proved that the form of the Supreme Personality of Godhead is eternal and all-

pervading. This is also explained in the following verse from Shridhara Svami's commentary (8.6.8.):

"In this verse, by saying that although the Personality of Godhead is unborn, he repeatedly appears in the forms of His incarnations, Brahma clearly establishes the eternality and omnipresence of the Supreme Lord's transcendental form."

2 The eternality and all-pervasiveness of the form of the Supreme Personality of Godhead is described in Shrimad Bhagavatam (8.6.8-9) where Lord Brahma says:

"Although You are never born, Your appearance and disappearance as an incarnation never cease. You are always free from the material qualities, and You are the shelter of transcendental bliss resembling an ocean. Eternally existing in Your transcendental form, You are the supreme subtle of the most extremely subtle. We therefore offer our respectful obeisances unto You, the Supreme, whose existence is inconceivable.*

3 "O best of persons, O supreme director, those who actually aspire for supreme good fortune worship this form of Your Lordship according to the Vedic Tantras. My Lord, we can see all the three worlds in You."*

4 Shridhara Svami comments: "In this verse Brahma says: 'O Lord, Your appearance in this material world and Your pastimes are not like our birth and activities.' How are the Lord's appearance and activities different from those of the conditioned soul? Brahma gives the answer in the word 'agunaya' (O Lord, You are always free from the material qualities) and 'nirvana-sukharnavaya' (O Lord, You are the shelter of transcendental bliss resembling an ocean).

5 In this verse Brahma says although the Personality of Godhead is smaller than the atom (anor animne), He is also so large that no one can measure Him (paraiganya-dhama). This should not be considered impossible because, as Brahma explains, the powers and opulences of the Personality of Godhead are inconceivable (mahanubhavaya). In these words Brahma proves that the form of the Personality of Godhead is eternal and inconceivable.

6 "Brahma continues: 'O best of persons (purusarsabha), those who actually aspire for good fortune (sreyo-rthibhih) worship (ijyam) this form (rupam etat) of Your Lordship (tava) according to the Vedic Tantras (vaidika-tantrikena)'. In this way Brahma described the exalted transcendental nature of the form of the Personality of Godhead. From this we may understand that the Lord's appearance in this material world is not like the material birth of the conditioned souls.

7 "At this point someone may object: 'The demigods are also worshipable. Why is it not thought that the birth of the demigods is also transcendental and non-material like that of the Personality of Godhead?'

To this I reply: True, the demigods are worshipable. Still, they are not equal to the Personality of Godhead, for they are all situated within the universal form of the Personality of Godhead, as Brahma says: 'My Lord, we can see (pasyami) that all the three worlds (tri-lokam) and we demigods and living entities as well (nah) are all situated within Your universal form (visva-murtau). Your transcendental form, therefore, is limitless, and we are clearly Your inferiors.'"

8 In Shrimad Bhagavatam 8.6.8. Brahma metaphorically described the Personality of Godhead as 'an ocean of transcendental bliss' (nirvana-sukharnavaya). In this way Brahma explained that the bliss of realising the personal form of God is superior to the happiness of realising His impersonal aspect (nirvana). This is also described by Dhruva Maharaja in the following words (Shrimad Bhagavatam 4.9.10):

9 "My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of brahmananda wherein one thinks himself merged in the impersonal Brahman as one with the Supreme. Since brahmananda is also defeated by the transcendental bliss derived from devotional service, then what to speak of the temporary blissfulness of elevating oneself to the heavenly planets, which is ended by the separating sword of time? Although one may be elevated to the heavenly planets, he falls down in due course of time."*

10 In Shrimad Bhagavatam 8.6.8 Brahma said that the Personality of Godhead is smaller than the atom, and at the same time He is so large that no one can measure Him. This is possible because the Lord is the master of all inconceivable potencies. Brahma then said to the Lord: "O Lord, everything is resting within You."

11 "The Supreme Personality of Godhead is neither demigod nor demon, neither human nor bird or beast. He is not woman, man, or neuter, nor is He an animal. He is not a material quality, a fruitive activity, a

manifestation or non manifestation. He is the last word in the discrimination of 'not this, not this', and He is unlimited. All glories to the Supreme Personality of Godhead!"*

12 "When the King of the elephants was describing the supreme authority, without mentioning any particular person, he did not invoke the demigods, headed by Lord Brahma, Lord Siva, Indra and Candra. Thus none of them approached him. However, because Lord Hari is the Supersoul, Purusottama, the Personality of Godhead, He appeared before Gajendra."*

13 Because the Supreme Personality of Godhead is the original cause of all causes, no demigod or other living entity can be His equal. This is confirmed by Gajendra in these words (Shrimad Bhagavatam 8.3.22-23):

"The Supreme Personality of Godhead creates His minor part and parcels, the jiva-tattva, beginning with Lord Brahma, the demigods and the expansions of Vedic knowledge (Sama, Rg, Yajur and Atharva) and including all other living entities, moving and non moving, with their different names and characteristics. As the sparks of a fire or the shining rays of the sun emanate from their source and merge into it again and again, the mind, the intelligence, the senses, the gross and subtle material bodies, and the continuous transformations of the different modes of nature all emanate from the Lord and again merge into Him."*

Gajendra continues by explaining that the Supreme Personality of Godhead has no material qualities. "He is not woman, man, or neuter, nor is He an animal. He is not a material quality, a mode of material nature, a pious or impious fruitive activity." He is not any of these things because He is the creator of them and therefore He is not different from them. We may also note that the phrase 'na san na casat' may be interpreted to mean "He is neither small nor large." This means that He can appear in any form, large or small, as he wishes.

Shridhara Svami comments on this verse:

"The word 'nisedha-sesah' means 'negating the different material forms fashioned by the illusory energy, maya, one may understand the Supreme Personality of Godhead, who is not a product of maya.' In this verse Gajendra says: 'All glories to the Supreme Personality of Godhead! I pray He may appear before me so I may become free from this distressing situation and attain liberation.'"

14 In Shrimad Bhagavatam 8.3.30 (quoted in text 13) Sukadeva Gosvami says: "When the king of the elephants was describing (upavarnita) the supreme authority, without mentioning any particular person (nirvisesam), he did not invoke the demigods, headed by Lord Brahma, Lord Siva, Indra and Candra (vividha-linga-bhidabhimana). Thus none of them approached him (naite yadopasasrpuh). However, because Lord Hari is the Supersoul (nikhilatmakatvat), Purusottama, the Personality of Godhead (akhilamara-mayo harih), He appeared (avirasit) before Gajendra."*

In these prayers Gajendra said: 'O Lord, Your transcendental form is neither large nor small, for it is never limited by material designations.' In the same way in other places of Vedic literature it is said that the Personality of Godhead has neither hands nor feet. In this way the transcendentalists meditate on the Lord in their heart. This, of course, means that the Personality of Godhead has no material hands and feet, for all the limbs of the Lord's body are spiritual. This is confirmed by the following statement of Shrimad Bhagavatam (10.14.2), where Lord Brahma says:

"My dear Lord, Your form is transcendental to all material elements. I can understand that You have mercy upon me because You are revealing that form, standing before me like a small child. But although I am Lord Brahma, the so-called creator of this universe, I am unable to ascertain the transcendental potencies of Your body. And if I am unable to understand the spiritual potency of Your childlike body, then what can I understand about Your transcendental pastimes?"*

Many other verses from Vedic literature confirm this point, but to avoid undue repetition we will not quote them.

Anuccheda 46

1 The Supreme Personality of Godhead's presence as the Supersoul in the hearts of all conditioned souls is described by Maharaja Nrga (Shrimad Bhagavatam 10.64.26):

"My dear Lord, You are the Supersoul seated in everyone's heart. There are many great mystic yogis who have eyes to see You through the Vedas and Upanisads. In order to achieve the elevated position of being equal in quality with You, they always meditate on You within their hearts. Although such exalted saintly persons may see You constantly within their hearts, they still cannot see You eye to eye: therefore I

am very much surprised that I am able to see You personally. I know that I was engaged in so many activities, especially as a king. Although I was in the midst of luxury and opulence and was subjected to so much of the happiness and misery of material existence, I am so fortunate to be seeing You personally. As far as I know, when one become liberated from material existence, he can see You in this way.”*

2 Shridhara Svami comments:

“In this verse Maharaja Nrga says to the Supreme Personality of Godhead: ‘O Lord, I am very much surprised that I am able to see You personally’ (sa tvam katham mama vibho ksi-pathah). Someone may ask: Why is this so surprising? In answer to this Maharaja Nrga says: ‘O Lord, You are the Supersoul (paramatma) seated in everyone’s heart. There are many great mystic yogis (yogesvaraih) who have eyes to see You though the Vedas and Upanisads (sruti-drsa) and they always meditate on You within their pure hearts (amala-hrd-vibhavyah). Although such exalted saintly persons may see You constantly within their hearts, they still cannot see You eye to eye, for You remain beyond the perception of the material senses (adhoksajah). When one becomes liberated from material existence (bhavapavargah), he can see You as I am seeing You now (anudrsya). Although my intelligence has become blinded by the great suffering I have experienced in this lifetime as a lizard, I have become so fortunate as to see You personally. This is certainly very surprising.”

3 The reason Maharaja Nrga was able to directly see the Supreme Personality of Godhead is described in the Narayanadhyatma:

“Although the Supreme Personality of Godhead remains always invisible to the conditioned souls, He may be seen by the intervention of the Lord’s transcendental potency. Without the mercy of the Lord’s potency, who is able to see the eternal Supreme Lord?”

4 The Supreme Personality of Godhead can be seen only with the grace of His own potency, which He manifests by His own mercy. Therefore, the Lord’s mercy is the actual cause of being able to see Him. This is confirmed in the following statements of the Upanisad:

“With material eyes no one can see the form of the Supreme Personality of Godhead.”

Katha Upanisad 2.3.9

“The Supreme Personality of Godhead reveals Himself of His own accord to those He chooses.”

Mundaka Upanisad 3.2.3

“The conditioned living entity is not able to see the Supreme Personality of Godhead.”

Katha Upanisad 2.3.9 and Svetasvatara Upanisad 4.20

5 This is also explained in the Narayaniya chapter of the Moksa-dharma (Mahabharata, Santi-parva 339.45-46), where Lord Narayana, the master of Svetadvipa says to Narada:

“O Narada, I am the Supreme Personality of Godhead, the master of the universe. You are not able to completely understand My transcendental form. Because I desired to reveal Myself to you I have momentarily appeared before you and then disappeared. You are no longer able to see Me, but can only see this material nature of the three modes and various elements I have created. At the present moment you can see only this. You cannot see Me.”

6 In this verse Lord Narayana says “You have seen My form (drsate), but you have not understood it (tvaya na jneyam)’. By saying that His form cannot be understood within the reference of matter, the Lord affirms that His form is spiritual and not material. Nevertheless, because the Lord desires to show mercy to His devotees, He sometimes wishes (icchan) to reveal His form to them, and then He also disappears from their sight (nasyeyam). Because the Supreme Personality of Godhead is the supreme controller (isah) of everything, He is supremely independent, and He is also different from the material universe. For this reason He can appear and then disappear whenever He likes. The phrases ‘maya hy esa maya srsta yan mam pasyasi’ and ‘sarva-bhuta-guanir yuktam’ means ‘Now you do not see Me. Now you see only My illusory energy.”

7 That the Supreme Personality of Godhead may be seen only by His mercy is confirmed by Bhismadeva (Mahabharata, Santi-parva 339.12):

“The eternal Supreme Personality of Godhead, the master of the demigods, then became pleased and personally revealed Himself to Upacari Vasu. This is the only way He may be seen. If He does not wish to show Himself, He will remain invisible.”

In this verse the word 'tam' refers to Upacari Vasu.

8 Before this passage a group of devotees headed by Upacari Vasu says (Mahabharata, Santi-parva 336.19):

"O Brhaspati, neither you nor we are able to see the Supreme Personality of Godhead. Only they who obtain His mercy can see Him."

9 The various attributes of the Supreme Personality of Godhead, such as His remaining invisible to the eyes of the conditioned souls, are described in the Upanisads. For example, the Katha Upanisad (2.3.9) says:

"With material eyes no one can see the form of the Supreme Personality of Godhead."

The verse quoted in the beginning of this Anuccheda was spoken by King Nrga to the Supreme Personality of Godhead.

Anuccheda 47

1 In the following statement of Shrimad Bhagavatam (8.3.8) the conception that the forms, qualities, and pastimes of the Supreme Personality of Godhead are material is refuted. Here the Lord's forms are described as spiritual and not material:

"The Supreme Personality of Godhead has no material birth, activities, name, form, qualities or faults. To fulfil the purpose for which this material world is created and destroyed, He comes in the form of a human being like Lord Rama or Lord Krishna by His original internal potency."*

2 This verse describes the various transformations present in the material bodies of the conditioned souls. The first transformation is birth (janma), the next transformation is work (karma), by which the imperfect and unfulfilled soul tries to become perfect and fulfilled. The next transformation is name (nama), or the system of sounds by which various objects within the mind's reach are indicated for the purpose of facilitating everyday activities. The next transformation is form (rupa), the quality perceived by the visual sense. The last transformation is quality (guna), or the conditioned souls' different natures, born from their contact with the three modes: goodness, passion and ignorance. The material transformations are present in the conditioned souls, but they are not present in the Supreme Personality of Godhead because He is always situated in His own original transcendental form, which is perfect and complete, beyond the understanding of the limited material mind, beyond the touch of the material energy, and visible only by the Lord's consent and not otherwise. Although the Lord remains untouched by the material transformations, He nevertheless comes to the material world in a human like form like the forms of Lord Rama or Lord Krishna (yas tani rcchanti). The sentence begun in this verse is completed in the next which says:

"He has immense potency, and in various forms, all free from material contamination, He acts wonderfully. He is therefore the Supreme Brahman. I offer my respects to Him."*

That the Supreme Personality of Godhead has no material form is also described in the following statements from the Upanisads:

"The Supreme Personality of Godhead is perfect and complete. He is supremely peaceful. His activities are never material."

Svetasvatara Upanisad 6.19

"The Supreme Personality of Godhead has no material name or form. He is eternal and changeless. He is not understood by the material senses."

Katha Upanisad 1.3.15

Although He has no material attributes, the Supreme Personality of Godhead has a spiritual form and senses. This is confirmed in the following words:

"The Supreme Personality of Godhead is omnipotent. He can do whatever He likes. All His desires are automatically fulfilled. He tastes and smells all that exists. His senses perceive everything."

Chandogya Upanisad 3.14.2

4 In this verse the word 'guna-dosah' means that although they who are not Supreme may have faults, the Supreme Personality of Godhead has no faults. This is described in Kurma Purana:

"Because the Supreme Personality of Godhead is full of all opulences, some of His opulences may seem to contradict some of His other opulences. Because the Supreme Personality of Godhead is supreme in all respects, these contradictions should not be taken as faults."

5 That the Supreme Personality of Godhead is perfect and free from any defect is also confirmed in the

following statements of the Upanisads:

"The Supreme Personality of Godhead remains always untouched by material impurity or sin."
Chandogya Upanisad 8.1.5.

"The Supreme Personality of Godhead, who is described in the Vedas, is supremely auspicious because not only does He possess all inauspiciousness within Himself, but He also leads others to an auspicious condition."

Chandogya Upanisad 4.15.2-4

6 In the previously quoted passage from Chandogya Upanisad (3.14.2) the word 'sarva-gandhah' may also be interpreted to mean "He who is most pleasantly fragrant", or, in other words, He whose attributes are superior to those of all others. In the verse from Shrimad Bhagavatam (8.3.8) quoted previously, the word 'rcchati' (He accepts) should not be interpreted to mean that He accepts a position like the faulty status of the conditioned souls. Such an interpretation would clearly contradict the statements of the Upanisads.

7 At this point someone may object: "First you say the Supreme Personality of Godhead has no birth, activities, name, form, or qualities, and then again you say he has all these. This is certainly a contradictory statement."

Fearing that someone would say this, the Shrimad Bhagavatam (8.3.8) says: "By the power of His original internal potency (sva-maya) the Supreme Personality of Godhead takes birth, even though He is unborn." Without accepting the Lord's all-powerful internal potency, it is indeed illogical to say the Lord simultaneously takes birth and does not take birth. In fact the birth of the Supreme Lord is different from the birth of the conditioned souls. The Lord's birth is a spiritual pastime and cannot be understood from the material frame of reference or described according to material concepts.

8 That the Supreme Personality of Godhead does have birth, name, form, activities, and qualities is confirmed by Sankaracarya in the following words (sariraka-bhasya 1.4.16):

"The word 'sat' (reality) is generally applied to that which has names and forms. Considering that some philosophers might think the Supreme godhead ultimately has neither name nor form, the Sruti-sastra specifically says: 'Before the creation, the Supreme existed as sat (reality). Other things were then non-existent (asat). This means that by using the word 'sat' to describe the Supreme before the creation, the Sruti-sastra affirms that before the creation of the material universes the Supreme Godhead was manifested with both name and form, for the very word 'sat' means to have name and form."

9 That the Supreme Personality of Godhead has spiritual qualities but no material qualities is confirmed by the following seemingly contradictory statements of Vishnu Purana (6.5.83-84):

"O sage, the Supreme Godhead is above all virtues and faults. These things are not present in Him."

"The Supreme Godhead is the possessor of all auspicious qualities."

10 That the Supreme Personality of Godhead has spiritual, not material, qualities is also described in the following words (Vishnu Purana 6.5.79):

"The person that has all knowledge, power, strength, opulence, heroism and splendour, and does not have any inferior material qualities, or faults is known as Bhagavan, or the Supreme Personality of Godhead."

11 That the Supreme Personality of Godhead has spiritual, not material, qualities is again confirmed by the following statement of Padma Purana, Uttara-khanda:

"When the Vedic literatures describe the Supreme Personality of Godhead, the controller of all the universes, as being without qualities (nirguna), this should be understood to mean that He has no inferior material qualities."

12 In Shrimad Bhagavatam 8.3.8 the word 'sva-mayaya' should be interpreted to mean 'The Supreme Personality of Godhead who appears in this material world through the agency of His own transcendental potency.' This phrase should not be interpreted in any other way. That this interpretation is correct is confirmed by the following statement of Narada Muni in Shrimad Bhagavatam (10.37.22), which clearly defines the word 'maya' as 'the Lord's potency':

"My Lord, let me offer my respectful obeisances to Your lotus feet. You are situated completely in the transcendental position of perfect knowledge and bliss. You are complete in Yourself, and are beyond all desires. By exhibiting Your internal potency You have set up the influence of maya. Your unlimited potency cannot be measured by anyone. My dear Lord, You are the Supreme Controller. It is simply vain to think that

You are dependent on any of Your creations.”*

13 Any other interpretation of the word ‘sva-mayaya’ should be understood to contradict the intention of Shrila Sukadeva Gosvami in speaking Shrimad Bhagavatam 12.12.69. In this verse and also in Shridhara Svami’s commentary on it, the word ‘sva-mayaya’ is clearly defined to mean ‘the Lord’s transcendental potency.’

14 Someone may object: In this verse the word ‘rcchati’ means ‘accepts’. This means that the Supreme Personality of Godhead sometimes accepts a form, and at other times He does not accept a form.

To this objection Shrimad Bhagavatam replies by using the word ‘anukalam’ (eternally). In other words, Shrimad Bhagavatam states that the Supreme Lord eternally accepts a form. He never abandons the position of having His own transcendental form. In other words, He is never formless. Therefore, it may be understood that the Supreme Personality of Godhead is the origin of His transcendental potencies, and at the same time He manifests His eternal form within the material world by the agency of His transcendental potency.

15 At this point someone may object: “How is it possible that the birth and activities of the Supreme Personality of Godhead are eternal. He is not eternally being born, neither is He eternally carrying out any specific action. His expansions appear at a certain point in time, and then after that They are no longer manifest. How is it, then, that you say that the Lord’s birth and activities are eternal?”

To this objection I reply: There is no defect in the statement that the birth and pastimes of the Supreme Personality of Godhead are eternal. He has innumerable forms and each form is manifest in an unlimited number of places. The Lord’s birth and activities are therefore unlimited in number. The original forms and secondary manifestations of the Lord’s various places of pastimes and various pastime-associates in both the spiritual world of Vaikuntha and the material universes are also unlimited in number. Therefore, whenever the birth or pastimes of any original form of the Lord or secondary manifestation of the Lord’s form is completed in a certain place, it is immediately manifested again in another place. In this way the birth and pastimes of the Supreme Personality of Godhead are never interrupted. They are eternally manifest. The original manifestations of the Supreme Personality of Godhead’s births and pastimes are always the same. They never change. The secondary appearances of these original forms, however, sometimes introduce varieties into these pastimes.

16 That the original forms of the Lord can expand into innumerable secondary forms is confirmed by the following statement of Shrimad Bhagavatam (10.69.2):

“It is astounding that Lord Krishna, who is one without a second, expanded Himself in sixteen thousand similar forms to marry sixteen thousand queens in their respective homes.”*

17 The Supreme Personality of Godhead, therefore, manifests various forms in various circumstances according to His different activities. In this way the varieties of the mellows of His pastimes are manifested.

18 At this point someone may object: “How can you say that simply because He is born and acts in different forms at different times, the birth and activities of the Supreme Personality of Godhead are eternal? These births and activities are different, and therefore none of them are eternal. For this reason the form of the Personality of Godhead is also not eternal.”

To this I reply: The forms of the Supreme Personality of Godhead are one. They appear at different times and under different circumstances, but they are still the same eternal forms. That they appear at different times does not mean that they must be different forms.

If something is repeated that does not mean that the repetition is different from the first appearance. This is explained by Sankaracarya in Sariraka-bhasya:

“If the word ‘cow’ is repeated twice that does not mean that there are two cows. There is only one cow, but for emphasis the word has been repeated. In the same way, if the word ‘cooked’ is repeated twice, that does not mean that the food was twice cooked. Simply for emphasis the word was repeated.”

From these explanations we may understand that the birth and activities of the Supreme Personality of Godhead are eternal. For this reason the Agama-sastras and other Vedic literatures worship the Supreme Personality of Godhead’s pastimes, which were all performed innumerable times in the past.

19 This is also confirmed in Madhvacaraya’s commentary:

“Because the forms of Lord Trivikrama and the other incarnations are all manifested from the form of

the Supersoul (paramatma), therefore these forms are all eternal, just as the Supersoul is eternal."

This is also corroborated by the Sruti-sastra:

"The Supreme Personality of Godhead always existed in the past. He exists at present, and He will continue to exist in the future eternally."

From this it should be known that because the forms of the Supreme Personality of Godhead are all eternal, they are also the supreme objects of our worship.

20 The 'birth' of the Supreme Personality of Godhead is very different from the birth of the conditioned souls. Any similarities of these two births are very superficial. Sometimes the Lord's 'birth' is completely different from the conditioned souls birth and there is not even a superficial resemblance. That the Supreme Lord is unborn although He seems to take birth is described in the Sruti-sastra:

"Although He is unborn, the Supreme Personality of Godhead takes birth again and again."

21 That the Supreme Personality of Godhead's appearance in this material world only superficially resembles the birth of the conditioned souls is confirmed by the following statement of Shrimad Bhagavatam (10.3.8):

"Then the Supreme Personality of Godhead, Vishnu, who is situated in the core of everyone's heart, appeared from the heart of Devaki in the dense darkness of night, like the full moon rising on the eastern horizon, because Devaki was of the same category as Shri Krishna."*

22 The difference between the Lord's 'birth' and that of the conditioned souls is also seen in the following statement of Shrimad Bhagavatam (7.8.17), where the Lord's appearance as Lord Nrsimadeva is described:

"To prove that the statement of His servant Prahlada Maharaja was substantial - in other words, to prove that the Supreme Lord is present everywhere, even within the pillar of an assembly hall - the Supreme Personality of Godhead, Hari, exhibited a wonderful form never before seen. The form was neither that of a man nor that of a lion. Thus the Lord appeared in His wonderful form in the assembly hall."*

23 The 'birth' of the Supreme Personality of Godhead is again described in Shrimad Bhagavatam (3.24.6):

"After many, many years, the Supreme Personality of Godhead Madhusudana, the killer of the demon Madhu, having entered the semen of Kardama, appeared in Devahuti just as fire comes from wood in a sacrifice."*

In this description of the Lord's 'birth' we may note that, influenced by the pure devotion of Kardama Muni, the Supreme Lord agreed to become his son. We may also note that the word 'viryam' here may be understood to mean 'sonship'. In this way the phrase 'viryam apannah' may mean 'The Supreme Lord accepted the status of Kardama Muni's son.'

24 The activities of the Supreme Personality of Godhead are His blissful transcendental pastimes. They are not like the material activities of the conditioned souls. This is described in Vedanta-sutra (2.1.33):

"Although they may superficially resemble the activities of conditioned souls, the actions of the Supreme Personality of Godhead are all His transcendental pastimes."

Shripada Madhvacarya comments on this sutra:

"The transcendental pastimes of the Supreme Personality of Godhead are different from the happy dancing and other activities of the intoxicated and mad conditioned souls, who inhabit this material world."

25 That the Supreme Personality of Godhead is never forced to act is described in the Narayana-samhita:

"Lord Hari is not obliged to create the material universes or do any other thing. He is completely free to do whatever He likes. As a madman or an intoxicated person freely dances without thinking of attaining any specific result to fulfilling any duty, so the Supreme Personality of Godhead, impelled by His own transcendental bliss, acts in any way He pleases.

"How has the idea come that the perfectly blissful Supreme Personality of Godhead is obliged to act in certain ways and is not free to act as He pleases? This idea is a great mistake, for if even the liberated jivas are free to act and have all their desires automatically fulfilled, then certainly the Supreme Lord is completely free. All His desires are automatically fulfilled without His having to endeavour in any way."

26 One should not conclude from this example comparing the Supreme Personality of Godhead to an intoxicated person or a madman that the Supreme Lord is not omniscient or that His knowledge is faulty in any way, as the knowledge of a madman or an intoxicated person is. The example should be understood to mean that there are some similarities between the actions of the Supreme Lord and an intoxicated person, but

they are not the same in all respects.

As a madman or an intoxicated person does not consider what is necessary for his personal benefit, but acts irresponsibly, so the Supreme Lord does not consider His own self-interest, for He is already flooded with transcendental bliss. The Supreme Lord's transcendental bliss is automatically established. He need not work to attain it.

Someone may say this is a lack of awareness on the Lord's part: that He does not know how His bliss is established. However, for the Lord this is not a fault. As even the most learned scholar is not considered ignorant because he is not aware how he is inhaling and exhaling in deep sleep or some other unconscious state, so there is no fault on the Lord's part if He is not aware how His transcendental bliss is established. From this we may conclude that the pastimes of the Supreme Personality of Godhead are by nature full of transcendental bliss. This is confirmed by the Sruti-sastra:

"By nature the Supreme Personality of Godhead's desires are automatically fulfilled without His endeavour. If this is so, and He never lacks anything, then how is it possible for Him to desire anything? His desires do not remain for they are all immediately and effortlessly fulfilled."

27 Even when He creates the material world, the Supreme Personality of Godhead performs everything without any effort, all His desires being automatically fulfilled. This is described in Aitareya Upanisad (1.1.1):

"The Supreme Personality of Godhead glanced and thought: 'Let there be creation'. In this way the material world was created."

If the Lord's desires in relation to this material world are automatically fulfilled, then what to speak of His desires in relation to the spiritual world of Vaikuntha? In either spiritual or material worlds, then, the Supreme Lord can perform any action simply by willing it. This is described by the Kaliya serpent's wives (Shrimad Bhagavatam 10.16.47):

"Our dear Lord, in the matter of creating the cosmic manifestation, personally You have nothing to exert; by expanding Your different kinds of energy - namely the mode of goodness, the mode of passion, and the mode of ignorance - You can create, maintain and annihilate this cosmic manifestation. As the controller of the entire time force, You can simply glance over the material energy, create this universe, and energise the different forces of material nature, which are acting differently in different creatures. No one can estimate, therefore, how Your activities are going on within this world."*

28 The transcendental nature of the Supreme Lord's appearance and activities is also described in the following statement of Shrimad Bhagavatam (1.3.35):

"Thus learned men describe the births and activities of the unborn and inactive, which is undiscoverable even in the Vedic literatures. He is the Lord of the heart."*

29 This verse may be understood by studying the two preceding verses, which describe the process by which one becomes able to understand the Supreme Personality of Godhead. These two verses (Shrimad Bhagavatam 1.3.33-34) say:

"Whenever a person experiences, by self-realisation, that both the gross and subtle bodies have nothing to do with the pure self, at that time he sees himself as well as the Lord.*

"If the illusory energy subsides and the living entity becomes full enriched with knowledge by the grace of the Lord, then he becomes at once enlightened with self-realisation and thus becomes situated in his own glory."*

The first verse means that becoming free, by full spiritual knowledge, from the ignorance of thinking that the gross and subtle material bodies are the self, is the cause of being able to see the Lord.

The second verse means that when the illusory energy subsides the great treasure of one's own spiritual form becomes manifest.

The third verse (1.3.35) means that the learned men, who take pleasure in the Supreme Self, describe the births and activities of the Supersoul, who is the Lord of the heart.

When material misconceptions subside, then the transcendental treasure of direct perception of the Lord's birth and activities becomes manifest. This is the meaning. From this it may be understood that the Lord's forms and pastimes are filled with transcendental bliss. That is the meaning.

30 In this verse (1.3.35) the phrase 'akartur ajanasya' (the Lord has neither birth nor activities) should be understood to mean 'the Lord has no material birth or activities.' His birth and activities are completely

spiritual and different from their material counterparts. The phrase 'veda-guhyani' (undiscoverable even in the Vedic literatures) is explained in Akrura's prayers (Shrimad Bhagavatam 10.48.23-24):

"To consider Your Lordship to be one of us, conditioned by the material nature, is a mistake due to our imperfect knowledge. When people deviate from the original knowledge of the Vedas, they try to identify the ordinary living entities with Your Lordship. Your Lordship has appeared on this earth in Your original form in order to re-establish the real knowledge that the living entities are neither one with nor equal to the Supreme God. My dear Lord, You are always situated in uncontaminated goodness (suddha-sattva). Your appearance is necessary to re-establish actual Vedic knowledge, as opposed to the atheistic philosophy that tries to establish that God and the living entities are one and the same. My dear Lord Krishna, this time You have appeared in the home of Vasudeva as his son, along with Your plenary expansion, Shri Balarama. Your mission is to kill all the atheistic royal families along with their huge military strength. You have advented Yourself to minimise the overburden of the world, and in order to fulfil this mission. You have glorified the dynasty of Yadu, appearing in the family as one of its members."*

Shridhara Svami discusses these verses in his commentary:

"Someone may say that the pastimes of the Lord are actually manifestations of material illusion and they only appear to be spiritual under the influence of devotion to the Lord as a glittering oyster-shell may sometimes be mistaken for silver. This is not a fact. The Supreme Lord's pastimes are spiritual. They are not the ordinary activities of conditioned souls, but the Supreme Godhead's sport. This is confirmed by the description given in these two verses of Shrimad Bhagavatam.

31 As the Supreme Lord's form is transcendental, so His names and activities are also transcendental. This is described in Vishnu Purana (5.2.18) where the demigods say to Devaki-devi:

"O Devaki, the Supreme Personality of Godhead, Vishnu, whose names, forms, and activities are beyond the limited understanding of the conditioned souls, is now present within your womb."

We may note that some manuscripts contain the reading 'rupa-karma' (forms and activities) in the beginning of this verse. (In this alternate version the translation would read: 'whose forms and activities', omitting the word 'names').

32 The transcendental nature of the Supreme Personality of Godhead's pastimes is also described in Bhagavad-gita (4.9) where the Lord says:

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take birth again in this world, but attains My eternal abode, O Arjuna."*

33 The name of the Supreme Personality of Godhead is perfect and transcendental. It is different from the material nature and it cannot be described in material words or understood by the thinking process of the material mind. This is described in the following statement of the Vasudevadhyatma:

"Because the Supreme Personality of Godhead has limitless qualities, He is known as 'anama', or 'He who has no name'. The Lord is said to have no name because He does not have a single name. In other words, His names are unlimited in number."

34 This is also described in the Brahma Purana:

"The Supreme Personality of Godhead is sometimes said to be nameless. This is said because the names of the Lord are unlimited in number. There is no single name of the Lord. In the same way, the Supreme Lord is sometimes said to be formless. This should be understood to mean that the form of the Supreme Lord is spiritual. It is not composed of the five material elements. Therefore the Lord has no material form."

35 That the Supreme Personality of Godhead's names and pastimes are spiritual and not material is also confirmed in the Vishnu Purana (5.18.53-54):

"O unborn Supreme Personality of Godhead, Your names, birth, forms and so forth, are not the product of the vivid imagination of the conditioned souls, but they are all supremely real. You are eternal, the unchanging, supreme spiritual reality. You are the supreme knowledge beyond the feeble speculative powers of the conditioned souls, and therefore You are glorified by a host of holy names, such as Krishna (the all-attractive), Acyuta (the infallible), Ananta (the unlimited), and Vishnu (the all-pervading)."

36 This description of the Lord's holy names does not at all contradict the verse from the Vishnu Purana quoted in text 31. Both passages describe the spiritual nature of the Lord's holy name. The speculative

powers of the conditioned souls cannot give certain knowledge, and therefore this verse explains that the Supreme Personality of Godhead's name, birth and pastimes cannot be understood by the speculative process. In this verse the word 'brahma' clearly establishes the spiritual nature of the Lord's holy name.

37 That the Supreme Personality of Godhead is unborn is confirmed in the Svetasvatara Upanisad (4.5):
"The Supreme Personality of Godhead is unborn. He appears in the red, white and black forms of His different incarnations."

Because the names, forms and pastimes of the Supreme Personality of Godhead are all eternal, unborn and supremely worshipable, they cannot be the product of philosophers' imaginations. They are not imaginary. They are real. This is also confirmed in the statement of Vishnu Purana (5.2.18) quoted in text 31.

The Lord's holy names, such as Krishna and other names and His incarnations, where He appears in the forms of demigods, human beings, ksatriyas and others, and His pastimes in these different incarnations are not imaginary. They are all real. All the pastime-incarnations of the Lord are the masters of His eternal spiritual potencies, and they are all perfect in all respects. This is confirmed in Shrimad Bhagavatam (10.37.32):

"The Supreme Personality of Godhead is, by nature, perfect in all respects."

38 In the Vishnu Purana passage quoted in Text 35 the word 'yatah' means 'because' and 'tatah' means 'therefore'. 'Sarvasya arthasya' means 'of all visible substance', 'kalpanam rte' means 'beyond conception or imagination', 'adhigamah' means 'material conception', and 'na' means 'is not'. This verse explains that neither the Supreme Personality of Godhead nor His holy name are imaginary, but they are beyond the information gathering abilities of the conditioned souls in the material world. The great sages and the Vedic literatures both glorify the Supreme Personality of Godhead by chanting His supremely perfect transcendental names. These glories of the Lord are not imaginary. They are real. That is the meaning of this verse.

39 In this way the Supreme Personality of Godhead is described in the Vedic literatures. It has already been established that the potencies of the Lord are all self-perfect. Other things may be products of philosophers' imagination, but not the Lord's perfect potencies. In this verse the Vishnu Purana clearly says: "The names, birth, and everything else in relation to the Supreme Personality of Godhead are not imaginary (na vidyante nama-jaty-adi-kalpanah) for they are in relation to You, O Lord (bhavan), the Supreme form of the supreme spirit (paramam brahma)". The use of the word 'avikari' (unchanging) does not mean that the Lord remains static and does not move or act, for He always enjoys various transcendental pastimes. The word 'aja' (O unborn) means that He does not take birth or appear in the world as a conditioned souls does.

Why do some commentators claim that the names, births, etc., of the Supreme Lord are imaginary? Their conclusion cannot be accepted, Material knowledge is attained by the process of mental speculation (kalpanam rte rthasya sarvasyadhigamah). Mental speculation, however, does not help us understand the names, birth, etc. of the Supreme Personality of Godhead.

The verse concludes by saying: 'O Lord, You are glorified (idyase) by Your holy names (namabhih), such as Krishna and other names', which are all chanted by the eternally perfect Vedic literatures, such as the Sruti-sastras and the Puranas. The conclusion is that the Supreme Godhead is not impersonal, and His names, birth, form, etc. are not imaginary. They are all real.

40 The names Krishna, Acyuta, Ananta, and Vishnu in this verse are selected to give some indication of the Lord's innumerable names. In the Vedic literatures the name of Narayana and many other names are also given.

41 The Lord's holy name is described in the Vedic literature:
"The Supreme Personality of Godhead is manifest as the syllables of His name."

The Vedanta-sutra (2.4.16) also says:

"The holy name of the Supreme Personality of Godhead is eternal."

In this way the eternality of the Lord's holy name, which is described in all Vedic literatures, is established.

42 The holy names of the Supreme Personality of Godhead are also described in the Gopala-tapani Upanisad (1.29) where, in the course of describing the 18 syllable Krishna-mantra, the demigod Brahma says:

"When I desired to create the universe the Lord again appeared before me, showing me in these syllables the universe that was to be."

In this way the holy names of the Supreme Personality of Godhead are described as the original cause of the material universe then about to be created. The Lord's holy name is not different from His form. Because the Lord and His name are the same, the Lord's name is different from the universe, although it is also the universe's original cause. Because it is different from the universe, the Lord's name is spiritual and all-perfect. It is without flaw.

43 The Lord's holy name is also described in the Rg Veda (1.156.3):

"O Vishnu, by chanting Your holy name with a little understanding, we attain profound transcendental knowledge."

44 In this verse word 'visno' means 'O Vishnu', 'te' means "Your", 'cit' means 'spiritual by nature', 'mahah' means 'self-manifest', 'asya' means 'of that holy name', and 'a' means 'even slightly'. When it is said, 'with even a small understanding of Your holy name', it is understood that complete understanding of the glories of the Lord's name is the best position. The word 'vivikta' means 'even by simply repeating the syllables', 'sumatim' means 'proper knowledge of the holy name', 'bhajamahe' means 'we obtain', 'tat' means 'therefore', 'om' means 'the sacred syllable om', and 'sat' means 'self-perfect'.

From this we may understand that the chanting of the holy name of the Supreme Personality of Godhead frees the chanter from fear, hatred and other material imperfections. This description is also confirmed by various other statements of the Vedic literatures.

45 That one becomes liberated by the chanting of the holy name of the Supreme Personality of Godhead is also described in the Brahma Purana:

"Even if one's mind is distracted and one does not think of the Lord, and even if one becomes angry, if one continually glorifies Lord Hari, he will become free from the bonds of repeated birth and death and attain liberation as Sisupala, the King of Cedi, did."

46 One becomes liberated by even only once chanting the holy name of the Supreme Personality of Godhead. This is described in Padma Purana:

"A person who chants the two syllables Ha-ri, even if he chants only a single time, causes his friends and relatives to become liberated from the cycle of repeated birth and death by such chanting."*

47 The sacred syllable om is described in the Sruti-sastra:

"Om is the name of the Supreme Personality of Godhead. Because speaking it rescues one from the cycle of repeated birth and death, om is known as 'tara' (the deliverer)."

48 One should not invent a concocted interpretation of the meaning of the holy name. "To concoct a fanciful meaning of the holy name of Lord Hari" is counted among the offenses to the holy name mentioned in the Padma Purana.

Even if one regularly chants the holy name of the Lord, if he commits this or other offenses to the holy name, he will not become liberated as a result of his chanting, but will remain enmeshed in the cycle of repeated birth and death. This is true of one who commits offenses to the Lord's holy name and it is also true of one who commits offenses to the Lord's devotional service. An example of an offense to devotional service is found in the Shri Vishnu-bhakti-candrodaya:

"If one sees the Supreme Personality of Godhead travelling in His Rathayatra festival or some similar festival and does not follow the Lord in His procession, then such a person will find that the results of all his pious activities will become burned by the fire of transcendental knowledge, and he will take his next birth in a family of Brahma-raksasas."

These offenses to the Lord's holy name or devotional service as described in these statements of the Vishnu-bhakti-candrodaya and Padma Purana should be understood to be great obstacles for they who aspire to make progress in spiritual life.

49 As when one sees the Supreme Personality of Godhead present as the witness within the heart, one feels transcendental bliss, in the same way, when one properly chants the holy name of the Lord, one feels transcendental bliss. This is described by Shri Saunaka Rsi in the following words Shrimad Bhagavatam (2.3.24):

"Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes and the hairs stand on end."*

50 The holy name of the Supreme Personality of Godhead is the mature fruit of all the Vedas and it is the

transcendental form of the Supreme Lord. This is described in the following statement of the Prabhasa-khanda:

"The holy name of Lord Krishna is the most auspicious of all auspicious things, and the sweetest of all sweet things. It is completely spiritual, without any touch of matter, and it is the transcendental fruit of the vine of all Vedic literatures. If one chants the holy name of Lord Krishna, even once, either with faith, or even in the spirit of mocking Him, the holy name will deliver the chanter from the bondage of material existence."

51 From this we may understand that the holy name and form of the Supreme Personality of Godhead are identical. This is clearly explained in Narada-pancaratra in the description of the eight-syllable mantra Om namo vasudevaya:

"The supremely blissful personality of Godhead, Narayana is personally present in the sound vibration of the eight syllable mantra Om namo vasudevaya."

52

The Supreme Lord's name Om is described in the following statements of the Upanisads:

"This entire cosmic manifestation is actually the syllable Om."

Chandogya Upanisad 2.24.4

"This entire universe is identical with the sacred syllable Om."

Mandukya Upanisad 1.1

53 The sacred syllable Om is further described in the Agama-sastra:

"The sacred syllable om is identical with the Supreme Personality of Godhead. Om is the Supreme. Om has no front, no inside, and no outside. Nothing is superior to the changeless om. Om is the beginning, middle and end of everything. One who is able to understand the true nature of om eventually attains direct association of the Supreme Personality of Godhead. One should understand that the syllable om is identical with the Supreme Personality of Godhead, who is situated in the hearts of all living beings. A thoughtful person who understands that the syllable om is actually the all-pervading Personality of Godhead, never laments for anything. Om is immeasurable and unlimited. Om is supremely auspicious for it eradicates the misconception of thinking that the material cosmos is independent of the Supreme Personality of Godhead. One who understands this true nature of the sacred syllable om is actually a learned philosopher. One who does not understand om is not a philosopher, but only an ignorant fool."

54 Someone may claim that the syllable om and the other names of the Supreme Personality of Godhead are not actually the Lord Himself, but are merely words, although occasionally in prayers we find some exaggerated statements glorifying them. This is not the truth. In truth the names of the Supreme Lord are considered His incarnations in the form of words, and they are not different from the Original Personality of Godhead Himself. This is confirmed by the Sruti-sastra. The name of the Personality of Godhead is therefore not different from the Personality of Godhead Himself. This is described in the Padma Purana:

55 "The holy name of Krishna is transcendently blissful. It bestows all spiritual bendictions; for it is Krishna Himself, the reservoir of all pleasure. Krishna's name is complete, and it is the form of all transcendental mellows. It is not a material name under any condition, and it is no less powerful than Krishna Himself. Since Krishna's name is not contaminated by the material qualities, there is no question of its being involved with maya. Krishna's name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Krishna and Krishna Himself are identical."

56 In this verse the holy name of Krishna is described as 'cintamani' (a transcendental gem) because the holy name grants all benedictions. Not only that, but the holy name is the 'form of all transcendental mellows', and it is liberated and spiritual. The holy name of Krishna manifests these qualities because it is non different from Krishna Himself (abhinnatvat).

57 At this point someone may object: "If the holy name of Krishna is liberated and spiritual, as you say, then how is it possible for the liberated name of the Lord to appear before the material senses of the conditioned souls?"

To this objection I reply: In truth, the holy name of Supreme Lord can be perceived by the senses of the conditioned souls. The Personality of Godhead has Himself explained this in Shrimad Bhagavatam (11.21.36-37):

58 "The transcendental sound of the Vedas is very difficult to comprehend and manifests on different

levels within the prana, senses and mind. This Vedic sound is unlimited, very deep and unfathomable, just like the ocean.***

"As the unlimited, unchanging and omnipotent Personality of Godhead dwelling within all living beings. I personally establish the Vedic sound vibration in the form of omkara within all living entities. It is thus perceived subtly, just like a single strand of fibre on a lotus stalk."***

59 That the Supreme Personality of Godhead may appear before the residents of the material universe is also described in the following statement of Shrimad Bhagavatam (12.6.47), where the division of the Vedas into its various parts is described in the following words:

"Seeing that by the influence of time the living entities were becoming short-lived, weak, and unintelligent, the sages divided the Veda into its various parts, so it would be more easily understood. The sages did this because of the order of the infallible Supreme Personality of Godhead who was situated within their hearts."***

Shridhara Svami comments:

"Fearing that the intelligence of the human beings was becoming weak, the Personality of Godhead, situated within the hearts of the sages, ordered them to divide the Veda into its constituent parts."

In other words, the Supreme Lord appeared to the sages, from within their hearts. In this way He was directly perceived by them.

60 That the Supreme Personality of Godhead sometimes appears before the residents of the material world is also described in the following verse of Shrimad Bhagavatam (12.13.50):

"Let us meditate on the Supreme Truth, who is eternal, full of nectar, free from all lamentation, spotless and pure. Out of His own causeless mercy this Supreme truth, the Personality of Godhead formerly enlightened Brahma, Narada, Vyasa, Sukadeva Gosvami and Maharaja Pariksit, by presenting before them the light of transcendental knowledge."

61 The Supreme Personality of godhead's appearance before the residents of the material world is also described in the following statement of Shrimad Bhagavatam (10.2.36), where the demigods pray to Lord Krishna, who is situated within the womb of Devaki:

"O Lord, Your transcendental name and form are not ascertained by those who merely speculate on the path of imagination. Your name, form and attributes can be ascertained only through devotional service."*

62 The special feature of the Supreme Personality of Godhead's appearance in the material world is that He appears here by the agency of His own internal potency, and He is not forced to appear in the material world, but does so only by His own wish. These points have been clearly demonstrated in the previous portions of this book, and they are further corroborated by the following statement of Shrimad-Bhagavatam (2.9.4):

63 "O King, the Personality of Godhead, being very much pleased with Lord brahma because of his non deceptively penance in bhakti yoga, presented His eternal and transcendental form before Brahma. And that is the objective goal for purifying the conditioned soul."*

64 Shridhara Svami comments on this verse in the following words:

"In the eight chapter of this Canto, Maharaja Pariksit asked: 'If the Supreme Lord has a material body, then how is it that the devotees become liberated by simply serving and worshipping the material body of the Supreme Lord?' Maharaja Pariksit also asked if there was any difference between the Lord's body and the bodies of the conditioned souls. He said (2.8.8):

"If the Supreme Personality of Godhead, from whose abdomen the lotus stem sprouted, is possessed of a gigantic body according to His own calibre and measurement, then what is the specific difference between the body of the Lord and those of common living entities?"

"This question is answered in this (2.9.4) verse. In this verse the phrase 'atma-tattva-visuddhyartham' means: 'The form of the Lord purifies the conditioned souls and bestows transcendental knowledge on them.' One may ask: 'What transcendental knowledge did the Lord teach Brahma?' The answer is: 'The Lord spoke to Brahma (bhagavan brahmane aha) the science of devotional service, which consists of austerities and other spiritual practices.' One may ask: 'What did the Lord then do?' The answer is found in the phrase 'rtam rupam darsayan' (The Personality of Godhead presented His eternal and transcendental form before Brahma).

One may ask: 'Why did the Lord reveal His transcendental form?' The answer is found in the phrase 'avyalika-vratadrtaḥ' (the Personality of Godhead was very much pleased with Lord Brahma because of his non-deceptive penance in bhakti-yoga).

"From all this we may conclude that the external form of the conditioned living entity is a manifestation of the Supreme Lord's material illusory potency. The form of the Supreme Personality of Godhead, however, is different, for it is spiritual. It is not manifested by the material potency but by the Lord's own spiritual potency known as yogamaya. In this way, because the form of the Personality of Godhead is spiritual in nature, by worshipping that spiritual form, the devotees attain liberation."

65 Maharaja Vasudeva also describes the spiritual nature of the Supreme Personality of Godhead's form in the following words Shrimad Bhagavatam (10.3.20-21):

"My Lord, Your form is transcendental to the three material modes, yet for the maintenance of the three worlds, You assume the white colour of Vishnu in goodness, for creation, which is surrounded by the quality of passion, You appear reddish, and at the end, when there is a need for annihilation, which is surrounded by ignorance, You appear blackish."*

O my Lord, proprietor of all creation, You have now appeared in my house, desiring to protect this world. I am sure that You will kill all the armies that are moving all over the world under the leadership of politicians who are dressed as ksatriya rulers but who are factually demons. They must be killed by You for the protection of the innocent public."*

66 This verse may be interpreted in the following way: "My Lord, You are the creator, maintainer and destroyer of the material worlds. When You desire to maintain the worlds, by manifesting Your own potency (sva-mayaya) You manifest the mode of goodness (atmanah suklam varnam). By doing this You protect the brahmanas and the other members of society also. When You desire to create you manifest the mode of passion (rajasopabrmhitam raktam). In this way You fulfil the passionate desires of the various classes of society, beginning with the brahmanas. When You desire to annihilate the universe You arrange for those things that are sinful and impure (krishnam)."

This verse may also be interpreted: "O Lord, You appear in the pure (suklam) form of Vishnu, which is free from all contact of the material modes of nature, and You also appear in a reddish (Brahma) and blackish (Siva) form for material creation and annihilation."

We may note here that as Lord Vishnu remains untouched by the three modes of material nature, so Brahma and Siva also remain untouched by the three modes of material nature.

67 That Vishnu, Brahma and Siva are above the three modes of material nature is the conclusion of Shrila Sukadeva Gosvami, who said:

"Siva appears to display the qualities of all three modes of nature, although He is actually free from their influence. He is full of all potencies, and His real transcendental nature remains hidden from the perception of ordinary men."

Shrimad Bhagavatam (10.88.3)

"Lord Hari is the Supreme Personality of Godhead. He is beyond the material nature and He remains always untouched by the three modes of nature."

Shrimad Bhagavatam (10.88.5)

68 The Supreme Lord remains always free from the modes of nature, even though He may sometimes appear to be under their influence. This is described in Shrimad Bhagavatam (10.3.50):

"Those Vishnu forms, by Their pure smiling, which resembled the increasing light of the moon, and by the sidelong glances of Their reddish eyes, created and protected the desires of Their own devotees, as if by the modes of passion and goodness."*

69 This verse clearly explains that although the Lord may sometimes appear to be acting under the influence of the modes of passion and goodness, this is appearance only, and the Lord remains always free from the influence of the modes of nature.

The previously quoted verse (Bhagavatam 10.3.20) explained that Vishnu appears in the colour white, Brahma in red, and Siva in black. These colours are intended here as symbolic names for the three modes of nature. It should not be taken literally that these three deities manifest forms in these colours. For example, the guna-avatara of Lord Vishnu who appears in the material world as Ksirodakasayi Vishnu in order to protect

the universe (as we will describe later in the Paramatma-sandarbha), is famous for manifesting a black form. In the same way Lord Siva, who destroys the universe, is famous for often appearing in a white form. These points are explained in the description of devotional service spoken by Gobhila Muni. In the same way, Lord Brahma does not manifest a red form. From this we may conclude that the colours of various personalities does not necessarily connect them to a specific mode of nature. Further examples are ducks and other animals, who although manifesting a white colour, are certainly not in the mode of goodness, and Shrila Vyasadeva, Sukadeva Gosvami and others, who are worshipable for those in the mode of goodness, but who nevertheless manifest black forms according to the description of them found in the Puranas.

This verse (Bhagavatam 10.3.20) continues: "O Lord, you show Your mercy to Your devotees by maintaining them and by appearing among them." Here the word 'raktam' means the modes of passion which inspires the desire to create, and a host of other desires as well. The word 'krishnam' in this verse means the mode of ignorance, which conceals the real spiritual identities of the individual souls.

70 The qualities of the three modes of nature are described in Shrimad Bhagavatam (1.2.24):

"Firewood is a transformation of earth, but smoke is better than the raw wood. And fire is still better, for by fire we can derive the benefits of superior knowledge (through Vedic sacrifices). Similarly, passion (rajas) is better than ignorance (tamas), but goodness (sattva) is best because by goodness one can come to realise the Absolute Truth."*

71 At this point someone may object: "By explaining that the black form of the Lord does not necessarily engage in the activities of universal destruction, the red form of the Lord does not necessarily engage in universal creation, and the white form of the Lord does not necessarily engage in maintaining the universe, you have certainly misled the people who read your book. Why do you speak in this way?"

Fearing that someone would speak this objection, and fearing that someone would think that Lord Krishna might have said "I have now assumed this black form of the mode of ignorance in order to destroy the universe", Maharaja Vasudeva spoke the following verse (Shrimad Bhagavatam 10.3.21) in order to affirm that Lord Krishna's mission in the world is for its protection, and not its annihilation:

"O my Lord, proprietor of all creation, You have now appeared in my house, desiring to protect this world. I am sure that you will kill all the armies that are moving all over the world under the leadership of politicians who are dressed as ksatriya rulers but who are factually demons. They must be killed by You for the protection of the innocent public."*

72 This verse should be understood in the following way: Although the Personality of Godhead may assume forms that seem to correspond to certain modes of material nature, these forms are all spiritual and situated in pure goodness, beyond the modes of nature. At the time of cosmic annihilation, because the Lord gives only suffering to the living entities, He remains in a position of deep sleep. This description of the Lord does not apply to this case of Lord Krishna. Lord Krishna does not remain permanently asleep, and neither is He a source of constant suffering for the living entities, but rather He gives transcendental bliss to the entire world. It is true, of course, that He does kill the demons, however, is only the pretext that the Lord uses to grant them His mercy and grant them liberation, elevating them beyond the modes of material nature. From this we may conclude that the black form of Krishna does not exclusively engage in destruction, and therefore it is not appropriate to consider Lord Krishna the incarnation that engages in the activities of the mode of ignorance. It is true that one meaning of the word 'Krishna' is 'darkness', but that meaning is not appropriate in this context. A word should be understood according to the context in which it is used, just as if I say 'Please bring the saindhava', because the word 'saindhava' means 'both 'salt' and 'horse', the proper meaning of the word 'saindhava' must be determined according to the context. In this same way the word 'krishna' in this verse should be understood according to the context. Here the word 'krishna' clearly does not mean 'darkness'.

73 Because Lord Shri Krishna does not perform the activities of the mode of darkness, He should not be understood as the incarnation representing darkness. The actions of the different modes of nature are described in Shrimad Bhagavatam (7.1.8):

"When the quality of goodness is prominent, the sages and demigods flourish with the help of that quality, with which they are infused and surcharged by the Supreme Lord. Similarly, when the mode of passion is prominent the demons flourish, and when ignorance is prominent the Yaksas and Raksasas flourish.

The Supreme Personality of Godhead is present in everyone's heart, fostering the reactions of sattva-guna, rajo-guna and tamo-guna."*

74 The black form of Lord Krishna is therefore not a manifestation of the mode of darkness. In the same way the red and white forms of the Lord are not manifestations of the modes of passion and ignorance, as some would have it. The evidence offered by the Vedic literatures is, therefore, that all the forms of the Lord are transcendental and beyond the modes, and the colour a specific form of the Lord does not indicate the influence of a particular mode of material nature.

75 The transcendental nature of the form of the Personality of Godhead was also described by Devaki-devi, who respectfully said (Shrimad Bhagavatam 10.3.24):

"My dear Lord, there are different Vedas, some of which describe You as unperceivable through words and the mind. Yet You are the origin of the entire cosmic manifestation. You are Brahman, the greatest of everything, full of effulgence like the sun. You have no material cause, You are free from change and deviation, and You have no material desires. Thus the Vedas say that You are the substance. Therefore, my Lord, You are directly the origin of all Vedic statements, and by understanding You, one gradually understands everything. You are different from the light of Brahman and Paramatma, yet You are not different from them. Everything emanates from You. Indeed, You are the cause of all causes, Lord Vishnu, the light of all transcendental knowledge."*

76 The form of the Personality of Godhead is not material, nor is it a product of the material modes of nature, nor does it have any material attributes. Because the wonderful form of the Supreme Lord attracts the self-realised liberated souls, it should be understood that the Lord's form is completely spiritual. The liberated soul's attraction to the Lord's form is described by Shrila Suta Gosvami (Shrimad Bhagavatam 1.7.10-11):

"All different varieties of atmaramas (those who take pleasure in atma, or spirit self), especially those established on the path of self-realisation, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls.*

"Shrila Sukadeva Gosvami, son of Shrila Vyasadeva, was not only transcendently powerful. He was also very dear to the devotees of the Lord. Thus he underwent the study of this great narration (Shrimad Bhagavatam)."

77-78 The spiritual nature of the Personality of Godhead is also described in the following statement of the Vishnu-dharma Purana, Uttara-khanda:

"Because the Supreme Personality of Godhead is full of all opulences, it should be understood that within Him are all transcendental qualities, and He is completely free of any faults or defects although, under the influence of the illusory energy (maya), some foolish persons falsely claim that the Supreme Lord has both good qualities and faults. It should be understood that neither the illusory material energy, nor its illusory by-products exist within the Supreme Lord. How, indeed, could they enter within Him? It should, therefore, be understood that all the qualities of the Supreme Lord are the manifestations of His transcendental opulence. They are not produced by the illusory material energy (maya). Because the Lord is completely free from the influence of the material energy, He is known as Paramatma, or the Supreme."

79 We shall now present the final part of the explanation of the Shrimad Bhagavatam verse (8.3.8) first discussed at the beginning of this anuccheda.

Now that it has been clearly established that the forms and qualities of the Supreme Personality of Godhead are spiritual and completely different from the material energy, someone may object: 'If the pastimes and forms of the Supreme Lord are spiritual, perfect and complete, then why does the Lord descend to this material world at all?'

Fearing that someone might say this, the Shrimad-Bhagavatam explains: 'lokapyaya-sambhavaya' (The Supreme Lord descends to the material world in order to rescue the devotees from the cycle of repeated birth and death) and 'bhu-praptau' (The Lord appears in order to give transcendental happiness to His eternal associates)."

80 These transcendental purposes of the Lord's advent are also described in the following verse (Shrimad Bhagavatam 1.7.25) where Arjuna says:

"Thus You have descended as an incarnation to remove the burden of the world and to benefit Your

friends, especially those who are Your exclusive devotees and are rapt in meditation upon You.”*

81 This verse means: “O Lord, just as You have formerly appeared as the purusa-avatars and other incarnations, You have now appeared (tathayam avatarah) in Your original form as Shri Krishna, the Supreme Personality of Godhead. You have appeared in order to remove the burden of the earth planet (bhuvo bhara-jihirsaya) who is Your great devotee, and enable Your devotees to constantly relish the happiness of worshipping You and meditating on You (anudhyanaya).”

82 At this point someone may say: “Krishna must take birth in this material world in order to give happiness to His devotees. He cannot avoid coming here.”

To this statement I reply: This is not a fact. Krishna is not forced to do anything. He is free and independent. His independence is described in the Narayana-samhita:

“The independent Personality of Godhead is full of all transcendental bliss. How is it possible to say that He needs anything or is forced to do anything? It is not possible.”

As far as His appearing in this world to give happiness to the pure devotees (ananya-bhavanam) is concerned, that does not detract from His independence. He comes because He is merciful to His devotees. He is free from all faults, and because lack of mercy is a fault, He is free from all mercilessness also. Free from that fault, He is very merciful to His pure devotees and He voluntarily appears before them to give them transcendental happiness. One may say that His supreme independence and His mercy contradict each other and His mercy detracts somewhat from His independence. Actually He is both independent and merciful. Both qualities exist in the Lord even though they may sometimes contradict each other. The Kurma Purana explains the mutually contradictory qualities of the Lord in the following words:

“The Supreme Personality of Godhead possesses mutually contradictory qualities.”

That the Supreme Personality of Godhead is the reservoir of all wonderful qualities is also emphatically declared by the Sruti-sastra and other Vedic literatures and because He is full of these wonderful qualities He attracts all living entities from the demigod Brahma down to the most insignificant creature.

83 Lord Krishna personally confirmed His own supreme independence in these words to the gopis (Shrimad Bhagavatam 10.32.19-20):

“My dear friends, persons who simply reciprocate the loving dealings of the other part are just like merchants. They give in loving affairs as much as they get from the other party. Practically there is no question of love. It is simply business dealing, and it is self-interested or self-centred. Better the second class of men, who love in spite of the opposite party’s contrariness; even those without a tinge of loving affairs are better than the merchants. Sincere love can be seen when the father and mother love their children in spite of their children’s neglect. The third class neither reciprocates nor neglects. They can be further divided into two classes. One is the self-satisfied, who do not require anyone’s love. They are called atmarama, which means they are absorbed in the thought of the Supreme Personality of Godhead and so do not care whether one loves them or not. But another class are ungrateful men. They are called callous. The men in this group revolt against superior persons. For instance, a son, in spite of receiving all kinds of things from loving parents, may be callous and not reciprocate. Those in this class are generally known as gurudruha, which means they receive favours from the parents or the spiritual master and yet neglect them.*

“My dear friends, you might be aggrieved by My words and acts, but you must know that sometimes I do not reciprocate my devotees’ dealings with Me. It appears that my devotees are very much attached to Me, but sometimes I do not reciprocate their feelings properly in order to increase their love for Me more and more. If I can very easily be approached by them, they might think, ‘Krishna is so easily available’. So sometimes I do not respond. If a person has no money but after some time accumulates some wealth and then loses it, he will think of the lost property twenty-four hours a day. Similarly, in order to increase the love of My devotees, sometimes I appear to be lost to them, and instead of forgetting Me, they feel their loving sentiments for Me increase.”*

84 Therefore we may conclude that the Supreme Personality of Godhead is omnipotent, and although He is never forced to do anything, He voluntarily performs wonderful, blissful transcendental pastimes and in this way delights His devotees. This is also described in Shrimad Bhagavatam 8.3.8 the verse quoted at the beginning of this anuccheda.

85 Because the Supreme Personality of Godhead is all-powerful, His mercy brings happiness in its wake.

This is described in the following saying:

"The mercy of an incompetent fool brings suffering to those who receive it, whereas the mercy of a powerful and intelligent person brings happiness."

Anuccheda 48

1 The statement of the Sruti-sastra that the Supreme has neither hands nor feet means that the eternal, spiritual, limitless, blissful form of the Supreme Personality of Godhead, has spiritual and not material limbs. This statement of the Vedas does not mean anything else. That this is so is confirmed by the following statement of the Personified Vedas (Shrimad Bhagavatam 10.87.28):

"O Lord, You are independent. Although You have no material senses, Your potency maintains the senses of everyone. The demigods and the goddess Maya worship You with offerings. As small kings carry others' offerings to the great emperor, so the awe-struck demigods carry the living entities' offerings to You, the creator of the worlds."

2 This verse should be understood in the following way: The material external senses of the conditioned souls are different from the conditioned souls themselves just as the doer is different from the activities he performs, or, in one sense, a fire is different from its activity of burning. The external senses of the conditioned soul are material in nature and different from the spiritual form of the soul itself. In this way it is said that the conditioned soul 'has senses', which is equivalent to saying 'has external material senses different from himself'. The Supreme Personality of Godhead never has external material senses attached to His original spiritual form. His spiritual senses are an integral part of his spiritual form, and are, therefore, not different from His self. In this verse the word 'svarat' is used to mean 'self-manifest.' This word is used to describe the Supreme Lord's senses which are a 'self-manifest' part of His spiritual form, and not an external imposition as they are for the conditioned souls. In this way it should be understood that the Personality of Godhead does not 'have' senses in the same way the conditioned soul does. The conditioned soul is encased in a material body and attached to a set of material senses. The Lord, however, although present within the conditioned soul's heart as the Supersoul, is free from the encumbrance of a set of external material senses. In this way the Lord does not 'have' senses.

3 The Supreme Lord's lotus feet, which imply the existence of His spiritual limbs and senses, are described in the following prayer, where the Personified Vedas say at the time of universal annihilation (Shrimad Bhagavatam 10.87.23):

"Women such as the gopis were attached to Krishna and wanted to be embraced by the arms of Krishna, which resemble the beautiful round shape of a snake. Similarly there are the Vedic hymns, and we also concentrate upon Your lotus feet to go back home, back to Godhead."*

4 This verse should be understood in the following way: "O Supreme Lord, We, who are the spiritual masters of the greatest learned scholars, are engaged in glorifying Your wonderful transcendental senses. Why, then, is it sometimes said in the Vedic literatures that You are without senses? You are said to be without senses because You have no material senses. All Your senses are an integral part (svarat) of Your spiritual form, and they are not material."

5 At this point someone may object: "The Personality of Godhead is manifested in the many forms of His various incarnations. How is it possible that these different forms have senses that are an integral part of the Supreme Lord's original spiritual form. Clearly, the bodies of the Lord's various incarnations as well as the sets of senses attached to those bodies must be impositions on the original identity of the Lord. Such senses cannot be self-manifested non imposed senses as you have described."

To this objection I reply: The spiritual form of the Personality of Godhead is actually one, although He may appear in many different features in many places. In this way His senses are not different from His self regardless of the feature He is inclined to manifest at any particular moment. That the spiritual form of the Supreme Lord is none, although manifested variously, is confirmed by the following statements of Vedic literature:

"The Supreme Personality of Godhead is blissful and eternal. Although He is the oldest is completely free from the infirmities of old-age. Although He manifests Himself in many different forms, all these actually form a single transcendental form."

Brhad-aranyaka Upanisad 4.4.19

"Although the Supreme Personality of Godhead may appear to be different forms, the forms are actually one single transcendental form. These forms are not at all different from each other."

Katha Upanisad 2.1.11

"The hands, feet, face, abdomen, and other parts of the form of the Supreme Personality of Godhead are completely spiritual in nature. These limbs of the Lord are all full of transcendental bliss."

Smṛti-sastra

6 At this point Lord Krishna, taking the part of the devil's advocate, might raise the following objection: "My friend, what evidence do you have that the potency of such transcendental senses is present within Me?":

To this objection I reply: O Lord, the Personified Vedas address You saying (Shrimad Bhagavatam 10.87.28): 'akhila-karaka-sakti-dharah' (O Lord, it is You who enable the eyes and other senses of the living entities to act). Therefore, because the powers of the conditioned souls' senses comes from You, we must conclude that all powers of all senses are originally present within You in perfection and completeness.

7 That the Supreme Personality of Godhead is the original source of all the powers of the senses is also confirmed by the following statements of the Upanisads:

"The power of the living force present in the individual living entities is manifested from the living force of the Supreme Personality of Godhead, and the powers of the eyes and other senses are similarly manifested from the eyes and senses of the Supreme Personality."

Brhad-aranyaka Upanisad 4.4.18

"The Supreme Personality of Godhead naturally has all powers to acquire knowledge (jnana-sakti) and do whatever He wishes (sandhini-sakti and kriya-sakti)."

Svetasvatara Upanisad 6.8

8 This is also explained in the following statement of Shrimad Bhagavatam (11.4.4):

"From the senses of the Supreme Personality of Godhead the working and knowledge acquiring senses of the embodied conditioned souls gain their power. From the Lord's breath the conditioned souls attain knowledge, bodily power, sensory power, and the power to act."

9 The Vedic literatures say the Supreme Lord has senses, and at other times the Vedas say the Supreme Lord has no senses. Some examples follow:

"Because the Supreme Godhead has no senses, therefore He cannot be described."

Vedanta-sutra 2.1.31

"Because the Supreme Godhead is the origin of the sense of hearing and all other senses, it should be understood that He has His own sense of hearing and His own set of all other senses as well."

Vedanta-sutra 2.1.27

"The Supreme Lord has no senses and no duty He is obliged to perform."

Svetasvatara Upanisad 6.8

"From You, O Supreme Lord, the powers of the conditioned souls' senses are manifested. For this reason the powers of the senses are originally present in You."

Shrimad Bhagavatam 10.87.28

These statements may appear contradictory and illogical, but the fact is they all explain the same truth: that the Supreme Lord does not have material senses, for His senses are spiritual.

10 The explanation of Shrimad Bhagavatam 10.87.28 continues:

This verse explains that Indra and the other demigods (animisah), whose glory is inferior to that of the Supreme Lord, along with the Brahmas and other universal creators (visva-srjah), who are worshipable for the Indras and other demigods, make offerings (balim vahanti) to You (tava) O Lord, with respectfully raised heads (ut). These demigods are accompanied by the illusory potency Maya-devi, who is their supervisor and controller. In order to obtain auspiciousness for herself, whose power is simply a pale reflection of that of the Lord, who is full of all transcendental power and bliss, Maya-devi also brings offerings to the Supreme Lord. Human beings also make offerings to the Lord (Samadanti) in the forms of various Vedic sacrifices, and after the offerings are complete, they eat the sacred remnants.

11 Here the example is given of the earthly kings. As small kings being tribute to the emperor, so the demigods and other living entities make offerings to the Supreme Personality of Godhead. Why do they make these offerings? Because the Supreme Lord has commanded them.

12 That the various demigods are obedient to the commands of the Supreme Personality of Godhead is confirmed by the following statement of Taittiriya Upanisad (2.8.1):

“Out of fear of the Supreme Personality of Godhead the wind blows. Out of fear of the Supreme Personality of Godhead the sun rises. Out of fear of the Supreme Personality of Godhead fire burns, the moon shines, and death moves about, taking its toll.”

13 At this point the Supreme Personality of Godhead might object: “Please speak whatever evidence you have, if indeed you have some evidence, to prove that My hands and other limbs and senses are an integral part of My transcendental personality and not an external imposition as is the case with the conditioned souls.”

To the Lord’s objection I reply: In Shrimad Bhagavatam 10.87.28 the Personified Vedas declare that the various demigods (animisah) who are predominating deities of the various senses and creators of the various universal ingredients (visva-srjah), as Brahma and the prajapatis are, all bring presentations (balim udvahanti) as offerings to the Supreme Personality of Godhead. From this we may understand that the presiding deities of the various senses consider themselves subordinate to the Supreme Personality of Godhead, and because they take shelter of Him they are able to discharge their duties as controllers of the senses. Because the Personality of Godhead, therefore, is the supreme among all presiding deities of the senses, and there is no one superior to Him in this respect, it may be concluded that His senses are not a gift from someone else, but they are an integral part of His original transcendental form. Someone may object to this, saying that the illusory potency Maya-devi is the supreme among the presiding deities of the senses and not the Personality of Godhead. This objection is refuted by the use of the word ‘mayaya’ in this verse. The word ‘mayaya’ here indicates that Maya-devi also brings presentations to the Personality of Godhead and considers herself His servant.

14 At this point the Supreme Personality of Godhead may raise the following objection: “All right, if the demigods are not the ultimate predominating deities of the senses, then certainly the individual living entities themselves are:”

To this objection I reply: This verse from Shrimad Bhagavatam (10.87.28) explains that the individual living entities also present offerings to the Supreme Personality of Godhead and thus accept a position subordinate to Him. O Lord, it is You who grant the demigods jurisdiction over the sense-organs by which the living entities are able to perceive the various interactions of material nature. By comparison the individual living entities have only a small jurisdiction over the sense-instruments. They are certainly not the ultimate presiding deities over all the senses. That Supreme predominating deity over the actions of the senses is none other than Yourself.

Anuccheda 49

1 The limbs and senses of the Supreme Personality of Godhead are spiritual and therefore different from the material senses which cover the conditioned living entities, for this reason the Vedas declare ‘apani-padam’ (the Supreme has no hands or feet). That the form and senses of the Personality of Godhead are not material is also confirmed in the following words spoken by Shrimati Rukmini-devi to Lord Krishna (Shrimad Bhagavatam 10.60.45):

“A man within this material world is just a dead body. In fact, superficially, the living entity is covered by this body, which is nothing but a bag of skin decorated with beards and moustaches, hairs on the body, nails on the fingers, and hairs on the head. Within this decorated bag there are bunches of muscles, bundles of bones, amid pools of blood, always mixed up with stool, urine, mucus, bile and polluted air, and enjoyed by different kinds of insects and germs. A foolish woman accepts such a dead body as her husband, and in sheer misunderstanding loves him as her dear companion. This is only possible because such a woman has never tasted the ever-blissful flavour of Your lotus feet.”*

2 This statement of Shrimati Rukmini-devi describes the spiritual, blissful nature of the Supreme Personality of Godhead’s hair and other limbs and senses, which are different from the material limbs and senses of the embodied souls. When the demigod Brahma blessed Hiranyakasipu that he would not be killed by different varieties of living entities (Shrimad Bhagavatam 7.3.37), Brahma said that no one alive or dead would kill Hiranyakasipu. This means both that Hiranyakasipu could be killed by the claws of Lord Nrsimhadeva (claws being neither alive nor dead), and also that Hiranyakasipu could be killed by the spiritual form of Lord Nrsimhadeva, which is neither alive in the same way material bodies are alive, nor dead. That

the spiritual form of the Lord is not materially alive or dead is confirmed in the following statements of the Upanisads, which negate firstly material life, and secondly inert lifelessness:

"The Supreme Personality of Godhead does not have a material mind as the conditioned souls do. He does not have a body that is alive in the material sense, and at the same time, in the spiritual sense He is eternally alive and can never be killed. In other words His form is completely spiritual and not at all material."

Mundaka Upanisad 2.1.2

"The Vedic literatures are manifested from the breathing of the living Supreme Personality of Godhead."

Brhad-aranyaka Upanisad 4.5.11

3 The spiritual nature of the Supreme Lord's form is also described in the following statement of Varaha Purana:

"The form of the Supreme Personality of Godhead is not a material production of fat, marrow, bones and similar substances and neither is His form a magical production of mystic illusion produced by yogic power. Because the Lord is the Supreme Controller of everything His form is eternal, spiritual, infallible, unvanquishable and all-powerful."

4 This verse confirms that the Lord's form is neither material nor a production of yoga magic. Because the Personality of Godhead is the supreme master of everything that exists, His form is eternal. This verse also confirmed that the Lord's eternal spiritual form is omniscient and omnipotent, able to perform anything the Lord desires. The Lord's form is different from the forms of the conditioned souls in the sense that the conditioned souls have an external material body made of inert and lifeless material elements. The material body of the conditioned soul is like a corpse covering the living spirit souls (jiva cchavam). The Supreme Personality of Godhead, however, does not have such a covering of inert matter. His form is spiritual and alive. It is not different from Himself. This is the difference between the form of the Supreme Personality of Godhead and the external material bodies of the conditioned souls. The Supreme Personality of Godhead's form is unchanging and lives forever. It is spiritual, eternal, full of bliss, and supremely worshipable. This is the difference between the spiritual form of the Personality of Godhead and the external material bodies of the conditioned souls.

Anuccheda 50

1 The Vedas sometimes say the Supreme Personality of Godhead has neither name nor form, and other times say He does have a name and form. In this dispute the following conclusion is given (Shrimad Bhagavatam 6.4.31):

"The two parties - namely the theists and the atheists. The theist, who accepts the Supersoul, finds the spiritual cause through mystic yoga. The Sankhyite, however, who merely analyses the material elements, comes to a conclusion of impersonalism and does not accept a supreme cause - whether Bhagavan, Paramatma or even Brahma. Instead, he is preoccupied with the superfluous, external activities of material nature. Ultimately, however, both parties demonstrate the Absolute Truth because although they offer opposing statements, their object is the same ultimate cause. They are both approaching the same Supreme Brahman, to whom I offer my respectful obeisances."*

2 This verse says there are two parties of philosophers. Some Vedic literatures recommend worship of the gigantic Universal Form of the Personality of Godhead. In this view the entire universe is the form of the Lord. The lower planetary system is His lotus feet, and various other parts of the universe correspond to various parts of the gigantic body of the Lord. In this conception the names of various objects, such as a pitcher, a piece of cloth, etc. may be considered names of the Supreme Lord because the entire universe is nothing but the Lord's gigantic body. This view, which accepts that the Lord has a form and name, is referred to in this verse as the party that says 'asti' (there is a form and name of the Lord).

The second party follows the speculative scriptures of sankhya philosophy, which asserts that the Lord has neither name nor form. According to these sankhyites, the Universal Form is an imagination, for the Supreme Personality of Godhead does not have a material form or name. This second party is identified by the phrase 'nasti' (there is no form or name of the Lord.)

3 Although these views seem to contradict each other, both are supported by the preceding statements of Shrimad Bhagavatam. Examples of quotations supporting each view follow:

"The Personality of Godhead manifests the entire universe as His form. He may be addressed by various spiritual names, which are inconceivable to the material senses. When will that Supreme Personality of Godhead be pleased with me?"*

Shrimad Bhagavatam 6.4.28

"Anything expressed by material vibrations, anything ascertained by material intelligence and anything experienced by the material senses or concocted within the material mind is but an effect of the modes of nature and therefore has nothing to do with the real nature of the Supreme Personality of Godhead. The Supreme Lord is beyond the creation of this material world, for He is the source of the material qualities and creation. As the cause of all causes, He exists before the creation. I wish to offer my respectful obeisances unto Him."*

Shrimad Bhagavatam 6.4.29

4 Someone may object: "In this verse (Shrimad Bhagavatam 6.4.31) the different views of the theists and atheistic sankhyites are described. Do these two parties not perceive two different objects? I think that is the proper way to understand their disagreement."

To this objection I reply: This verse clearly explains that these two parties perceive the same object (eka-sthayoh).

The Supreme has no material form, and therefore one party proclaims that the Supreme has no form or name. At the same time the Supreme does have a spiritual form and name, and therefore another party proclaims that the Supreme has a form and name. In this way there is no real difference of opinion among the transcendentalists in this matter, and there is no real contradiction in what at first may appear contradictory statements of the Vedas.

5 This seeming difference of opinion about the nature of the Supreme is also resolved by the following statement of Maharaja Dhruva, who describes the non-material nature of the form of the Supreme Personality of Godhead in the following words (Shrimad Bhagavatam 4.9.13):

"My dear Lord, O Supreme Unborn, I know that the different varieties of living entities, such as animals, trees, birds, reptiles, demigods and human beings, are spread throughout the universe, which is caused by the total material energy, and I know that they are sometimes manifest and sometimes unmanifest; but I have never experienced the supreme form I behold as I see You now. Now all kinds of methods of theorising have come to an end."*

6 The word 'rupam' (form) and its relation to the two views of the nature of the Lord (as with and without name and form), is described in Vishnu Purana:

"O King, the Supreme Godhead has a form , and at the same time He has no form. He is simultaneously immanent and transcendent."

In the previously quoted statement of Dhruva Maharaja the words 'atah param' refer to the four-armed forms of Lord Narayana and other forms of the Supreme Lord. The words 'na vedmi' mean 'I have never experienced the supreme form I behold as I see You now.'

7 That the Personality of Godhead has no material names and forms because all His names and forms are spiritual is also described in the following statement of Shrimad Bhagavatam (6.4.33):

"The Supreme Personality of Godhead, who is inconceivably opulent, who is devoid of all material names, forms and pastimes, and who is all-pervading, is especially merciful to the devotees who worship His lotus feet. Thus He exhibits transcendental forms and names with His different pastimes. May that Supreme Personality of Godhead, whose form is eternal and full of knowledge and bliss, be merciful to me."*

8 This verse explains that the Supreme Personality of Godhead, although He is devoid of all material names, forms, and pastimes, nevertheless exhibits transcendental forms and names (namani rupani ca bheje) with His transcendental birth (janma) and different pastimes (karmabhih). The faulty reasoning of they who insist that the Supreme has no names or forms at all is refuted in this verse by the use of the word 'ananta' (unlimited), for if the Supreme Godhead has no form, names, qualities, or pastimes then His power to act is certainly sharply curtailed. Because His power is unlimited (ananta), He is the full possessor of innumerable transcendental forms, names, qualities and pastimes.

9 The unlimited forms, names and opulences of the Supreme Personality of Godhead are described by the Pracetas in the following words (Shrimad Bhagavatam 4.30.31):

"Dear Lord, we shall therefore pray for Your benediction because You are the Supreme beyond all transcendence and because there is no end to Your opulences. Consequently You are celebrated by the name Ananta."*

10 Because the Supreme Personality of Godhead is the origin of innumerable transcendental forms, names, qualities and pastimes, He is known as 'Bhagavan', the possessor (van) of the opulences (bhaga) that are His potencies. His potencies are not an illusion (maya). They are described by the word 'parama', which means 'the supreme (para) opulence (ma)'. Any other interpretation of these words would contradict the truth that the Lord is transcendental and supreme.

11 That the form and attributes of the Supreme Personality of Godhead are not a product of the illusory material energy maya is confirmed by the Vedic literatures:

"The Supreme Personality of Godhead is full of all powers and opulences. Because He is beyond the influence of the material energy maya, the saintly devotees know that He is the Supreme."

12 At this point someone may object: "The devotees argue that the Supreme has spiritual but not material forms and names. Why should we take these devotees as authorities? Why should the opinion of the devotees be taken with such seriousness?"

Considering that someone might raise such an objection, the Shrimad Bhagavatam glorifies the devotees in the following words (6.4.33, quoted previously):

"Supreme Personality of Godhead is especially merciful to the devotees who worship His lotus feet."*

The conclusion should be that the Supreme Personality of Godhead does not reveal Himself as fully to the yogis and sankhya philosophers as He does to the devotees. This is also confirmed by the following statement of the Mathara-sruti (as quoted in Shripada Madhvacarya's commentary on Vedanta-sutra 3.3.54):

"Devotional service enables one to see the Supreme Personality of Godhead."

In this way we may understand that the debate over whether the Supreme has a form, name and senses does not have any real meaning.

That the Supreme Personality of Godhead is very affectionate to His devotees is also confirmed by the following statement of Shrimad Bhagavatam (6.4.35-36):

13 "The Supreme Personality of Godhead, Hari, who is extremely affectionate to His devotees, was very pleased by the prayers offered by Daksa, and thus He appeared at that holy place known as Aghamarsana. O Maharaja Pariksit, best of the Kuru dynasty, the Lord's lotus feet rested on the shoulders of His carrier Garuda, and He appeared with eight long mighty, very beautiful arms."*

14 By saying "The Supreme Personality of Godhead exhibits (bheje) transcendental names and forms with His different pastimes", this verse (6.4.33) confirms the fact that the Supreme Godhead has innumerable forms, names, and qualities. That the Lord's form is eternal is confirmed by the following statement of Maha-Narayana Upanisad (5.10):

"The supremely pure lotus feet of the Lord are eternal and have existed since time immemorial."

Because the Supreme Lord is identified as 'ananta' (unlimited) in this verse (6.4.33), it should be understood that His names and forms are also unlimited. That the Lord has spiritual but not material senses is also confirmed by Shridhara Svami who comments:

"The statement in this verse that the Supreme Godhead has neither names nor forms should be taken to mean that He does not have material names or forms."

Anuccheda 51

1 The form of the Supreme Personality of Godhead should be considered fully transcendental and spiritual because it is eternal, all-powerful, all-pervading, the shelter of everything, transcendental to all gross and subtle forms of material energy, manifested in the hearts of all conditioned souls, manifest only by the Lord's own wish, and clearly described in all Vedic literatures. The supreme philosopher, Brahma, has described the Lord's form in the following three verses of Shrimad Bhagavatam (3.9.2-4):

2 "The form which I see is eternally freed from material contamination and has advented to show mercy to the devotees as a manifestation of internal potency. This incarnation is the origin of many other incarnations, and I am born from the lotus flower grown from Your navel home."*

3 "O Lord, I do not see a form superior to Your present form of eternal bliss and knowledge. In Your impersonal Brahman effulgence in the spiritual sky, there is no occasional change and no deterioration of

internal potency. I surrender unto You because whereas I am proud of my material body and senses, Your Lordship is the cause of the cosmic manifestation and yet You are untouched by matter.*

4 "The present form, or any transcendental form expanded by the Supreme Personality of Godhead, Shri Krishna, is equally auspicious for all the universes. Since You have manifested this eternal personal form upon whom Your devotees meditate, I therefore offer my respectful obeisances unto You. Those who are destined to be dispatched to the path of hell neglect Your personal form because of speculating on material topics."*

5 Shridhara Svami comments on these verses in the following words:

"Someone may object: Is it not true that you have not actually seen the transcendental Supreme Godhead? You may have seen some form, but that form is simply a production of the three modes of material nature. It is not at all transcendental, for the transcendental Supreme Godhead is devoid of all form and qualities.

"Thinking someone might argue in this way, Lord Brahma spoke the first two of these verses.

6 "In the first of these verses Brahma says: 'The form which I see is eternally freed from material contamination (avabodha-rasodayena sasvan-nivrtta-tamah) and has voluntarily advented to show mercy to the devotees (sad-anugrahaya grhitam). This incarnation is the origin of many other incarnations (avatara-sataika-bijam), who are all situated in the platform of transcendental goodness. I, who am the rajo-guna-avatara, are born from the lotus flower grown from Your navel home (yan-nabhi-padma-bhavanat).'

"In the second of these verses Brahma says: 'O my Lord (parama), I do not see (na pasyami) a form superior (param) to Your present form (bhavatah svarupam) of eternal bliss and knowledge. In your impersonal Brahman effulgence in the spiritual sky (ananda-matram), there is no occasional change (avikalpam) and no deterioration of internal potency (avidha-varcah). I surrender unto You (ashrito smi) because, whereas I am proud of my material body and senses (bhutendriyatmaka-madah), Your Lordship is the cause of the cosmic manifestation (visva-srjam), and yet You are untouched by matter (avisvam). You are the original creator of the material bodies and senses of the conditioned souls, and You are the ultimate object of worship.'

7 "Thinking someone might consider the Supreme Lord's form to be only recently, and not eternally, manifested, Brahma spoke the third verse, saying 'This present form, or any transcendental form expanded by the Supreme Personality of Godhead, Shri Krishna, is equally auspicious for all the universes (bhuvana-mangala). Since You have manifested this eternal personal form upon whom we, Your devotees meditate (upasakanam mangalaya dhyane darsitam), I therefore offer my respectful obeisances unto You (tubhyam name nuvidhema). You do not reveal this transcendental form to those of us whose minds are attached to the path of impersonalist speculation.'

"At this point Shri Krishna might object: 'If this is true, then why is it that some people decline to worship Me?'"

"To answer this question Brahma says: 'Those who are destined to be dispatched to the path of hell neglect Your personal form (yo nadrtah) because of speculating on material topics (asat-prasangaih) and accepting the faulty logic of atheistic philosophers.'"

8 Because Brahma is the spiritual master of the greatest philosophers, he never accepts any view in opposition to that expressed in these verses. The impersonalists and atheists, however, do not accept these statements of Lord Brahma. The impersonalists had previously been described by Brahma in the words 'avyakta-vartmabhinivesitatma' (those absorbed in meditation on the impersonal feature of the Supreme). The atheists were described by Shrila Shridhara Svami at the end of the previous quotation. Although the transcendental form of the Personality of Godhead is clearly established by all authorities, the atheists reject the direct experience of the learned devotees, and insist there is no God.

9 On the other hand, the devotees, who are qualified to properly understand the Supreme Lord's transcendental form are described in the following verse (Shrimad Bhagavatam 3.9.5), where Brahma says:

"O my Lord, persons who smell the aroma of Your lotus feet carried by the air of Vedic sound through the holes of the ears, accept Your devotional service. For them You are never separated from the lotus of their hearts."*

10 In this verse the word 'tut' (but) is used to contrast the devotees of the Lord with the previously described non devotees. Brahma describes the devotees saying: "O Lord, the devotees have faith in the

existence of Your transcendental form because they accept the Vedic revelation as the highest source of knowledge. They smell the aroma of Your lotus feet, carried by the air of Vedic sound (sruti-vata-nitam), through the holes of the ears, and they accept the devotional service of Your lotus feet (bhaktya grhita-caranah)."

Anuccheda 52

1 Even in the form of the empowered avesa-avatara, Lord Rsabhadeva is transcendental in nature. This is confirmed by the following verse of Shrimad Bhagavatam (5.5.19) where Lord Rsabhadeva says:

"My transcendental body (sac-cid-ananda-vigraha) looks exactly like a human form, but it is not a material human body. It is inconceivable. I am not forced by nature to accept a particular type of body; I take on a body by My own sweet will. My heart is also spiritual, and I always think of the welfare of My devotees. Therefore within My heart can be found the process of devotional service, which is meant for the devotees. Far from My heart have I abandoned irreligion (adharma) and non devotional activities). They do not appeal to Me. Due to all these transcendental qualities, people generally pray to Me as Rsabhadeva, the Supreme Personality of Godhead, the best of all living entities."*

2 In this verse Lord Rsabhadeva says: 'My transcendental body (sac-cid-ananda-vigraha) looks exactly like a human form, but it is not a material human body (sariram). It is inconceivable (durvibhavyam). Within My heart (me hridayam) can be found the process of devotional service (dharmah), which is meant for the devotees. Far from My heart have I abandoned irreligion (adharma) and non devotional activities."

In order to demonstrate the proper mode of action for a self-satisfied transcendentalist, Lord Rsabhadeva, the speaker of this verse, pretended to leave His body at the final stage of His earthly pastimes. The ordinary conditioned souls mistakenly thought that He died or left His body.

3 Lord Rsabhadeva's final pastimes, and His so-called 'death' are described in Shrimad Bhagavatam (5.6.6):

"Lord Rsabhadeva was the head of all kings and emperors within this universe, but assuming the dress and language of an avadhuta, He acted as if dull and materially bound. Consequently no one could observe His divine opulence. He adopted this behaviour just to teach yogis how to give up the body. Nonetheless He maintained His original position as a plenary expansion of Lord Vasudeva, Krishna. Remaining always in that state, He gave up His pastimes as Lord Rsabhadeva within the material world. If, following in the footsteps of Lord Rsabhadeva, one can give up his subtle body, there is no chance that one will accept a material body again."*

4 Lord Rsabhadeva's celebrated abandonment of His body is described in the devotional scripture of Shrimad Bhagavatam (5.6.8): "While He was wandering about, a wild forest fire began. This fire was caused by the friction of bamboos, which were being blown by the wind. In that fire, the entire forest near Kutakacala and the body of Lord Rsabhadeva were burnt to ashes."*

5 We may note in this verse that the words 'tena saha' (with that body) are in the instrumental case, and the subject of the sentence, 'davalanah' (a forest-fire), is in the nominative case. The trees and other residents of the forest who gave up their material bodies in that forest-fire as Lord Rsabhadeva pretended to give up His spiritual form, all attained liberation.

6 The associates of Lord Ramacandra also attained liberation in the same way. This is described in Shrimad Bhagavatam (9.11.22):

"Lord Ramacandra returned to His abode, to which the bhakti-yogis are promoted. This is the place to which all the inhabitants of Ayodhya went after they served the Lord in His manifest pastimes by offering Him obeisances, touching His lotus feet, fully observing Him as a fatherlike King, sitting or lying down with Him like equals, or even just accompanying Him."*

7 In this way, Lord Rsabhadeva's disappearance in the forest fire is described. We may also note that at the end of this chapter in Shrimad Bhagavatam the chapter title is given: "The Appearance of Lord Rsabhadeva". The title clearly does not say 'the Birth of Lord Rsabhadeva', because the Lord was not born in the same way conditioned souls are, but rather He appeared in His transcendental body to perform His pastimes here.

Anuccheda 53

1 If even the empowered incarnation Rsabhadeva had a spiritual body, then certainly the form of the

Supreme Personality of godhead, Lord Krishna, is also transcendental and not at all material. The supremely exalted position of the Supreme Lord, Shri Krishna, is described in the following statement of Bhismadeva to Lord Krishna Shrimad Bhagavatam (1.9.41):

"At the Rajasuya-yajna (sacrifice) performed by Maharaja Yudhisthira, there was the greastest assembly of all the elite men of the world, the royal and learned orders, and in that great assembly Lord Shri Krishna was worshipped by one and all as the most exalted Personality of Godhead. This happened during my presence, and I remembered the incident in order to keep my mind upon the Lord."*

2 Shridhara Svami comments:

"In this verse Bhismadeva says: 'Lord Krishna, who is the soul (atma) of all the universes, was personally present (avih) before my eyes (mama drsi gocarah). How fortunate I am.'"

Anuccheda 54

1 The exalted position of Shri Krishna, the original Supreme Personality of Godhead, is also described in the following prayer spoken by Devaki-devi to Lord Krishna (Shrimad Bhagavatam 10.3.24):

"My dear Lord, there are different Vedas, some which describe You as unperceivable through words and the mind. Yet You are the origin of the entire cosmic manifestation. You are Brahman, the greatest of everything, full of effulgence like the sun. You have no material cause, You are free from change and deviation, and You have no material desires. Thus the Vedas say that You are the substance. Therefore, my Lord, You are directly the origin of all Vedic statements, and by understanding You, one gradually understands everything. You are different from the light of Brahman and Paramatma, yet You are not different from them. Everything emanates from You. Indeed, You are the cause of all causes, Lord Vishnu, the light of all transcendental knowledge."*

2 In this verse Devaki-devi says: 'O Lord, the various Vedic literatures describe (prahuh) Your transcendental nature (rupam).' What is this nature of the Lord? Devaki says: 'O Lord, You are not perceivable to the words, mind and senses (avyaktam).' Although the Lord cannot be perceived in these ways, nevertheless Devaki says: 'You are Lord Vishnu, the Supreme, and You are now directly present before my eyes (saksat tvam visnuh)."

3 That the Supreme Personality of Godhead can be seen by the devotees is described in the Padma Purana, Nirmana-khanda, where Veda-vyasa prays to Lord Krishna:

"O Lord Madhusudana, the best of Vedic literatures proclaim that You are the eternally transcendental Supreme Brahman, the creator and master of all universes. O Lord, I wish to see You with my own eyes. Please grant me the power to see You."

4 In this verse Devaki addresses Lord Krishna as 'adhyatma-dipah' (the light of all transcendental knowledge). This means that Shri Krishna illuminates the truth about all causes and effects and about the real nature of all the living entities encased in various material bodies. Because Shri Krishna is thus adhyatma-dipa, there is no need for Devaki to fear that King Kamsa may harm Him, and this truth is clearly corroborated by Shridhara Svami in his commentary.

Anuccheda 55

1 The forms of the plenary expansions of Lord Krishna are also spiritual and transcendental. This is confirmed by Shrila Sukadeva Gosvami (Shrimad Bhagavatam 10.13.54):

"The visnu-murtis all had eternal, unlimited forms, full of knowledge and bliss and existing beyond the influence of time. Their great glory was not even to be touched by the jnanis engaged in studying the Upanisads."*

2 Shridhara Svami comments:

"In this verse the forms of the plenary expansions of Lord Krishna are described as being identical in their transcendental features. The word 'eka-rasah' here may be interpreted to mean either 'always the same', or 'always eternal (satya), full of knowledge (jnana), unlimited (ananta), and full of bliss (ananda).' The glory of these transcendental forms was not even to be touched (asprsta-bhuri-mahatmyah) by the jnanis engaged in studying the Upanisads (upanisad-drsam)."

3 In this verse the word 'matra' should be interpreted to mean that the various Vishnu expansions described in this verse had the same external features and the same internal identity, for they were all Lord Vishnu. This word should not be interpreted to mean that the various expansions were actually the

impersonal featureless Brahman. Such a laboured and inappropriate interpretation clearly contradicts the statements of Shrila Sukadeva Gosvami in the Bhagavatam and Shrila Shridhara Svami in his commentary on the Bhagavatam. This impersonal interpretation is also refuted by the fourth line of this stanza, which states: "The great glory of these transcendental forms was not even to be touched by the impersonalist jnanis engaged in studying the Upanisads' (asprsta-bhuri-mahatmya appi hy upanisad-drsam). Shrila Sukadeva Gosvami refutes this impersonal interpretation by describing the transcendental reality of the Supreme Lord's form in the following words (Shrimad Bhagavatam 3.15.38):

"The sages, headed by Sanaka Rsi, saw that the Supreme Personality of Godhead, Vishnu, who was formerly visible only within their hearts in ecstatic trance, had now actually become visible to their eyes. As He came forward, accompanied by His own associates bearing all paraphernalia, such as an umbrella and a camara fan, the white bunches of hair moved very gently, like two swans, and due to their favourable breeze the pearls garlanding the umbrella also moved, like drops of nectar falling from the white full moon or ice melting due to a gust of wind."*

The impersonal interpretation of the word 'matram' in this verse (10.13.54) cannot be accepted because Shrila Sukadeva Gosvami, the speaker of Shrimad Bhagavatam was not an impersonalist, but a great devotee of the Lord. That Sukadeva Gosvami was not an impersonalist, and that Shrimad Bhagavatam does not represent the impersonalist view is confirmed by the following statement of Shrimad Bhagavatam (12.12.69):

"Let me offer my respectful obeisances unto my spiritual master, the son of Vyasadeva, Sukadeva Gosvami. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realisation and was living in a secluded place, giving up all other types of consciousness, he became attracted by the most melodious pastimes of Lord Shri Krishna. He therefore mercifully spoke the supreme Purana, known as Shrimad Bhagavatam, which is the bright light of the Absolute Truth and which describes the activities of Lord Krishna."*

4 That the form of the Supreme Personality of Godhead are spiritual, eternal, and full of bliss and knowledge and not simply illusory representations of an impersonal reality, is also confirmed by the following statements of Shrimad Bhagavatam:

"The form of the Supreme Lord is full of supremely pure transcendental knowledge."

10.37.22

"I offer my respectful obeisances to the Supreme Personality of Godhead, whose transcendental form is full of the purest knowledge."

10.27.11

"O Lord, Your transcendental form is eternal and full of bliss and knowledge."

10.14.22

These statements of the Bhagavatam should be taken literally. No one should try to change their obvious meaning by word jugglery and try to make them mean something other than what they clearly say.

5 That the form of the Personality of Godhead is full of all transcendental bliss is also confirmed by the following statements of Shrimad Bhagavatam:

"When the ladies of Mathura saw the blissful forms of Krishna and Balarama with their eyes, they took them within their hearts and began to embrace Them to their fullest desire."*

10.41.28

"Kubja then took Krishna's lotus feet and placed them on her breasts, which were burning with the blazing fire of lust. By smelling the fragrance of Krishna's lotus feet, she immediately became relieved of all lusty desires. She was thus allowed to embrace Krishna, whose transcendental form is full of bliss. She was allowed to embrace Krishna with her two arms and thus mitigate her long cherished desire to have Krishna as a visitor in her house."*

10.48.7

6 That the forms of the Supreme Personality of Godhead are all full of knowledge and bliss is also confirmed by the Maha-Varaha Purana:

"The transcendental forms of the Supreme Personality of Godhead are eternal and imperishable. They were not created at a certain point, and they are never to be destroyed. They are not products of the material

energy.

7 "All the forms of the Supreme Personality of Godhead are completely filled with transcendental bliss, knowledge, and all auspicious qualities. These spiritual forms of the Lord are free from all material defects." Anuccheda 56

1 This spiritual nature of Lord Krishna's form is also affirmed by Shrila Sukadeva Gosvami (Shrimad Bhagavatam 10.14.55):

"You should know Krishna as the original soul of all atmās (living entities). For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this with the strength of His own internal potency."*

2 Lord Brahma describes Shri Krishna's transcendental form in these words (Shrimad Bhagavatam 10.14.1):

"My dear Lord, You are the only worshipful Supreme Lord, Personality of Godhead; therefore I am offering my humble obeisances and prayers just to please You. Your bodily features are of the colour of clouds filled with water. You are glittering with silver electric flashes emanating from Your yellow garments. Let me offer my respectful repeated obeisances unto the son of Maharaja Nanda who is standing before me with conchshell earrings and peacock feather on His head. His face is beautiful; He is wearing a helmet, garlanded by forest flowers, and He stands with a morsel of food in His hand. He is decorated with cane, flute and a bugle made of buffalo horn. He stands before me with small lotus feet."*

3 In this verse (quoted in text 1) Shrila Sukadeva Gosvami says: "Try to become learned in spiritual science and try to understand this transcendental form of Shri Krishna (avehi). Do not try to understand Shri Krishna using material logic or any tool other than devotional service. For the benefit of the whole universe (jagad-dhitaya, and in order to attract the minds of all conditioned souls to His own transcendental form, He has out of His causeless mercy (mayaya), appeared as an ordinary human being (dehivabhati) and performed His own transcendental pastimes." We may note the use of the word 'iva' (like), which indicates a difference between the nature of Lord Krishna's having a form and the conditioned soul's having a form. The difference is that the Supreme, Lord Krishna, does not accept an external material body as the conditioned soul does.

4 That the sight of the Supreme Lord's transcendental form grants the supreme benediction to the devotee is confirmed by Dhruva Maharaja (Shrimad Bhagavatam 49.17):

"My Lord, O Supreme Lord, You are the supreme personified form of all benediction. Therefore, for one who abides in Your devotional service with no other desire, worshipping Your lotus feet is better than becoming king and lording it over a kingdom. That is the benediction of worshipping Your lotus feet."*

5 Shrila Shridhara Svami comments:

"This verse should be understood to mean 'My Lord, O Supreme Lord (bhagavan), You are the blissful, supreme personified form of all benediction (purusartha-murteh). Your lotus feet (tava pada-padman) are a more valuable benediction (satyasih), than the benediction (asisah) of becoming king and lording it over a kingdom.' One may ask: 'for whom is this benediction available?' The answer is given 'This supreme benediction is available to one who abides in Your devotional service with no other desire, worshipping Your lotus feet. (Anubhajatah).'"

Anuccheda 57

1 That the transcendental form of the Supreme Personality of Godhead is identical with the Supreme Brahman described in the Vedas is explained by Maitreya Muni (Shrimad Bhagavatam 3.21.8):

"Then, in the Satya-yuga, the lotus eyed Supreme Personality of Godhead, being pleased, showed Himself to that Kardama Muni and displayed His transcendental form, which can be understood only through the Vedas."*

2 This verse means: "Then in the Satya-yuga (krte yuge), the Supreme Personality of Godhead (bhagavan) showed Himself (darsayam asa) to that Kardama Muni (tam) and displayed His transcendental form (vapur dadhat), which is the Absolute Truth (brahma) which can be understood only through the Vedas."

In this way we conclude the description of the transcendental nature of the Supreme Lord's form.

Anuccheda 58

1 Now that we have established that the form of the Supreme Personality of Godhead is different in kind from the material bodies covering the conditioned souls, we may also understand that the Lord's form is not

temporary and subject to the destructive influence of time, as are earthen pots and various other objects made of inert matter, that the perfect and complete transcendental form of the Supreme Personality of Godhead is eternal and not subject to the six material transformations (birth, growth, maintenance, change, dwindling and destruction) is established by Lord Brahma in the following words (Shrimad Bhagavatam 10.14.23):

2 "My conclusion is, therefore, that You are the Supreme Soul, Absolute Truth, and the supreme original person. Although You have expanded Yourself in so many Vishnu forms, or in living entities and energies, by Your inconceivable transcendental potencies, You are the supreme one without a second. You are the source of the original brahmajyoti' indeed, the brahmajyoti is nothing but Your personal bodily effulgence. Your body is eternal, indestructible and full of bliss. You are also niranjana because Your pastimes, as the little son of mother Yasoda or the Lord of the gopis, are never contaminated by the material qualities. You are always complete, one without a second, and You are transcendental to both nescience and knowledge. Thus You are the original amṛta, the indestructible nectar of immortality."*

3 In the beginning of Lord Brahma's prayers (Shrimad Bhagavatam 10.14.1), Brahma explained that the form of Shri Krishna, who has a dark complexion the colour of a rain-cloud, is the most worthy object of praise. We shall now demonstrate that Shri Krishna is the supreme object of praise and, that He is the Supersoul present in all living entities, and the supreme shelter of everyone.

4 That Shri Krishna is the shelter of everyone and everything and the Supersoul present in the hearts of all living entities is confirmed by the following statements of Lord Brahma:

"My dear Lord, leaving aside all other things and just considering today's happenings - what I have seen - are they not all due to Your inconceivable energies? First of all I saw You alone; thereafter You expanded Yourself as Your friends, the calves and all the existence of Vrndavana; then I saw You and all the boys as four-handed Vishnus and They were being worshipped by all the elements and demigods, including myself. Again They were all wound up and You remained alone as You were before. Does this not mean that You are the Supreme Lord, Narayana, the origin of everything, and from you everything emanates, and again everything enters into You, and You remain the same as before?"*

Shrimad Bhagavatam 10.14.18

"You should know Krishna as the original soul of all atmās (living entities). For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this with the strength of His own internal potency."*

Shrimad Bhagavatam 10.14.55

5 In this verse Shrila Sukadeva Gosvami intends to say: "O Krishna, because You are the Supersoul present in the hearts of all living entities, it should be understood that You are eternal, and because You are the ultimate shelter upon which everything rests, whatever is eternal is so because of Your eternity. You are the original abode of all eternity."

6 That Shri Krishna is the resting place of all immortality is confirmed by the demigods, who offer the following prayer to Lord Krishna (Shrimad Bhagavatam 10.2.26):

"O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation - creation, maintenance and annihilation - You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favour, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore you are known as antaryami, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisances, we surrender unto you. Kindly give us protection."*

7 That Shri Krishna is the original source of all eternity is confirmed by the following statement of Mahabharata (Udyama-parva 70.12):

"All eternity is situated within the Supreme Eternal Lord Krishna. Because all eternity has its source in Him, He is therefore known by the name satya (the eternal)."

8 That Shri Krishna is completely free from the material transformations (birth, growth, maintenance, change, dwindling, and destruction) is confirmed by Lord Brahma (Shrimad Bhagavatam 10.14.23):

"O My Lord, You are the origin of everything (adya)."

Lord Brahma's statement in Shrimad Bhagavatam 10.14.18 also confirms that Lord Krishna never undergoes the transformation known as birth. That Lord Krishna is never actually born is confirmed by Padma Purana:

"Although Lord Hari appears before the eyes of His devotees, He never undergoes the material transformation known as birth."

9 That the Supreme Personality of Godhead, Shri Krishna, never undergoes the transformation known as birth is also confirmed by the following statement of Skanda Purana:

"Fools do not understand the truth about the blissful, eternal and unchanging Supreme Personality of Godhead, the cause of all causes. They mistakenly think that the Supreme Lord has taken birth in a material body composed of the five elements. He actually never takes birth."

10 That Shri Krishna is the origin of everything and the oldest is confirmed by Lord Brahma (Shrimad Bhagavatam 10.14.23):

"O Lord, You are the oldest, the original person (purusah puranah)."

From this we may understand that Lord Krishna always existed. He existed before the creation of the material world in an eternally youthful body. Although He is the oldest, He remains eternally youthful.

11 That the Supreme Personality of Godhead existed before the creation of the material universes is confirmed in Brhad-aranyaka Upanisad (1.4.1):

"The Supreme Personality of Godhead existed before the creation of the material universes."

12 In this way it may be seen that Shri Krishna is free from the material transformations of birth. The second material transformation is maintenance. That Shri Krishna is free from any consideration of maintenance is confirmed by Brahma in the following words (Shrimad Bhagavatam 10.14.23):

"O Lord Krishna, You are always perfect and complete (purna)."

Because Lord Krishna is always perfect, he never grows (the third transformation).

"The fourth material transformation is change. Brahma confirms that Shri Krishna is free from change in the following words (from the same Bhagavatam verse):

"O Lord Krishna, You are eternally full of all transcendental bliss (ajasra-sukha)."

Because Lord Krishna is always blissful His condition of life never changes.

13 That the Supreme Personality of Godhead is full of bliss is also confirmed by the following statement of Brhad-aranyaka Upanisad (3.9.28):

"The Supreme Godhead is full of all knowledge and bliss."

We may note that in this statement the neuter word 'ananda' is used instead of the masculine word 'sukha'.

14 The fifth material transformation is dwindling. Brahma confirms that Shri Krishna is free from dwindling in these words (from the same Bhagavatam verse):

"O Lord Krishna, You are eternally free from decay and diminution (aksaya)."

The sixth material transformation is destruction. Brahma confirms that Shri Krishna is free from destruction in the following words (from the same Bhagavatam verse):

"O Lord Krishna, You are never to be destroyed. You are eternal (amrta)."

15 Lord Krishna's perfection and completeness are described by Brahma in the following words (from the same Bhagavatam verse):

"O Lord Krishna, You are unlimited and one without a second (ananta and advaya)."

This means that Shri Krishna is beyond all limitations of time, space and size and nothing can exist without the manifestation of His potencies.

In order to prove that Shri Krishna is eternal, Brahma explains that Shri Krishna is beyond the four kinds of result (birth, attainment of ends, change, and purification) which follow the actions of the conditioned souls. That Shri Krishna is not born (the first result), Brahma explains by the statement:

"O Lord Krishna, You are the origin of everything (adyah)."

The second result of work is the attainment of some end, which may be done either with physical endeavour, or as a result of knowledge. Shri Krishna does not need to endeavour physically to attain any end, for as Brahma says, He is the 'all pervading Supersoul (atma)', and at the same time Krishna does not need to undergo meditation or mental speculation to obtain some end, as the impersonalist philosophers do, because

He is Himself the 'origin of the Brahmajyoti (svayam-jyoti)', as Brahma says. The third result of work is change. Shri Krishna is free from change because, as Brahma says here, 'He never accepts a changing material body (upadhito mukta).' The fourth result of work is purification. Shri Krishna is never in need of purification because, as Brahma says 'He is always free from all contamination (niranjana).' In this way Shri Krishna remains aloof from the four kinds of results of work.

16 That Shri Krishna and His transcendental abode may be directly perceived by the devotees is explained in the following statement of Shrimad Bhagavatam (2.9.22), where the Supreme Personality of Godhead says to Lord Brahma:

"The highest perfectional ingenuity is the personal perception of My abodes, and this has been possible because of your submissive attitude in the performance of severe penance according to My order."*

17 Shridhara Svami comments:

"In this verse Lord Krishna says to Brahma: 'By My mercy you are able to see this. Because I wish it, You may now directly perceive this (manisita).' One may ask: 'What is it that Brahma is able to see by the Lord's mercy?' The answer is given: 'You are now able to see My own abode (mama lokavalokanam yat).'"

18 That the Supreme Personality of Godhead reveals Himself to his devotees is also confirmed in the Narayanadhyatmya:

"Although the Supreme Personality of Godhead generally remains invisible, He may nevertheless be seen through the agency of His own transcendental potency."

19 At this point someone may object: "Is it not so that in the description of His opulences in Shrimad Bhagavatam (11.16.29) the Personality of Godhead said: 'among exalted persons (bhagavan) I appear as the son of Maharaja Vasudeva?' Is it not also so that at the end of this description of His opulences, the Supreme Lord said: 'These opulences of Mine are all transformations of the mind?' Clearly, from this we may understand that the form of Lord Krishna, the son of Vasudeva, is not the original Personality of Godhead, but rather the expansion of one of His opulences. Furthermore, does not the second quote establish the truth that the form of Lord Krishna and the other opulences of the Absolute Truth described in this passage, are not transcendental forms, but merely transformations of the material thinking process?"

To this objection I reply: My dear friend, these quotes are very nice, of course, but just as the sentence 'chatrino gacchanti' is ambiguous and requires some explanation before it is properly understood, in the same way, these verse Shrimad Bhagavatam require an elaborate explanation before they are properly understood.

20 In this connection we may note the use of the word 'param' in the following verse from the same section of Shrimad Bhagavatam (11.16.37), where Lord Krishna says:

"I am form, taste, aroma, touch and sound; false ego; the mahat-tattva; earth, water, fire, air and sky; the living entity; material nature; the modes of goodness, passion and ignorance. All these items, along with knowledge of their individual symptoms and the steady conviction that results from this knowledge, represents me."***

21 We may note that in this verse the word 'param' refers to the Supreme Absolute Truth, According to this interpretation, then, the Supreme Brahman is counted among the opulences of the Lord, which are further described as (Shrimad Bhagavatam 11.16.41) 'transformations of the mind'. Such an explanation of the nature of Brahman will clearly not satisfy those who are aware of the actual meaning of Vedic literatures. Brahman is not a material transformation. Brahman is free from any material covering or material external form, just as a threshed grain of rice is free from the external husk. This transcendental nature of Brahman is explained by the following statements of Shrimad Bhagavatam:

"O Supreme Lord, You are free from material coverings."

10.14.23

"I offer my respectful obeisances to the Supreme Lord, whose form is full of the purest transcendental knowledge."

10.37.22

22 Because this passage from the Eleventh Canto of Shrimad Bhagavatam appears to explain that the Supreme Brahman, and Lord Krishna, the son of Vasudeva are opulences of the Supreme and are simply material transformations of the mind, it should be understood that these statements (for at least this interpretation of them) contradict the description of the Supreme Brahman and Lord Krishna in the other

passages of Vedic literature. Therefore, I say that these statement are not exactly true. There are some examples of passages in Vedic literatures that are not exactly true. One such statement is the following verse spoken by Bhismadeva (Shrimad Bhagavatam 1.9.34):

“On the battlefield (where Shri Krishna attended Arjuna out of friendship), the flowing hair of Lord Krishna turned ashen due to the dust raised by the hoofs of the horses. And because of His labour, beads of sweat wetted His face. All these descriptions intensified by the wounds dealt by my sharp arrows, were enjoyed by Him let my mind thus go unto Shri Krishna.”*

Because the transcendental body of Lord Krishna can never be hurt or pierced by any weapon, it should be understood that the description of this pastime should not be taken as truth but is a specific illusion arranged by the Lord.

23 An example of a statement contrary to the truth, but yet given in Shrimad Bhagavatam, is mentioned in the following statement of Sukadeva Gosvami (in connection with Krishna’s lamentation during His battle with Salva) Shrimad Bhagavatam 10.77.30):

“O King Pariksit, although Krishna lamented when Salva attempted to trick Him into thinking that His father, Vasudeva, was killed, we should understand that in actuality, Lord Krishna was not at all fooled, and he did not lament. Although some sages may say that the Lord lamented, such statements are not fit to be accepted as truth.”*

24 That the form of the Supreme Personality of Godhead is spiritual and free from all material defects is also confirmed by the following statement of Skanda Purana:

“Lord Vishnu is completely aloof from the influence of the material energy. He is eternal, imperishable, unbreakable, undefeatable, and undecaying. He appears in this world and enjoys pastimes with His devotees. He pretends to be an ordinary human being, and in this role He may sometimes appear to be bound with ropes, or to bleed when wounded. Although these activities bewilder the demons, the liberated souls do not become bewildered. They always understand the actual nature of the Lord.”

25 As he was fighting with Krishna, Bhismadeva became momentarily overwhelmed by a demonic thought of harming Krishna, and in this way he became bewildered into thinking that Krishna has become wounded. Later Bhishma remembered that bewilderment as one remembers a painful nightmare, and He expressed that memory in the verse quoted previously (Shrimad Bhagavatam 1.9.34).

26 Someone may ask: “How is it that Lord Krishna became so pure and free from material contamination that He could not be wounded or bleed? Did He come under the influence of some wonderfully purifying substance, or did He assiduously rid Himself of all impurities?”

In answer to this question I explain: Shri Krishna is eternally pure and does not require to do something to become free from contamination. He did not require to come under the influence of some purifying agent because He is Himself perfect and complete, and therefore everything that purifies is already present within Him. In this the same way He does not require to rid Himself of impurities, since impurities can never enter Him, as Lord Brahma explains (Shrimad Bhagavatam 10.14.23): ‘O Lord Krishna, You are always free from all kinds of material contamination (niranjana).’ In this way it may be understood that the form of Shri Krishna is always uncontaminated and full of pure transcendental knowledge.

Anuccheda 59

In this way we have explained that the Supreme Personality of Godhead is naturally endowed with innumerable powers and opulences. Just as light has certain natural qualities opposite to the nature of darkness, in the same way the Personality of Godhead has a host of transcendental qualities different from the qualities of matter. We have also established that the Personality of Godhead is supremely perfect and complete because He is the master of all potencies. All of His qualities are eternal and He is full of all transcendental bliss. Because He is the reservoir in which all transcendental qualities, powers and opulences rest, He is known as the Supreme Personality of Godhead (bhagavan). Just as laddu candy is by nature aromatic and has certain natural attributes that cannot be separated from it, in the same way the Supreme Personality of Godhead possesses a host of wonderful transcendental attributes. The form of the Supreme Personality of Godhead is accepted by the most learned transcendentalists as the highest manifestation of the Absolute Truth. This is confirmed by the following prayer of Lord Brahma to Shri Krishna Shrimad Bhagavatam

(3.9.2):

"The form which I see is eternally freed from material contamination and has advented to show mercy to the devotees as manifestation of internal potency. This incarnation is the origin of many other incarnations, and I am born from the lotus flower grown from Your navel home."*

Anuccheda 60

1 In this way we have proven that the form of the Supreme Personality of Godhead is perfect and complete in all respects. However, in order to even more firmly establish this fact, we shall now describe the Lord's ornaments and paraphernalia. In the following statement Shrila Sukadeva Gosvami describes the Supreme Lord appearance in this world along with His own transcendental ornaments and paraphernalia (Shrimad Bhagavatam 10.3.9):

"Vasudeva then saw the newborn child, who had very wonderful lotus like eyes and who bore in His four hands the four weapons sankha, cakra, gada and padma. On His chest was the mark of Shrivatsa and so His neck the brilliant Kaustubha gem. Dressed in yellow, His body blackish like a dense cloud, His scattered hair fully grown, and His helmet and earrings sparkling uncommonly with the valuable gem Vaidurya, the child, decorated with a brilliant belt, armlets, bangles and other ornaments, appeared very wonderful."*

2 The ornaments and paraphernalia of the Lord are in one sense non different from His transcendental form. Visvarupa explains this to Maharaja Indra in the following words Shrimad Bhagavatam (8.8.32-33):

"The Supreme Personality of Godhead, the living entities, the material energy, the spiritual energy and the entire creation are all individual substances. In the ultimate analysis, however, together they constitute the supreme one, the Personality of Godhead. Therefore those who are advanced in spiritual knowledge see unity in diversity. For such advanced persons, the Lord's bodily decorations, His name, His fame, His attributes and forms and the weapons in His hand are manifestations of the strength of His potency. According to their elevated spiritual understanding, the omniscient Lord, who manifests various forms, is present everywhere. May He always protect us everywhere from all calamities."*

3 In this verse Visvarupa says: "Those who are advanced in spiritual knowledge see unity in diversity (aikatmyanubhavanam). The Supreme Personality of Godhead appears before these advanced transcendentalists in His form full of the nectar of (mayaya) appears before His devotees in His own transcendental form full of all wonderful potencies, so He also displays to them His bodily decorations (bhusana), His name, His fame, His attributes, and forms and weapons in His hand, which are all the manifestations of the strength of His potency (saktih). These great transcendentalists directly perceive the true nature of the Lord and His paraphernalia (satya-manena). The Lord, who manifest as various wonderful forms (sarvaih svarupaih) is present everywhere. May He always protect (patu) us (nah) everywhere from all calamities."

4 In the following verses of the Vishnu-dharma Purana, Maharaja Bali offers prayers to the Lord's Sudarsana Cakra:

"Even the greatest of yogis cannot completely or properly glorify the Lord's Sudarsana Cakra. Because of the illumination of this whirling Cakra, this demon Bali has been able to see the entire universe with its three planetary systems of Bhur, Bhuvar and Svar-lokas."

5 Maharaja Ambarisa's prayers to the Sudarsana Cakra are recorded in the Ninth Canto of Shrimad Bhagavatam, and the reader is referred to them for a more elaborate description. In various places in the Vedic literatures, the Sudarsana Cakra, flag of Garuda, and other paraphernalia of the Supreme Personality of Godhead, are described as 'causeless'. This means that the Lord's paraphernalia is transcendental and has no material origin, just as the Lord Himself has no origin.

6 Lord Kapiladeva describes some of the Lord's ornaments and paraphernalia (Shrimad Bhagavatam 3.28.28): 'The yogi should meditate upon His club which is named Kaumodaki and is very dear to him. This club smashes the demons, who are always inimical soldiers, and is smeared with their blood. One should concentrate on the nice garland on the neck of the Lord, which is always surrounded by bumblebees, with their nice buzzing sound, and one should meditate upon the pearl necklace on the Lord's neck, which is considered to represent the pure living entities who are always engaged in His service.'*

7 The Lord's Kaustubha gem is described in the following statement of Shrimad Bhagavatam (12.13.10):

"The unborn Supreme Personality of godhead wears His own Brahman effulgence in the form of the

Kaustubha jewel on His chest.”*

8 As the Supreme Personality of Godhead is willing to be considered non different from the universe in order to facilitate the conditioned souls’ worship of Him, so the Kaustubha gem is considered non different from the transcendental form of the Personality of Godhead.

9 That the Kaustubha gem is non different from the transcendental form of the Personality of Godhead is also confirmed by Vishnu Purana:

“The Supreme Personality of Godhead, Hari, personally appears as the Kaustubha gem, which is pure, free from all contamination of this material world, and untouched by the modes of material nature.”

Anuccheda 61

1 The spiritual world of Vaikunthaloka is non different from the Lord in the same way, and it is repeatedly described in the Vedic literatures so the slow witted conditioned souls may become aware of its existence. For example, Vaikunthaloka is described in the following statement of Shrimad Bhagavatam (2.9.9):

“The Personality of Godhead, being thus very much satisfied with the penance of Lord Brahma was pleased to manifest His personal abode, Vaikuntha, the supreme planet above all others. This transcendental abode of the Lord is adored by all self-realised persons freed from all kinds of miseries and fear of illusory existence.”*

2 Because the spiritual world of Vaikuntha cannot be reached by ordinary materially pious activities, because the Vedic literatures explain that it is beyond the limits of the material creation, because it is glorified as that place in which the residents do not fall into the illusion of maya, because it is reached when one become unaffected by the three modes of material nature, because by entering a temple of Lord Vishnu even in this material world, one actually enters the spiritual world, and consequently becomes free from the touch of the three modes of material nature, therefore it should be understood that the spiritual world of Vaikuntha is actually a manifestation of the spiritual form of the Personality of Godhead, that the material energy, that it is eternal, that it may be obtained only by devotional service which eclipses the so-called happiness of liberation, and that it is full of eternity, knowledge and bliss.

3 That the realm of Vaikuntha cannot be obtained by material activities, pious or otherwise, is confirmed by the Supreme Lord in the following words (Shrimad Bhagavatam 11.24.12-14):

“Heaven was established as the residence of the demigods. Bhuvarloka as that of the ghostly spirits and the earth system as the place of human beings and other mortal creatures. Those mystics who strive for liberation are promoted beyond these three divisions.”***

4 “Lord Brahma created the region below the earth for the demons and the Naga snakes. Thus the destinations of the three worlds were all arranged as the corresponding reactions for different kinds of work performed within the three modes of material nature.”***

5 “By mystic yoga, great austerities and the renounced order of life, the pure destinations of Maharloka, Janoloka, Tapoloka and Satyaloka are attained. But by devotional yoga, one achieves My transcendental abode.”***

6 In these verses the Lord says: “Those mystics who strive for liberation (siddhanam) by performance of mystic yoga and other spiritual activities are promoted beyond (param) these three divisions (trtayata) of planetary systems (Bhurloka, Bhuvarloka, and Svarloka). Thus the destinations of the three worlds (trilokyam) were all arranged as the corresponding reactions for different kinds of work (karmanam) performed by those attached to household life. By practicing upakurvana-brahmacarya one attains Maharloka, by naisthika-brahmacarya one attains Janaloka, by vanaprastha life one attains Tapoloka and by sannyasa one attains Satyaloka. In this way the various results of yoga-practice are calculated.”

7 That the Personality of Godhead’s own abode (mad-gatih), known as Vaikunthaloka, can only be attained by the devotional activities of bhakti-yoga (such as hearing and chanting the glories of Vaikuntha and the master of Vaikuntha), and by no other means, is explained in Shrimad Bhagavatam (3.15.23):

“It is very much regrettable that unfortunate people do not discuss the description of the Vaikuntha planets but engage in topics which are unworthy to hear and which bewilder one’s intelligence. Those who give up topics of Vaikuntha and take to talk of the material world are thrown into the darkest region of ignorance.”*

8 A further description of Vaikunthaloka is found in Shrimad Bhagavatam (3.15.20), where Lord Brahma says to the demigods:

"The inhabitants of Vaikuntha travel in their airplanes made of lapis lazuli, emerald and gold. Although crowded by their consorts, who have large hips and beautiful smiling faces, they cannot be stimulated to passion by their mirth and beautiful charms."*

9 Shridhara Svami comments on this verse in the following words:

"This verse explains: 'The inhabitants of Vaikuntha travel in their airplanes (vimanaih) which they obtained simply by offering obeisances to the lotus feet of Lord Hari, the Supreme Personality of Godhead (hari-padanati-matra-drstaih).' Thus they are able to travel in Vaikuntha by means of their devotional activities, and not by any kind of material fruitive activity."

10 The realm of Vaikuntha is also described in Mundaka Upanisad (1.2.12):

"When a person aspiring to advance in spiritual life examines the temporary benefits obtained by performing pious deeds and earning a temporary residence in the upper material planets, he understands that one cannot attain the Personality of Godhead by performing materially pious deeds, and He becomes disinterested in both fruitive Vedic sacrifices and material welfare work."

11 That the spiritual world of Vaikuntha can be obtained only by devotional service to the Personality of Godhead is also personally confirmed by Lord Krishna in the following words (Bhagavad-gita 18.61-62):

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine made of the material energy."*

12 "O scion of Bharata, surrender unto Him utterly. By His grace you will attain transcendental peace and the supreme eternal abode."*

Anuccheda 62

1 That the spiritual Vaikuntha planets are situated beyond the material world is confirmed by Lord Siva in the following words spoken to the Pracetas (Shrimad Bhagavatam 4.24.29):

"A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahma, and if he becomes more qualified, he can approach Lord Siva. A person who is directly surrendered to Lord Krishna, or Vishnu, in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Siva and other demigods attain these planets after the destruction of this material world."*

2 Shridhara Svami comments on this verse in the following words:

"In this verse Lord Siva says: 'One who has accumulated the results of many pious actions may attain My association (mam eti) after he gives up the present body. A devotee of Krishna, however, is immediately promoted to the spiritual planets (vaishnavam padam), which are beyond the boundaries of this material world.'

"That the Supreme Lord and His name, form, attributes and abode are all beyond the boundaries of the matter is confirmed by the Supreme Lord Himself in the following words (Chandogya Upanisad 6.3.32):

"Although My name and form are generally not visible in this material world, I shall now reveal them."

"In the Bhagavatam verse, Lord Siva continues: (Lord Siva), and the other administrative demigods (vibudhah) attain these spiritual planets after the destruction of this material world (kalatyaye).' This last point is confirmed by the following statement of Vedanta-sutra (3.3.33):

"The administrative demigods are appointed to certain terms of office, and they remain in this material world for the duration of those terms. When their terms expire they may enter the spiritual world."

Anuccheda 63

1 That the residents of Vaikunthaloka do not fall down into the material world is described by Lord Kapila (Shrimad Bhagavatam 3.25.37-38):

"Thus because he is completely absorbed in thought of Me, the devotee does not desire even the highest benediction obtainable in the upper planetary systems, including Satyaloka. He does not desire the eight material perfections obtained from mystic yoga, nor does he desire to be elevated to the kingdom of God. Yet even without desiring them, the devotee enjoys, even in this life, all the offered benedictions.*

2 "The Lord continued: My dear mother, devotees who receive such transcendental opulences are never bereft of them; neither weapons nor the change of time can destroy such opulences. Because the devotees

accept Me as their friend, their relative, their son, preceptor, benefactor and Supreme Deity, they cannot be deprived of their possessions at any time.”*

3 In this verse Lord Kapiladeva says: “Those devotees, who, by My mercy have become free from ignorance, do not desire the greatest opulences and enjoyments available in the material world (vibhutim). They do not desire the eight material perfections (beginning with anima-siddhi) obtained from mystic yoga (aisvaryam astangam anupravrttam). They do not desire opulence equal (sarsti) to that of the Supreme Lord (bhagavatim shriyam). Although the devotees only desire the happiness of devotional service, nevertheless they attain (asnuvate) all these benedictions in the spiritual world of Vaikuntha (me loke).” This statement shows the Supreme Lord’s great affection for His devotees.

4 That although the devotee never prays for material opulence the Supreme Lord nevertheless showers all benedictions on him is seen in the following description of the benedictions granted to Sudama the florist (Shrimad Bhagavatam 10.41.51-52):

“When the florist was offered benediction, he begged from the Lord that he might remain His servant in devotional service and by such service do good to all living creatures. Being satisfied with the florist, Lord Krishna not only gave him benediction for whatever he wanted, but over and above that, He offered him all material opulences, family prosperity, long duration of life, and whatever else his heart desired within the material world.”*

5 The devotees of the Lord are always unattached to all kinds of opulences. As has already been explained, the devotees do not wish for any spiritual opulence that may be granted by the Lord’s mercy, or any material opulences, up to the opulences Brahmaloka, which may be granted by the Lord’s illusory potency maya. Even though the devotees are granted all kinds of opulence they do not try to enjoy or exploit them, for they consider them very insignificant and not worth their attention.

6 The desirelessness of the devotees is described in Chandogya Upanisad (8.1.6):

“The auspicious situation pious deeds grant in this life will eventually be destroyed, and in the same way the auspicious situation pious deeds grant in the next life will also eventually be destroyed. Understanding the temporary nature of these material benedictions, and also understanding the truth about the all-pervading Supersoul, the devotees only desire eternal benefits in relation to the Personality of Godhead. They pass through all kinds of material situations free from all material desires.”

7 At this point someone may object: “Is it not so that in Svargaloka or any other planet both the objects of enjoyment and the enjoyers of those objects will eventually be destroyed? Is this not true also for the devotees and their object of enjoyment?

Lord Kapila answers this objection when He says (Shrimad Bhagavatam 3.25.38):

“In the changeless (santa-rupe) spiritual world of Vaikuntha My devotees are never bereft (na nanksyanti) of transcendental opulences. My personal weapon (me hetih) the wheel of time (animisah), cannot swallow up (no ledhi) their opulences.”

That the residents of Vaikunthaloka are never deprived of their opulences and auspicious condition of life is also confirmed by the following statement of Chandogya Upanisad (8.15.1):

“Once having entered the spiritual world of Vaikuntha one never returns to the material world.”

8 That the residents of Vaikunthaloka never return to the material world is confirmed by Lord Krishna Himself in Bhagavad-gita (8.16):

“From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains My abode, O son of Kunti, never takes birth again.”*

9 This is also described by Shripada Sankaracarya in these words (Shri-Vishnu-sahasra-nama-bhasya, text 75):

“In the Supreme (param) abode (ayanam), there is no fear of returning to the material world. The word used here is a bahuvrihi-samasa in the masculine gender.”

10 Lord Kapiladeva’s glorification of the devotee residents of Vaikuntha does not stop here, however, but the Lord continues by explaining that the devotees love only the Supreme Personality of Godhead. He is their sole object of love. This explanation does not only apply to the residents of Vaikunthaloka, but it may also be taken to describe the eternal cowherd residents of Goloka Vrndavana, who also consider Lord Krishna to be

the sole object of their love.

11 At this point someone may ask: "When the living entities become free from the ignorance of materialism what different varieties of love for the Personality of Godhead do they manifest?"

To answer this question Lord Kapila says: "Some devotees (yesam), such as the sages described in Padma Purana Uttara-khanda, desire to approach Me as their dear master, and as a result they meditate on Me as their dear (priya) master. Some devotees, such as the Four Kumaras and others, desire to see Me as the Supreme Brahman (atma), and they meditate on Me in that way. In whatever way the devotee wish to love Me, they may approach Me in that way."

We may note that in this verse the word 'suhrdah' (friend and benefactor) is in the plural. This means that there are many different kinds of friends and the Lord is willing to become any one of many different kinds of friends for His devotee. The exchange of friendship between the Lord and the devotees is described by Narada Muni in the following words (Shrimad Bhagavatam (4.12.37):

12 "Persons who are peaceful, equipoised, cleansed and purified, and who know the art of pleasing all other living entities, keep friendship only with the Lord and His devotees; they alone can very easily achieve the perfection of going back home, back to Godhead."*

Anuccheda 64

That Vaikunthaloka is beyond the material cosmos, and that no one falls from Vaikuntha to the material world, are both described by Shrila Suta Gosvami in Shrimad Bhagavatam (12.11.19):

"O Brahmanas, the realm of Vaikuntha is a great umbrella that gives protection from all kinds of fear."

Anuccheda 65

By becoming free from the influence of the three modes of material nature only may enter the spiritual world of Vaikuntha. The Supreme Personality of Godhead confirms this by saying (Shrimad Bhagavatam 11.25.22):

"Those immersed in the mode of goodness go to the higher planets known as Svarloka, those immersed in the mode of passion enter human society in the middle planetary systems, those immersed in the mode of ignorance go to the hellish worlds, and those who are free from the grip of the three modes attain Me."

We may note that instead of saying 'they attain My planet', the Lord says 'they attain Me'. The Lord speaks in this way in order to proclaim that He is not different from His transcendental abode.

Anuccheda 66

1 That the spiritual world of Vaikuntha is beyond the touch of the three modes of material nature is confirmed by Lord Krishna Himself in the following words (Shrimad Bhagavatam 11.25.25):

"Residential quarters within the forest are in the mode of goodness, residential quarters in big cities, towns and villages are in the mode of passion, and residential quarters in an atmosphere wherein indulgence in the four sinful activities of illicit sex, intoxication, meat-eating, and gambling predominate are in the mode of ignorance, but My abode is free from the material modes."*

2 That the spiritual world of Vaikuntha is superior to the material world is confirmed by Lord Krishna in Shrimad Bhagavatam (10.88.25-26):

"Lord Siva finally entered the splendid world of Svetadvipa Vaikuntha, where Lord Narayana personally resides, and which is beyond the darkness of matter. In Svetadvipa there are great saintly persons who are completely freed from the envious nature of the material world and are beyond the jurisdiction of the four principles of material activities, namely religiousness, economic development, sense-gratification and liberation. Anyone who enters into that Vaikuntha planet never comes back again to this material world."*

Anuccheda 67

1 Speaking to Narada, Lord brahma describes the eternity of Vaikunthaloka in the following words (Shrimad Bhagavatam 2.5.39):

"From the forefront of the chest up to the neck of the universal form of the Lord are situated the planetary systems named Janaloka and Tapoloka, whereas Satyaloka, the topmost planetary system is, situated on the head of the form. The spiritual planets, however, are eternal."*

2 Shrila Shridhara Svami comments on this verse:

"In this verse the word 'brahmaloka' refers to the eternal (sanatana) Vaikuntha planets. Here the word

'brahmaloka; does not refer to any planet within the created material universe'. Here the word 'brahmaloka' means 'spiritual (brahma) planet (loka)'.

Anuccheda 68

1 That Vaikunthaloka may be obtained only by the practice of intense devotional service, which makes the happiness of liberation seem insignificant in comparison, is explained by the Four Kumaras in Shrimad Bhagavatam (3.15.23 and 25):

"It is very much regrettable that unfortunate people do not discuss the description of the Vaikuntha planets but engage in topics which are unworthy to hear and which bewilder one's intelligence. Those who give up the topics of Vaikuntha and take to talk of the material world are thrown into the darkest region of ignorance.*

2 "Persons whose bodily features change in ecstasy and who breathe heavily and perspire due to hearing the glories of the Lord are promoted to the kingdom of God, even though they do not care for meditation and other austerities. The kingdom of God is above the material universes, and it is desired by Brahma and other demigods."*

3 The first part of this verse may be interpreted 'yac ca nah' (Vaikunthaloka is situated above us), or 'nah sprhaniya-silah' (we desire to attain the good qualities possessed by the great devotees). The great devotees are described in the following words: 'dure yamah' (Because they have already attained all spiritual perfection, these great devotees do not care for meditation and other austerities), and 'bhartu mithah su-yasasah' (These great devotees are constantly engaged in hearing the glories of the Lord). These great devotees are promoted (vrajanti) to the kingdom of God on the strength of their intense devotional service, which makes even the happiness of liberation seem insignificant by comparison.

4 That devotional service to the Supreme Personality of Godhead makes the happiness of liberation seem insignificant is also confirmed by the following statement of Shrimad Bhagavatam (3.15.48):

"Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of other less important benedictions like the material happiness of the heavenly kingdom."*

Anuccheda 69

1 That the spiritual world of Vaikuntha is eternal, full of knowledge and full of bliss is confirmed by the Supreme Personality of Godhead Himself in the following words (Shrimad Bhagavatam 11.20.37):

"Those who seriously follow the methods of achieving Me that I have personally taught attain freedom from illusion and upon reaching My personal abode can at last perfectly understand the Absolute Truth."***

2 "Jnana-yoga, karma-yoga and bhakti-yoga are the spiritual paths (me pathah) mentioned here by the Lord. Because it is the most practical and effective at all times, places and circumstances, the devotees consider bhakti-yoga the best of all spiritual paths. The word 'ksemam' in this verse indicates that the Vaikunthaslokas are filled with the supreme auspiciousness of pure devotional service, and the words 'mat-sthanam paramam brahma viduh' indicate that the great sages understand that the spiritual abode of the Lord is non different from the Lord Himself.

3 The spiritual world of Vaikunthaloka is described in the following statement of Shrimad Bhagavatam (10.28.15-16):

"Reflecting in this way, the merciful and all-powerful Personality of Godhead showed His own planet, which is above the darkness of material existence, to the cowherd men of Vrndavana.*

4 "Thus Krishna showed them the effulgent, eternal, ever-existing spiritual sky, which is unlimited and full of knowledge. Great sages and saintly persons who have already surpassed the influence of the three material modes of nature are able to directly see that spiritual world."*

5 Both these quotations (Shrimad Bhagavatam 11.20.37 and 10.28.14-15) clearly explain that the spiritual abode of Lord Krishna is beyond the influence of the material energy. The supposition that the word 'ca' (also) is understood, although not expressed in these verses, and that therefore these verses mean 'the abode of Lord Krishna and the spiritual world', and that therefore the abode of Lord Krishna is different from the eternal spiritual world, is an extremely forced and illogical misinterpretation of what is clearly said in these verses. That this abode of Lord Krishna is non different from the spiritual world of Vaikuntha is also confirmed

by Shrila Shridhara Svami, who explains in his commentary on this verse:

"The words 'tamasah param' in this verse indicate that the abode of Lord Krishna is beyond the darkness of material existence."

Anuccheda 70

1 The spiritual abode of Lord Krishna is further described by Shrila Sukadeva Gosvami in these words (Shrimad Bhagavatam 2.2.17-18):

"In that transcendental state of labdopasanti, there is no supremacy of devastating time, which controls even the celestial demigods who are empowered to rule over mundane creatures. (And what to speak of the demigods themselves?) Nor is there the mode of material goodness, nor passion, nor ignorance, nor even the false ego, nor the material Causal Ocean, nor the material nature.*

2 "The transcendentalists desire to avoid everything godless, for they know that supreme situation in which everything is related with the Supreme Lord Vishnu. Therefore a pure devotee who is in absolute harmony with the Lord does not create perplexities, but worships the lotus feet of the Lord at every moment, taking them into His heart."*

3 In this verse Shrila Sukadeva Gosvami says: 'The transcendentalists desire to avoid (icchavah) everything godless (atat, dauratmyam), such as the useless speculations of the nyaya-logicians (neti neti), and the impersonalist fallacy that the Supreme Personality of Godhead and the individual jiva living entities are identical in all respects. Abandoning all these misconceptions, they embrace (upaguhya) the lotus feet (padam) of the supremely worshipable (arha) Personality of Godhead within their hearts (hrda) at every moment (pade pade). In this way the saintly devotees repose all their love in the Supreme Personality of Godhead and in no one else. Such devotees understand (amananti) the truth about the spiritual abode of the Supreme Lord Vishnu (yat tad vaishnavam padam)".

By explaining that the devotees repose all their love in the Supreme Lord, this verse clearly refutes the misconception that the Absolute Truth is formless and impersonal, for it is not possible to love a formless non person.

4 The impersonalists' idea that God is formless is clearly rejected by the author of the Mukta-phala-tika in his explanation of this verse, where he explains the relation between the demigods and the Supreme Personality of Godhead in the following words:

"As a king establishes places of residence for his different subjects, while He reserves the best residence for himself, so the Supreme Personality of Godhead establishes the residence of Brahma and all the other living entities within the universe, while His own residence is the best, for it is above (param) the influence of the material energy."

5 That the Supreme Personality of Godhead remains in His own glorious realm, the world of Vaikuntha, is confirmed by the following statements of the Sruti-sastra:

"Where does the Supreme Personality of Godhead reside? He resides in His own glorious abode."

Chandogya Upanisad 7.24.1

"Who can properly understand the Supreme Personality of Godhead who resides in His own transcendental abode?"

Katha Upanisad 1.2.25

Anuccheda 71

1 The rhetorical question "Who can properly understand the Supreme Personality of Godhead who resides in His own transcendental abode?" is answered in the following statement of Narada Muni to Maharaja Pracinabarhi (Shrimad Bhagavatam 4.29.48):

"Those who are less intelligent accept the Vedic ritualistic ceremonies as all in all. They do not know that the purpose of the Vedas is to understand one's own home, where the Supreme Personality of Godhead lives. Not being interested in their real home, they are illusioned and search after other homes."*

2 In this verse Narada says: "Those who are less intelligent (dhumra-dhiyah) accept (ahuh) the Vedic ritualistic ceremonies (vedam sa-karmakam) as all in all. They know of Svargaloka and the other planets of the material universe, but they do not know that the purpose of the Vedas is to understand one's own home (svam lokam) where (yatra) the Supreme Personality of Godhead (janardanah) lives."

Anuccheda 72

1 The presence of the Personality of Godhead in the spiritual world is also described in the following prayer spoken by the demigods to Lord Hari (Shrimad Bhagavatam 6.9.32):

"O Supreme Personality of Godhead, O Narayana, O Vasudeva, original person! O most exalted person, supreme experience, welfare personified! O supreme benediction, supremely merciful and changeless! O support of the cosmic manifestation, sole proprietor of all planetary systems, master of everything and husband of the goddess of fortune! Your Lordship is realised by the topmost sannyasis, who wander about the world to preach Krishna consciousness, fully absorbed in samadhi through bhakti-yoga. Because their minds are concentrated upon You, they can receive the conception of Your personality in their fully purified hearts. When the darkness in their hearts is completely eradicated and You are revealed to them, the transcendental bliss they enjoy is the transcendental form of Your Lordship present in the spiritual world. No one but such persons can realise You. Therefore we simply offer You our respectful obeisances."

2 In this passage of Shrimad Bhagavatam the word 'tamah' may be interpreted to mean either 'material energy' or 'ignorance'. The word 'atma-loke' means 'the personal abode of the Supreme Lord'. That the Supreme Personality of Godhead resides in His own spiritual realm is again confirmed by the following statements of the Sruti-sastra:

"The spiritual world is the personal abode of the Supreme Personality of Godhead."

Brhad-aranyaka Upanisad 4.3.32

3 The spiritual realm of the Personality of Godhead is also described in the Pippalada-sakha:

"The subtle, transcendental, eternal abode of Lord Vishnu is the best of all planets, and although everyone should know about it, it is generally not properly understood. Only the greatest yogi-philosophers understand the true nature of this abode of Lord Vishnu."

4 The spiritual realm of Vaikuntha is also described in the Maha Narayana Upanisad (8.14):

"They who have renounced the material world enter the spiritual sky, which the Supreme Personality of Godhead has hidden from the gaze of the conditioned souls."

5 The transcendental abode of the Supreme Personality of Godhead is also described in the Nrsimha-tapani Upanisad (5.10):

"In the transcendental abode of the Supreme Personality of Godhead, the original author of the Vedic mantras, there is no suffering of any kind. In that abode neither the sun, moon or stars shine, the wind does not blow, death cannot enter, and there are no defects of any kind. That abode is blissful, eternal, peaceful and always full of all auspiciousness. The yogis meditate on that supreme abode, and the demigods headed by Brahma offer obeisances and prayers to that supreme abode. The yogis who travel to that supreme abode of the Lord never return to this material world."

6 The spiritual abode of the Supreme Personality of Godhead is also described in the following mantra of the Rg Veda:

"The saintly demigods continually gaze at Lord Vishnu's transcendental abode, which is like a brilliant sun in the spiritual sky. The residents of that abode of the Lord are free from any defect, effulgent and always awake with all spiritual knowledge."

7 These Vedic passages describe the spiritual realm as the object of Lord Brahma's prayers, and they also say that once having entered that spiritual realm one never returns to the material world. This is a clear description of the planet of Lord Vishnu. These descriptions do not apply to the impersonal Brahman effulgence, and therefore no one should interpret that these statements describe that impersonal Brahman. The Rg Veda's description of the planet of Lord Vishnu is also corroborated by the following explanation of Vishnu Purana (2.8.93-98):

8 "Above the planets of the seven sages, the Dhruvaloka planet is situated. Dhruvaloka is the splendid, transcendental abode of Lord Vishnu. It is situated in the spiritual sky, above both the upper and lower material planets."

9 "O brahmana, they who have renounced this material world, who control the mind and senses, and have become free from all material impurities and all past sinful and pious karmic reactions, reside in that transcendental abode."

10 "In that place there are no pious or impious karmic reactions, and nothing causes pain. Having gone to that place one never laments. That is Lord Vishnu's supreme abode."

11 "Yamaraja, Dhruva Maharaja, and other demigod administrators of universal affairs, whose opulence is equal to that of the Lord Himself, reside in that spiritual realm. This is Lord Vishnu's supreme abode.

12 "Whatever has been and whatever will be in the future, the entire material creation as well as all moving and non moving living entities are manifested from this spiritual world, just as the warp and woof of a loom creates a cloth. O Maitreya, this spiritual realm is the supreme abode of Lord Vishnu.

13 "Thus unlimitedly expanded spiritual realm is like a great eye in the spiritual sky. It gives transcendental knowledge to the devotees. This is Lord Vishnu's supreme abode."

14 The previously quoted statement of the Nrsimha-tapani Upanisad that "In the spiritual world the wind does not blow, the sun, moon and stars do not shine" means that there are no material wind, sun, moon or stars in the spiritual world. Spiritual sun, moon, stars and winds do, however, exist in the spiritual world, and this fact is supported by many statements of Smṛti-sastra.

15 (The story of Maharaja Dhruva narrated in the Shrimad Bhagavatam contains a very clear description of the Vaikuntha realm of Lord Vishnu. We shall quote some of these verses to gain some understanding of that Vaikunthaloka. The first quotation explains why it was that Maharaja Dhruva, even though he had just directly seen the Supreme Personality of Godhead, nevertheless remained morose at heart.) Shrimad Bhagavatam (4.2.29) explains:

"Maitreya Muni answered: Dhruva Maharaja's heart, which was pierced by the arrows of the harsh words of his stepmother, was greatly aggrieved and thus when he fixed upon his goal of life he did not forget her misbehaviour. He did not demand actual liberation from this material world, but at the end of his devotional service, when the Supreme Personality of Godhead appeared before him, he was simply ashamed of the material demands he had in his mind."*

16 Maharaja Dhruva laments in the following words (Shrimad Bhagavatam 4.9.31):

"Alas, just look at me! I am so unfortunate. I approached the lotus feet of the Supreme Personality of Godhead, who can immediately cut the chain of the repetition of birth and death, but still, out of my foolishness, I prayed for things which are perishable."*

17 This verse records Dhruva Maharaja's dissatisfaction. He prayed for a very exalted position, and he received a benediction far excelling this original desire.

18 The exalted position attained by Maharaja Dhruva is described by Mahatma Vidura in the following words (Shrimad Bhagavatam 4.9.28):

"Shri Vidura inquired: My dear brahmana, the abode of the Lord is very difficult to attain. It can be attained only by pure devotional service, which alone pleases the most affectionate, merciful Lord. Dhruva Maharaja achieved this position even in one life, and he was very wise and conscientious. Why, then, was he not very pleased?"*

19 The exalted position attained by Maharaja Dhruva is described by the Supreme Personality of Godhead Himself in the following words (Shrimad Bhagavatam 4.9.25):

"The Personality of Godhead continued: My dear Dhruva, after your material life in this body, you will go to My planet, which is always offered obeisances by the residents of all other planetary systems. It is situated above the planets of the seven rsis, and having gone there you will never have to come back again to this material world."*

20 This great benediction, Dhruva's liberation in the planet of Lord Vishnu, is described by two associates of the Lord in the following words (Shrimad Bhagavatam 4.12.26):

"Dear King Dhruva, neither your forefathers nor anyone else before you ever achieved such a transcendental planet. The planet known as Vishnuloka, where Lord Vishnu personally resides, is the highest of all. It is worshipable by the inhabitants of all other planets within the universe. Please come with us and live there eternally."*

21 Maharaja Dhruva's good fortune is also described by Shrila Suta Gosvami in the following words (Shrimad Bhagavatam 4.13.1):

"Suta Gosvami, continuing to speak to all the rsis, headed by Saunaka, said: After hearing Maitreya Rsi describe Dhruva Maharaja's ascent to Lord Vishnu's abode, Vidura became very much enlightened in devotional emotion, and he inquired from Maitreya as follows:

22 The the planet ruled by Dhruva Maharaja is an eternal Vaikuntha planet is confirmed by the following

statement of Shrimad Bhagavatam (5.22.17):

"Situating 8 800 000 miles above Saturn, or 20 800 000 miles above earth, are the seven saintly sages, who are always thinking of the well-being of the inhabitants of the universe. They circumambulate the supreme abode of Lord Vishnu, known as Dhruvaloka, the polestar."*

23 This is also confirmed by the following statement of Shrimad Bhagavatam (5.23.1):

"Sukadeva Gosvami continued: My dear King 1 300 000 yojanas (10 400 000 miles) above the planets of the seven sages is the place that learned scholars describe as the abode of Lord Vishnu. The son of Maharaja Uttanapada, the great devotee Maharaja Dhruva, still resides as the life source of all the living entities who live until the end of creation. Agni, Indra, Prajapati, Kasyapa and Dharma all assemble there to offer him honour and respectful obeisances. They circumambulate him with their right sides toward him. I have already described the glorious activities of Maharaja Dhruva (in the Fourth Canto of Shrimad Bhagavatam)."

24 These quotations from Shrimad Bhagavatam show that the Dhruvaloka planet is an eternal Vaikuntha planet, even though it is apparently situated within the jurisdiction of the material world. The situation of a liberated soul who lives within the material world is similar, as described in the Vedanta-sutra (4.4.19):

"Although situated within a material body, which goes through the six material transformations, a liberated soul is actually situated on the transcendental platform. He has nothing to do with the changing material world."

25 At the time of annihilation of the material universe, when all the material planets perish, the Dhruvaloka planet is not destroyed, but merely becomes no longer visible to the eyes of the conditioned souls. That Dhruvaloka is not destroyed at the time of cosmic annihilation is confirmed by Hiranyakasipu in the following words (Shrimad Bhagavatam 7.3.11):

"By dint of my severe austerities, I shall reverse the results of pious and impious activities. I shall overturn all the established practices within this world. Even Dhruvaloka will be vanquished at the end of the millennium. Therefore, what is the use of it? I shall prefer to remain in the position of Brahma."*

26 In this way it may be understood that Dhruvaloka is an eternal Vaikuntha planet, even though it is manifested within the boundaries of the material world. This nature of Dhruvaloka is described in many different passages of the Sruti-sastra, and it is also described by Lord Siva in the following words (Padma Purana, Uttara-khanda 91.54.77):

27 "O Parvati, please listen to this description of the opulences of the material world and the opulences of the spiritual world, which is three fourths of the entire creation.

28 "The auspicious Viraja river flows between the material and spiritual worlds. This river is produced from the perspiration of the Personified Vedas.

29 "On the far shore of that Viraja river is the eternal, deathless, imperishable, unlimited, nectarean spiritual sky, which consists of three fourths of the entire creation.

30 "That imperishable spiritual realm is the abode of the Supreme Personality of Godhead. That realm is made of the transcendental mode of pure goodness, and it is more splendid than many millions of blazing suns.

31 "This spiritual world is full of all knowledge and free from all forms of destruction. It is limitless, eternal, effulgent, free from old age, and free from the various forms of material consciousness, including the states of material wakefulness and material sleep.

32 "This spiritual world is the abode of liberation, and it is full of all spiritual bliss. Nothing is equal or superior to it, and it is without beginning or end. It is supremely auspicious, and it glows with a golden effulgence.

33 "This spiritual world is wonderfully splendid, delightful and eternal. It is like a great ocean of transcendental bliss, and it is full of all transcendental attributes. This place is the supreme transcendental abode of Lord Vishnu.

34 "That abode of Lord Hari is not illumined by the sun or moon, nor by electricity. One who reaches it never returns to this material world.*

35 "This transcendental abode of Lord Vishnu is perfect, eternal, and imperishable. No one can properly describe it, even if he had hundreds of millions of kalpas in which to speak.

36 "Neither brahma, the great sages, nor I have the power to describe the abode of Lord Hari. If one thinks he completely understands the abode where the infallible Supreme Personality of Godhead resides, then that person does not know the first thing about the Lord's abode.

37 "This abode of the Lord is very confidential and cannot be understood merely by studying the Vedas. Even the demigods who control the universe cannot properly understand it. If one does not understand this abode of the Lord, then what is the use of his chanting the Vedic hymns? If one does understand the abode of the Lord, then all the Vedic hymns become automatically manifest to him.

38 "The demigods continually fix their gaze upon Lord Vishnu's infallible, imperishable, eternal, transcendental abode, which is like a brilliant sun shining in the spiritual sky.

39 "Although neither Brahma, Siva or any of the other demigods can enter this transcendental abode, the best of the yogis can at least see it by means of transcendental knowledge obtained from the Vedic literatures.

40 "Neither Brahma, the demigods, the great sages, nor I myself can completely understand this transcendental abode of the Lord. However, what little I have been able to understand by studying all the Upanisads, O saintly Parvati, I shall now relate to You.

41 "In the centre of Lord Vishnu's transcendental abode is a nectarean fountain named Subha. At this place are many long horned surabhi cows with their calves.

42 "In that splendid abode of Lord Vishnu, who carries the Sarnga bow, and who is glorified by the devotees, are many glorious and auspicious surabhi cows.

43 "That eternal, pure realm of the Supreme Personality of Godhead is splendid as the sun. It is supremely effulgent and it exists beyond the darkness of the material world.

44 This eternal transcendental abode is always awake with spiritual awareness. In the topmost part of this spiritual abode eternal Lord Vishnu and His consort Shrimati Laksmi-devi reside.

45 Near Shri Shri Laksmi-Vishnu, the two youthful sisters Bhu-sakti and Lila-sakti, who are very dear to the Lord, stay. Before them are the eternal Sadhyas and Visvedevas.

46 "Learned brahmanas awake with spiritual knowledge, even seeing whom brings all auspiciousness, glorify that splendid transcendental abode.

47 "The supreme abode of Lord Vishnu is known by the name Moksa (liberation). They who become free from the bonds of repeated birth and death attain transcendental bliss in that supreme abode.

48 "Lord Vishnu's supreme abode is known as Moksa (liberation), because they who enter it never return to repeated birth and death in the material world. That supreme abode is also known by the names Param padam (Supreme Abode), Lingam (the form of the Lord), Amrta (The Immortal Nectar) and Vishnu-mandira (the temple of Lord Vishnu).

49 "Lord Vishnu's supreme abode is also known as Aksara (The Imperishable Abode), Paramam dhama (the Supreme Abode), Vaikuntha (the place where there is no anxiety), Sasvatam padam (The Eternal Abode), Nitya (The Eternal Abode), Parama-vyoma (the Spiritual sky), Sarvotkrsta (The Supreme Abode), and Sanatana (The Eternal Abode).

50 "The Supreme abode of the infallible Personality of Godhead has many other names also. I shall now describe in detail the nature of this supreme abode, which is three fourths of the entire potency of the Lord."

51 Although many passages of Sruti and Smṛti-saṣtra describe the Lord's abode, they will not all be quoted here. The next quote will be from a conversation of Brahma and Narada recorded in the Jitanta-stotra of the Narada-pancaratra:

52 "The six planetary system named Vaikunthaloka is full of six transcendental opulences. They who are not devotees of Lord Vishnu are not able to enter that transcendental realm, which remains always untouched by the three modes of material nature.

53 "The Vaikuntha realm is full of eternally perfect liberated devotees of the Lord. That realm is very auspicious and beautiful, endowed with many assembly buildings, palaces, forests and gardens.

54 "The Vaikuntha realm is beautifully decorated with many trees, wells, lakes, and ponds. That non material realm is worshipped and glorified by the demigods. It is splendid as millions of suns.

55 The realm of Vaikuntha is further described in the following statement of Brahmāṇḍa Purāṇa:

"The Vaikuntha realm is full of unlimited spiritual attributes.. It is full of supreme effulgence and it is very difficult to attain. It is incomparable and full of transcendental bliss. It remains invisible to the material

senses of the conditioned souls.”

56 The Vaikuntha realm is also described in the following verses from the story of Mudgala related in the Itihasa-samuccaya:

“Above the planet of Brahma lies the eternal, effulgent, pure abode of Lord Vishnu. Great sages know that abode as the Supreme Brahman.”

57 “Saintly devotees who devotedly engage in meditation and yoga, who have controlled the senses, and who are free from false-ego, material possessiveness, and material duality, attain that supreme abode.

58-59 “The who worship, remember and meditate on the infallible transcendental Supreme Personality of Godhead, who is known as Hari, Vishnu, Krishna, Jisnu, Sanatana, Narayana, Aja, Deva, Visvakshena, and Caturbhuj, attain the Supreme Lord’s abode. This is the conclusion of the eternal Vedic literatures.”

60 Vaikunthaloka is described in the Skanda Purana in a conversation between Sanat-kumara and Markandeya Rsi in these words:

“O best of the brahmanas, one who is a devotee of Lord Vishnu, and who decorates his body with the marks of the conchshell, disc, and other signs of the Lord, goes to Lord Vishnu’s planet, which is not destroyed when the entire universe is consumed by flames.”

61 Someone may argue that the words ‘para-dhama’ and ‘sthana’ used in these quotations may be interpreted to mean the transcendental form of the Lord and the Lord’s abode. If we examine these verses in context we shall see this argument to be patently false. For example, when the Lord says: “The devotees attain My abode (sthana), which the sages know as the Supreme Brahman,” the ‘sthana’ must be taken to mean the Lord’s abode. Any other interpretation will be rejected by the intelligent reader.

62 If one were to argue that the word ‘ca’ (and) although not directly expressed in the statement param brahmeti yad viduh’ (The great sages know that abode as the Supreme Brahman) from the Itihasa-samuccaya, should be understood, and therefore the words ‘param brahma’ should not be taken as adjectives modifying the Lord’s abode, but as nouns referring the Supreme Godhead, then to this argument I reply that the word ‘loka’ (planet) is used in many places where it is clearly modified by the word ‘param brahma’, and that therefore in this instance it should also be understood in the same way. The words ‘pada’, ‘dhama’, ‘sthana’ and ‘loka’ all refer to the same thing; the abode of the Lord. When they are jointly used, as they are in the passages just quoted, they cast far away any other possible explanation of what they actually mean. As the words ‘bhagavan’, ‘hari’ and ‘visnu’ refer only to the form of the Lord, and not to anything else in the same way these statements of the Padma Purana, Vishnu Purana, and other Vedic literatures should be taken to describe only the abode of the Lord. They cannot be understood to describe the Lord’s form. These passages of Vedic literature can be considered to appropriately describe only the Lord’s abode for they say the object of their description is not attained by fruitive or non devotional work. In many other ways also the description presented in these passages can be considered to appropriately describe only the Lord’s abode. On the other hand, the Lord’s form is appropriately described in a particular way (for example; as holding a rod in His hand, etc.), radically different from the descriptions in these passages. An example of an appropriate description of the Lord’s form may be found in Shrimad Bhagavatam 6.9.32 quoted in Anuccheda 72. In this way, therefore, we may conclude that the passages quoted clearly describe the transcendental abode of the Supreme Personality of Godhead. They cannot be taken to describe His form.

Anuccheda 73

1 In this the Vaikuntha world is described. As the Supreme Personality of Godhead appears in many different forms, sometimes manifesting His opulences in full, and sometimes only manifesting part of His opulence, in the same way for each form of the Supreme Personality of Godhead there is a corresponding Vaikuntha planet. This is described in the Padma Purana, Uttara-khanda, and also in the following statement of Maitreya Rsi (Shrimad Bhagavatam 3.19.31):

After thus killing the most formidable demon Hiranyaksa, the Supreme Lord Hari, the origin of the boar species, returned to His own abode, where there is always an uninterrupted festival. The Lord was praised by all the demigods, headed by Brahma.”*

The word ‘sadayitva’ in this verse means ‘after killing.’

2 That each form of the Lord has His own Vaikuntha planet is also confirmed in the Bodhayana-sastra, in the discussion of the Pavitraropa festival:

"One who worships Lord Nrsimhadeva by faithfully performing the Pavitraropa festival every year will become liberated. He will enter the transcendental planet where Lord Nrsimhadeva resides."

3 The planet of Lord Siva is described in the same way in the Vayu Purana:

"At the time of cosmic dissolution all the universes will be completely flooded by a great ocean.

4 "Waters of devastation will violently flood all the universes up, down, and in all directions.

5 "Great fires will then reduce all the planets into iron spheres, and then great hurricane winds will tear through all the universes.

6 "The unlimited unmanifested avyakta will first absorb the hurricane winds, and then it will absorb, one after another, the ether element, the five gross elements, and the mahat-tattva.

7 "The avyakta is an unlimited, unmanifested darkness. It is beginningless, endless, invisible, without any boundary, and free from any designation.

8 "Beyond this darkness, beyond the ether element, and beyond the boundary of the material universes is the Lord Siva's great transcendental abode, which even the great demigods cannot approach. This is clearly described in the Sruti-sastra."

Anuccheda 74

1 As the Supreme Personality of Godhead sometimes manifests His transcendental form within the material world, so He sometimes manifests some of His transcendental abodes within the boundaries of the material realm. One instance of this is described by Shrila Sukadeva Gosvami in these words (Shrimad Bhagavatam 8.5.4-5):

"From the combination of Subhra and his wife, Vaikuntha, there appeared the Supreme Personality of Godhead, Vaikuntha, along with demigods who were His personal plenary expansions.*

2 "Just to please the goddess of fortune, the Supreme Personality of Godhead, Vaikuntha, at her request, created another Vaikuntha planet, which is worshipped by everyone."*

3 As the transcendental form of the Personality of Godhead is eternal and only enters the material world, although it is said to be 'born', so the Lord's eternal spiritual realm only enters the material world, although in this verse the word 'born' (jajne) is used. In these verses the word 'vaikuntha' means 'the son of Vaikuntha-devi' as well as 'the spiritual planets Brahma saw before the creation of the material universe (Shrimad Bhagavatam 2.9.9-16).

4 That Vaikunthaloka is situated beyond the boundaries of the material universes filled with Svarga and other planets is confirmed by the following statement of Shrimad Bhagavatam (8.19.11):

"Upon seeing that the residence of Lord Vishnu was vacant, Hiranyakasipu began searching for Lord Vishnu everywhere. Angry at not seeing Him, Hiranyakasipu screamed loudly and searched the entire universe, including the surface of the earth, the higher planetary systems, all directions and all the caves and oceans. But Hiranyakasipu, the greatest hero, did not see Vishnu anywhere."*

Anuccheda 75

The devotees who serve Lord Vaikuntha as His direct associates are on the same transcendental platform as the Lord Himself, for without being equally transcendental they could not directly serve Him. This is confirmed by Vedic literature in these words:

"One who is not like the Supreme Lord cannot worship or serve Him."

That the eternal associates of the Lord do not have material bodies, senses, and life-air, as the conditioned souls born in the cycle of samsara do, but instead have spiritual forms made of pure transcendental goodness, is confirmed by the following statement of Shrimad Bhagavatam (7.1.35):

"The bodies of the inhabitants of Vaikuntha are completely spiritual, having nothing to do with the material body, senses or life air."*

Anuccheda 76

That the personal associates of the Lord are like their master is confirmed by the following statement of Shrila Sukadeva Gosvami (Shrimad Bhagavatam 6.9.28):

"Surrounding and serving the Supreme Personality of Godhead, Narayana, were sixteen personal attendants, decorated with ornaments and appearing exactly like Him but without the mark of Shrivatsa and the Kaustubha jewel. O King, when all the demigods saw the Supreme Lord in that posture, smiling with eyes like the petals of lotuses grown in autumn, they were overwhelmed with happiness and immediately fell down

like rods, offering dandavats. Then they slowly rose and pleased the Lord by offering Him prayers.”*

Anuccheda 77

The great devotees of the Lord obtain transcendental benefits that cannot be destroyed by time. This is described by Prahlada Maharaja in a prayer to Lord Nrsimhadeva (Shrimad Bhagavatam 7.9.24):

“My dear Lord, now I have complete experience concerning the worldly opulence, mystic power, longevity and other material pleasures enjoyed by all living entities, from Lord Brahma down to the ant. As powerful time, You destroy them all. Therefore, because of my experience, I do not wish to possess them. My dear Lord, I request You to place me in touch with Your pure devotee and let me serve him as a sincere servant.”*

Anuccheda 78

1 The Vaikuntha planets and the liberated devotees who reside there are described in Padma Purana, Uttara-khanda:

“Countless bliss spiritual planets are in the spiritual sky, which is three fourths of the entire creation.

2 “All these spiritual planets are eternal, changeless, and free from the abominable material mode of passion. They are pure, and they have a golden effulgence bright as millions of suns.

3 “All these transcendental planets are all filled with Vedic knowledge and free from lust, anger, and other vices. On these planets reside great devotees whose only joy is the pure devotional service of Lord Narayana’s lotus feet.”

4 In these verses the word ‘tri-pad-vibhuti’ indicates the spiritual world beyond the material universes, and the word ‘pada-vibhuti’ indicates the material universes.

5 This is described in the Padma Purana, Uttara-khanda:

“The eternal spiritual world is three fourths of existence, whereas the temporary material world is only one fourth of existence.

6 “The Supreme Personality of godhead, whose form is eternal, auspicious, transcendental, infallible, delightful, and always youthful, resides in that supreme abode accompanied by His potencies Isvari-devi, Shri-devi and Bhumi-devi.

7 The Vaikuntha planets and material world are both described in Shrimad Bhagavatam (2.6.18):

“The Supreme Personality of Godhead is the controller of immortality and fearlessness, and He is transcendental to death and the fruitive actions of the material world. O Narada, O brahmana, it is therefore difficult to measure the glories of the Supreme Person.”*

8 This verse from Shrimad Bhagavatam directly mentions the Lord’s immortality and fearlessness, and the Lord’s position of being always liberated from material influence is implied although not directly and the other two qualities only implied in the following statement of the Sruti-sastra (Svetasvatara Upanisad 3.15):

“The Supreme Personality of Godhead is the original master of all immortality.”

The passage of Shrimad Bhagavatam describes the Lord, the possessor of these qualities, (immortality, fearlessness, and liberation) whereas the passage from Sruti-sastra describes the qualities the Lord possesses.

9 Vaikunthaloka’s immortality is hinted in these words of Shrimad Bhagavatam (2.9.9.):

“Vaikuntha is adored by all self-realised persons freed from all kinds of miseries and fear of illusory existence.”*

Vaikunthaloka’s blissfulness is hinted in these words of Shrimad Bhagavatam (2.9.9):

“Vaikuntha is the supreme planet above all others.”*

10 That the Vaikunthaloka is eternal is also described in the following statement of Padma Purana (Uttara-khanda 255.77):

“The residence of Lord Vishnu is eternal.”

11 That the Vaikuntha planets are completely free from all fear is hinted by the following statement of Shrimad Bhagavatam (2.9.10):

“In the personal abode of the Lord there is no predominance of the influence of time.”*

12 This is also confirmed by the following statement of Shrimad Bhagavatam (12.11.19):

“O brahmanas, the transcendental abode of the Lord is always free from all fear.”

13 That the abode of the Supreme Personality of Godhead is auspicious is hinted by Shrimad Bhagavatam

(2.9.10):

"The illusory external energy (maya) cannot enter the personal abode of the Lord."*

Because it is completely free from the material modes, which turn one from the Lord, Vaikunthaloka should be understood to be a great reservoir of the auspiciousness of pure devotional service to the Supreme Lord.

14 That devotional service is the abode of all auspiciousness is confirmed by the Supreme Personality of Godhead Himself in the following words (Naradiya Purana):

"O best of the brahmanas, I grant to you unwavering pure devotional service unto Me. This devotional service is full of perfect transcendental bliss, and it is the reservoir of all auspiciousness."

15 That the abode of the Lord is always liberated from material contact is confirmed by the Supreme Personality of Godhead Himself in the following words (Shrimad Bhagavatam 11.20.37):

"My pure devotees attain liberation from matter by entering My transcendental abode."

16 Taking shelter of secondary meanings of the words 'amṛta' and 'bhaya' one may interpret them to mean 'Janaloka and the other material planetary systems.' This laboured misinterpretation is refuted by the use of the word 'martyam' (dying), which clearly indicates that these two words should be interpreted according to their primary meanings. This word (martyam) is explained by the Supreme Personality of Godhead Himself in the following words (Shrimad Bhagavatam 11.10.30):

"Even Brahma who possesses the supreme life-span of 311 040 000 000 000 years, is also afraid of Me."

17 In this verse (Shrimad Bhagavatam 2.6.18), the word 'annam' means 'the results of fruitive actions', and the word 'atyagat' means 'Transcending the three material planetary systems, the Lord is present in the spiritual world.'

18 The word 'esah' means 'The Supreme Lord whose form is full of immortality and all other opulences', and the word 'duratyayah' means 'He whom the brahmacaris and other transcendentalists cannot understand or measure by the speculative powers of the mind.'

19 In this way we have describe the eternal spiritual world, which is three quarters of all existence, and the material world, which is subject of destruction, and which is one quarter of all existence.

20 Lord Brahma again describes the opulence of the spiritual world, which is three quarters of all existence (Shrimad Bhagavatam 2.6.19):

"The Supreme Personality of Godhead is to be known as the supreme reservoir of all material opulences by the one fourth of His energy in which all the living entities exist. Deathlessness, fearlessness and freedom from the anxieties of old age and disease exist in the kingdom of God, which is beyond the three higher planetary systems and beyond the material coverings."*

21 In this verse Brahma says: "The living entities, as well as death and other material qualities, exist within the material world which is one quarter of all existence (sthiti-padah). All the opulences of the Lord are distributed throughout the four quarters (padesu) of existence, including both spiritual and material worlds. The living entities (sarva-bhutani) including the personal associates of the Lord reside in all four quarters of creation (including both spiritual and material worlds)."

22 In this verse Lord Brahma describes the spiritual world which is three quarters of the creation. He says: "Deathlessness (amṛtam), fearlessness (abhayam), and freedom from the anxiety of old-age and disease (ksemam) eternally exist (adhayi) in the kingdom of God, which is beyond (murdhasu) the three higher planetary systems, the material coverings and the three modes of material nature."

The material world is the creation's single-quarter part where death and various fruitive actions exist and above that is the three-quarters part, or the spiritual world, where there are deathlessness and other auspicious conditions. The spiritual and material worlds are described by the Rg Veda (10.90.3):

"Three quarters of existence is the eternal and perfectly opulent spiritual world."

The word 'divi', which means 'Vaikuntha', is the realm where all opulences, eternality, and other auspicious conditions exist. The auspiciousness described here refers to both Vaikuntha and its residents.

23 Brahma describes the other part of the four quarters of existence, the realm of the three material planetary systems, in these words (Shrimad Bhagavatam 2.6.20):

"The spiritual world, which consists of three fourths of the Lord's energy, is situated beyond this

material world, and it is especially meant for those who will never be reborn. Others, who are attached to family life and who do not strictly follow celibacy vows, must live within the three material worlds.”*

24 The word ‘ca’ (and) here means ‘and for all those’. In this verse Brahma says: ‘The spiritual world, which consists of three fourths (padas trayah) of the Lord’s energy, is situated beyond (bahih) the material world (tri-lokyah).’

This is also explained in the Purusa-sukta (Rg Veda):

“The spiritual world is three fourths of the Lord’s energy.”

One may ask “Who resides in that spiritual world?” Brahma answers by saying: “The spiritual world is meant to be the residence of those who will never be reborn (aprajanam asramah).” This means the sannyasis, vanaprasthas and brahmacaris, or in other words, those who follow the vow of celibacy. Brahma describes the residents of the material world in these words: “Others (aparah), who are attached to family life (grha-medhah) and who do not strictly follow celibacy vows (abhrad-vratah), must live within (antah) the three material worlds (tri-lokyah).”

25 The Supreme Personality of Godhead is the master of both spiritual and material worlds, as Brahma explains to Narada (Shrimad Bhagavatam 2.6.21):

“By His energies, the all-pervading Personality of Godhead is thus comprehensively the master in the activities of controlling and in devotional service. He is the ultimate masters of both nescience and factual knowledge of all situations.”*

62 In this verse Brahma says: “The all-pervading (visvak) Personality of Godhead (purusah) is thus comprehensively the master (vicakrame) of the two destinations (srti) attained by the living entities.”

One may ask: “What are these two destinations?” Brahma answers this question by saying: “These two destinations are the enjoyment of the fruits of karma (sasana) and transcending those fruits (anasane). Then he describes the method of overcoming the fruits of karma. The word ‘avidya’ here means ‘the illusory potency maya’ and ‘vidya’ means ‘the spiritual potency’. The Lord is then described as the shelter (asrayah) of both potencies. It is said (Shrimad Bhagavatam 2.6.22):

“From that Personality of Godhead, all the universal globes and the universal form with all material elements, qualities and senses are generated. Yet He is aloof from such material manifestations, like the sun, which is separated from its rays and heat.”*

In this way creation may be divided into fourths, (three-fourths) possessing all opulence, and (one fourth), possessing partial opulence. (The verse quoted from Shrimad Bhagavatam was spoken by) Brahma to Narada.

Anuccheda 79

1 The form of the Supreme Personality of Godhead, who is the master of the internal spiritual potencies, is manifest by the Lord’s own potency. By a specific potency the wonderful variety of the Lord’s many forms is manifested. Our evidence (for the description of the Lord’s form) is given by the Four Kumaras in the next fourteen verses (Shrimad Bhagavatam 3.15.37-50):

2 “At that very moment, the Lord, who is called Padmanabha because of the lotus grown from His navel and who is the delight of the righteous, learned about the insult offered by His own servants to the saints. Accompanied by His spouse, the goddess of fortune, He went to the spot on those very feet sought for by recluses and great sages.*

3 “The sages, headed by Sanaka Rsi, saw that the Supreme Personality of Godhead, Vishnu, who was formerly visible only within their hearts in ecstatic trance, had now actually become visible to their eyes. As He came forward, accompanied by His own associates bearing all paraphernalia, such as an umbrella and a camara fan, the white bunches of hair moved very gently, like two swans, and due to their favourable breeze the pearls garlanding the umbrella also moved, like drops of nectar falling from the white full moon of ice melting due to a gust of wind.*

4 “The Lord is the reservoir of all pleasure. His auspicious presence is meant for everyone’s benediction, and His affectionate smiling and glancing touch the core of the heart. The Lord’s beautiful bodily colour is blackish, and His broad chest is the resting place of the goddess of fortune, who glorifies the entire spiritual world, the summit of all heavenly planets. Thus it appeared that the Lord was personally spreading the beauty and good fortune of the spiritual world.*

5 "He was adorned with a girdle that shone brightly on the yellow cloth covering His large hips, and He wore a garland of fresh flowers which was distinguished by humming bees. His lovely wrist were graced with bracelets, and He rested one of His hands on the shoulder of Garuda, His carrier, and twirled a lotus with another hand.*

6 "His countenance was distinguished by cheeks that enhanced the beauty of His alligator-shaped pendants, which outshone lightning. His nose was prominent, and His head was covered with a gem-studded crown. A charming necklace hung between His stout arms, and His neck was adorned with the gem known by the name Kaustubha.*

7 "The exquisite beauty of Narayana, being many times magnified by the intelligence of His devotees, was so attractive that it defeated the pride of the goddess of fortune in being the most beautiful. My dear demigods, the Lord who thus manifested Himself is worshipable by me, by Lord Siva and by all of you. The sages regarded Him with unsated eyes and joyously bowed their heads at His lotus feet.*

8 "When the breeze carrying the aroma of tulasi leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding.*

9 "The Lord's beautiful face appeared to them like the inside of a blue lotus, and the Lord's smile appeared to be a blossoming jasmine flower. After seeing the face of the Lord, the sages were fully satisfied, and when they wanted to see Him further, they looked upon the nails of His lotus feet, which resembled rubies. Thus they viewed the Lord's transcendental body again and again, and so they finally achieved meditation on the Lord's personal feature.*

10 "This is the form of the Lord which is meditated upon by the followers of the yoga process, and it is pleasing to the yogis in meditation. It is not imaginary but factual, as proved by great yogis. The Lord is full in eight kinds of achievement, but for others these achievements are not possible in full perfection.*

11 "The Kumaras said: Our dear Lord, You are not manifested to rascals, even though You are seated within the heart of everyone. But as far as we are concerned, we see You face to face, although You are unlimited. The statements we have heard about You from our father, Brahma, through the ears have now been actually realised by Your kind appearance.*

12 "We known that You are the Supreme Absolute Truth, the Personality of Godhead, who manifests His transcendental form in the uncontaminated mode of pure goodness. This transcendental, eternal form of Your personality can be understood only by Your mercy, through unflinching devotional service, by great sages whose hearts have been purified in the devotional way.*

13 "Persons who are very expert and most intelligent in understand things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of less important benedictions like the material happiness of the heavenly kingdom.*

14 "O Lord, we pray that You let us be born in any hellish condition of life, just as long as our hearts and minds are always engaged in the service of Your lotus feet, our words are made beautiful (by speaking of Your activities) just as tulasi leaves are beautified when offered unto Your feet, and long as our ears are always filled with the chanting of Your transcendental qualities.*

15 "O Lord, we therefore offer our respectful obeisances unto Your eternal form as the Personality of Godhead, which You have so kindly manifested before us. Your supreme, eternal form cannot be seen by unfortunate, less intelligent persons, but we are so much satisfied in our minds and vision to see it."*

16 Now these verses will be discussed. Shridhara Svami explains the first of these verses (Text 2):

"This verse should be understood to mean: "The Supreme Lord, who is the delight of the righteous (arya-hrdyah), learned (vibudhya) about the insult (atikramam) offered by His own servants (svanam) who had checked the movements of the Four Kumaras, headed by Sanaka Kumara. Accompanied by the goddess of fortune, He went (yayau) to the spot (tasmin), quickly walking there (calayan) with His own feet (caranau)."

"The Supreme Lord thought: 'I will show My anger to these two gatekeepers because they have offended the sages who came to see My lotus feet. Laksmi-devi and I will both pacify the desireless sages by granting them many opulences.'"

17 In order to grant spiritual bliss to the Four Kumaras, whose pleasure was self-realisation, the Lord

granted them the sight of His lotus feet. The Lord, whose superexcellent transcendental form is the abode of all eternity, knowledge and bliss, along with His pastimes-potency, the goddess of fortune, personally went to those sages. The word 'svanam' is used in the plural (and not the dual) in this verse, although it refers only to the two gatekeepers. It may be that the Lord took it that all His personal associates were responsible for the offense of these two, or it may be that the plural is used out of respect for the exalted gatekeepers. It should not be understood that the word 'svanam' is used here to refer to the four (Kumaras) sages. These sages were not intimate devotees of the Lord, as the gatekeepers of Vaikuntha were, and therefore the word "svanam" (His own servants) cannot appropriately refer to them.

18 The next five verses (Texts 3-7), describe the Supreme Personality of Godhead as He was seen by the Four Kumaras. They say: "The sages (te) headed by Sanaka Rsi saw the Supreme Personality of Godhead, Vishnu, who was formerly visible only within their hearts in ecstatic trance (sva-samadhi-bhagya), had now actually become visible to their eyes (aksa-visaya)." This passage may also be interpreted to mean: "As a result of their previous meditation on the Lord in ecstatic trance (sva-samadhi), the four Kumaras (te) now obtained the opportunity to directly see the Supreme Lord with their own eyes. The Lord's own transcendental potency, which reveals the Lord's form to the intelligence and senses of His devotees, revealed the Lord's form to the four Kumaras. As the Kumaras had previously perceived the Lord in ecstatic meditation, in the same way they were now able to directly perceive the Lord, the sound of whose voice, and the touch, sight, taste and aroma of whose body are all full of complete eternity, knowledge and bliss. The Kumaras saw the Personality of Godhead as He is eternally manifested. As a result of their meditation on Him, the Kumaras were able to see the Personality of Godhead, who in various circumstances at various times is served with various articles of worship by His own personal associates filled with the intense bliss of pure love rising from directly seeing the great wonder of the charming sweetness of the Lord's form. In this way the Supreme Lord's potency of transcendental bliss reveals the role in the Lord's pastimes of the residents of Vaikuntha, who have attained the most desirable condition of life. The Lord's handsomeness which arouses great attraction and love in the hearts and minds of the Lord's associates is described in the three and a half verses (Texts 4-7) beginning with the word 'hamsa'. We may also note that the word 'kesara' used in this Text 3 means 'a necklace of pearls.'

19 The next verse (Text 4) says: "The Lord's affectionate and playful glancing (sneha-valoka) and smiling (sumukha) granted benediction (prasada) to everyone (krtsna), including the two doorkeepers and the four Kumaras. The Lord is the abode (dhama) of all desirable (sphaṇḍya) qualities. The Lord's spiritual abode (atma-dhanyam) of Vaikuntha, the abode of eternal, limitless, bliss, is the summit (cūḍa-maṇi) of all heavenly planets (svaḥ). The Lord's broad chest (urasi) is the resting place of the goddess of fortune (sobhitaya śrīya). The word 'subhagayantam iva' may also be interpreted to mean "The goddess of fortune rested on the Lord's chest as if she were a subhaga-ornament." The word 'iva' (like) is used to express the analogy in this statement.

20 The Vaikuntha realm is again described in these words (Shrimad Bhagavatam 3.15.26):

"Thus the great sages, Sanaka, Sanatana, Sananda and Sanat-kumara, upon reaching the abovementioned Vaikuntha in the spiritual world by dint of their mystic yoga performance, perceived unprecedented happiness. They found that the spiritual sky was illuminated by highly decorated airplanes piloted by the best devotees of Vaikuntha and was predominated by the Supreme Personality of Godhead."*

21 The four Kumaras' departure from Vaikuntha is described in these words (Shrimad Bhagavatam 3.16.27-28):

"After seeing the Lord of Vaikuntha, the Supreme Personality of Godhead, in the self-illuminated Vaikuntha planet, the sages left that transcendental abode.*

22 "The sages circumambulated the Supreme Lord, offered their obeisances and returned, extremely delighted at learning of the divine opulences of the Vaishnava."*

23 In the next verse (Shrimad Bhagavatam 3.15.40 quoted in text 5) the words 'kancya' and 'vana-malaya' are in the instrumental case. In the verse after that (Shrimad Bhagavatam 3.15.41, quoted in text 6) the word 'harata' means 'charming'. Having described the beauty of the Lord's garments and ornaments, Shrimad Bhagavatam next describes the beauty of the Lord's form in the next verse (3.15.42, quoted in text 7). This verse says: "The exquisite beauty (bahu-sausthavadhyam) of Narayana was so attractive that it defeated

(upasrstam) the pride (utsmitam) of the goddess of fortune (indirayah) in being the most beautiful. The Lord's great beauty was many times magnified by the intelligence (dhiya) of His devotees. The Lord was thus glorified by the devotees because His transcendental form was full of unlimited beauty, opulence, and charming qualities (bahu-sausthavadhyam)."

24 At this point someone may ask: "How is it possible that the confidential treasure of the Lord's transcendental beauty is so great that it exceeds the beauty of Laksmi-devi, the goddess of fortune. Is it not true that there is no beauty greater than Laksmi's?"

Brahma answered this question by describing the unequalled supremacy of the Lord's beauty. Brahma says: "The Supreme Lord who thus manifested His transcendental form is worshipable (angam bhajantam) by me (mahyam), by Lord Siva, and by all of you."

25 That the Supreme Personality of Godhead's beauty and opulences are unequalled in all circumstances is confirmed by Shripada Yamunacarya in the following words (Stotra-ratna 13):

"O my Lord, everything within material nature is limited by time, space and thought. Your characteristics, however, being unequalled and unsurpassed are always transcendental to such limitations. You sometimes cover such characteristics by Your own energy, but nevertheless Your unalloyed devotees are always able to see You under all circumstances."*

26 That the Supreme Lord may be seen by pure devotional service is described in the Sruti-sastra:

"Pure devotional service leads one to the Supreme Personality of Godhead. Pure devotional service enables one to see the Supreme Personality of Godhead."

In this verse (Shrimad Bhagavatam 3.15.42, quoted in text 7) it is said: "The four Kumaras regarded (niriksyā) the Supreme Personality of Godhead with unsated (na vitrpta) eyes (drsah) and joyously (muda) bowed (nemuh) their heads (kaih) at His lotus feet."

27 Shripada Shridhara Svami comments on the next verse (Shrimad Bhagavatam 3.15.43, quoted in Text 8):

"The bliss of devotional service to the Lord is greater even than the bliss of directly seeing the Lord. This is described in this verse, where Lord Brahma says: "When the breeze (vayuh) carrying the aroma (makaranda) of tulasi leaves (tulasi) from the toes of the lotus feet (padaravinda-kinjalka) of the Personality of Godhead (tasya) entered the nostrils (sva-vivarena) of those sages, they experienced a change (sanksobham) both in body (tanvoh) and mind (citta), even though they were attached to the impersonal Brahman understanding (aksara-jusam)." The change of body experienced by the four Kumaras was the ecstatic symptom of hairs on the body standing up, and the change of mind they experienced was intense happiness in the mind."

28 The phrase 'padaravinda-kinkajalka-misra-tulasi' in this verse may be interpreted to mean 'the aroma of the tulasi leaves and the aroma of the toes of the lotus feet of the Supreme Personality of Godhead', or again it may also be interpreted to mean 'the aroma of the Lord's feet, and the aroma of the lotus flowers and tulasi leaves from His garland.' The breeze carried these aromas, mixed with the aroma of the Lord's transcendental limbs. Carried by the breeze, these combined aromas agitated the minds and bodies of the four Kumaras.

29 In the next verse (Shrimad Bhagavatam 3.15.44, quoted in text 9, Lord Brahma respectfully describes the reason the four Kumaras felt transcendental ecstasy. Brahma says: "The Lord's beautiful face (vadana) appeared to them (te vai) like the inside (kosam) of a slightly blossomed blue (asita) lotus (padma). After seeing (udviksyā) the face of the Lord, the sages were fully satisfied (labdhasisah), and when they wanted to see Him further, they looked down the nails (nakha) of His lotus feet (anghri-dvanvam) which resembled rubies (aruna-mani-srayanam). Thus they viewed (aveksyā) the Lord's transcendental body again and again (punah)."

Because the four Kumaras were not able to see the beautiful features of all the Lord's transcendental limbs at the same time, they meditated on the Lord's form, and in that meditation they were able to see all the Lord's transcendental limbs simultaneously. The four Kumaras thought: "How will we be able to see all the beautiful features of the Lord simultaneously?" Longing to see the Lord in this way they meditated on Him. This meditation on the Lord increased their ecstatic love for Him. By this meditation the four Kumaras attained ecstatic love for the Supreme Personality of Godhead.

30 In the next verse (Shrimad Bhagavatam 3.15.45 quoted in text 10) Lord Brahma says: "This human-

like (pumsam) form (vapuh) displayed (darsayanam) by the Lord is respectfully meditated upon (matam) by Brahma and all the great demigods (bahu)."

The form mentioned here is the guna-avatara Vishnu, who is manifested from the purusa-avatara Garbhodakasayi Vishnu. Lord Vishnu is no different from His transcendental form, unlike Brahma and the other demigods who have external material forms different from their spiritual identities.

Lord Brahma continues: "The Lord is full of His own beginningless, self-manifested, eternal (autpattikaih) opulences (siddhaih) such as the eight opulences (beginning with anima-siddhi) achieved by yoga-practice (asta-bhogaih). Because the Lord is full of these transcendental opulences, the four Kumaras glorified (samagnan) Him with many prayers."

31 In the next verses (Shrimad Bhagavatam 3.15.46-50 quoted in texts 11-15) the four Kumaras offer prayers to the Lord, expressing their heart-felt feelings of love for Him. The phrase 'aksara-jusam' (the four Kumaras had previously been attached to the impersonal Brahman understanding) is explained by the Kumaras in the following words:

"O Lord, that You are eternally manifest as the impersonal Brahma is neither very wonderful nor very significant. Your actually important feature is Your personal form, which Your own transcendental potency is now enabling us to see. How fortunate we have become now to be able to see You face to face (naya-mulam). O Lord, You are not manifested (antarhitah) to the rascals (duratmanam), even though You are seated (gatah) within the heart (hrdi) of everyone. But as far as we are concerned (nah), we see You face to face (nayana-mulam raddhah), although You are unlimited (ananta)."

That one may see the Supreme Lord face to face by engaging in His devotional service is also confirmed in Vedanta-sutra (3.2.24):

"By engaging in devotional service one may become eligible to directly see the Supreme Personality of Godhead face to face, and one may be able to understand Him with the mind and perceive Him within the heart by the process of meditation."

This is also confirmed in Katha Upanisad (2.1.1):

32 "Generally speaking, no one can see the Supreme Personality of Godhead, who is beyond the grasp of the material senses. However, one who is intelligent and saintly, and who aspires for liberation, can turn his eyes from matter and become able to see the Supreme Personality of Godhead residing within his heart as the Supersoul."

33 Because the Kumaras had heard about the Supreme Personality of Godhead from their father, Lord Brahma, they became eligible to see the Lord face to face. This is confirmed by the Kumaras in these words (Shrimad Bhagavatam 3.15.46, quoted in text 11):

"The first statements we have heard about You (anuvarnita-rahah) from our father Brahma (pitra) through the ears (karna-vivarena) have now been actually realised by Your kind appearance (guham gato nah...bhavad-udbhavena)."

34 At this point Lord Narayana may object: "Is it not so that because your father taught you the Absolute Truth is invisible and very secret, and because I am now openly visible before your eyes, therefore I cannot be that Absolute Truth but must be something else.?"

The four Kumaras reject the idea that Lord Narayana is different from the Absolute Truth. They say (in the next verse, text 12): "We know that You are the Supreme Absolute truth, the Personality of Godhead."

35 The Kumaras says: "O Supreme Personality of godhead (bhagavan), we know (vidama) that You are the Supreme Absolute Truth (param atma-tattvam), whose form is spiritual."

Lord Narayana then may ask: 'How do you know?' The Kumaras then reply: "We know because You have now (samprati) manifested before us Your transcendental form in the uncontaminated mode of pure goodness (sattvena). Until this moment we did not understand You, but now that we can directly see You, we have concluded that You are the Supreme. You appear before the spiritual eyes of us who are pure in heart. You are not visible to ordinary material eyes."

The Kumaras continue: "You are not known by transcendental knowledge (if it is devoid of love for You). You have created (racayantam) our love (ratim) for You, for otherwise we would not be able to love You. To the self-realised sages who are free from pride and false-ego, but who have no love for You, You appear as the splendid Brahman effulgence. There is a specific spiritual path by which one attains love for

You.”

The Kumaras then describe that specific path. They say: “Your mercy is the spiritual practice by which Your spiritual form becomes manifest. By Your mercy (anutapa-viditaih) and by unflinching devotional service (drdha-bhakti-yogaih), one understands You. This spiritual practice is also genuine humbleness, by which one understands unflinching pure devotional service.

Lord Narayana may ask: “What are the people who understand Me like?”

The Kumaras then answer: “They are without attachment and are free from material bondage (udgranthayah). They are not interested in material life (viragah).”

In this way these four verses (Shrimad Bhagavatam 3.15.47-50) describe pure devotion and love for the Supreme Personality of Godhead.

36 Although previously the Kumaras thought themselves non different from the Supreme, now, influenced by the pastimes of the bliss potency of the Lord’s transcendental form, they understand they are different from the Supreme and they pray for pure devotional service. In the next verse (Shrimad Bhagavatam 3.15.48, quoted in text 13), they describe the intense happiness of the devotees of the Lord. The phrase ‘atyantikam prasadam’ means ‘the benediction of impersonal liberation’ and the phrase ‘kimv anyat’ means ‘to say nothing of the material happiness of Indra and the other demigods.”

37 In the next verse (Shrimad Bhagavatam 3.15.49, quoted in text 14) the Kumaras confess their own offense and pray for pure devotional service. They say: “O Supreme Personality of Godhead, before now we did not commit any sin, but now that two of Your devotees are cursed on our account, we have committed all sins. Therefore, let us (nah) be born (bhavah) in any hellish condition of life (nirayesu).”

38 They who understand the Supreme Personality of Godhead, however, never suffer a hellish life. This is described in Vedanta-sutra (4.1.13): “When one understands the Supreme Personality of Godhead the sins of both past and present are all destroyed. This is so because it is described in the Upanisads.” In this way they who understand the Supreme Personality of Godhead becomes excused from many great sins that would otherwise have cast them into a hellish condition of life. This fact shows the all-wonderful glory of the Supreme Lord, which Shrimad Bhagavatam describes in the words (1.17.10): “The Lord possesses transcendental qualities.”

39 The Kumaras plead: “Let us be born in hell. We do not mind. We are not afraid of hell. (Our only request is that) we may never have the misfortune of becoming averse to You. (We are not afraid) if our hearts and minds (cetah) are always engaged in the service (rameta) of You lotus feet (padayoh). We will be like bumblebees that taste only the sweetness of Your lotus feet and our words will be engaged in describing our direct perception of You, the Supreme Personality of Godhead.” Hearing their heart-felt plea, the Supreme Lord forgave their offense to His devotees. By His wish their offense faded into non existence. In this way the passage should be understood.

40 In these two verses (Shrimad Bhagavatam 3.15.49-50, quoted in text 14 and 15) the Kumaras say: “Because it is not impossible to serve You in hell, for us, who desire only devotional service, hell is better than impersonal liberation (where it is not possible to serve You). Our devotional service to You is the very wonderful success of our lives.

In the next verse (Shrimad Bhagavatam 3.15.50, quoted in text 15) the Kumaras says: “You do not appear before less intelligent persons (anatmanam), who do not have unalloyed devotion for You, although You have appeared before us (it pratitah). We offer (vidhema) our respectful obeisances (namah) to You (tasmai).

41 The four Kumaras are the spiritual masters of all other spiritual masters perfect in knowledge. They are the spiritual masters of the great paramahansa sages. This is described by Shri Amsuman in the following words (Shrimad Bhagavatam 9.8.23):

“O my Lord, sages freed from the influence of the three modes of material nature - sages such as the four Kumaras (Sanat, Sanaka, Sanandana and Sanatana) - are able to think of You, who are concentrated knowledge. But how can an ignorant person like me think of You?”***

42 The exalted position of the four Kumaras is also described by Lord Brahma in these words (Shrimad Bhagavatam 1.7.5):

“To create different planetary systems I had to undergo austerities and penance, and the Lord, thus

being pleased with me, incarnated in four sanas (Sanaka, Sanatkumara, Sanandana, and Sanatana). In the previous creation the spiritual truth was devastated, but the four sanas explained it so nicely that the truth at once became clearly perceived by the sages.”*

43 The Kumaras are also glorified in Chandogya Upanisad (7.26.2):

“To a person whose heart is cleansed of all impurity Lord Sanat-kumara reveals the Absolute Truth, who is beyond the darkness of ignorance.”

44 For a transcendentalist who has not yet attained the perfectional stage of spiritual realisation, anima-siddhi and the other mystic powers are obstacles to his progress. For the transcendentalist who has already attained perfection of spiritual realisation, however, they are not obstacles. This is explained by Lord Kapiladeva in these words (Shrimad Bhagavatam 3.28.38):

“The body of such a liberated yogi, along with the senses, is taken charge of by the Supreme Personality of Godhead, and its functions until its destined activities are finished. The liberated devotee, being awake to his constitutional position and thus situated in samadhi, the highest perfectional stage of yoga, does not accept the by-products of his body as his own. Thus he considers his bodily activities to be like the activities of a body in a dream.”*

45 Although they were transcendentalists free the illusion of duality created by the modes of material nature, (because they were impersonalists) by the Supreme Personality of Godhead’s desire, which can do any impossible thing, the Kumaras were still filled with anger and other vices (as was seen in their anger directed to the gatekeepers of Vaikuntha). Although they were impersonalists always plunged in the bliss of impersonal Brahma, (they became personalists, devotees by contact with the Lord Himself) as is described in Shrimad Bhagavatam 3.15.43-45 (quoted in texts 8-10).

46 In other places also it is said that the hearts of those who are actually advanced in spiritual life (the devotees) are not disturbed by material imperfections. In Shrimad Bhagavatam (7.15.35) Narada Muni says:

“When one’s consciousness is uncontaminated by material lusty desires, it becomes calm and peaceful in all activities, for one is situated in eternal blissful life. Once situated on that platform, one does not return to materialistic activities.”*

47 In this way the impersonalist Kumaras became attracted to the bliss of the Supreme Personality of Godhead. Other impersonalist atmaramas also became attracted to the Lord and became devotees. In the scriptures is the example of Shрила Sukadeva Gosvami (Shrimad Bhagavatam 12.12.69):

“Let me offer my respectful obeisances unto my spiritual master, the son of Vyasadeva, Sukadeva Gosvami. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realisation and was living in a secluded place, giving up all other kinds of consciousness, he became attracted by the most melodious pastimes of Lord Krishna. He therefore mercifully spoke the supreme Purana, known as Shrimad Bhagavatam, which is the light of the Absolute Truth and which describes the activities of Lord Krishna.”*

48 At this point someone may ask: “Do the activities of devotional service follow popular custom or the ancient samskara rituals?” The answer is given: Neither of them. Devotional service is beyond the material sphere. Here the example of an intoxicated person who cannot understand whether he is wearing clothing is given in Shrimad Bhagavatam (3.28.37):

“Because he has achieved his real identity, the perfectly realised soul has no conception of how the material body is moving or acting, just as an intoxicated person cannot understand whether or not he has clothing on his body.”*

49 Another example of the devotees’ aloofness from material desire is seen in the following statement (Shrimad Bhagavatam 3.15.12):

“Lord Brahma said: My four sons Sanaka, Sanatana, Sanandana and Sanat-kumara, who were born from my mind, are your predecessors. Sometimes they travel throughout the material and spiritual skies without any definite desire.”*

The Kumaras were absorbed in thought of the Supreme Personality of Godhead.

50 The devotees’ attachment to the Lord is described in Shrimad Bhagavatam (3.15.37):

“The Lord’s feet are sought for by recluses and great sages.”*

The devotees overcome any obstacle fate may place between them and the Lord.

51 The devotees are also described in these words (Shrimad Bhagavatam 5.3.11):

"Dear Lord, all the great sages who are thoughtful and saintly persons incessantly recount Your spiritual qualities. These sages have already burned up all the unlimited dirty things and, by the fire of knowledge, strengthened their detachment from the material world. Thus they have attained Your qualities and are self-satisfied. Yet even for those who feel spiritual bliss in chanting Your attributes, Your personal presence is very rare."*

In this prose passage the devotees' exclusive faith in the Lord is described.

52 The devotees are again described in these words (Shrimad Bhagavatam 12.12.69):

"The devotees' hearts are attracted to the charming pastimes of the invincible Supreme Personality of Godhead."

53 The sight of the Lord gives great pleasure to the devotees. The Kumaras say (Shrimad Bhagavatam 3.15.50):

"O Lord, we therefore offer our respectful obeisances unto Your eternal form as the Personality of Godhead, which You have so kindly manifested before us. Your supreme, eternal form cannot be seen by unfortunate, less intelligent persons, but we are so much satisfied in our mind and vision to see it."*

54 Someone may say that although, as the previous verse said, the Lord brings happiness to the eyes, the Lord himself is aloof and does not love anyone. This is not true, for another verse (Shrimad Bhagavatam 3.15.39) says:

"The Lord's affectionate smiling and glancing touch the core of the heart."*

55 Because the Supreme Personality of Godhead (bhagavan) attracts and delights the impersonalists and other transcendentalists, the spiritual substance named Brahman should be understood to be actually a feature of Lord Bhagavan. The Kumaras are an example of impersonalists who became attracted to Lord Bhagavan (Shrimad Bhagavatam 3.15.43):

"When the breeze carrying the aroma of tulasi leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding."*

56 Beyond the bliss of Brahman is a more intense stage of spiritual realisation where one is filled with wonderful bliss by gazing at the wonderful limbs of the Supreme Personality of Godhead. It is not appropriate to say otherwise. This bliss is a manifestation of the Lord's own pastime potency.

57 At this point someone may protest: "Is it not so that because the bliss of Bhagavan is limited to a specific form, therefore the bliss of the formless, and therefore unlimited, Brahman is greater? Brahman appears in the thoughts of a person situated in pure goodness. When Bhagavan is manifested in the most pure form of the mode of goodness, then it becomes one with Brahman. In this way the truth of Bhagavan becomes manifested. In this way it is said that impersonal Brahman and the form of the Bhagavan are one and the same. In whatever form Brahman is manifest, the same formless bliss is present. That bliss does not have the slightest scent of a relationship with any specific form. That bliss is caused by meditation on the impersonal Brahman. Therefore, in the light of this evidence, how can it be said that the Absolute truth has a form?"

58 In your opinion you have said that the impersonal Brahman appears in the thoughts of one who is pure and that by abandoning all partial, imperfect conceptions of God, and by becoming enlightened with genuine spiritual knowledge, the impersonal Brahman, the complete, final aspect of the Absolute Truth, becomes manifest.

It is because of your incomplete knowledge and your attachment to the impersonal idea of God that you do not accept the truth that God has form and qualities. When you say the form and qualities of the Supreme Personality of Godhead are manifestations of the mode of pure goodness, what do you mean? Do you mean that they are transformations of the mode of pure goodness or have a large quantity of the mode of pure goodness. The first proposal, that they are transformations of the mode of pure goodness is clearly not true, for it has already been explained that it is not possible for something to be a transformation of the mode of goodness without some mixture of the mode of passion. The second proposal, that they have a large quantity of the mode of pure goodness, is also not true for that statement would imply that some other modes are also present and the goodness is not pure, but mixed with other modes. This idea makes meaningless the

word 'visuddha' (pure) in the Shrimad Bhagavatam (10.2.34) statement 'sattvam visuddham srayate bhavan sthitau' (O Lord, You manifest several incarnations, all with transcendental bodies, beyond the material modes of nature).*

At this point our opponent may say: 'All right, the form and qualities of the Supreme Personality of Godhead are in the mode of pure goodness, but they are certainly not spiritual. That is not possible. You can forget about thinking that they are different from the material energy.'

To this I reply: If the sages see the spiritual nature present in the mode of perfectly pure goodness, then your argument is refuted because the inference you make is not valid.

59 The four Kumaras affirm that the form of the Supreme Personality of Godhead is spiritual in these words (Shrimad Bhagavatam 3.15.38):

"The sages, headed by Sanaka Rsi, saw that the Supreme Personality of Godhead, Vishnu, who was formerly visible only within their hearts in ecstatic trance, had now actually become visible to their eyes."*

In this quote the direct perception of the Supreme Personality of Godhead is described and the ideas that the Absolute Truth is invisible to all eyes, the pure goodness of the Lord's form is material, the Lord's form is a transformation of the mode of goodness and the Lord's form has a large quantity of the mode of goodness, are all refuted. The truth, as has already been described, is that the Lord's form is self-manifest, that is, manifest by the mode of pure goodness. In this way the ideas that the Lord's form is material or that the Lord has no form, are both refuted and the wonder of the bliss of the direct perception of the Lord's form is clearly established. In this way, by the description of the direct seeing of the Lord's form and by the description of the Lord's handsomeness, the truth that the Lord's form is pure transcendental goodness is clearly proved.

60 In the words 'The sages gazed at the form of the Lord with unsated eyes' Shrimad Bhagavatam (3.15.42) confirms the transcendental nature of the Lord's form by explaining that the sages could never become sated by gazing at the Lord's form.

61 In the passage beginning with the word 'ca' (and) (Shrimad Bhagavatam 3.15.41-42) it is seen that the breeze carrying the aroma of the Lord's lotus feet defeats the impersonal Brahman. If this were not so, then in both these passages the formlessness of the happiness of impersonal Brahman would have been described (and not the form of the Lord) and the word 'aksara-jusam' (attached to the impersonal Brahman understanding) would be replaced by the word 'vidya-jusam' (attached to transcendental knowledge). This is so because these two rival conceptions (the personal and impersonal definition of God) are mutually exclusive. In this way it may be understood that, just as Vasistha Muni easily conquered the slightest possibility of grieving over the death of his sons, so the bliss of the slightest glimpse of the personal form of the Supreme Personality of Godhead easily conquers the happiness of perceiving the impersonal Brahman. In this way the arguments of the impersonalists are refuted.

Shrila Shridhara Svami comments here (3.15.43):

"The bliss of serving the Lord is greater even than the bliss of directly seeing Him."

This explanation (by Shridhara Svami) is certainly a source of great wonder.

62 For this reason the Kumaras offer the following wonderful prayer (Shrimad Bhagavatam 3.15.49):

"O Lord, we pray that You let us be born in any hellish condition of life, just as long as our hearts and minds are always engaged in the service of Your lotus feet, our words are made beautiful (by speaking of Your activities) just as tulasi leaves are beautified when offered unto Your lotus feet, and as long as our ears are always filled with the chanting of Your transcendental qualities."*

63 The Nyaya-sastra says: "If honey is nearby, why go to a mountain to search for it?" There is no need to search for another, a more complicated, less obvious explanation for all this. The meaning is clear.

64 In these verses it is not stated that the jivas are non-different from the Supreme Personality of Godhead, but rather, the opposing view, that they are different, is clearly given. For example, in Shrimad Bhagavatam (3.15.42) it is said:

"The sages regarded Him (the Lord) with unsated eyes and joyously bowed their heads at His lotus feet."*

Also, the Kumaras say (Shrimad Bhagavatam 3.15.49):

"O Lord, we pray that You let us be born in any hellish condition of life, just as long as our hearts and

minds are always engaged in the service of Your lotus feet, our words are made beautiful (by speaking of Your activities) just as tulasi leaves are beautified when offered unto Your lotus feet, and as long as our ears are always filled with the chanting of Your transcendental qualities.”*

In these passages is seen the happiness of pure devotional service, where the devotee offers respectful obeisances to the Lord and knows that he is different from the Lord. All of this, of course is the opposite (of the impersonal view, where one thinks himself one with the Lord). The impersonalists’ view is an illusion of the worst kind and the happiness of impersonal realisation is also an illusion. Because they are filled with knowledge of the truth, the devotees do not misunderstand this illusory happiness, thinking it something other than it is. the spiritual pastimes of the Lord, however, are, manifested from His personal, internal potency, which is perfect and completely different from the happiness of impersonal Brahman.

65 The devotees’ conception of liberation, where one becomes free from all material designations and understands the Supreme Personality of Godhead, is the truth. It is better than the impersonalists’ conception of liberation, where, staying in the material world, one sees everything as a reflection of Brahman. This is confirmed by the four Kumaras in these words (Shrimad Bhagavatam 3.15.48):

“Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of other less important benedictions like the material happiness of the heavenly kingdom.”*

From this we may understand that a devotee does not consider one status of material life better than another.

66 That the wonderful liberation of the devotees is better than the varietyless Brahman liberation of the impersonalists is confirmed by Shrimad Bhagavatam (3.15.48):

“Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of other less important benedictions like the material happiness of the heavenly kingdom.”*

From this we may understand that the Supreme Personality of Godhead, the master of wonderful internal potencies, has a form of transcendental bliss. That the wonder of the pastimes and potencies in His form is more significant than the impersonal Brahman is confirmed by the personal experience of the wise. This is described in Shрила Shridhara Svami’s commentary on Shrimad Bhagavatam (10.87.21):

“Giving up their material bodies, the devotees become liberated and worship the Lord by enjoying transcendental pastimes with Him.”

This is also described in Nrsimha-tapani Upanisad (2.4):

“All the demigods, brahmavadis, and sages who aspire for liberation, meditate on the Supreme Personality of Godhead.”

The word ‘brahmavadi’ here means ‘the spiritual masters of the impersonalists.’

This is also described in Mahabharata:

“Lord Krishna is worshipped by liberated souls free from illusion.”

67 This is also described in Bhagavad-gita (18.54):

“One who is thus transcendently situated at once realises the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.”*

68 This is also confirmed by the following statement of Sruti-sastra quoted in Shripada Madhvacarya’s commentary on Mahabharata:

“The devotional service performed by liberated souls is full of eternal bliss.”

This is also confirmed by Vedanta-sutra (4.1.12):

“After liberation the process of devotional service continues.”*

This is also confirmed in the following statement of Suparna-sruti quoted in Shripada Madhvacarya’s commentary:

“One should always worship the Supreme Personality of Godhead. Even after attaining liberation one should continue to worship Him. The liberated souls worship Him.”

69 This is also confirmed by the following statement, where, discussing Prahlada Maharaja, Bali Maharaja and other great devotees, Shri Vishnu Purana (2.5.7) says:

"Even when placed in hell, what liberated soul does not continue to love the Supreme Personality of Godhead?"

Anuccheda 80

1 All goals of life are situated within the form of the Supreme Personality of Godhead. This is described in Shrimad Bhagavatam (5.3.7-8) where the rtvig priests say to Lord Yajna-purusa:

"We have engaged in Your worship with many things and have offered sacrifices unto You, but we think that there is no need for so many arrangements to please Your Lordship. All of life's goal and opulences are directly, self-sufficiently, unceasingly, and unlimitedly increasing in You at every moment. Indeed, You are unlimited enjoyment and blissful existence itself."*

2 Shрила Shridhara Svami comments:

"This verse says 'All of life's goals and opulences (purusartha) are directly (anasa), self-sufficiently (atmanah), increasingly and unlimitedly (asesa) increasing (bobhuyamana) in You (svarupa) at every moment (anusavanam). Indeed, You are unlimited enjoyment and blissful existence itself.'"

3 This is also described in Chandogya Upanisad (3.14.2):

"The Supreme Personality of Godhead is all desires, all fragrances, all tastes."

Anuccheda 81

1 Brahman and Bhagavan are both the same Supreme. Although They are considered separately, the descriptions of the experiences of the wise confirm that They are one. They are one truth described in two words. They are not in fact different.

2 Still, the difference between Them is not only in name but also in appearance. The Supreme thus manifests Himself in two ways according to two different views and in these two ways He is worshipped. Because both of these views are true it should not be thought that one of these views is true and the other is an illusion. Because (the scriptures affirm that) They are not partial transformations of the potency of something else, Brahman and Bhagavan are not two different transformations of a single original substance. From this view it is understood that Brahman and Bhagavan are both the same and different. The view that They are only the same is the result of not carefully examining Them both. They are different. The first difference is that Brahman only stays in one place. The second difference is that Brahman is devoid of any variety. A conception of something that cannot describe its qualities is an incomplete conception. The conception of Brahma is like that. A conception of something that describes its many wonderful qualities is a complete conception. The conception of the form of Bhagavan is like that.

3 The meaning of this is that because there are different levels of spiritual realisation, there are also different levels of manifestation of the Supreme. There are two reasons the great Shrimad Bhagavatam was manifested. These two reasons are explained in the following six verses (Shrimad Bhagavatam 1.5.4,7,8,12,37,38):

4 Shri Narada said: You have fully delineated the subject of impersonal Brahman as well as the knowledge derived therefrom. Why should you be despondent in spite of all this, thinking that you are undone, my dear prabhu?*

5 "Like the sun, your goodness can travel everywhere in the three worlds and like the air you can penetrate the internal region of everyone. As such, you are as good as the all-pervasive Supersoul. Please, therefore, find out the deficiency in me, despite my being absorbed in transcendence under disciplinary regulations and vows.*

6 Shri Narada said: You have not actually broadcast the sublime and spotless glories of the Personality of Godhead. That philosophy which does not satisfy the transcendental senses of the Lord is considered worthless.*

7 "Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the service of the Lord?*

8 "Let us all chant the glories of Vasudeva along with His plenary expansions Pradyumna, Aniruddha and Sankarsana.*

9 "Thus he is the actual seer who worships, in the form of transcendental sound representation, the Supreme Personality of Godhead, Vishnu, who has no material form.

10 These many different verses (Shrimad Bhagavatam 1.5.4-7, 8, 12, 37, 38 quoted in texts 4-9) have been discussed here only briefly and not at length. Shrila Shridhara Svami comments on the first of these verses:

"This verse means 'You (tvaya) have fully delineated (jijnasitam) the subject of impersonal Brahman (brahma), which is eternal (sanatanam), as well as the knowledge derived therefrom (vicaritam). Why should you be despondent (socasi) in spite of all this (tathapi)?'"

11 Shrimad Bhagavatam 1.5.7 (quoted in text 5) means 'Because you are empowered by Lord Vishnu, like the sun your goodness can travel everywhere in the three worlds, and like the air you can penetrate the internal region of everyone. You are the witness who knows what is inside the hearts of all living beings. You know all that happens both externally and also within the heart. As such you are as good as the all-pervasive Supersoul. I am absorbed in transcendence under disciplinary vows.' This is also described by the sage Yajnavalkya in the following words:

12 "The ultimate result of worship, righteous conduct, mercy, non violence, charity, Vedic study, and pious deeds, is the direct vision of the Supreme Personality of Godhead in yogic trance."

13 The second part of the verse means 'Please, therefore, find out the deficiency in me, despite my being absorbed in transcendence under disciplinary regulations and vows, and in Vedic study to understand the preliminary truth of Brahman described in the scriptures.'

14 The next verse (Shrimad Bhagavatam 1.5.8, quoted in text 6) means 'Without worship of the Lord, which means description of his glories, mere knowledge of dry, impersonal Brahman does not please the Supreme Personality of Godhead. I think that (impersonal) philosophy is worthless. This is made more clear by the next quote (Shrimad Bhagavatam 1.5.12, quoted in text 7).

15 Shrila Shridhara Svami comments (on Shrimad Bhagavatam 1.5.12, quoted in text 7): 'In this verse the word 'naiskarmyam' means both 'spiritual realisation' and 'freedom from fruitive work'. And 'niranjanam' means 'free from designations'. This kind of knowledge of self realisation does not look well if it is devoid of love for the infallible Supreme Personality of Godhead. At the time of performing actions and also at the time of obtaining the results of actions, this kind of knowledge is full of pain (abhadram). The word 'ca' (and) here means that this description applies to both fruitive and non fruitive work. If work is not offered to the Supreme Personality of Godhead, how can it be auspicious (sobhate)? It is not auspicious because it has no relation to the Supreme Lord and because it does not purify the heart."

In this way knowledge of self realisation, even though free from all material affinity (does not look well). Because this verse is very important it is repeated verbatim after the Tenth Canto (12.12.52). The conclusion of these two verses is that loving devotional service is the way to directly see the Supreme Lord.

16 In the next verses (Shrimad Bhagavatam 1.5.37 and 38, quoted in Texts 8 and 9) the word 'mantra-murtim' means either "He whose form is described in mantras", or 'He whose form is identical with mantras'. The word 'amurtikam' means either 'He who does not have a form described in mantras' or 'He whose form is not material.' This means His form is not material either because He and His form are identical, or because He is not different from His form. Thus the Supreme Personality of Godhead is directly visible (in the form of mantra).

Anuccheda 82

1 In terms of different levels of philosophical understanding and different levels of manifestations of the Supreme, Bhagavan (the Supreme Personality of Godhead) is the best. With His exalted transcendental qualities Bhagavan attracts the self-realised souls (atmaramas). This is confirmed in the following words (Shrimad Bhagavatam 1.7.10):

2 "All different varieties of atmaramas (those who take pleasure in atma, or spirit self), especially those established on the path of self-realisation, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls."*

3 Shrila Shridhara Svami comments: "The word 'nirgrantha' here means 'they who are above the injunctions of the scriptures'. This is described in Bhagavad-gita (2.52):

"When your intelligence has passed out of the dense forest of delusion, you shall become indifferent to all that has been heard and all that is to be heard."*

4 "Or the word 'nirgrantha' may also be interpreted to mean 'they who have cut the knots (of material desire) in the heart'.

"Someone may ask, 'What is the use of devotional service for they who are already liberated?'"

The answer is given that even the liberated souls engage in devotional service to remove all calamities. Also, the Lord is full of wonderful qualities (ittham-bhuta-gunah) (and thus the liberated souls are attracted to serve Him)."

Anuccheda 83

1 That Bhagavan (the Supreme Personality of Godhead) is the supreme form of God is confirmed by the following words (Shrimad Bhagavatam 3.24.43-47):

"He fixed his mind upon the Supreme Personality of Godhead, Parabrahman, who is beyond cause and effect, who manifests the three modes of material nature, who is beyond those three modes, and who is perceived only through unfailing devotional service.*

2 "Thus he gradually became unaffected by the false ego of material identity and became free from material affection. Undisturbed, equal to everyone and without duality, he could indeed see himself also. His mind was turned inward and was perfectly calm, like an ocean unagitated by waves.*

3 "He thus became liberated from conditioned life and became self situated in transcendental devotional service to the Personality of Godhead, Vasudeva, the omniscient Supersoul within everyone.*

4 "He began to see that the Supreme Personality of Godhead is seated in everyone's heart, and that everyone is existing on Him, because He is the Supersoul of everyone.*

5 "Freed from all hatred and desire, Kardama Muni, being equal to everyone because of discharging uncontaminated devotional service, ultimately attained the path back to Godhead."*

6 In Shrimad Bhagavatam 3.24.43 (quoted in text 1) the word 'eka-bhaktya' means 'by unfailing sadhana-bhakti (devotional service in practice).' 'Anubhavite' means 'eternally perceived'. Without devotional service the goal of life is not attained. In the next verse (Shrimad Bhagavatam 3.24.44 quoted in text 2) the words 'nirahankrtir nirmanah' means 'Because of being unaffected by the false ego of material identity, he became free from material affection.' Because he was free from false ego and material affection, he also became free from the mind and senses.

7 The word 'sama-drk' means 'seeing equally'. 'Sva-drk' means 'seeing himself as spirit'. 'Pratyak' means 'turned inward'. 'Prasanta' means 'unagitated'. 'Dhih' means 'knowledge'. In the stage of sadhana-bhakti, where devotion is mixed with knowledge of Brahman, he attained perception of Brahman and then later, on the strength of pure bhakti, he developed love for the Supreme and after that he was able to see the Supreme Personality of Godhead. This is described in the next verse (Shrimad Bhagavatam 3.24.45, quoted in text 3).

8 In this verse the word 'pratyag-atmani' means 'present within everyone'. 'Parena bhakti-bhavana' means 'by the power of loving devotional service.' In this way He became free from false ego and other material imperfections and attained the Supreme Personality of Godhead. By knowledge of Brahman he became free of material false ego, but when he became purified by the bliss of love for the Supreme Personality of Godhead, he attained his real ego, his real identity.

9 At this point someone may object: 'Is it not so the liberated devotee will return again to the state of material bondage, for the causes of bondage still remain in him?

To this I reply: No. The verse said 'mukta-bandhanah' (He becomes liberated). This is confirmed by Vedanta-sutra (4.4.22) 'By the sound vibration of the Vedic scriptures one becomes liberated and does not return to the world of birth and death.' This proves that by great devotion one attains the Supreme Personality of Godhead.

10 In the next verse (Shrimad Bhagavatam 3.24.46, quoted in text 4) the word 'atmanam' means 'the independent Supersoul'. The meaning here is that the Supersoul is a manifestation of Lord Bhagavan (the Supreme Personality of Godhead). How one attains the Supreme Personality of Godhead is described in the next verse (Shrimad Bhagavatam 3.24.47 quoted in text 5). There it is said that being free of hatred and desire, which are abominable, and being equal to everyone, he attained the path back to Godhead. This (equanimity and freedom from hatred and desire) is described in Shrimad Bhagavatam (6.17.28) in these

words:

11 "Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Narayana, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord."*

12 The word 'sama' in Shrimad Bhagavatam 3.24.47 (quoted in text 5) may also be interpreted as a name of the Supreme Personality of Godhead. This is described in the commentary on Shri Vishnu-sahasra-name-stotra: 'The word 'sama' here means 'He who stays with Mother Laksmi'. In this way the word 'sama-cetasa' may mean 'with heart and mind fixed on the Supreme Personality of Godhead'. In this verse the phrase 'prapto bhagavatim gatim' is an alternate reading for the last line. In this reading nominative-case 'praptah' refers to Kardama Muni and the goal he attained is in the accusative case. In these statements the yoga of devotional service to the Supreme Personality of Godhead is clearly described.

13 This is described in Bhagavad-gita (18.51-55):

"Being purified by His intelligence and controlling the mind with determination, giving up the objects of sense gratification, being free from attachment and hatred, one who lives in a secluded place, who eats little, who controls his body, mind and power of speech, who is always in trance and who is detached, free from false ego, false strength, false pride, lust, anger, and acceptance of material things, free from false proprietorship, and peaceful -such a person is certainly elevated to the position of self-realisation.*

14 "One who is thus transcendently situated at once realises the Supreme Brahman and becomes fully joyful. He never laments of desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.*

15 "One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God."*

16 In this last verse (Bhagavad-gita 18.55) the word 'visate' means 'enters' in the sense of entering a place in order to meet someone (and not in the sense of merging and becoming one with the place entered), as in the statement 'Leaving Duryodhana, the king entered Yudhishthira's (palace). In his commentary on the Tenth Canto of Shrimad Bhagavatam, Shrila Shridhara Svami says: 'The gopas then saw the world of Vaikuntha, which is above the splendour of the Brahman effulgence.'

Anuccheda 84

1 This is described in Shrimad Bhagavatam (11.19.5), where Lord Krishna says:

"O Uddhava, understanding the truth about the self, and filled with theoretical spiritual knowledge, its practical application, and loving devotion, worship Me."

2 In this verse the word 'svatmanam' means 'the individual spirit soul (jiva)'. The 'jnana and vijñana' here are spiritual. What more need be said? This topic has already been elaborately explained by the four Kumaras, Sukadeva Gosvami and the other great devotees.

Anuccheda 85

1 Touched on the cheek by the Lord's spiritual conchshell, Dhruva, even though only a child spoke eloquent prayers. Hearing in this way of His wonderful and blissful qualities, he described the Lord's perfection in the following words:

2 "My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of brahmananda, wherein one thinks himself merged in the impersonal Brahman as one with the Supreme. Since brahmananda is also defeated by the transcendental bliss derived from devotional service, then what to speak of the temporary blissfulness of elevation oneself to the heavenly planets, which is ended by the separating sword of time? Although one may be elevated to the heavenly planets, he falls down in due course of time."*

3 In this verse 'sva-mahimani' means 'in uncommon magnificence', 'ma bhut' means 'is not', and 'antakasih' means 'time'. This verse is spoken by Dhruva to Lord Dhurvapriya.

Anuccheda 86

1 Devotional service is better than the spiritual perfection of merging into Brahman. Lord Kapiladeva teaches this in the following words (Shrimad Bhagavatam 3.25.33):

"When that service spirit is engaged in devotional service to the Personality of Godhead, without any motive, that is far better even than salvation."*

2 Shрила Shridhara Svami comments: "Devotional service is better than the perfection of impersonal liberation.' Shri Bhagavan-nama-kaumudi asserts: "Devotional service is better than mystic perfection, transcendental knowledge, or impersonal liberation.' The verse previously quoted was spoken by Lord Kapiladeva.

Anuccheda 87

1 From this it should be understood that the Supreme Personality of Godhead is the ultimate, original Supreme Truth. Because it does not act as the Supreme Person does, and because it is formless and amorphous, the impersonal Brahman is not the Ultimate Truth. Lord Kapiladeva states this in the following two verses (Shrimad Bhagavatam 3.32.32-33):

2 "Philosophical research culminates in understanding the Supreme Personality of Godhead. After achieving this understanding, when one becomes free from the material modes of nature, he attains the stage of devotional service. Either by devotional service directly or by philosophical research, one has to find the same destination, which is the Supreme Personality of Godhead.*

3 "A single object is appreciated differently by different senses due to its having different qualities. Similarly, the Supreme Personality of Godhead is one, but according to different scriptural injunctions He appears to be different."*

4 Shрила Shridhara Svami comments:

"This verse states that the Supreme Personality of Godhead is attained by jnana-yoga. The jnana-yoga described here, however, is like bhakti-yoga. The verse says: 'Philosophical research (jnana-yoga) culminates in understanding the Supreme Personality of Godhead. After achieving this understanding, when one becomes free from the material modes of nature, he attains the stage of devotional service. Either by devotional service directly or by philosophical research, one has to find the same destination, which is the Supreme Personality of Godhead.' Why are jnana-yoga and bhakti-yoga the same? The answer is hinted by the phrase 'Either by devotional service directly or by philosophical research, one has to find the same destination, which is the Supreme Personality of Godhead.' This is further described in Bhagavad-gita (12.4) where the Lord says:

"But those who fully worship the unmanifested, that which lies beyond the perception of the senses, the all-pervading, inconceivable, unchanging, fixed and immovable - the impersonal conception of the Absolute Truth - by controlling the various senses and being equally disposed to everyone, such persons, engaged in the welfare of all, at last achieve Me."*

5 "At this point someone may object: 'Is it not understood from the scriptures that the result of practicing jnana-yoga is attainment of the Self and the result of practicing bhakti-yoga is attainment of the worshipable Supreme Personality of Godhead? How, then, are jnana and bhakti the same?'

"Fearing that this objection would be raised, the Lord proved they are the same by giving an example. He said many diverse qualities, such as form and taste, reside in milk and other substances. Although each substance is one, the different senses perceive a single substance differently and believe it to be a different kind of substance. The eyes perceive milk as white, the tongue perceives it as sweet, the touch perceives it as cool, and so forth. In the same way the Supreme Personality of Godhead is one, although he may be perceived differently.'

This is the explanation of the Supreme Personality of Godhead. By the evidence given here in the example of the different senses, the true nature of devotional service should be understood.

Anuccheda 88

1 The scriptures declare that Brahman is a partial expansion of the Supreme Personality of Godhead. Lord Sankarsana says to King Citraketu (Shrimad Bhagavatam 6.16.51):

"All living entities, moving and non moving, are My expansions and are separate from Me. I am the Supersoul of all living beings, who exist because I manifest them. I am the form of the transcendental vibrations like omkara and Hare Krishna Hare Rama, and I am the Supreme Absolute Truth (Brahman). These two forms of Mine - namely, the transcendental sound and the eternally blissful spiritual form of the Deity, are My eternal forms; they are not material.*

3 Shрила Shridhara Svami comments:

"In this verse the Lord says: "All living entities (sarva-bhutani) are My expansions. I am the Supersoul

(atma) of all living beings (bhuta), and the supreme dictator and enjoyer of them. This world, filled with enjoyers and the objects of their enjoyment, is not separate from Me. I am the cause of all living entities (bhuta-bhavanah). I am the form of the transcendental vibrations (sabda-brahma), and I am the Supreme Absolute Truth (param brahma).'

"At this point someone may object: 'Is it not true that the Supreme impersonal Brahman is the cause of transcendental vibrations (sabda-brahma)?'

"The Lord answers : 'The transcendental sound and the eternally blissful spiritual form of the Deity, are My (mama) eternal (sasvati) forms (tanu); they are not material.'"

In this way it is proved that the Brahman effulgence is a partial expansion of the Supreme Personality of Godhead.

Anuccheda 89

1 That the impersonal, featureless Brahman is a partial expansion of the Lord's opulence is confirmed by the following statement of Lord Matsyadeva to Satyavrata (Shrimad Bhagavatam 8.24.38):

"You will be thoroughly advised and favoured by Me, and because of your inquiries everything about My glories, which are known as param brahma, will be manifest within your heart. Thus you will know everything about Me."*

2 In this verse the word 'mahimanam' means 'opulence that has no variety', 'me' means 'My', 'anugrhitam' means 'mercifully', 'vetsyasi hri' means 'you will know what is manifested in the heart', 'samprasnaih' means 'by your questions', and 'vivrtam' means 'revealed by Me.'

Here the Lord says: "Although the perception of impersonal Brahman in the heart is Me, that is, it is not different from Me, nevertheless that impersonal Brahman is not the same as the direct perception of Me, which is had only by devotional service. If you desire to see Me directly you must engage in devotional service.

3 This is also explained by Uddhava (Shrimad Bhagavatam 10.46.31):

"Both Balarama and Krishna are the original personalities of Godhead from whom the cosmic manifestation is emanating. They are the chief among all personalities. Both of Them are the effective cause of this material creation. Material nature is conducted by the purusa incarnations, who are all acting under Krishna and Balarama. By Their partial representation They enter in the hearts of all living entities. They are the source of all knowledge and all forgetfulness also."*

The word 'knowledge' here refers to knowledge of Brahman.

Anuccheda 90

1 The Lord describes His opulences again in these words (Shrimad Bhagavatam 11.16.37):

"I am earth, air, space, water, fire, false-ego, mahat-tattva, the transformations of matter, the purusa, the unmanifest, passion, goodness, ignorance and the Supreme."

Shrila Shridhara Svami comments: 'The word 'Supreme' here means 'the Supreme Brahman'.

2 The great Vaishnava saint Shri Yamunacarya also explains:

'O Lord, the material universe, everything within the universe, the ten coverings around it, the modes of nature, the unmanifested stage of matter, the purusa-avatara, the supreme spiritual world, and the Supreme Brahman, are all Your opulences.'

Anuccheda 91

1 Because it has none of the variety present in the Lord's form, Brahman is said to be the bodily effulgence of the Supreme Personality of Godhead. Devaki-devi explains this in her prayers to the Supreme Personality of Godhead (Shrimad Bhagavatam 10.3.24):

"My dear Lord, there are different Vedas, some of which describe You as unperceivable through words and the mind. Yet You are the origin of the entire cosmic manifestation. You are Brahman, the greatest of everything, full of effulgence like the sun. You have no material cause. You are free from change and deviation, and You have no material desires. Thus the Vedas say that You are the substance. Therefore, My Lord, You are directly the origin of all Vedic statements, and by understanding You, one gradually understands everything. You are different from the light of Brahman and Paramatma, yet You are not different from them. Everything emanates from You. Indeed, You are the cause of all causes, Lord Vishnu, the light of all transcendental knowledge."*

In this verse the word 'brahma-jyotih' means (the effulgence of the Supreme Personality of Godhead' and the word 'rupam' means 'the form of the Supreme Personality of Godhead.'"

2 This is also explained in Shri Brahma-samhita (40):

"I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete, and unlimited, and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes.

Anuccheda 92

1 The Supreme Personality of Godhead is superior to the impersonal Brahman. Lord Siva confirms this in his instructions to the Pracetas (Shrimad Bhagavatam 4.24.28):

"Any person who is surrendered to the Supreme Personality of Godhead, Krishna, who is above the Brahman effulgence, the material nature, and the living entity, is actually very dear to me."

2 In this verse the word 'rahah' means 'Brahman'. Greater than Brahman (rahah), the unmanifest stage of the three modes of material nature (tri-gunat), and the individual living entities (jiva-samjnitat), is the Supreme Personality of Godhead. One surrenders to Him by hearing about Him, offering the fruits of one's work to Him, and serving Him in other ways.

3 This is also confirmed in the Vishnu-dharma Purana, Naraka-dvadasi-vrata, Shri Vishnu-stava:

"Lord Vasudeva, the all-pervading Supersoul, is present in the sky and other material elements, in sound and other objects of sense-perception, in the ears and the other senses, in the mahat-tattva and other primordial forces, in the material energy, in the individual person, and in the impersonal Brahman splendour. This truth brings to destruction the sins that would make me suffer in hell. This truth gives me every day the glory of transcendental piety."

In this context a different interpretation of the word 'sarvatma' cannot be accepted.

4 This is also confirmed by the following statement of Vishnu-dharma Purana, Uttara-khanda, Ksetabandhupakhyaya:

"The Supreme Personality of Godhead is present in the impersonal Brahman. He is present in the unmanifested pradhana. He is present in the manifested material cosmos. I shall become His devotee."

5 That the Supreme Personality of Godhead is superior to the impersonal Brahman is also confirmed in the following statement of Vishnu-dharma Purana, Masarksa-puja:

"O infallible Lord, O Supreme Soul greater than the impersonal Brahman, please grant my desire! O limitless Lord, please remove this danger!"

6 In the Shri Vishnu Purana (1.5.55) also it is said:

"The Supreme Personality of Godhead is superior to the impersonal Brahman."

The Sruti-sastra (Mundaka Upanisad 2.1.2) says:

"The Supreme Personality of Godhead is superior to the impersonal Brahman."

Anuccheda 93

1 This is also confirmed in the Sruti-sastra (Taittiriya Upanisad 2.1.3-2.5.1) in the passage beginning with 'He, the Supreme Personality of Godhead is realised in His form of anna-rasa), and continuing through the statements 'The Supreme Personality of Godhead is the basis of everything...He is the basis of the earth....He is the basis of the Vedas....He is the basis of light....He is the basis of the impersonal Brahman.'

This is also confirmed in the fifth Veda, the Smṛti-sastra, where, in the Bhagavad-gita (14.27), Lord Krishna says: 'I am the basis of the impersonal Brahman.'"

In this way the statement 'I am the basis of the impersonal Brahman' is spoken in both Sruti and Smṛti, and in Bhagavad-gita it is emphasized by the word 'hi' (certainly).

2 Immediately preceding these words is the following statement (Bhagavad-gita 14.26):

"One who engages in full devotional service, unflinching in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman."*

3 This is the verse immediately preceding the statement 'I am the basis of Brahman'. In this verse, by saying that Brahman is 'beyond the modes of material nature' it is clear that the Brahman here is the impersonal Brahman potency and not the demigod Brahma.

4 At this point someone may ask the Lord: "Why is devotional service to You (Bhagavad-gita 14.26, quoted in text 2) the means of attaining impersonal Brahman? One would expect that impersonal Brahman is

attained only by meditation on Brahman (and not by devotion to You).’

The Lord answers this question with the words: ‘I am the basis of the impersonal Brahman.’ In the Sruti-sastra (Taittiriya Upanisad 2.2.5.) the answer is also given: ‘The Supreme Personality of Godhead is the basis of the impersonal Brahman’. In this way the Sruti-sastra affirms that the Supreme Personality of Godhead is the ultimate basis of everything. Also, in that same passage of Taittiriya Upanisad, the Supreme Personality of Godhead is described as full of bliss. This is also confirmed by the author of Vedanta-sutra (1.1.12): ‘The Supreme Personality of Godhead is by nature full of joy’. As the sun-globe is full of light, so the blissful Supreme Personality of Godhead is also (full of the light of Brahman). For this reason the Lord says: ‘I am the basis of the impersonal Brahman.’”

The Lord may say: ‘Although there is no difference between the impersonal Brahman and Me, nevertheless I am the origin of the Brahman. I am the ultimate. This is so because I am the origin and impersonal Brahman is My potency. The origin is naturally superior to its potency. This is so also because the Sruti-sastra affirms that the Supreme Personality of Godhead is superior to the impersonal Brahman. Although I, the Supreme Personality of Godhead, and the impersonal Brahman, are one, We are also different as the splendid sun is different from the slender crescent moon. Therefore, because the impersonal Brahman is subordinate to Me, a person who, with the desire for impersonal liberation, worships me, will attain the impersonal Brahman.’”

5 That the Supreme Personality of Godhead is the origin of the impersonal Brahman is also explained in Shri Vishnu Purana (6.7.75):

“The Supreme Personality of Godhead is the basis of the all-pervading Supersoul and the impersonal Brahman.”

Shrila Shridhara Svami comments:

“This verse means that the Supreme Personality of Godhead is the basis of the all-pervading Supersoul and the impersonal Brahman. The word ‘asraya’ here means ‘basis’. This is also confirmed in Bhagavad-gita (14.27), where Lord Krishna says, ‘I am the basis of the impersonal Brahman.’”

In his commentary on this verse in Bhagavad-gita, Shrila Shridhara Svami says:

“The Lord here says, ‘I am the basis of the impersonal Brahman.’ This means that the Lord says, ‘As the sun-globe is more important than mere light, so I am more important than the impersonal Brahman.’”

6 The word ghani-bhuta here is a use of the grammatical form cvi-pratyaya. The Supreme Personality of Godhead appears in the hearts of the devotees, but the impersonal Brahman does not appear there. The interpretation that the word ‘pratistha’ in this verse (Bhagavad-gita 14.27) means ‘pratima’ (reflected) is the idea of envious men. This interpretation is not true, for it makes no sense in this context. As the sun planet is not a reflection of the sunshine, so the form of the Supreme Personality of Godhead is not a reflection of the formless Brahman.

The remaining three lines of this stanza (Bhagavad-gita 14.27) do not describe the liberation of the impersonalists. Neither do the verses we have quoted from Vishnu Purana and Sruti-saili describe it. The interpretation that ‘pratistha’ means ‘pratima’ should not be accepted, or if it is accepted, then ‘pratima’ should be interpreted to mean ‘basis’ and not ‘reflection’. If this second interpretation is accepted, then the word ‘pratima’ is understood to be derived from the preposition ‘prati’ (toward) and the verb ‘ma’ (to create).

7 This is all also explained in the following prayer (Shrimad Bhagavatam 10.87.17) spoken by the Personified Vedas to the Supreme Personality of Godhead:

“My dear Lord, it is imperative that the living entities be engaged in Krishna consciousness, always rendering devotional service by prescribed methods such as hearing and chanting and executing Your orders. If a person is not engaged in Krishna consciousness and devotional service, it is useless of him to exhibit the symptoms of life. Generally it is accepted that if a person is breathing he is alive. But a person without Krishna consciousness may be compared to a bellows in a blacksmith’s shop. The big bellows is a bag of skin which exhales and inhales air, and a human being who is simply living within the bag of skin and bones without taking to Krishna consciousness and loving devotional service is no better than the bellows. Similarly a non devotee’s long duration of life is compared to the long existence of a tree, his voracious eating capacity is compared to the eating of dogs and hogs, and his enjoyment in sex life is compared to that of hogs and goats.

The cosmic manifestation has been possible because of the entrance of the Supreme Personality of

Godhead as Maha-Vishnu within this material world. The total material energy becomes agitated by the glance of Maha-Vishnu and only then does the interaction of the three material qualities begin. Therefore it should be concluded that whatever material facilities we are trying to enjoy are available only due to the mercy of the Supreme Personality of Godhead.

"Within the body are five different departments of existence, known as annamaya, pranamaya, manomaya, vijñanamaya, and anandamaya. O Lord, You are present in all these five stages."*

8 In this verse the word 'anubhrtah' means 'individual living entities (jivas), whose breathing is like the breathing of a blacksmith's bellows'. The verse says: "If (yadi) the people become Your devotees (anuvīdhaḥ), then their breathing and living is meaningful. We consider that the life passed by Your devotees is the actually meaningful life among the lives of the living entities. Why? You mercifully created the material universe with its many parts such as mahat-tattva and false ego. Therefore they who are averse to You, turning their faces from You, are no better than 'breathing' blacksmith's bellows. You further showed Your mercy when You personally entered the material universe made of mahat-tattva, false-ego and its other parts."

9 The Lord here may ask: "Why is it that these things become possible only when I enter the universe?"

The personified Vedas then reply: "You are the Supreme Brahman, eternal, dear, and known as anandamaya. You are above the stage of annamaya. You are the Brahman, the basis of everything."

This is confirmed in all Vedic literatures. In the Bhagavad-gita the Lord Himself said: "I am the basis of the impersonal Brahman" (14.27). In many other places in Vedic literature this is proven.

10 This is proven in Shrimad Bhagavatam (2.9.4):

"O king, the Personality of Godhead, being very much pleased with Lord Brahma because of his non-deceptive penance in bhakti yoga, presented His eternal and transcendental form before Brahma. And that is the objective goal for purifying the conditioned soul."*

This verse proves, O Lord, that the real nature of the Supreme is You, the form of the Personality of Godhead. Of the puruṣas beginning with the annamaya-puruṣa, You are the ultimate, the anandamaya-puruṣa. O the priya-brahma, mōḍa-brahma, paramōḍa-brahma, and ananda-brahma, You are the supremely blissful ananda-brahma. Because Your form is the origin of all transcendental bliss, Your entrance into the material world makes it possible for the world to function.

This is also confirmed by the Sruti-saṣṭra (Taittirīya Upaniṣad 2.7):

"If the blissful Personality of Godhead is not present in the sky of the heart, who is able to breathe and remain alive?"

11 In this matter the following may be said. Although in the single form of the Supreme many variegated qualities are present, nevertheless, they are only seen with special vision given by the power of the Lord. They cannot be seen in any other way. An example may be given of the sun planet. For material eyes the sun planet is merely a circle of light, although the truth is that within the sun is an assembly of great demigods. From this example may be seen that only by devotional service is the whole truth about the nature of the Supreme understood. By adherence to the philosophy of impersonalism only a portion of the Supreme is understood. That partial manifestation of the Supreme is the impersonal Brahman. By impersonal philosophy only a very general understanding of the Supreme Truth is attained, an understanding unable to see the many diverse qualities present in the Lord. For this reason the impersonal philosophy is situated outside the real truth. The great devotees directly see that the Supreme is filled with a great variety of wonderful transcendental qualities, although the impersonalists mistakenly think He is only a ball of light. In this way it is said that the Supreme has His lesser manifestations, His partial manifestations, and His potencies. The complete understanding of the Supreme is that the Supreme is the Personality of Godhead. His bodily effulgence, which is a vague and generalised manifestation of His form, is the Brahman. Therefore He is the basis of the impersonal Brahman.

12 This is also confirmed by Sruti-saṣṭra:

"There is only one Supreme Personality of Godhead. He is Lord Narayana. He is transcendental, self-manifest, and sinless. The earth is His body. The soul is His body. The unmanifest pradhana is His body. The imperishable Brahman is His body. He is the Supersoul present in all creatures."

13 This statement teaches that the imperishable (akṣara), which here means Brahman, and the Supersoul, are Lord Narayana. That the word 'akṣara' here means 'Brahman' is confirmed by the usage of that word in

Shrimad Bhagavatam 3.15.43.

14 The Supreme Personality of Godhead describes the sankhya philosophy in these words (Shrimad Bhagavatam 11.24.27):

"Time merges into the Supreme Lord, present in the form of the omniscient Maha-purusa, the original activator of all living beings. That origin of all life merges into Me, the unborn Supreme Soul, who remains alone, established within Himself. It is from Him that all creation and annihilation are manifested. Only the impersonal Brahman remains and does not merge into Me."***

This means that at the time of cosmic annihilation only Brahman remains and the Supreme Personality of Godhead also remains as the witness of Brahman. The Lord then says (Shrimad Bhagavatam 11.24.29):

15 "Thus, I the perfect seer of everything material and spiritual, have spoken this knowledge of Sankhya, which destroys the illusion of doubt by scientific analysis of creation and annihilation."***

16 A discussion of Shrimad Bhagavatam 11.24.29 (quoted in text 15) follows. The word 'sankhya' in this verse means 'the philosophy expounded in the sankhya scriptures.' Considering the specific feature of the form of the Supreme Personality of Godhead as described in those scriptures, it is seen that the Lord's form remains unchanged at the time of cosmic annihilation. The impersonal Brahman also remains unchanged, as the form of the Supreme Personality of Godhead and the world of Vaikuntha both also remain unchanged at the final stage of cosmic annihilation. That is what is meant to be said here. At that time the Supreme Personality of Godhead, who stays in Vaikuntha and has transcendental potencies, is seen to be different from the impersonal Brahman. However, on the other hand, the impersonal Brahman, which because it has no qualities has neither touch, form, nor any other attribute, is also non different from the Supreme Personality of Godhead because it is His bodily effulgence. This is the explanation. In this way it is proved that the impersonal Brahman is the bodily effulgence of the Supreme Personality of Godhead, who is filled with the sweetness of His form, touch, and other transcendental attributes.

17 This is also described in the Shri Hari-vamsa, Maha-kala-pura, where the Supreme Personality of Godhead personally says to Shriman Arjuna:

"O best of the Bharatas, I am the great divine Brahman effulgence you have just seen. It is My eternal splendour.

18 "It is My divine potency. It is eternal. To some it is manifest, and to others it is not manifest. The great yogis enter it and become liberated.

19 "O son of Prtha, it is the goal of the sankhya philosophers, the yogis, and the ascetics. It is the great Brahman that pervades the entire world. O Bharata, you should know that it is My great effulgence."

20 The verse quoted in text 18 explains that because the Brahman effulgence is the light of the Lord's body, therefore it is His own transcendental potency. This is also confirmed by the Vishnu Purana passage (quoted in Anuccheda 60) describing the Kaustubha jewel.

In this way the Shrimad Bhagavatam verse (10.87.17) quoted in text 7 is clearly explained.

Anuccheda 94

1 Although it may also be applied to the all-pervading effulgence of the Lord's body, because the word 'brahman' means 'the greatest', it is most properly applied to the Supreme Personality of Godhead. This is confirmed in the following statement of the Brahma Purana:

2 "The one Supreme Lord, Vishnu, is respectfully called by His many names, such as Ananta, Bhagavan, Brahman and Ananda."

3 In other places it is said that the Supreme Personality of Godhead is called Brahman because His transcendental qualities are limitless. The Padma Purana says:

"Because they are limitless, the transcendental qualities of the Supreme Personality of Godhead cannot be completely described. Because He possesses all transcendental qualities, the Supreme Personality of Godhead is called Brahman (the Great).

4 "For this reason Lord Vishnu is called Brahman. Because His qualities are limitless only He, and no one else, is the Supreme."

5 Now this passage will be explained. Shrimad Bhagavatam (1.2.11) says:

"Learned transcendentalists who know the Absolute Truth call this non dual substance Brahman, Paramatma or Bhagavan."*

The Lord's feature that has no qualities is called Brahman. The Lord's feature that does have qualities is called Bhagavan. As previously explained, the Bhagavan feature has form. It is not formless.

6 Shri Vishnu Purana (6.7.47) says:

"O king, the Supreme Personality of Godhead has form and again He is also formless. He is transcendental, and again He is also material."

In this verse of Vishnu Purana four aspects of the Lord are described. If the formless aspect of the Lord is accepted, then the impersonal Brahman is the appropriate object of meditation.

7 The Supreme Personality of Godhead appears as Lord Syamasundara, Lord Caturbhuja Narayana, or one of His other transcendental forms before a devotee who sincerely loves Him. The Supreme Personality of Godhead appears as His material universal form, where Patalaloka is imagined to be His feet and the other parts of the material world are imagined to be other parts of His body, before a devotee whose love for Him is not sincere. The Supreme Personality of Godhead appears as the transcendental formless Brahman before a person attached to dry philosophical speculation. The Supreme Personality of Godhead appears as material formless fate before a devotee whose love for Him is heavily mixed with philosophical speculation. The Lord's spiritual form and His formless Brahman are not material. This means that neither the formless Brahman nor the Lord's transcendental form are inferior.

8 The Vishnu Purana (6.7.69) explains:

"The form of visva-rupa is Lord Hari's form as the mahat-tattva."

Because the Lord creates the material universe it should be understood that He Himself is both eternal and all-powerful.

The Vishnu Purana (6.7.77) again explains:

"The form of the Supreme Personality of Godhead does not rest on anything outside itself."

This means that the Lord's form has no limitations..

The Vishnu Purana again explains (6.7.82):

"One should meditate on Lord Vishnu, whose form is spiritual."

This means that the Supreme has spiritual qualities.

The Vishnu Purana again explains (6.7.75):

"The Supreme Personality of Godhead cannot be attained by the three kinds of meditation."

Because the Supreme Personality of Godhead cannot be attained by the three kinds of meditation, namely fruitive work, philosophical speculation mixed with fruitive work, and pure philosophical speculation, because He is full of transcendental qualities, and because He appears only in response to devotional service, He is the ultimate, the real feature of the Supreme.

9 The Vishnu Purana again explains (6.7.75):

"The Supreme Personality of Godhead is the basis of the impersonal Brahman and the all-pervading Supersoul."

10 This statement affirms that they who worship the form of the Lord are superior and they who worship the formless Brahman are inferior. Vishnu Purana 6.7.69 quoted in text 8, affirms that the form of the Supreme is His ultimate feature.

11 This is confirmed by the next statement of the Vishnu Purana (6.7.70):

"O king, the Supreme Personality of Godhead displays His transcendental forms, which are like those of demigods, men, and animals, and which are endowed with all potencies, and enjoys transcendental pastimes."

12 Shrimad Bhagavatam (1.3.2) explains:

"A part of the purusa lies down within the water of the universe, from the navel lake of His body sprouts a lotus stem, and from the lotus flower atop this stem, Brahma, the master of all engineers in the universe, becomes manifest."*

After describing this form of the Lord, the Bhagavatam proceeds to reveal the origin of the various incarnations of the Lord in these words (Shrimad Bhagavatam 1.3.5):

"This form (the second manifestation of the purusa) is the source and indestructible seed of multifarious incarnations within the universe. From the particles and portions of this form, different living entities, like demigods, men and others, are created."*

13 In his commentary on Vishnu Purana 6.7.69 (quoted in text 8) Shripada Ramanujacarya affirms the

transcendental nature of the Lord's form. Accepting the reading 'visva-rupa-vairupyam' (instead 'visva-rupa-rupam vai'), he explains that the word 'vairupyam' here means 'filled with variety'. Because the material universe is filled with variety, the Lord's universal form is also filled with variety.

14 The Lord's form is proved by the following words of the Sruti (Svetasvatara Upanisad 3.16):

"Everywhere are His hands and legs, His eyes, heads, and faces, and He has ears everywhere."*

These words do not describe a form different from the previously described all-pervading universal form. This is the universal form.

15 The universal form is described in Padma Purana, Uttara-khanda:

"Youthful Lord Hari accepts the limitless universal form and, the splendour of His body like the nectar moon, enjoys pastimes with Laksmi, the mother of the universes."

16 This verse says the universal form is limitless because it is all-pervading. Lord Hari, whose form is eternally youthful, enjoys pastimes with the goddess of fortune. That is the meaning here. The word 'upeyivan' here means Lord Hari is eternal, as has already been explained in the passage from Sruti sastra quoted in Anuccheda 93, text 12. Because in these passages the eternality of the Supreme Personality of Godhead is proved many times, it should be concluded that the transcendental form of the Lord is the ultimate creator of the spiritual worlds, which comprise three-fourths of His potencies.

17 The Padma Purana, Uttara-khanda also explains:

"Infallible, eternal, transcendental, eternally young Lord Hari eternally enjoys pastimes with the goddesses Isvari-devi, Shri-devi and Bhumi-devi."

18 The conclusion is that the Supreme Personality of Godhead, whose qualities are described here, is the original, primeval nature of the Supreme, whose three aspects are described in Shrimad Bhagavatam 1.2.11.

This is confirmed in Moksa-dharma, Shri Narayaniyopakhya:

19 "The great sages who seek the truth with thorough philosophical analysis have concluded that the Supreme Truth is Lord Narayana, who is known as Hari and is the master of Yogamaya."

20 This is also confirmed in Narayana Upanisad:

"Narayana is the Supreme Brahman. Narayana is the ultimate truth."

21 This is again confirmed by the following passage quoted by Shripada Ramanujacarya from the Sruti-sastra:

"There is only one Supreme Personality of Godhead. He is Lord Narayana. He is transcendental, self-manifest and sinless. The earth is His body. The soul is His body. The unmanifest pradhana is His body. The imperishable Brahman is His body. He is the Supersoul present in all creatures."

In this way many scriptural passages confirm that the Supreme Personality of Godhead is the ultimate aspect of the Supreme.

22 Here it has thus been proven that the Purusa-avatars and other expansions of the Supreme Personality of Godhead are the Supreme Truth and have forms that are eternal. How much more so must it be, therefore, that the original Supreme Personality of Godhead is the Supreme Truth and has a form that is eternal? In the previous portions of this book this has been confirmed by many statements, and in the latter portions of this book it will again be confirmed.

23 Again in the Vishnu Purana (1.22.53-54) the Supreme Personality of Godhead is described in the following words:

"The Supreme Brahman has two features: a feature with form and a feature without form. These two features each have another two features: a material feature and a spiritual feature. The two formless features are both all-pervading. The spiritual formless feature is the impersonal Brahman and the material formless feature is the entire universe itself."

24 After saying this, and after describing Lord Vishnu, Lord Brahma, and Lord Siva in the material world, the Vishnu Purana (1.22.58) says:

"O best of the sages, the Supreme Brahman is eternal, but the material universe is a place of appearance, disappearance, birth and death."

25 Here the word 'aksara' means 'the Supreme Brahman, which is eternal', and 'akhila' means 'the material universe, which is created and destroyed'. The words 'appearance and disappearance' here refer to the plenary expansions of Lord Vishnu, and the words 'birth and death' refer to everyone else. The forms of

Lord Vishnu do not actually become part of the material world, really entering it, when They appear within it. That is the meaning.

26 "Eternally staying in its own abode, the form of the Supreme Personality of Godhead, which is different from both the temporary material world and the eternal impersonal Brahman, is the third and ultimate feature of the Supreme. It is described in these words (Vishnu Purana 1.22.59, 61-62):

27 "Lord Vishnu, the master of all potencies, has form, and is different from the formless Brahman. Since ancient times the yogis have meditated on Him in mystic trance.

28 "He is different from His potencies, but He is not different from the impersonal Brahman. O fortunate one, His form is spiritual. Everything about Lord Hari is spiritual. He is the loom on which the material world is woven."

29 In this passage the words 'yogibhih purvam cintyate' mean 'After realising Brahman, the yogis meditate on the Supreme Personality of Godhead.' Therefore the impersonal Brahman and the Supreme Personality of Godhead are not different. The sequence of worshipping impersonal Brahman and the Supreme Personality of Godhead, where Brahman is manifest first and then the Supreme Personality of Godhead is manifest is described in Bhagavad-gita (18.54) where the Supreme Personality of Godhead says:

"One who is thus transcendently situated at once realises the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state He attains pure devotional service unto Me."*

30 Here the words 'sa parah sarva-saktinam' mean 'The Supreme Personality of Godhead is different from all His potencies, and therefore He is their ultimate shelter.' 'Sarvam brahma-mayah' means 'He whose form is perfectly spiritual'. Because it is not the master of potencies, the impersonal Brahman is not spiritual in perfection. The Supreme Personality of Godhead is the feature of the Lord described in Bhagavad-gita (15.15) as 'known by all the Vedas.' This is the meaning of 'sarvam brahma-mayah'.

31 The Supreme Personality of Godhead describes Himself in these words (Bhagavad-gita 15.18):

"Because I am transcendental, beyond both the fallible and the infallible, and because I am the greatest, I am celebrated both in the world and in the Vedas as that Supreme Person."*

32 Although the word 'aksara' used in Bhagavad-gita 15.16 refers to the pure jiva (individual spirit soul), it also refers to the Supreme Brahman. Therefore the phrase 'aksaram param brahma' (Vishnu Purana 1.22.53) quoted previously (in text 23) can refer to both the Supreme Personality of Godhead and the jiva because both are spiritual in nature.

33 The form of the Supreme Personality of Godhead is described in the following words (Shrimad Bhagavatam 10.43.17):

"When Krishna entered the wrestling arena with Balarama and Their friends, He appeared differently to different people according to their different relationships (rasas) with Him. Krishna is the reservoir of all pleasure and all kinds of rasas, both favourable and unfavourable. He appeared to the wrestlers exactly like a thunderbolt. To the people in general He appeared as the most beautiful personality. To the females He appeared to be the most attractive male, Cupid personified, and this increased their lust. The cowherd men who were present there looked upon Krishna as their own kinsman, coming from the same village of Vrndavana. The ksatriya kings who were present there saw Him as the strongest ruler. To the parents of Krishna, Nanda and Yasoda, He appeared to be the most loving child. To Kamsa, the king of the Bhoja dynasty, He appeared to be death personified. To the unintelligent, He appeared to be an incapable personality. To the yogis present, He appeared to be the Supersoul."*

Here it is the yogis who understand Him most directly. The yogis in this verse are the great sages who have the four Kumaras as their leaders.

Anuccheda 95

1 Although Shrimad Bhagavatam, the mature ripened fruit of Vedic literature (Shrimad Bhagavatam 1.1.3) is sublime for many reasons, it is most sublime because it teaches the truth about the Supreme Personality of Godhead. This is described in the following words (Shrimad Bhagavatam 1.1.2):

2 "Completely rejecting all religious activities which are materially motivated, this Bhagavata Purana propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold

miseries. This beautiful Bhagavatam, compiled by the great sage Vyasadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart.”*

3 Dharma is described in the Shrimad Bhagavatam (1.2.6-12) in these words:

“The supreme occupation (dharma) for all humanity is that by which men can attain to living devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.*

“By rendering devotional service unto the Supreme Personality of Godhead, Shri Krishna, one immediately acquires causeless knowledge and detachment from the world.*

“The occupational duties a man performs according to his own position are only so much useless labour if they do not provoke attraction for the message of the Personality of Godhead.*

“All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational service should never use material gain to cultivate sense gratification.*

“Life’s desires should not be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for inquiry about the Absolute truth. Nothing else should be the goal of one’s works.*

“Learned transcendentalists who know the absolute Truth call this non dual substance Brahman, Paramatma or Bhagavan.*

“The seriously inquisitive student or sage, well equipped with knowledge and detachment, realises that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedanta-sruti.”*

4 Shrimad Bhagavatam (1.2.13) concludes:

“O best among the twice born, it is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one’s own occupation according to caste divisions and orders of life is to please the Personality of Godhead.”*

5 These verses explain that pure devotional service alone satisfies the Supreme Personality of Godhead. In Shrimad Bhagavatam 1.1.2 (quoted in text 2) cheating religion, defined as religion motivated by the desire to enjoy the fruits of work, is emphatically (pra) rejected (ujjhita). The word ‘pra’ also means that even salokya-mukti and other kinds of liberated are rejected. The word ‘nirmatsara’ means ‘those who are not envious’. An envious person is one who desires the fruits of his own work and cannot tolerate others’ good fortune. Non-envious persons are kind even to the animals. They are saintly and carefully follow the principles of dharma. In this way devotional service is better than the fruitive works described in the karma-khanda and upasana-khanda parts of the Vedas.

6 The message of these parts of the Vedas is very far from pure devotional service, which begins with chanting the glories of the Lord. The word ‘vedyam’ (the highest truth) here affirms that pure devotional service is better than the jnana-kana part of the Vedas. That pure devotional service is better than the spiritual paths that ignore devotion to the Lord is confirmed in the following words (Shrimad Bhagavatam 10.14.4):

“My dear Lord, devotional service to You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit soul and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His actions are like beating a husk that is already devoid of rice. One’s labour becomes fruitless.”*

7 The phrase ‘tapa-trayonmulanam’ here means ‘breaks the ignorance that is the root of suffering’. ‘Siva’ means ‘transcendental bliss’, and ‘dam’ means ‘causes to experience’. Devotional service is different from the philosophy that maintains that without attaining the four purusarthas one cannot attain liberation. Shrimad Bhagavatam does not maintain that it is good to attain the difficult-to-attain results of the purusarthas. The word ‘bhagavate’ here means ‘in the evidence presented in Shrimad Bhagavatam’ and ‘shrimat’ means ‘filled with the Lord’s holy name and His many transcendental potencies. The affix ‘matup’ here adds the possessive affix ‘mat’ to the word ‘shri’. The affix ‘mat’ (possessing) is employed here just as the affix ‘vat’ is employed in the compound word ‘niloypaladi-vat’. If this interpretation is not accepted, then the word has the fault of

thoughtlessness (avimrsta-vidheyamsa).

8 Shrimad Bhagavatam is described in the following statement of the Garuda Purana:

"The scripture named Shrimad Bhagavatam has eighteen-thousand verses."

9 Shрила Shridhara Svami comments (Shrimad Bhagavatam 1.1.3):

"The desire tree here is Shrimad Bhagavatam."

In some places Shrimad Bhagavatam is referred to as 'Bhagavatam', without the word 'Shrimad'. This is like the use of the shortened form Bhama for the name Satyabhama.

10 The cause of Shrimad Bhagavatam's glory is given in the word 'maha-muni' (Shrimad Bhagavatam 1.1.2). because its author is the crest jewel of the greatest of philosophers, Shrimad Bhagavatam is glorious. The Sruti-sastra explains: 'He became a great philosopher and meditated on the truth.' In this way the essence of the revelation of Shrimad Bhagavatam is described in these first four verses of Canto One. This revelation is again described in these words (Shrimad Bhagavatam 12.13.19): 'The Lord revealed Shrimad Bhagavatam to the demigod Brahma.'

11 Shrimad Bhagavatam is the best of all scriptures. This verse (Shrimad Bhagavatam 1.1.2) says the direct appearance of the Supreme Personality of Godhead, which is the best goal of life and the best of all knowledge described in the Vedic literature, is easily attained in Shrimad Bhagavatam. This verse describes the Shrimad Bhagavatam's superexcellent glory by saying: "What is the need of any other scripture or the spiritual paths described in them? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart." The word 'va' (or) here is like a momentary sidelong glance. The word 'susrusubhihi' here means 'they who desire to hear'. As soon as one desires to hear, the Lord is established in the heart.

12 At this point someone may object: 'Is it not so that everyone hears Shrimad Bhagavatam?'

The answer is given in this verse (1.1.2) in the word 'krtibhih' which means 'by the pious men'. By they who have not performed pious deeds, but simply desire to hear, the Lord is not established in the heart. That is the meaning. What is the use of spiritual paths not free from material desires, even up to liberation, the path of superficial performance of rituals to worship the Lord, meditation on impersonal Brahman and other spiritual paths mentioned and not mentioned here? How glorious are they? That is the meaning here. For they who engage in sadhana-bhakti (devotional service in practice) the Lord is at once established in the heart. It is they who always desire to hear Shrimad Bhagavatam. Because it attracts the Supreme Personality of Godhead, and thus contains the most confidential secret of the three parts of the Vedas, Shrimad Bhagavatam is the best of all scriptures. In this way three lines of this verse (1.1.2) have been explained. The conclusion is that everyone should hear Shrimad Bhagavatam.

Anuccheda 96

1 Shрила Sukadeva Gosvami met the Supreme Personality of Godhead in his heart. For this reason the Supreme Personality of Godhead is described in the four central verses (1.9.30-33) of Shrimad Bhagavatam. Sukadeva Gosvami taught Shrimad Bhagavatam based on his own personal knowledge and realisation. Because the demigod Brahma was a great devotee, the Supreme Lord personally taught him the four most important verses of His own scripture, which bears the name Shrimad Bhagavatam. The Lord said (Shrimad Bhagavatam 2.9.30):

2 "Knowledge about Me as described in the scriptures is very confidential, and it has to be realised in conjunction with devotional service. The necessary paraphernalia for that process is being explained by Me. You may take it up very carefully."*

3 In this verse the Lord says: "Please accept this transcendental Vedic knowledge I, the Supreme Personality of Godhead, am speaking to you. Others do not know this knowledge." The word 'parama-guhyam' here means "This knowledge is most confidential than the knowledge of impersonal Brahman." That this is so is confirmed in these words (Shrimad Bhagavatam 6.14.5):

"O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Narayana, or Krishna. Such devotees, who are fully peaceful, are extremely rare."*

4 The Lord says: 'Please accept this spiritual knowledge based on direct perception.' The Lord then says that this knowledge is very confidential. That means this knowledge will eventually reveal prema-bhakti

(devotional service in pure love of God). The Lord then says: 'Please also accept the paraphernalia of this knowledge.' When the obstacles of offenses are present, this confidential knowledge will not be manifest immediately. The Lord therefore says: 'Please accept this paraphernalia to assist in understanding this knowledge.' That paraphernalia is the process of devotional service, which begins with hearing (about Krishna). In this sentence the word 'tad-angam' modifies 'sa-rahasyam'. These words are like two friends that help each other.

5 Next the Lord gives a blessing so this jnana (knowledge) and rahasya (confidential paraphernalia) may be manifested (Shrimad Bhagavatam 1.9.31):

"All of Me, namely My actual eternal form and My transcendental existence, colour, qualities and activities - let all be awakened within you by factual realisation, out of My causeless mercy,"*

6 In this verse 'yavan' means 'eternal form' and 'yatha-bhava' means 'transcendental existence'. The Lord here says 'I am like this'. His forms include His dark complexioned form of Syamasundara and His four-armed Vishnu forms. His qualities begin with His love for His devotees. His activities are His transcendental pastimes. This is the meaning of the words 'yad-rupa-guna-karmakam aham'. The Lord here says: 'Let all these be awakened within you by factual realisation, out of My causeless mercy.'

Lord Krishna refers to these four verses (Shrimad Bhagavatam 1.9.30-33) in this instruction to Uddhava (Shrimad Bhagavatam 3.4.13):

"O Uddhava, in the lotus millennium in the days of yore, at the beginning of the creation, I spoke unto Brahma, who is situated on the lotus that grows out of My navel, about My transcendental glories, which the great sages describe as Shrimad Bhagavatam."*

7 The words 'vijnana' here means 'with the truth of My transcendental forms and qualities.' The Lord here gives a blessing that this knowledge may become manifest. Out of love (for His devotee, the Lord gives the blessing that) the confidential truth of His blissful nature may be directly seen (by Brahma).

8 The first two of these four verses mention jnana and vijnana, which are further described in the next two verses (Shrimad Bhagavatam 1.9.32-33). Jnana is described in the following verse, where the Lord says (Shrimad Bhagavatam 1.9.32):

9 "Brahma, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead."*

10 Here the word 'aham' (I) means the form of the Lord, not the featureless Brahman, because Brahman cannot be perceived by the senses. This verse is like the famous statement (Chandogya Upanisad 6.8.7) 'tat tvam asi' (You are that). The Lord here says: 'After the time when the material universe is annihilated, I in My handsome transcendental form, will remain.'

11 That the Supreme Personality of Godhead exists before and after the manifestation of the material universes is confirmed by the following quotes:

"Lord Vasudeva existed before the material world was created, when there was no Brahma and no Siva."

Maha-Narayana Upanisad

"In the beginning was only Narayana. There was no Brahma and no Siva."

Maha-Narayana Upanisad

"The Personality of Godhead, the master of all living entities, existed prior to the creation as one without a second. It is by His will only that creation is made possible and again everything merges in Him. This Supreme Self is symptomised by different names."*

Shrimad Bhagavatam 3.5.23

12 As in the sentence 'The king goes' the word 'king' may also mean 'the king's messenger' or 'the king's soldiers', so the word 'aham' (I) here does not only mean the Lord but also means the Lord's abode of Vaikuntha, the Lord's associates, and everything else in direct relation with the Lord. In this way the meaning should be understood. The Lord is again described in the following question of King Parikshit (Shrimad Bhagavatam 2.8.10):

13 "Please also explain the Personality of Godhead, who lies in every heart as the Supersoul and as the

Lord of all energies, but is untouched by His external energy.”*

14 Vidura asks a similar question (Shrimad Bhagavatam 3.7.37):

“Please describe how many dissolutions there are for the elements of material nature and who survives after the dissolutions to serve the Lord while He is asleep.”*

15 In the Kasi-khanda, Shri Dhruva-carita, it is said:

“Because the Lord’s devotees do not perish when the material cosmos is destroyed, the all-pervading, eternal Supreme Personality of Godhead also never perishes.”

16 In this verse the words ‘aham eva’ refute the idea that the Supreme is formless and impersonal, and the words ‘asam eva’ refute the idea that the Supreme is beyond the power of thought. This is confirmed by the words ‘yad-rupa-guna-karmakah’.

Aside from the activities of material creation, the demigod Brahma and other outsiders know nothing of the Lord’s real activities. They do not know of the Lord’s internal, spiritual pastimes. As a king has nothing that he must perform as his duty, so the Supreme Lord does not have to sleep, eat, or do any other thing.

The verb ‘as’ (asam) may also mean ‘to go’, ‘to shine’, or ‘to accept’. When ‘as’ is interpreted to mean ‘shine’, this verse may mean that the Lord says to Brahma: ‘I am splendidly manifest before you as you gaze on My transcendental features.’ Interpreted in this way, these words refute the idea that the Supreme has no form.

In his discussion of form and formlessness in relation to Lord Vishnu, Shrila Bopadeva Gosvami explains in his Mukta-phala-tika commentary on this verse:

“It is not that the forms of the Lord cannot be all pervading. The Lord’s form does not disappear into nothingness simply because He is simultaneously everywhere.”

The Aitareya Upanisad (1.1.1) also explains:

“Before the material world was created the Supreme Person existed.”

From this it may be understood that because the form of the Supreme Personality of Godhead existed before the material creation, the knowledge of the Supreme Personality of Godhead is the highest truth.

17 At this point someone may object: ‘Is it not so the Sruti-sastra says that before the material creation the Brahman, which has no qualities, existed?’

To this objection the Lord answers: ‘nanyad yat sat-asat-param’. This means: ‘Before the creation there was nothing but Myself. Nor was there the material nature, the cause of this creation.’ In this statement the word ‘asat’ means ‘effect’ and ‘sat’ means ‘cause’. Because the Lord says that ‘there was nothing but Myself’, He says ‘the impersonal Brahman, which is above the cause and effect of this world, is not different from Me.’ He says: ‘Because some scriptures cannot understand my personal form and qualities, I am reflected in them in my impersonal aspect.’ In the material world, where spiritual variety is not understood, I appear as the undifferentiated Brahman, but in the spiritual world of Vaikuntha I appear as the form of the Supreme Personality of Godhead. In this way these two aspects of the Supreme are described in the scriptures. The truth about the Supreme Personality of Godhead is described by Lord Krishna in Bhagavad-gita (14.27) in the words: ‘I am the basis of the impersonal Brahma.’ In this way the Lord says that knowledge of Him is ‘very confidential.’

18 At this point someone may object: ‘O Supreme Personality of Godhead, is it not so that when the material universe is no longer manifest, You also no longer exist?’

The Lord answers (Shrimad Bhagavatam 1.9.31): ‘After annihilation what remains will also be I, the Personality of Godhead.’*

In the material universes the Supreme Personality of Godhead manifests His form of the Supersoul, and in the spiritual world of Vaikuntha He manifests His forms of the Supreme Personality of Godhead.

That the Lord is not affected by the destruction of the material universes is confirmed in the following words (Shrimad Bhagavatam 11.3.35):

“The Supreme Personality of Godhead is the cause of the creation, maintenance and destruction of the material universes. No one is the cause of Him.”

19 At this point someone may object: ‘O Lord, the pottery, clothing, and other forms seen in the material universe are not Your forms, for they are not all powerful.’

Thinking someone might raise this objection, the Lord said: ‘I am the material universe. Because it is

not different from Me, it is My very self."

It is also said (Shrimad Bhagavatam 2.7.50):

20 "My dear son, I have not explained in brief the Supreme Personality of Godhead, who is the creator of the manifested worlds. Without Him, Hari, the Lord, there are no other causes of the phenomenal and nominal existences."*

21 In this way the truth of the Supreme Personality of Godhead is explained. The Himself says (Shrimad Bhagavatam 1.9.33): "After annihilation of the material universe what remains will also be I, the Personality of Godhead." About the Supreme Personality of Godhead the scriptures declare: 'O Lord, because You alone remain (sesa) when the material universes are destroyed, You bear the name Sesa.'

The Lord teaches that He is present in all places and at all times. He says (Shrimad Bhagavatam 2.9.33) 'I, the Personality of Godhead was existing before the creation, when there was nothing but Myself.' He again says (Bhagavad-gita 14.27): 'I am the basis of the impersonal Brahman.'

In Shrimad Bhagavatam 2.9.32 the word 'yad-bhavaḥ' indicates that all forms are limbs of the Lord's own form, and the word 'rupa' in that verse indicates that the Lord has unlimited wonderful transcendental forms different from material forms. The word 'guna' in that verse indicates that the Lord is the shelter of everything and He has unlimited transcendental qualities different from material qualities. The word 'karmakāḥ' in that verse indicates that the Lord is the shelter of many extraordinary activities, such as His creation, maintenance, and destruction of the material universes.

22 In the next verse (Shrimad Bhagavatam 2.9.34), in order to teach the truth that His forms and qualities are different from matter, the Lord describes the qualities of the illusory energy (maya). He says:

"O Brahma, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."*

The summary explanation of this verse is: "I am the Supreme Personality of Godhead. Anything present before the eyes that is not Me has no reality. Anything without relation to Me has no reality. Know it as the illusory energy of Me, the Supreme Personality of Godhead."

23 The word 'yathābhasaḥ' gives the example of a reflection. Darkness is here compared to a reflection. Darkness may mean either that there is no light in a certain place although light shines in other places, or darkness may also mean that light does shine in a certain place although the beholder has no eyes to see it. The word 'vidyat' (know), although in the third- person, expresses the meaning of the second-person. This instruction, therefore, is intended for others. The Lord says: "With the power I give, you will be able to see and understand Me. Transcending material vision, you will directly see and understand Me, whose forms and qualities are transcendental. By turning from the illusion of matter, one may understand Me. The conclusion is that My transcendental form and qualities cannot be seen or understood by a person in the thrall of material illusion." For this reason material illusion should be given up. Without giving up material illusion it is not possible to love the Supreme Personality of Godhead.

Anuccheda 97

1 In the next verse (Shrimad Bhagavatam 2.9.35) the Lord explains the secret of love for Him:

"O Brahma, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything."*

2 This verse means: 'The universal elements do not enter the cosmos, that is to say they remain outside, and at the same time they do enter, that is to say they stay within. In the same way I do not enter the material cosmos because I stay in Vaikuntha, which is beyond the material sphere, and at the same time I do enter the cosmos because I stay in the hearts of the virtuous and surrendered devotees.' A certain part of the material elements enters and another part does not enter the cosmos. In the same, a partial expansion of the Lord enters, and another feature of the Lord does not enter the material world. That is the example here. In these words the secret of love for the Supreme Personality of Godhead, which is attained by the self-controlled, is hinted.

3 The Lord's remaining in the spiritual world is described in Brahma-saṁhita (37):

"I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Radha, who resembles His own spiritual figure and who embodies His ecstatic potency (hladini). Their companions are Her

confidantes, who embody extensions of Her bodily form and who are embued and permeated with ever-blissful spiritual rasa.”*

4 The Lord’s entrance in the devotees’ hearts is described in these words (Brahma-samhita 38):

“I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Syamasundara, situated within the heart of the devotee.”*

5 The Lord’s form is filled with inconceivable transcendental qualities. The ointment here is the ointment of love. The Lord appears before a person whose eyes are filled with devotion, having been anointed with that ointment. That is the meaning.

6 The Lord again describes this in Bhagavad-gita (9.29):

“But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him.”*

7 In this verse (Shrimad Bhagavatam 2.9.35) the Lord says: “As the material elements are simultaneously within and without the cosmos, so I am simultaneously within the devotees’ thoughts, and also outside the devotees, manifest before their senses. Because the devotees dedicate everything to Me, I appear before them in My form filled with bliss and love. That is My secret.

The demigod Brahma also describes this (Shrimad Bhagavatam 2.6.34):

8 “O Narada, because I have caught hold of the lotus feet of the Supreme Personality of Godhead, Hari, with great zeal, whatever I say has never proved to have been false. Nor is the progress of my mind ever deterred. Nor are my senses ever degraded by temporary attachment to matter.”*

9 Although the interpretations of this statement (Shrimad Bhagavatam 2.9.35) may be given, the meaning here is clear because this statement follows the four important statements of the Lord (Shrimad Bhagavatam 2.9.31-34). Other interpretations are also refuted by the words ‘na tesu’ here. In this way the great secret is explained. As a cintamani jewel is hidden in a jewellery case, so materialistic interpretations hide this secret from the wicked and indifferent.

10 The Lord Himself says (Shrimad Bhagavatam 11.21.35):

“The wise tell My secret. This secret is very dear to Me.”

11 This great secret is explained in many places in Vedic literature. The greatness of this secret is described in these words (Shrimad Bhagavatam 5.6.18):

“Those engaged in getting the Lord’s favour attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him.”*

12 The Supreme Personality of Godhead personally told this secret to the two great devotees Arjuna and Uddhava in these words:

“Because you are My very dear friend, I am speaking to you My supreme instruction, the most confidential knowledge of all. Hear this from Me, for it is for your benefit.”*

Bhagavad-gita 18.64

“I will now tell you the most confidential knowledge.”

Shrimad Bhagavatam 11.11.49

13 Brahma revealed this secret to Narada in these words (Shrimad Bhagavatam 2.7.51-52):

“O Narada, this science of God, Shrimad Bhagavatam, was spoken to me in summary by the Supreme Personality of Godhead, and it was spoken as the accumulation of His diverse potencies. Please expand this science yourself.*

14 “Please describe the science of Godhead with determination and in a manner by which it will be quite possible for the human being to develop transcendental devotional service unto the Personality of Godhead Hari, the Supersoul of every living being and the summum bonum source of all energies.”*

15 Shrila Shridhara Svami eloquent explains that the word ‘rahasyam’ (secret) here (Shrimad Bhagavatam 2.9.31) refers to pure devotional service.

How is this secret, described in the passage beginning Shrimad Bhagavatam 2.9.31 understood? The Supreme Personality of Godhead teaches the method of understanding it in the next verse (Shrimad Bhagavatam 2.9.36):

16 “A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, must certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly.”*

17 In this verse the word 'atmanah' means 'of Me, the Supreme Personality of Godhead', 'tattva-jijnasuna' means 'desiring to understand the secret of pure love', 'jijnasyam' means 'may be learned from the spiritual master', and 'anvaya-vyatirekabhyam' means 'with the instruction to do certain acts and refrain from certain acts'. This should be done in all circumstances and all space and time.

18 This is described in Shrimad Bhagavatam (2.2.33):

"For those who are wandering in the material universe, there is no more auspicious means of deliverance than what is aimed at in the direct devotional service of Lord Krishna."*

19 Actions to be done and to be avoided are described in these words (Shrimad Bhagavatam 2.2.36):

"O King, it is therefore essential that every human being hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and everywhere."*

20 This should be done, as said in Shrimad Bhagavatam 2.9.36 'in all circumstances, and in all time and space'. In this way the Supreme Personality of Godhead teaches about jnana, vijnana, rahasya, and tad-anga in these four verses (Shrimad Bhagavatam 2.9.31-34).

In the beginning of this chapter it is also said (Shrimad Bhagavatam 2.9.9):

"The Personality of Godhead, being thus very much satisfied with the penance of Lord Brahma, was pleased to manifest His personal abode, Vaikuntha, the supreme planet above all others. This transcendental abode of the Lord is adored by all self-realised persons freed from all kinds of miseries and fear of illusory existence."*

It is then said (Shrimad Bhagavatam 2.9.14):

"Lord Brahma saw in the Vaikuntha planets the Personality of Godhead, who is the Lord of the entire devotee community, the Lord of the goddess of fortune, the Lord of all sacrifices, and the Lord of the universe, and who is served by the foremost servitors like Nanda, Sunanda, Prabala and Arhana, His immediate associates."*

In these words of Shrimad Bhagavatam, as well as the words of Gopala-tapani Upanisad, Lord Krishna is described as the Supreme Personality of Godhead. Lord Krishna is never described as an incarnation of Lord Narayana, Lord Garbhodakasayi Vishnu, or the purusa-avatars. Because it describes Lord Krishna, the speaker of these four verses (Shrimad Bhagavatam 2.9.31-34) as the Supreme Personality of Godhead (Bhagavan), this Maha-Purana is called Shrimad Bhagavatam.

21 That Lord Krishna is the original speaker of Shrimad Bhagavatam is confirmed in the following words (Shrimad Bhagavatam 12.13.19):

"I meditate upon that pure and spotless supreme Absolute Truth, who is free from suffering and death and who in the beginning personally revealed this incomparable torchlight of knowledge to Brahma. Brahma then spoke it to the sage Narada, who narrated it to Krishna-dvaipayana Vyasa. Shrila Vyasa revealed this Shrimad Bhagavatam to the greatest of sages, Sukadeva Gosvami and Sukadeva mercifully spoke it to Maharaja Pariksit."***

The word 'para' in this verse indicates that the Supreme Personality of Godhead is the original speaker of the Bhagavatam.

That Lord Krishna is the original Supreme Personality of Godhead is hinted in these words (Shrimad Bhagavatam 2.6.42):

"Karanarnavasayi Vishnu is the first incarnation of the Supreme Lord, and He is the master of eternal time, space, cause and effects, mind, the elements, the material ego, the modes of nature, the senses, the universal form of the Lord, Garbhodakasayi Vishnu, and the sum total of all living beings, both moving and unmoving."*

This statement indicates that Lord Krishna is different (because He is the origin of all incarnations) from the various incarnations of god.

22 That the Supreme Personality of Godhead is the original speaker of Shrimad Bhagavatam is also confirmed by these words (Shrimad Bhagavatam 12.13.10):

"It was to Lord Brahma that the Supreme Personality of Godhead first revealed the Shrimad Bhagavatam in full. At the time, Brahma, frightened by material existence, was sitting on the lotus flower that had grown from the Lord's navel."***

23 The word Bhagavan (Supreme Personality of Godhead) is used in this verse. It was Bhagavan who

spoke to Brahma as he sat on the lotus flower grown from Lord Narayana's navel. It was also Bhagavan who revealed the world of Vaikuntha in the passage from Second Canto (2.9.9 and 2.9.14, quoted in text 20).

Anuccheda 98

1 The Supreme Personality of Godhead is described in all the Vedas. This is confirmed in the following words of the Catur-veda-sikha:

"By all the Vedas the Supreme Personality of Godhead is to be known. The Vedas describe no one else. A person who aspires after liberation should study the Vedas, reflect on their words, and try to understand Him."

2 This is again confirmed in these words:

"The demigods, the sages who desire liberation, and the brahmavadis all meditate on the Supreme Personality of Godhead."

Shri Nrsimha-tapani Upanisad 2.4

"All the Vedas meditate on the feet of the Supreme Personality of Godhead and all austerities chant His glories."

Katha Upanisad 1.2.15

"Let me approach the Supreme Personality of Godhead, the great Supersoul who sees everything. They who are ignorant of the Vedas cannot understand Him."

Sruti-sastra

"I ask about the Supreme Person, who is described in the Upanisads."

Sruti-sastra

"By all the Vedas, I am to be known. Indeed, I am the compiler of the Vedanta, and I am the knower of the Vedas."*

Lord Krishna, in Bhagavad-gita 15.15

3 In the Padma Purana it is said:

"In conclusion, the Supreme Personality of Godhead Vishnu is described in all the Vedas."

4 In the Skanda Purana it is said:

"The Supreme Personality of Godhead is named by all names and worshipped by all the Vedas."

5 In the Vishnu Purana it is said:

"We offer our respectful obeisances to the Supreme Personality of Godhead, the eternal author of the Vedas."

6 In the Brahma-tarka it is said:

"In all the Vedas, Itihasas, Puranas, and Yuktika-sastras, only the Supreme Personality of Godhead, and no one else, is to be known."

7 The Supreme Personality of Godhead describes Himself as the conclusion of the Vedas (Shrimad Bhagavatam 11.21.43):

"The purpose of Vedic literature is to know Me by different speculations, either by indirect understanding or by dictionary understanding."*

8 In this verse 'mam' means 'Me, the object of the Vedic sacrifices', 'vidhatte' means 'the Vedas ordain', and 'abhidhatte mam' means 'the Vedas set form Me, the form of all Deities and the creator of the sky and the other material elements.' That the Supreme Personality of Godhead is the creator of the sky is confirmed by the following words (Taittiriya Upanisad 2.1.3):

"From the Supreme Personality of Godhead the sky was born."

"Vikalpyapohyate hy aham' means 'speculating that nothing is different from Me."

Anuccheda 99

1 In this way it is proved that the Supreme Personality of Godhead is the subject matter of the Vedas. This is confirmed in the following question of King Pariksit and the answer of Shri Sukadeva Gosvami (Shrimad Bhagavatam 10.87.1):

"Since Vedic knowledge generally deals with the subject matter of the three qualities of the material world, how then can it approach the subject matter of transcendence, which is beyond the approach of the three material modes? Since the mind is material and the vibration of words is a material sound, how can the Vedic knowledge, expressing by material sound the thoughts of the mind, approach transcendence?"

Description of a subject matter necessitates describing its source of emanation, its qualities, and its activities. Such description can be possible only by thinking with the material mind and by vibrating material words. Although Brahma, or Absolute Truth, has no material qualities, our power of speaking does not go beyond the material qualities. How then can Brahman, the Absolute Truth, be described by your words? I do not see how it is possible to understand transcendence from such expressions of material sound."*

2 The meaning is that the Vedas consist of words that describe mostly the mode of nature, which begin with goodness, and the Supreme Brahman is beyond the modes of nature, which begin with goodness. For this reason the Supreme Brahman cannot be described. Because it is beyond the actions of the modes of material nature, the Supreme Brahman cannot be described. The words 'sat' and 'asat' here mean 'cause' and 'effect'. Brahman is also beyond cause and effect.

Sometimes words are unambiguous and have only one meaning. An example of this is the word 'dittha' (toy elephant). Some words have a second meaning. An example of this is the phrase 'simho devadattah' (the lion Devadatta), where the word 'lion' actually means 'lionlike'. Sometimes words have a metaphorical meaning. An example of this is the phrase 'gangayam ghosah' (a cowherd village on the Ganga), where the word 'Ganga' does not mean 'in the Ganga' but 'on the Ganga's shore'. How is it possible for the Vedas to describe the Supreme Brahman, which has no material qualities, with words, which have so many ambiguous meanings?

In the statements of the Vedic literature, which do not describe anything but the Supreme, as for example the statement of Vedanta-sutra (1.1.3) 'The Supreme Brahman is the origin of the scriptures' the primary, literal meaning should be accepted. In these self evident statements of the Vedas the literal meaning should be accepted. Why should the literal meaning be accepted? It should be accepted because you (Sukadeva Gosvami) are personally speaking out of great compassion. Otherwise it would not be possible to understand Brahman in the Vedas. How then would it be possible to understand the Supreme Personality of Godhead, who is above Brahman, without your explanation? For this reason the path of the self-evident Vedas leads to the Supreme Personality of Godhead. This is described in this passage, which begins with Shrimad Bhagavatam 10.86.59.

3 Shрила Sukadeva Gosvami answered in these words (Shrimad Bhagavatam 10.87.2):

"The sages said: The Supreme Personality of Godhead has created the mind, senses, and living force for the purpose of sense gratification in transmigration from one kind of body to another, as well as for the purpose of allowing liberation from the material conditions."

4 In this verse the compound word beginning with 'buddhi' means 'the various attributes' and 'jananam' means 'of the individual living entities'. To arrange for their sense gratification, the Supreme Personality of Godhead (prabhuh) created their intelligence, mind, senses, and living force. The individual living entities, employing their own knowledge, did not create them. By this statement the vivarta-vada (impersonalists' theory of transformation) is refuted. The word 'mtra' here means 'of the material senses', 'bhava' means 'activities that bring one another birth', 'atmane' means 'to the individual living entity, who has come to the material world to enjoy', and 'akalpanaya' means 'for liberation and freedom from material desire'. Material desire here is the four goals of economic development, material piety, sense gratification and impersonal liberation. Liberation here is the liberation where one sees everything is spirit.

5 Shrimad Bhagavatam (5.19.19-20) explains:

"If one's position is ascertained by a bona fide spiritual master and one is properly trained to engage in the service of Lord Vishnu according to the four social divisions (brahmana, ksatriya, vaisya and sudra) and the four spiritual divisions (brahmachari, grhastha, vanaprastha and sannyasa), one's life becomes perfect.*

"After many, many births, when the results of one's pious activities mature, one gets an opportunity to associate with pure devotees. Then one is able to cut the knot of bondage to ignorance, which bound him because of varied fruitive activities. As a result of associating with devotees, one gradually renders service to Lord Vasudeva, who is transcendental, free from attachment to the material world, beyond the mind and words, and independent of everything else. That bhakti-yoga, devotional service to Lord Vasudeva, is the real path of liberation."*

In this prose passage of the Fifth Canto two kinds of devotional service are described.

6 In both these processes of devotional service (following varnasrama and meeting a devotee) one

becomes free from the illusions of material ignorance. The Supreme Personality of Godhead therefore creates the intelligence and senses of the conditioned souls to enable them to engage in devotional service. His sampadana-sakti potency makes all this possible. Because the three goals of economic development, material piety, and sense gratification are external and material, liberation is different from them. Liberation is part of the spiritual potency. Because it is internal and consists of spiritual knowledge and devotional service, and because it breaks the bonds of material existence, it is different from matter. This is described in Shrimad Bhagavatam 2.10.6:

"Liberation is the permanent situation of the living entity after he gives up the changeable gross and subtle material bodies."*

When the living entities are averse to the Lord's devotional service, then their intelligence and senses are under the thrall of the material ignorance potency. When the living entities are under the thrall of the modes of nature the Lord is not manifest, but when they are free from the modes He appears before them. In this way this verse is explained.

7 Shrila Sukadeva Gosvami concludes his answer by says (Shrimad Bhagavatam 10.87.49):

"Thus I have replied to the question You submitted to me, O king, about how the mind can have access to the Absolute Truth, which is ineffable and devoid of qualities."***

8 In this way the spiritual potency reveals the Lord's non material, blissful, forms and qualities. Therefore the Lord can be understood and expressed in words. Later on it will also be proved that the Vedas can describe the Lord's non material forms and qualities. Therefore it is proved that the words of the individual spirit souls can described the Supreme Personality of Godhead. This is explained in the following words (Shrimad Bhagavatam 1.5.1):

"On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc. of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilisation. Such transcendental literatures, even though imperfectly composed, are heard, sung, and accepted by purified men who are thoroughly honest."*

In addition to this it is said that the Vedas are created by the breathing of the Supreme Personality of Godhead. (Thus there are two kinds of description of the Supreme Personality of Godhead: that spoken by the individual living entities, and that spoken by the Supreme Lord Himself.) What more need be said? The Vedas can directly describe the Supreme.

9 In Shrimad Bhagavatam (10.87.14) it will be said:

"O Lord, the Vedas understand You and You enjoy pastimes with Your eternal potency."

In the Twelfth Canto (Shrimad Bhagavatam 12.6.41), it will be said about the sacred syllable om:

10 "This omkara, ultimately non material and imperceptible, is heard by the Supersoul without His possessing material ears or any other material senses. The entire expanse of Vedic sound is elaborated from omkara, which appears from the soul, within the sky of the heart. It is the direct designation of the self-originating Absolute truth, the Supersoul, and is the secret essence and eternal seed of all Vedic hymns."***

11 In the Sruti-sastra also it is said:

"Om is the name of the Supreme."

12 "Nedistham' here means 'without concealing any of His characteristics". The king's question here is: 'How is it possible for the Vedas to directly describe the Supreme? Please tell.' The idea is that words are not able to describe the Supreme. This idea is refuted in the following words (Shrimad Bhagavatam 10.87.41):

"O Lord, because You are limitless even the great demigods cannot find where You end. Even You cannot find where You end. Within You the universes move as specks of dust tossed by the wind. Rejecting everything that is not You, the Vedas become fruitful when they find You."

External, superficial readers think the Vedas describe economic development, material piety, and sense gratification. The conclusion of the Vedas is not these external things, but rather the internal, esoteric description of the Supreme.

13 The Vedas are the Supreme Personality of Godhead's breath, manifested by the pastime of His compassion on the wretched living entities outside the eternal spiritual reality. First, to create faith in the unseen and unknown (spiritual reality) the Vedas great easily visible goals, such as the attainment of a son, to

the living entities striving for such things. From this, faith (in the Vedas' ability to grant benedictions) is created. With that faith the Vedas show the temporary nature of the material world, create a desire to go to the very wonderful higher worlds of Svargaloka, and give the living entities the Agnistoma-yajna to attain that goal. By again and again practicing religious rituals, the living entity becomes attracted to religion, and with this attraction he becomes pure in heart. He becomes wise and, knowing that his material situation is temporary, becomes tormented with fear of the cycle of repeated birth and death. Then the Vedas give him the desire to attain the bliss of impersonal liberation. From the bliss of impersonal liberation eventually the spiritual form of the Supreme Truth, the Personality of Godhead, appears.

14 This ultimate plan of the Vedas is described in these words (Shrimad Bhagavatam 1.2.9-10):

"All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational service should never use material gain to cultivate sense gratification.*

15 "Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for inquiry about the Absolute Truth. Nothing else should be the goal of one's works."*

16 To the extent the intelligence and senses are situated in the internal spiritual reality, to that extent they are able to understand the Supreme Truth manifest by the spiritual potency. In this way they are able to cross over the Vedic instructions in relation to the three modes of material nature are able to understand the Supreme Truth beyond the modes.

In the Twelfth Canto (Shrimad Bhagavatam 12.6.39) it is said in relation to the sacred syllable om:

17 "From that the sacred syllable omkara, independent, with unmanifest potencies, and the form of Brahman, Paramatma, and Bhagavan, was manifest."

18 The Supreme Truth is manifest in two ways: in the form of the Supreme Personality of Godhead and in the form of the impersonal Brahman. The spiritual potency is also manifest in two ways: in the form of self-manifest devotional service and in the form of spiritual knowledge. The devotional service portions of the Vedas lead to the Supreme Personality of Godhead and the knowledge portions of the Vedas lead to the impersonal Brahman. This conclusion is found in the Itihasas.

Anuccheda 100

1 Shrimad Bhagavatam (10.87.12) explains:

"Sanandana said: After the dissolution of the whole cosmic manifestation, the entire energy and the whole creation in its nucleus form enters into the body of Garbhodakasayi Vishnu. The Lord at that time remains asleep for a long, long time, and where there is again necessity of creation, the Vedas personified assemble around the Lord and begin to glorify Him, describing His wonderful transcendental pastimes."*

2 At the time of cosmic annihilation the Lord withdraws (apiya) the universe He had created and lies down to rest with His potencies. Making the material nature, the purusa-avatara, and the portion of His portions all one with Himself, He closes His eyes. When the time of cosmic annihilation is almost over the Vedas awaken the Lord with prayers describing His transcendental qualities. The Lord here is the Supreme Personality of Godhead. He is not a purusa-avatara expansion.

3 That the purusa-avatara also enters the Lord is described in the Third Canto (Shrimad Bhagavatam 3.5.23):

"The Personality of Godhead, the master of all living entities, existed prior to the creation as one without a second. It is by His will only that creation is made possible and again everything merges in Him. This Supreme Self is symptomised by different names."*

4 Continuing the description in text 1, the Shrimad Bhagavatam (1.87.13) gives an example:

"Then the Vedas glorify the Lord. It is exactly like a king. When he is asleep in the morning, the appointed reciters come around his bedroom and begin to sing of his chivalrous activities, and while hearing of his glorious activities, the king gradually awakens."*

5 The example here is a powerful king, not an impersonal quality less something, glorified with eloquent prayers. That is the meaning of the words "It is exactly like a king. When he is asleep..." At night the king enjoys pastimes with his queens. He ignores all external duties and stays with His intimate associates in the inner part of his palace. Later, the poets awaken him by reciting many prayers glorifying his prowess. The

Supreme Personality of Godhead is compared to this king. Ignoring all in relation to the material universes, He enjoys pastimes with His associates in His own abode hidden from material eyes. The Lord's associates (anujivinah) are they who know the Lord's heart.

6 In this passage the Vedas reveal the truth of the Lord's form, which is directly seen by devotional service, service that allows one to directly see the Lord and also grants transcendental knowledge and a host of transcendental virtues. The Personified Vedas say (Shrimad Bhagavatam 10.87.14):

7 "O unconquerable, You are the Supreme Personality. No one is equal to You or greater than You. No one can be more glorious in his activities. All glories unto You! All glories unto You! By Your own transcendental nature You fully possess all six opulences. As such, You are able to deliver all conditioned souls from the clutches of maya. O Lord, we fervently pray that You kindly do so. All the living entities, being Your parts and parcels, are naturally joyful, eternal, and full of knowledge, but due to their own faults they try to imitate You by trying to become the supreme enjoyer; thus they disobey Your supremacy and become offenders. And because of their offenses, Your material energy has taken charge of them; thus, their transcendental qualities of joyfulness, bliss, and wisdom have been covered by the clouds of the three material qualities. This cosmic manifestation, made of the three material qualities, is just like a prison house for the conditioned souls. The conditioned souls are struggling very hard to escape from material bondage, and according to their different conditions of life they have been given different types of engagement. But all engagements are based on Your knowledge. Pious activities can be executed only when inspired by Your mercy, therefore, without taking shelter at Your lotus feet one cannot surpass the influence of material energy. Actually, we, as personified Vedic knowledge, are always engaged in Your service to help the conditioned soul understand You."*

8 "Ajita" here means 'O unconquerable one' and 'jaya jaya' means 'Please reveal Your glory'. 'Jaya' is said twice out of respect. 'Ajita' here is in the vocative case.

9 It is said (Shrimad Bhagavatam 6.2.10):

"Simply by chanting the holy name of Lord Vishnu, such sinful persons may attract the attention of the Supreme Lord, who therefore considers, 'Because this man has chanted My holy name, My duty is to give him protection.'"

10 From this it may be understood that the Supreme Personality of Godhead is personally present, face-to-face, in the sound of His holy name. He is His name, just as He is His transcendental form. He is not present face-to-face in anything that is different from Him. The Sruti-sastra explains that fear, hatred, and other faults and vices present in the Lord's form are only symbolic. They are not like material fear and hatred. This has already been proved in the Sruti. The form of the Lord appears on the eyes and the holy name of the Lord appears on the voice. The Lord's form and name are the same direct manifestation of the Lord, although appearing in different ways. That more need be said? Using sanketa, rudha, and other literary devices, the Vedas have in many ways explained that the Lord is not different from His name.

The Vedas here say: "O Lord, please reveal Your glories (jaya jaya)!" In this way, without recourse to any indirect literary devices, the Personified Vedas directly say that the Lord's glories and qualities are the most exalted. This is described in the Sruti-sastra in these words:

"O Lord, Your glories are so great even You do not fully understand them."

Sruti-sastra

"No one is equal to or greater than the Supreme Personality of Godhead."

Svetasvatara Upanisad 6.8

11 The Personified Vedas here say 'jaya jaya!' so that the Lord will reveal His devotional service. They do that because the Lord personally appears when there is devotional service. Hearing the Vedas' words 'jaya jaya!', the Supreme Personality of Godhead may ask: 'Which one of My glories shall I manifest?' To this question the Personified Vedas reply: 'ajam jahi', which means 'Please manifest the glory of Your gift of devotional service, which casts away the influence of maya.'

12 Then the Supreme Personality of Godhead may protest: 'My potency of knowledge and My potency of ignorance are both called 'maya', so it 'maya' is cast out, then transcendental knowledge will be destroyed.'

The Personified Vedas then reply: 'This 'maya' is 'dosa-grbhita-guna'.'

'Dosa' here is the fault of ignorance, which makes the living entities forget the Supreme Personality of

Godhead. 'Grbhita' means 'accepted' and 'guna' means 'the knowledge that makes the living entities remember the Supreme Personality of Godhead.' This means 'O Lord, when You enter the living entity ignorance is cast out. No matter where, when, how, or whom, ignorance flees from the living entity. Therefore, O Lord, please uproot ignorance and give the living entities pure devotion for Your lotus feet.' This means that the Supreme Personality of Godhead is Himself beyond the influence of the potency of ignorance. He is eternal, full of knowledge, and full of bliss. Rejecting everything that is not Him, the Vedas describe (caranti) the Supreme Personality of Godhead.

13 That the Lord is above the influence of matter is confirmed in the following words of the Vedas:

"One should know that although maya (illusion) is false or temporary, the background of maya is the supreme magician, the Personality of Godhead, who is Mahesvara, the Supreme Controller."*

Svetasvatara Upanisad 4.10

"The Supreme Personality of Godhead is beyond the influence of the unborn potency of illusion."

Svetasvatara Upanisad 4.5

"The Supreme Personality of Godhead is the master of everything. He is the ruler of all,"

Brhad-aranyaka Upanisad 5.6.1

"The Supreme Personality of Godhead is not material. He is not material."

Brhad-aranyaka Upanisad 4.2.21

14 At this point the Supreme Personality of Godhead may protest: 'Is it not so that by praying for the destruction of maya you want to destroy what is one of My opulences?'

To answer this the Personified Vedas say: 'O Lord, You fully possess all six opulences (tvam asi yad atmana samavaruddha-samasta-bhagah).' This means 'O Lord, You are the master of a great multitude of opulences in the spiritual world, which is three quarters of all existence. What is the use of this tiny, insignificant opulence of material illusion?'

15 In his commentary on Shrimad Bhagavatam 10.87.38, Shridhara Svami explains:

"O Supreme Personality of Godhead, O master of multitudes of kamadhenu cows and the potencies of transcendental bliss and knowledge, what do You have to do with the unborn potency of material illusion? You have nothing to do with the eight material opulences limited by time, place and other material boundaries. Your opulences are spiritual and free of all limits."

16 Here (in Shrimad Bhagavatam 10.87.14) the word 'atma' means 'Your form' and 'bhaga' means 'Your qualities.' By using these words for form and qualities the Personified Vedas are able, by using the traditional meaning (rudhi) of words, to describe the Supreme Personality of Godhead.

17 The Sruti-sastra describes the Lord and His potencies:

"The Lord is the Supreme Personality of Godhead. His potencies are manifest from Him."

Sruti-sastra

"The Supreme Personality of Godhead has multifarious potencies."

Svetasvatara Upanisad 6.8

18 In this way all the Vedas describe the Lord's potencies. In this verse (Shrimad Bhagavatam 10.87.14) the word 'aga' means 'the stationary living entities', 'jagat' means 'the moving living entities', and 'okasam' means 'the material bodies that are their homes'. 'Akhila-sakty-avabodhaka' means 'O Lord who awakens all Your potencies, which are the individual living entities (jivas)' and is in the vocative case. This means: 'O Lord, by Your glance manifesting the wonderful potencies of maya, You are like an ocean filled with the waves of all Your potencies.'

At this point the Lord may protest: 'Is it not so that if the maya potency is destroyed then the potency that is the individual living entities (jivas) will inevitably also be destroyed?'

To this the Personified Vedas reply: This is not so because 'aga-jagad-oksam akhila-sakty-avabodhaka' (O Lord, You awaken the moving and stationary living entities). On the contrary, your potency (that eclipses maya) fills the living entities with bliss. In this way the Personified Vedas describe the individual living entities as tatastha-sakti (the Lord's marginal potency).

19 The relationship of the Supreme Personality of Godhead and the individual living entity is described in the Sruti-sastra:

"Who can breathe and who can live if the supreme bliss, the Supreme Personality of Godhead, does

not stay in the sky of his heart?"

Taittiriya Upanisad 2.7.1

"The Supreme Personality of Godhead is the life-breath of everyone's life."

Kena Upanisad 1.2

"Everything that exists is the reflection of the Supreme Personality of Godhead."

Svetasvatara Upanisad 6.8

This means that the stars and other celestial lights are reflected from the light of the Supreme.

The relationship of the Supreme Personality of Godhead and the individual living entity is also described in these words (Svetasvatara Upanisad):

"Only to those great souls who have implicit faith in both the Lord and the spiritual master are the imports of Vedic knowledge automatically revealed."*

20 At this point the Supreme Personality of Godhead may protest: 'How do you Vedas know that I have no duty to perform for the unborn maya potency, and how do you know that I am eternal and full of knowledge and bliss and by My own potencies are full of all opulences?'

The Vedas answer: "Sometimes we see You when, to create, maintain, and destroy the material worlds, in Your form of the purusa-avatara You enjoy pastimes with the unborn maya potency, or when by the means of Your internal potency You manifest Your personal opulences full of the nectar of eternity, knowledge and bliss, or when You appear as the words to us Vedas or as the Supreme worshipable Lord. In this way we Vedas know everything about You."

In this verse (Shrimad Bhagavatam 10.87.14) the Supreme Personality of Godhead is in the possessive case.

21 The Vedas are divided into two parts, one part dealing with the realm of the three modes of material nature, and the other part dealing with what is beyond the three modes of material nature. The part dealing with the three modes of material nature is in turn again divided into three parts. In the first of these parts the Supreme Personality of Godhead is described as being on the border between the spiritual and material worlds. An example of this part is the statement:

"From the Supreme Personality of Godhead the material elements were born."

Taittiriya Upanisad 3.1.1

In the second of these parts the Supreme Personality of Godhead is described as glorious because He is the controller of all within the realm of the three modes of material nature. An example of this part is the statement:

"The Supreme Personality of Godhead is the king of all within the realm of the three modes."

Sruti-sastra

In the third of these parts the Supreme Personality of Godhead is described as the teacher that shows how to transcend the realm of the three modes of material nature.

22 The second part (describing what is beyond the three modes of material nature) of the Vedas may be divided into two parts. The first part states that the Supreme is different from the realm of the three modes and the second part states that the Supreme is identical with the realm of the three modes. An example of the first part is the statement:

"The Supreme is not large and not small. It is not this. It is not that."

Brhad-aranyaka Upanisad 3.8.8.

Examples of the second part are the statements:

"The entire world is Brahman."

Chandogya Upanisad 3.14.1

"You are that."

Chandogya Upanisad 6.8.7

Of the last two quotes the first says that everything is Brahman because everything was born from Brahman. Thus the changeless Supreme Brahman is the shelter of everything and everything is part of it, each part being pure Brahman (spirit).

In the second quote the word 'tvam' (you) means 'the individual living entity, who is the potency of the spiritual form of the Supreme' and 'tat' (that) means 'the Supreme Brahman'. Without understanding the real

meaning of the word 'tat' the meaning of 'tvam' will not be understood. Both 'tat' (the Supreme Brahman) and 'tvam' (the individual living entity) are by nature beyond the realm of the three material modes. Here it is clear that the Supreme is the Supreme Personality of Godhead (Bhagavan). It is not at all clear that the Supreme is the impersonal Brahman. In this way the words 'ajaya...carato nucaret' in Shrimad Bhagavatam 10.87.14 are explained.

23 The living entities who have transcended the realm of the three modes are divided into two groups: they who are devoted to the impersonal Brahman and they who are devoted to the Supreme Personality of Godhead. The impersonal Brahman is described in these words (Taittiriya Upanisad (3.6):

"Brahman is full of bliss."

24 The Supreme Personality of Godhead is described in these words (Svetasvatara Upanisad 6.8):

"He does not possess bodily form like that of an ordinary living entity. There is no difference between His body and His soul. He is absolute. All His senses are transcendental. Any one of His senses can perform the action of any other sense. Therefore, no one is greater than Him or equal to Him. His potencies are multifarious, and thus His deeds are automatically performed as a natural sequence."*

25 In this way the statement 'atmana carato nucaren nigamah' is explained. In this way it is proved that the Vedas describe the Supreme Personality of Godhead. In the parts of the Vedas that describe what is beyond the three modes of material nature He is directly described. In the other parts He is described indirectly. To prove that He is not material. His various transcendental qualities are described. Leaving behind all partial descriptions, the Vedas directly describe the transcendental form and qualities of the Supreme Personality of Godhead. That is the conclusive explanation of the indirect description of the Lord.

26 In conclusion, O Lord, the Vedas become fruitful in the description of You. This is described in the following verses quoted in the commentary of Shripada Madhvacarya:

"Neither eyes, nor ears, nor logic teach of the Supreme Personality of Godhead. Only the Sruti and Smrti sastras teach of Him."

Sruti-sastra

"The Supreme Person is described in the Upanisads:

Brhad-aranyaka Upanisad 3.9.26

Anuccheda 101

1 In this way it has been proved that the Vedas describe the Supreme Brahman. That the final conclusion of the Vedas is that the Supreme is the Personality of Godhead is described in these words (Shrimad Bhagavatam 10.87.15):

"O Lord, those who aspire for liberation from this material world must therefore worship You, the Supreme Personality of Godhead, the ultimate cause of all causes. You are just like the total mass of earth, from which varieties of earthly pots are manufactured. The pots are made of earthly clay, they rest on the earth, and after being destroyed, their elements ultimately merge back into earth. For this reason the great sages place their thoughts, words, and deeds in You. How can they avoid You? How can men not place their feet on the earth as they walk?"

2 How is the Supreme Brahman (brhat) understood (upalabdham)? After the material universe is destroyed (vikrteḥ), the Supreme Brahman remains (avasesataya). What is that like? It is like earthly clay. As clay is transformed into pots or so many other things, the pots and other things retain their identity as clay. The same may be understood (upalabdham) of the Supreme Brahman (brhat). The Vedas consider (avayanti) that the creation and dissolution of the material world are but transformations (vikrteḥ) of the Supreme Brahman (brhat). The Taittiriya Upanisad (3.1.1) explains:

"Everything has come from the Supreme."

As the pots and other things retain their identity as clay, so the entire world retains its identity as part of the Supreme.

The question may be raised: 'If everything is but a transformation of the Supreme, then why do the Vedas say the Supreme is "Not this, not that?" The answer is given here in the word 'avikrtat' (because the Supreme remains unchanged).

The Supreme as the ultimate origin is again described in Vedanta-sutra (2.1.27):

"Because the Supreme is the root from which the Vedic statements have sprung."

The meaning is that by His inconceivable potency the Lord remains unchanged (even though everything that exists is a transformation of Him).

3 Although the word Brahman (brhat) is used here and it is here said that Brahman has potencies, the real meaning of Brahman here is Bhagavan (Supreme Personality of Godhead). This is so because the Supreme Personality of Godhead cannot be separated from His potencies. Because the Supreme Personality of Godhead is not small or insignificant, He is here called Brahman (the Great). Because the example of earthly clay in this verse indicates that Brahman is the active creator of the worlds, it should be understood that the impersonal Brahman is not indicated here. In the second half of this verse (Shrimad Bhagavatam 10.87.15) the Personified Vedas explain that Brahman is ultimately the Supreme Personality of Godhead. They say:

"O Lord, for this reason the great sages place their thoughts, words, and deeds in You.

The Supreme Personality of Godhead and the impersonal Brahman are one and the same. They are only thought to be different because in one the Lord displays His transcendental qualities and in the other He does not display them.

The sages then say:

"O Lord, how can the Vedas avoid You? How can men not place their feet on the earth as they walk?"

This means: 'How can the Vedas become fruitful? O Lord, they become fruitful only by finding You.'

This is confirmed by the following words (Shrimad Bhagavatam 3.32.32):

4 "Philosophical research culminates in understanding the Supreme Personality of Godhead. After achieving this understanding, when one becomes free from the material modes of nature, he attains the stage of devotional service. Either by devotional service directly or by philosophical research, one has to find the same destination, which is the Supreme Personality of Godhead."*

5 In Madhvacarya's commentary the Sruti-sastra is quoted:

"All names are ultimately names of the Supreme Personality of Godhead. As rivers flow to the ocean, so all names enter the Supreme."

6 All the Vedas describe the Supreme as the Supreme Personality of Godhead and also as the impersonal Brahman. These two names of the Lord are true. They are not imaginary. The Personified Vedas explain (10.87.16):

7 "O master of the three Lords of the universe, diving into the nectar ocean of topics about You, which washes away all the sins of the world, the wise become free of all sufferings. O great one, how can we describe the great devotees who, with a pure heart shaking off the vices of this world, the power of time, and the three modes of nature, serve You, who are full of eternal transcendental bliss?"

8 In this verse the word 'try-adhipate' means 'O Lord of the three deities headed by Brahman (Brahma, Vishnu and Siva)'. This means that the purusa-avatara, Lord Narayana is the origin of these three deities, and the Supreme Personality of Godhead (Lord Krishna) is, because He is naturally superior, the master of Lord Narayana.

The next phrase means: 'O master (Krishna) of the master (Narayana) of the masters (Brahma, Vishnu and Siva), because You are the final goal of the Vedas, the intelligent demigods renounce their portions of the Vedic yajnas and without any other activity dive into the nectar ocean of Your glories, which washes away all sins (tava akhila-loka-mala-ksapana-kathamrtabdhim avagahya). 'Kim uta' means 'what can be said?'

The phrase 'tapamsi jahuh' may mean either 'they become free of all sufferings', or ;they perform severe austerities.'

The verse continues: 'With a pure heart shaking off both the vices of this world, the power of time, and the three modes of nature headed by the mode of goodness (sva-dhama-vidhutasaya-kala-gunah), they serve You, the Supreme Truth who is known as Brahman and who is full of eternal transcendental bliss (parama bhajanti ye padam ajasra-sukhanubhavam).'

The sequence of events here is first they dive into the ocean of nectar, then they become free of all sufferings, and then they serve the Lord.

9 The meaning here is that the devotees have given up the idea that the impersonal Brahman is the only feature of the Supreme. Here three kinds of men are described: the bewildered, the intelligent and the successful. It is seen that without any creative speculation, speaking only the truth, the Vedas describe the

Supreme Personality of Godhead to these three kinds of men. If it is not seen (that the Vedas describe the Supreme Personality of Godhead) then such readers because of their ignorance do not attain the purification described in the words 'akhila-loka-mala-ksapana.'

When the class of bewildered men do not see this (that the Vedas describe the Supreme Personality of Godhead), then the adage 'like an iron rod untouched by fire' describes the Vedas' inability to purify them.

When the intelligent class does not see this, but instead speculates on the meaning of the Vedas, the adage 'Like a person who does not believe what has heard of the virtues of the barren woman's children' describes their cynical rejection of the Supreme Personality of Godhead. Or, this class, even after understanding the truth, will not abandon non devotional duties and serve the Lord. Then the adage 'Like a person who, even after hearing the royal glories of the Ganges refuses to leave his own place to go there' applies to them.

When even the third class, they who are ultimately successful because they have attained self-realisation, curtly declines to dive into the nectar of the topics of the Supreme Personality of Godhead, the adage 'like a cynic who declines to dive into a nectar lake because he mistakenly thinks the river must be even more sweet' applies to them.

The true result of hearing the Lord's glories is described in the Vishnu Purana in these words:

"When He enters the ears, Lord Hari kills all sins."

10 This is also described in these words (Shrimad Bhagavatam 10.87.40):

"Dear Lord, anyone who, by Your grace, has understood the glories of Your lotus feet is callous to material happiness and distress, which arise from You alone. He is callous to praise or condemnation by the ordinary people. If the devotee can thus maintain the transcendental position, in the association of pure devotees daily hearing Your glorious activities in different ages and incarnations, then You guarantee His liberation."

11 This is again described in the First Canto (Shrimad Bhagavatam 1.7.11):

"Shrila Sukadeva Gosvami, son of Shrila Vyasadeva, was not only transcendently powerful. He was also very dear to the devotees of the Lord. Thus he underwent the study of this great narration (Shrimad Bhagavatam)."

12 In this way it is proved that the Vedas describe the Supreme Personality of Godhead and His transcendental qualities.

13 This is confirmed by the following words of the Sruti:

"O Vishnu, by chanting Your holy name with a little understanding, we attain profound transcendental knowledge."

Rg Veda 1.156.3

"As water never touches a lotus leaf, so sin never touches a person who knows the Supreme Personality of Godhead."

Chandogya Upanisad 4.14.3

"Work done for the Supreme Personality of Godhead will not bind one to the law of karma."

Isa Upanisad 2

"One who has abandoned all material activities, whether pious or impious, is not touched by sin."

Sruti-sastra

"Meditating on the Supreme Personality of Godhead, he does not think: Why did I not do pious deeds? Why did I sin?"

Taittiriya Upanisad 2.9.1

"They who have attained liberation still worship the Supreme Personality of Godhead."

Sruti-sastra

In these and other verses describing devotional service the supremacy of the Supreme Personality of Godhead is described. It is not at all refuted by the words of the Sruti-sastra:

14 At this point someone may protest: 'The words that you think describe the Supreme are still material in nature. The Supreme can never be described in words. This is confirmed in the Sruti-sastra:

"Words cannot describe the Supreme. The mind will never reach Him."

Taittiriya Upanisad 2.4.1 and 2.9.1

"Words cannot describe the Supreme."

Sruti-sastra

"The Supreme, who enables us to speak, cannot be described in words."

Kena Upanisad 1.5

"He who gives the ears the power to hear cannot be heard by the ears."

Kena Upanisad 1.8

In this way the idea that the Supreme can be described in words is refuted.

15 To this doubt the answer is given: When something cannot be described directly, it also cannot be described indirectly. Why is this not so? The two kinds of description are not different because both ultimately come within the realm of words. Therefore, as material things may be described directly, so by saying the Supreme cannot be described, an indirect description is given of the Supreme. In this way it is proved that the Supreme can be described.

Anuccheda 102

1 That the Supreme Personality of Godhead is the ultimate goal and conclusion of the Vedas is confirmed by the following words (Shrimad Bhagavatam 10.87.41):

"O Lord, because You are limitless even the great demigods cannot find where You end. Even You cannot find where You end. Within You the universes covered by ten and seven layers move as specks of dust tossed through the ether by the wheel of time. Rejecting everything that is not You, the Vedas become fruitful when they find You."

2 Here it is said that the Lord's transcendental forms and qualities are beyond description in two ways: 1. Because they are infinite and 2. Because they cannot be properly described.

The Personified Vedas describe the infinity of the Lord's form in the words: 'O Lord, because You are limitless (anantataya) even the great demigods, the rulers of Svargaloka and other planets, cannot find where You end.'" Why are You limitless (anantataya)? Because You have no end. Only atheists say You have limits.

Why are You all knowing or all powerful? The Personified Vedas says: "Because You have no limits (anantataya)." The Lord's all knowingness and all powerfulness are real. They are not an imagination, as the horn of a rabbit is. This is described in the Sruti-sastra"

"If someone says he fully understands the Lord of Vaikuntha, then he does not understand Him at all."

In this way the Lord's limitlessness is described.

The Personified Vedas then say: "Within You (yad-antara) the universes (anda-nicayah) covered by ten and seven layers (savarana), move (vanti) as specks of dust (rajamsi) tossed through the ether (khe) by the wheel of time (saha vayasa)." Because limitless universes wander within Him, the Lord is limitless and because He is the shelter of wonderful qualities, His qualities are also limitless.

3 This is also described in Sruti-sastra:

"O Gargi, the Supreme is above heaven, below the earth, and between heaven and earth. The Supreme is, always was, and always will be."

Brhad-aranyaka Upanisad 3.8.4

"The heroic glories of Lord Vishnu are countless as the specks of dust on the earth."

Sruti-sastra

4 The Personified Vedas continue (Shrimad Bhagavatam 10.87.41) quoted in text 1): 'O Lord, the Vedas become fruitful when they find You.'" This means: "By describing how You are limitless, the Vedas find their conclusion in You." In the Sruti-sastra it is said that the bliss of the Supreme Personality of Godhead is hundreds of times greater than the bliss of the demigod Brahma (Taittiriya Upanisad 2.4.1):

"Words turn from the Supreme. One cannot attain Him with the mind's help. A wise man who understands the bliss of the Supreme Personality of Godhead never fears anything."

Because the Supreme Personality of Godhead is limitless, His bliss is beyond measuring and beyond the power of words to describe.

5 This is again described in Vedic literature:

"Even when wise men see great Mount Meru they still cannot understand it. In the same way the Supreme Personality of Godhead cannot be understood, described, or imagined."

6 By this explanation of how it is that the Supreme Personality of Godhead cannot be described, it is

proved that the Supreme Personality of Godhead can be described.

The form of the Supreme Personality of Godhead is directly described in these words (Taittiriya Upanisad 2.1.3):

"The Supreme Personality of Godhead is eternal, full of knowledge, and free of all limits."

The Lord's transcendental qualities are described in these words (Svetasvatara Upanisad 6.8):

"The deeds of the Supreme Personality of Godhead display His limitless knowledge and power."

The Personified Vedas continue (Shrimad Bhagavatam 10.87.41, quoted in text 1): 'Rejecting everything that is not You, the Vedas become fruitful when they find You.' This means: 'Rejecting the material world, they find their conclusion in You.'

7 That the Lord is the origin of all qualities is described in Bhagavad-gita (10.4-5) where He says:

"Intelligence, knowledge, freedom from doubt and delusion, forgiveness, truthfulness, control of the senses, control of the mind, happiness and distress, birth, death, fear, fearlessness, non violence, equanimity, satisfaction, austerity, charity, fame and infamy - all these various qualities of living beings are created by Me alone."*

It is also said in Vedic literature:

"Shyness, intelligence, fear and everything else, have all come from the heart of the Supreme."

However, material knowledge and other material things are not identical with the Supreme. This is described in Brhad-aranyaka Upanisad (4.4.22):

"This Supreme is not this. The Supreme is not that."

The idea that the material world is the Supreme is again refuted in these words (Svetasvatara Upanisad 6.8):

"All His senses are transcendental. Any one of His senses can perform the action of any other sense."*

The Supreme Personality of Godhead is again described in these words:

"The Supreme Personality of Godhead is eternal and full of knowledge. He is free of all limits."

Taittiriya Upanisad 2.1.3

"The deeds of the Supreme Personality of Godhead display His limitless knowledge and power."

Svetasvatara Upanisad 6.8

8 Therefore the Lord's knowledge and qualities are different from matter. The Personified Vedas therefore say: 'Rejecting material knowledge and all other material things, the Vedas find their conclusion in You, O Lord.' Although, because He is beyond the range of the material intelligence, the form of the Supreme Personality of Godhead cannot be described, nevertheless, He can actually be described to some extent. The Lord is beyond the realm of the material senses, as is confirmed by the statement 'O Lord, You are the tenth manifestation, beyond the world of matter.' By this statement alone it is seen that the Lord reveals His form only by His own wish. Because by His own wish He is seen in the pure heart of a devotee, the Vedas conclude that He has the power to appear only when He wishes.

9 That the Vedas are identical with the Supreme Personality of Godhead is described in the following words:

"The Vedas and the impersonal Brahman, are both My eternal forms."

The Supreme Personality of Godhead in Vedic literature

"The Vedas are identical with the Supreme Personality of Godhead."

Shrimad Bhagavatam 11.3.43

"The Vedas are directly the Supreme Personality of Godhead, Narayana, and are self-born. This we have heard from Yamaraja."*

Shrimad Bhagavatam 6.1.40

10 That the Supreme Personality of Godhead is the conclusion of the Vedas is also confirmed in the following words:

"This beautiful Bhagavatam, compiled by the great sage Vyasadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart."*

Shrimad Bhagavatam 1.1.2

“The Supreme Personality of Godhead is described in the Upanisads.”

Brhad-aranyaka Upanisad 3.9.26

In this way the Vedas teach that the Supreme Personality of Godhead may be approached through the Upanisads. It is also said:

“Looking through the eye of the Vedas one may see the Supreme Personality of Godhead.”

11 Rejecting the darkness of matter, the Supreme Personality of Godhead personally appears by the means of His self-manifestation-potency, which is the Vedas. Even so, He still cannot be described by ordinary, material words. As the manifestation of the sun is the same as the sun’s reflection in a pot, so the Supreme Personality of Godhead, the master of all potencies, is also the same as His potencies, and then again He and His potencies are also different. In the same way He is described by words and then again words cannot describe Him.

12 This is described in the Garuda Purana:

“Because He is inconceivable, the Supreme cannot be described by words and He can be described by the words of the Vedas. He cannot be approached by logic and He can be approached by logic. He cannot be known and He can be known. This is the conclusion of the Smṛti.”

13 This is also described in the Śruti (Kena Upanisad 1.4):

“The Supreme is different from both the known and the unknown.”

Parasara Muni explains:

“We sages meditate on the Supreme Brahman, who is the abode of all potencies. When Lord Hari enters the ear, faith grows and sins perish.”

14 At this point someone may protest: ‘Is it not so that the Vedas are the self-manifest-potency of the Supreme Brahman, who is known as the Supreme Personality of Godhead? Since the Supreme Personality of Godhead is thus revealed through His potency the Vedas, how is the impersonal Brahman, which has no potencies, revealed?’

Our opinion is that the impersonal Brahman is revealed in the Vedas because it is one of the potencies of the Supreme Personality of Godhead. This is described in the following words (Śrīmad Bhagavatam 8.24.32):

15 “You will be thoroughly advised and favoured by Me, and because of your inquiries, everything about My glories, which are known as param brahma, will be manifest within your heart. Thus you will know everything about Me.”*

16 Because the impersonal Brahman and the Supreme Personality of Godhead are not different, the impersonal Brahman is not self-manifest. Here this is explained even in plain and ordinary words and it is also explained in the Śruti-saṅgita. All of this does not refute the existence of the Lord’s transcendental form, which is manifested by the Lord’s pastime potency and perceived by devotional service. What is the nature of the Lord’s pastime-potency? It is perfectly pure. This is described in the Suparna-śruti:

“They who smell the scents of matter do not smell the Supreme. They who see matter do not see the Supreme. They who hear matter do not hear the Supreme. They who know matter do not know the Supreme.”

The verse quoted in the beginning of this anuccheda was spoken by the Personified Vedas to the Supreme Personality of Godhead.

Anuccheda 103

1 The potencies and the Lord who is the master of all potencies are one. The most important form of the master of potencies is Bhagavan, or the Supreme Personality of Godhead. The most important potency is Lakṣmī-devī, or the goddess of fortune. How many forms does limitless Lakṣmī-devī manifest? Śrīmad Bhagavatam (10.39.55) names some of Her expansions:

2 “The Lord was served by His potencies Śrī, Pustī, Gīrā, kanti, Kīrti, Tustī, Ilā, Jā, Vidyā, Avidyā, Śakti and Mayā.”

3 The word “Śakti” here means ‘Maha-lakṣmī’. “Śakti” here means the Lord’s first, great, internal potency. ‘Mayā’ here is His external potency. All these potencies beginning with Śrī may be divided into two groups: 1. Spiritual, and 2. Material. These groups are headed by Śrī and Mayā respectively. The first group, the personal opulence of the Lord, is headed by Śrī. It is not headed by Maha-lakṣmī because She is the root

from which all (both spiritual and material) potencies come. This has already been explained. The second group, headed by Maya, is the opulence of the material universes.

4 The Supreme Personality of Godhead Himself describes the potency Shri in these words (Shrimad Bhagavatam 3.16.7):

"Because I am the servitor of My devotees, My lotus feet have become so sacred that they immediately wipe out all sin, and I have acquired such a disposition that the goddess Shri does not leave Me, even though I have no attachment for her and others praise her beauty and observe sacred vows to secure from her a slight favour."*

At the end of the Fourth canto (Shrimad Bhagavatam 4.31.22) Shri Narada describes goddess Shri in these words:

5 "Although the Supreme Personality of Godhead is self-sufficient, He becomes dependent on His devotees. He does not care for the goddess Shri, nor for the kings and demigods who are after the favours of goddess Shri. Where is that person who is actually grateful and will not worship the Personality of Godhead?"*

6 This verse explains that Shri is the patroness of many human kings and others who offer prayers to her. Cursed by Durvasa Muni, she appeared in the three material worlds, where she was born from the ocean of milk and with a glance became the beloved of the Supreme Personality of Godhead.

The material potencies (Shrimad Bhagavatam 10.39.55, quoted in text 2) are next described. Ila is the earth, or also the pastime potency. Among the spiritual potencies, Vidya, or knowledge, is the potency that enlightens one about the truth. It is also named Samvit. The pastime potency is divided into knowledge and ignorance potencies. The ignorance potency, which makes one forget the Supreme Lord's powers and opulences, brought the bliss of ecstatic love to Lord Krishna's mother (Yasoda). In the same way it also bewildered the gopis, as is described in the Gopala-tapani Upanisad. This will be described in detail at the proper time. The material ignorance potency makes the conditioned souls in the material world forget the Supreme Personality of Godhead. It covers their true knowledge.

7 From the pastime potency the potencies Sandhini, Samvit, Hladini, Bhakty-adhara-sakti, Murti, Vimala, Jaya, Yoga, Prahvi, Isana, Anugraha, and others are manifested. Sandhini is the potency of eternal existence. Jaya is the potency of glory. Yoga is the potency of Yogamaya. Samvit is the potency of knowledge and ignorance and it is also the potency of pure transcendence. Prahvi is the potency of wonderful, limitless ability. Isana is the potency that makes everything possible. These and other potencies are manifest from the pastime potency. Because the Maya potency is manifest from the external potency, it is not counted among them. Part of the external potency, it remains far away from the Supreme Lord's purusa-avatara.

In the Tenth Canto, Thirty seventh Chapter (Shrimad Bhagavatam 10.37.22-23) Narada prays to Shri Krishna:

8 "My Lord, let me offer my respectful obeisances unto Your lotus feet. You are situated completely in the transcendental position in perfect knowledge and bliss. You are complete in Yourself and are beyond all desires. By exhibiting Your internal potency, You have set up the influence of maya. Your unlimited potency cannot even be measured by anyone.*

9 "My dear Lord, You are the supreme controller. You are under Your own internal potency, and it is simply vain to think that You are dependent on any of Your creations. You have taken birth in the Yadu dynasty, or the Vrsni dynasty. Your advent on the surface of the earth in Your original form of eternal blissful knowledge is Your own pastime. You are not dependent on anything but Yourself; therefore I offer my respectful obeisances unto Your lotus feet."*

10 An explanation of these two verses follows. The words 'visuddha-vijnana-ghananm' mean 'the Supreme Truth, whose transcendental form is full of pure knowledge'. 'Sva-samsthaya' means either 'with Your transcendental form' or 'with Your own potencies'. 'Samapta' means either 'eternally perfect' or 'completely full'. 'Sarvartha' means 'all opulences'. 'Amogha-vanchitam' means 'never cheated by insignificant, useless material desires.' Thinking someone might consider the Lord cheated in this way, Narada spoke the next words (which begin with 'sva-tejasa'). 'Sva-tejasa' means 'by the power of Your internal potency'. 'Nitya-nivrtta-maya-guna-pravaham' Means 'far away from the modes of material nature.'

11 The words 'atma-mayaya' mean that the Lord associates with His internal potency, not with His

potency of the modes of material nature. 'Bhagavantam imahi' means 'We take shelter of the Supreme Personality of Godhead'. The second verse concludes: 'I offer my respectful obeisances to the Supreme Personality of Godhead, who is named Shri Krishna and who by His plenary portion is present as the Supersoul in everyone's heart.'

12 What does the word 'isvaram' mean here? The verse says 'svasrayam atma-mayaya', which means 'He is not dependent on His maya potency, which creates various material forms for the individual spirit souls', or it may also mean 'He is the shelter of the maya potency, which creates various material forms for the individual spirit souls.'

What does the word 'tvam' (You) mean here? It means 'Now that You have appeared in this world, Your plenary expansion who acts as the controller of maya has entered within You. At the same time, in order to enjoy many pastimes (kridartham) with Your potencies and because You love Your devotees, You have appeared in a humanlike form (abhyattam manusya-vigraham).'

The humanlike form of the Supreme Personality of Godhead is described in Shrimad Bhagavatam:

"The form of the Supreme Brahman is like a human form."

13 The verse continues: 'dhuryam yadu-vrsni-satvatam' (You are the leader of the Yadus, Vrsnis and Satvatas. This shows that the Lord is full of love for His eternal associates.

In the verse (Shrimad Bhagavatam 10.39.55) quoted in the beginning of this anuccheda (text 2), Pusti and the other potencies are all partial expansions of the potency Shri. 'Vidya' there means 'knowledge' and the following word 'avidya' may also be properly understood as 'avidya' (with a long initial a), in which case it means 'the great knowledge'. The great knowledge here is pure devotional service. This is described in Bhagavad-gita (9.2):

"This knowledge (of devotional service) is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realisation, it is the perfection of religion. It is everlasting, and it is joyfully performed."*

14 In Shrimad Bhagavatam 10.39.55, quoted in text 2, the word 'maya' means 'the external potency'. The spiritual potencies headed by Shri should be understood to be different from the external potency. The other potencies are like the external potency. In the pure description of the Lord it is said that the Lord's internal potency is divided into three according to the Lord's nature of being eternal, full of knowledge, and full of bliss. This is described in Vishnu Purana (1.12.69) where Shri Dhruva says:

15 "O Lord, You are the support of everything. The three attributes hladini, sandhini and samvit exist in You as one spiritual energy. But the material modes, which cause happiness, misery, and mixtures of the two, do not exist in You, for You have no material qualities."*

16 "The word 'hladini' means 'the Lord's internal potency that gives bliss'. 'Tvayi sarva-samsthitau' means 'Everything rests in You. It does not rest in the individual living entities (jivas).' The verse says: 'The three modes of material nature do not stay in You.' These modes are described in the words 'hlada-tapa-kari misra'. 'Hlada' means 'the material mode of goodness, which pleases the heart'. 'Tapa-kari' means 'the material mode of ignorance, which removes all happiness'. 'Misra' means 'the material mode of passion, which gives a mixture of happiness and misery.' The verse here says that these three material modes do not exist in the Lord (guna-varjite).

'In the Sarvajna-sukti it is said:

17 "The Supreme Personality of Godhead, the Supreme Controller, is always full of transcendental bliss and is accompanied by the potencies hladini and samvit. The conditioned soul, however, is always covered by ignorance and embarrassed by the threefold miseries of life. Thus he is a treasure-house of all kinds of tribulations".*

18 In sequence of importance, with the last the most important, these three potencies are listed sandhini, samvit and hladini.

As all pots are made by some potter, so everything that is has a cause somewhere. That the Supreme Personality of Godhead is eternal and is not preceded by a cause that created Him is confirmed by the Sruti-sastra (Chandogya Upanisad 6.2.1):

"O gentle student, before this material world was created, the eternal Supreme existed."

That the Supreme Personality of Godhead exists in all places, times and circumstances, and gives

eternal life to others, is effected by His sandhini potency.

That the Supreme Personality of Godhead knows everything and enlightens others is effected by His samvit potency.

That the Supreme Personality of Godhead experiences bliss and gives bliss to others is effected by His hladini potency, which is the best of all.

19 In this way it is proved that the Lord's internal potency is divided in three. The potency by which the Lord personally appears in His transcendental form is called Visuddha-sattva, or the potency of pure goodness. The Lord does not appear in any way other than through this potency, just as He does not know or teach in any way other than through His samvit potency. The Visuddha-sattva potency is called pure because it is untouched by the material potency maya. That the Visuddha-sattva potency is beyond the realm of matter is explained in these words spoken by Markandeya to Narayana Rsi (Shrimad Bhagavatam 12.8.45-46):

20 "O my Lord, O supreme friend of the conditioned soul, although for the creation, maintenance and annihilation of this world You accept the modes of goodness, passion and ignorance, which constitute Your illusory potency, You specifically employ the mode of goodness to liberate the conditioned souls. The other two modes simply bring them suffering, illusion and fear."***

21 "O Lord, because fearlessness, spiritual happiness and the kingdom of God are all achieved through the mode of pure goodness, Your devotees consider this mode, but never passion and ignorance, to be a direct manifestation of You, the Supreme Personality of Godhead. Intelligent persons thus worship Your beloved transcendental form, composed of pure goodness, along with the spiritual forms of Your pure devotees."***

22 An explanation of these two verses follows. These verses mean: 'O Lord (isa), the modes of goodness, passion and ignorance are the potencies You employ in Your pastimes?' How is that? "They are employed for the creation, maintenance and annihilation of the material world." The mode of goodness (sattvamayi) is employed to bring peace (prasantyai) and great happiness. The other two modes, passion and ignorance, are not employed for that purpose. They do not bring peace and they are useless for advancement in service of the Lord. Therefore the words 'vyasana-moha-bhiyah' (suffering, illusion and fear) are used here to describe their employment.

The second verse says: 'O Lord (bhagavan), therefore (tasmāt) intelligent persons (kusalah) serve (bhajanti) Your transcendental form of Lord Vishnu, which is composed of pure goodness. In the same way they also worship the forms of the individual living entities such as Svayambhuva Manu and others who are Your pure devotees, and whose forms are also composed of pure goodness.' They never worship the forms of Brahma, Siva or the other demigods. Why? Because Your form brings peace to the world (loka-prasantyai) it is very dear to them.

23 At this point the Supreme Personality of Godhead may protest: 'In this way you have proved that My form is a manifestation of the mode of goodness. Why do you insist, then, that it is not a product of the illusory potency, maya?'

The reply is given: "O Lord, because fearlessness, spiritual happiness, and the kingdom of God, Vaikunthaloka, are all achieved through the mode of pure goodness, Your devotees consider this mode to be a direct manifestation of You, the Supreme Personality of Godhead." From this it should be understood that the mode of goodness mentioned here is the spiritual potency by which the Lord manifests His form according to His own wish. The goodness here is not a product of matter. This is described by Lord Siva in the following words (Shrimad Bhagavatam 4.3.23):

24 "I am always engaged in meditating on Lord Vasudeva in pure Krishna consciousness (suddha-sattva, or pure goodness). Krishna consciousness is always pure consciousness (goodness), in which the Supreme Personality of Godhead, known as Vasudeva, is revealed without any covering."*

25 The reason the Supreme Personality of Godhead cannot be understood by the senses of mind is here given: He cannot be understood through the material modes of nature. The impure mode of goodness is material in nature and the Lord cannot be understood through it. The pure mode of goodness, however, is the Lord's spiritual potency, and by its agency one can attain the Lord.

26 The words (Shrimad Bhagavatam 12.8.46 quoted in Text 21) 'loko yato bhayam utatma-sukham' (fearlessness, spiritual happiness, and the kingdom of God are all achieved through the mode of pure goodness) proof that pure goodness is a spiritual potency of the Lord. That the Lord's form must be manifest

by His spiritual potency and cannot be manifest by a material mode of nature is confirmed in Shrimad Bhagavatam (10.3.24):

"My dear Lord, there are different Vedas, some of which describe You as unperceivable through words and the mind. Yet You are the origin of the entire cosmic manifestation. You are Brahman, the greatest of everything, full of effulgence like the sun. You have no material cause, You are free from change and deviation, and You have no material desires. Thus the Vedas say that You are the substance. Therefore, my Lord, You are directly the origin of all Vedic statements, and by understanding You, one gradually understands everything. You are different from the light of Brahman and Paramatma, yet You are not different from them. Everything emanates from You. Indeed, You are the cause of all causes, Lord Vishnu, the light of all transcendental knowledge."*

In Shrimad Bhagavatam 12.8.46 the word 'abhayam' means 'fearlessness' and 'anyat', although one word, means the two words 'passion and ignorance.' In the previous verse (Shrimad Bhagavatam 12.8.45) the word 'anya' also meant both 'passion and ignorance'. In this way the goodness that manifests the Lord's form is different from material goodness. This is also explained in Shrimad Bhagavatam (11.4.4):

"The form of the Lord then entered the three worlds. From His senses the working and knowledge acquiring senses of the embodied beings became manifest. From His potency their knowledge became manifest. From His breathing their actions and the powers of their bodies and senses became manifest. With His three modes headed by goodness, He creates, maintains and destroys the worlds."

The words 'jnanam svatah' are explained by Shrila Shridhara Svami in these words:

"These words mean that from the Lord's own potency of pure goodness the knowledge of the embodied beings is manifest."

27 This is also described at the end of Brahma's prayers (Shrimad Bhagavatam 10.11.60):

"These descriptions of Lord Krishna's pastimes with His cowherd boys, His eating with them on the bank of the Yamuna, and Lord Brahma's prayers unto Him, are all transcendental subject matters. Anyone who hears, recites, or chants them surely gets all his spiritual desires fulfilled."*

Shrila Shridhara Svami comments:

"The word 'vyaktetarat' here means 'transcendental pure goodness, which is different from the world of matter.'"

This is also described by Maharaja Bharata (Shrimad Bhagavatam 5.7.14):

"The Supreme Personality of Godhead is situated in pure goodness. He illuminates the entire universe and bestows all benedictions upon His devotees. The Lord has created this universe from His own spiritual potency. According to His desire, the Lord entered this universe as the Supersoul, and by virtue of His different potencies, He is maintaining all living entities desiring material enjoyment. Let me offer my respectful obeisances unto the Lord, who is the giver of intelligence."*

Shrila Shridhara Svami comments:

"The words 'paro rajah' mean 'beyond the material mode of passion, or situated in the pure mode of goodness.'"

The Vedic literatures explain that the material modes of nature, which begin with material goodness, affect the individual living entity (jiva), but they have no affect on the Supreme Personality of Godhead (isa). This is confirmed by the Supreme Personality of Godhead Himself in these words (Shrimad Bhagavatam 11.25.12):

"The material modes of goodness, passion and ignorance influence the individual living entities, but they have no influence on Me."

28 The Lord again explains in Shri Bhagavad-gita Upanisad (7.12-14):

"Know that all states of being - be they of goodness, passion or ignorance - are manifested by My energy. I am, in one sense, everything, but I am independent. I am not under the modes of material nature, for they, on the contrary, are within Me.*

29 "Deluded by the three modes (goodness, passion and ignorance), the whole world does not know Me, who am above the modes and inexhaustible.*

30 "This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it."*

31 That the Supreme Personality of Godhead is beyond the modes of material nature is also described in the Tenth Canto (Shrimad Bhagavatam 10.88.5):

"Shri Hari, the Supreme Personality of Godhead, is situated beyond the range of material nature; therefore He is the supreme transcendental person. He can see everything inside and outside; therefore He is the supreme overseer of all living entities. If someone takes shelter at His lotus feet and worships Him, he also attains a transcendental position."*

32 This is also described in Shri Vishnu Purana (1.9.43):

"May the Supreme Personality of Godhead, in whom material goodness and the other material modes are never present, and who is the first of all who are pure, be pleased with me."

33 By the use of the adjective 'prakṛta' (material) here the existence of other, non material modes is implied. In the word 'prasīdatu' (may He be pleased), the other, non material mode is the source of the Lord's pleasure. This other mode is pure goodness. It is described in Shri Vishnu Purana (1.12.69, quoted in text 15):

"O Lord, You are the support of everything. The three attributes hlādinī, sandhinī, and samvit exist in You as one spiritual energy. But the material modes, which cause happiness, misery and mixtures of the two, do not exist in You, for You have no material qualities."*

34 That the Supreme Personality of Godhead is beyond the touch of the material modes of nature is also described in the Tenth canto, where Indra, the king of the demigods, says (Shrimad Bhagavatam 10.27.4):

"My dear Lord, You are transcendental to all the material qualities. Your transcendental position is viśuddha-sattva, which is above the platform of the material modes and Your transcendental abode is above the disturbance of the material qualities. Your name, fame, form, quality and pastimes are all beyond the material nature. Your abode is accessible only for one who undergoes severe austerities and penances and is completely freed from the onslaught of material qualities like passion and ignorance. If someone thinks that when You come within this material world You accept the modes of material nature, he is mistaken. The webs of the material qualities are never able to touch You, and You certainly do not accept them when You are present within this world. Your Lordship is never conditioned by the laws of material nature."*

35 An explanation of this verse follows. The word 'dharma' means 'the Lord's internal potency', and the Lord's purity is described by the two adjectives 'dhvasta-rajasa-tamaskam' (free from passion and ignorance) and 'tapomayam' (consisting of transcendental knowledge attained by performing austerities). 'Tapah' here means 'transcendental knowledge attained by performing austerities.' This is described in the Sruti-sastra:

"By performing austerities the sage attained transcendental knowledge."

The meaning is that knowledge attained by performing austerities is free from even the slightest touch of matter. It is spiritual knowledge. It is different from the material mode of goodness. Therefore this verse explains: 'O Lord, material goodness and the other material modes do not exist within You. You do not accept them.'

36 The following statement (Shrimad Bhagavatam 10.2.34-35) of the demigods headed by Brahma is an accurate description of the Lord's transcendental position:

"O Lord, during the time of maintenance You manifest several incarnations, all with transcendental bodies, beyond the material modes of nature. When You appear in this way, You bestow all good fortune upon the living entities by teaching them to perform Vedic activities such as ritualistic ceremonies, mystic yoga, austerities, penances, and ultimately samādhi, ecstatic absorption in thoughts of You. Thus You are worshipped by the Vedic principles.*

37 "O Lord, cause of all causes, if Your transcendental body were not beyond the modes of material nature, one could not understand the difference between matter and transcendence. Only by Your presence can one understand the transcendental nature of Your Lordship, who are the controller of material nature. Your transcendental nature is very difficult to understand unless one is influenced by the presence of Your transcendental form."*

38 An explanation of these verses follows. In these words the Lord's form is described as not different from the mode of goodness. How is this mode of goodness described? It is pure goodness (sattva viśuddham). It is described as pure because it is completely free from the slightest touch or mixture of the material modes of passion or ignorance. It is the Lord's internal potency. It is supremely pure because it is

not touched by even the smallest particle of matter.

39 Why does the Supreme Personality of Godhead come (srayate) to this world? So the embodied souls (saririnam) may learn to fix their thoughts on His lotus feet and, most important, so the devotees may taste the happiness of devotional service. This is described by Shrimati Kunti-devi in these words (Shrimad Bhagavatam 1.8.20):

“O Lord, You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and mental speculators, who are purified by being able to discriminate between matter and spirit.”*

40 What is the nature of the Lord’s form? The answer is ‘sreya-upayanam’, which means ‘it fulfils all the goals of life’. This means it is full of eternal, limitless, spiritual bliss. This means: ‘O Lord, any idea that You and Your form are different is only a playful figure of speech. That idea is not true.’ For this reason the people worship Your transcendental form (tavarhanam). How do they worship You? The answer is given in the words ‘veda-kriya-yoga-tapah-samadhibhih’ (by the Vedic principles, ritualistic ceremonies, mystic yoga, austerities, penances, and ultimately samadhi, ecstatic absorption in thoughts of You).

41 The next verse (Shrimad Bhagavatam 10.2.35, quoted in text 37) means: ‘O Lord, cause of all causes (dhatah), if (cet) the knowledge that reveals You, the potency by which You manifest Yourself, were not a manifestation of pure goodness, then how could it, by revealing You, purify (marjanam) the ignorance of thinking You are different from Your form (ajnana-bhida)?’ The conclusion, therefore, is that Your form is not at all material.

At this point someone may protest: ‘My perception is limited by the mode of material goodness. I cannot perceive higher than that. How, then, will I be able to perceive You?’

The answer is given in the words ‘guna-prakasair anumiyate bhavann’, which mean ‘O Lord, through the material modes of nature You may only be understood theoretically. With their help You cannot be seen directly.’ That is the meaning.

42 Or the phrase ‘vijnanam ajnanbhidapamarjanam guna-prakasair anumiyate bhavan’ may mean ‘If the ignorance of You is not removed, if there is only the help of the material modes, You can be understood only theoretically.’ This means that only when His personal potency of pure goodness is manifest can the Lord be seen directly. The demigods then proceed to describe two ways in which the Lord may be known theoretically. They say: ‘prakasate yasya ca yena va gunah’ (You can be understood by the qualities manifest from You or by the qualities manifest by You). Because You do have an eternal relationship with the external material modes beginning with the mode of material goodness, Your nature can be inferred from the material modes themselves as the sun’s rising can be inferred from the red light of dawn and fire can be inferred from the presence of smoke. In both (ways where You are inferred from the material modes) You are not manifest directly. In this way it is proved that You directly appear only through the potency of the non material mode of pure goodness. They who understand that the spiritual mode of pure goodness is free of any trace of the material modes of passion and ignorance, and who know that the form of the Supreme Personality of Godhead is a manifestation of pure goodness, become free from any touch of the mode of passion because they are by nature peaceful, they are always neutral, they are unagitated, they are situated in knowledge of the truth, and they do not speculate on the nature of the Lord, guessing it to be other than it is.

43 In the mode of goodness what is otherwise unknown is seen, in the mode of passion a great variety is seen, and in the mode of ignorance that variety disappears. In the mode of goodness one becomes neutral to the comings and goings of matter, in the mode of passion one tries to help others, and in the mode of ignorance one tries to harm others. In this way there is material creation, maintenance, and annihilation, and there is also indifference to all material happenings. If the slightest trace of passion were present, the word ‘pure’ in ‘pure goodness’ would become meaningless. In the state of pure goodness what is the use of stirring up the cauldron of passions?

44 If visuddha-sattva (pure goodness) is present, then sandhini-sakti’s partial expansion, adhara-sakti (maintenance), samvit-sakti’s partial expansion, atma-vidya (spiritual knowledge), and hladini-sakti’s potency, guhya-vidya (confidential knowledge) are also present. Pure goodness is the combined form of these three potencies. By adhara-sakti the abode of the Supreme Personality of Godhead is manifested. This is described in Shrimad Bhagavatam (12.8.46):

"The great devotees know that the transcendental abode of the Lord is manifested from pure goodness."

Atma-vidya (spiritual knowledge) consists of two parts: knowledge, and the actions that lead on to knowledge, and it eventually leads to the knowledge of service to the Lord. Guhya-vidya (confidential knowledge) consists of two parts: devotional service and the actions that lead one to devotional service, and it eventually leads to love for the Supreme Personality of Godhead.

45 This is clearly described in the prayers to goddess Laksmi in the Shri Vishnu Purana (1.9.118):

"O beautiful goddess, with your potencies of yajna-vidya, maha-vidya, guhya-vidya, and atma-vidya, you give various kinds of fruitive results and various kinds of liberation."

46 In this verse 'yajna-vidya' means 'fruitive actions', 'maha-vidya' means 'astanga-yoga', 'guhya-vidya' means 'devotional service', and 'atma-vidya' means 'speculative knowledge'. The verse means: 'Because you are the shelter of all these, you give various kinds of liberation and various kinds of fruitive results.' That is the meaning.

47 In the mode of pure goodness (visuddha-sattva) the Vasudeva form of the Lord is manifest. Lord Siva describes this in the Fourth canto, Chapter three (Shrimad Bhagavatam 4.3.23):

"I am always engaged in meditating on Lord Vasudeva in pure Krishna consciousness. Krishna consciousness is always pure consciousness (visuddha-sattva), in which the Supreme Personality of Godhead, known as Vasudeva, is revealed without any covering."*

48 An explanation of this verse follows. The word 'visuddha' here means 'because it is the Lord's internal potency it is free from even the slightest touch of matter', and that is why the adjective 'suddha' (pure) is used here. This visuddha-sattva is here called 'vasudeva-sattva'. Why is it called 'vasudeva-sattva'? Because the Supreme Personality of Godhead (puman) Lord Vasudeva is manifest (iyate) because of it (yat).

49 Firstly the word 'sattva' is used here because this potency manifests the Supreme Truth and is thus like the 'sattva' (goodness) that enables the unseen to be seen in this world. Secondly, the word 'vasudeva' is used because this potency enables one to understand the Supreme Personality of Godhead, Lord Vasudeva. These two words are then put together into 'vasudeva-sattva', which is the same as 'visuddha-sattva' (pure goodness).

The word 'vasu' means either 'that which gives a home to the Supreme Personality of Godhead' or 'the home in which the Supreme Personality of Godhead resides.' 'Deva' means either 'He who enjoys transcendental pastimes' or 'He who shines with great splendour.' These two words are then combined in the word 'vasudeva'. Another meaning of 'vasu' is 'wealth'. The Lord Himself says (Shrimad Bhagavatam 9.11.39): "The principles of religion are the real wealth desired by men." Therefore because the Supreme Personality of Godhead either possesses or causes other to possess the wealth (vasu) that is religion, He is known as 'vasudeva'. In this way 'vasudeva-sattva' is the same as 'visuddha-sattva' (pure goodness).

50 The knowledge by which one understands the effulgent form of the Supreme Personality of Godhead is described by the Lord Himself in these words (Shrimad Bhagavatam 11.11.25-24):

"Absolute knowledge is in the mode of goodness, knowledge based on duality is in the mode of passion, and foolish, materialistic knowledge is in the mode of ignorance. Knowledge based upon me, however, is understood to be transcendental."***

51 In this verse and in many other places in the scriptures, knowledge of the Supreme Personality of Godhead is said to be beyond the touch of the modes of material nature. In this way the word 'visuddha' (pure) should be understood. This is the nature of the internal potency by which the Supreme Personality of Godhead appears according to His own wish. 'Sattva' in this compound word may be understood to be either in the locative case (where Lord Vasudeva is manifest) or the instrumental case (by which Lord Vasudeva is manifest).

52 Shrimad Bhagavatam 4.3.23 (quoted in text 47) clearly describes the Lord's internal potency. The word 'apavrtah' there means 'is revealed without any covering'. If material goodness is manifest it is only a reflection of pure goodness. It is like the reflection of a face in a mirror. The reflection is the 'covered' aspect of the original face. That is the meaning here. Shrimad Bhagavatam explains: 'With all my (me) heart (manasa) I meditate (vidhiyate) on the Supreme Personality of Godhead (bhagavan), who is eternally manifested in the (tasmin) mode of pure goodness (sattve).' The conclusion is that when the heart is situated

in pure goodness it is able to meditate on the Supreme Personality of Godhead.

53 At this point someone may protest: "If the Supreme Personality of Godhead can thus be meditated on with the mind, what is the need of the mode of pure goodness?"

Shrimad Bhagavatam answers with the words 'hy adhoksajah'. 'Hy' means 'because' and 'adhoksajah' means 'He is beyond the reach of the senses.' This means the Lord cannot be understood by the material senses.

In other readings the word 'manasa' (by the mind) is replaced by 'namasa' (with respectful obeisances) and 'hi' (because) is replaced by the preposition 'anu'. The sentence then becomes: 'I offer respectful obeisances and serve Lord Vasudeva, who is manifest by His manifesting potency of pure goodness.' The Supreme Personality of Godhead is not manifest in any way other than through this potency. That is the meaning. Whether the Lord appears before us or remains invisible, we serve Him by bowing down to offer our respects. That is the meaning of this passage.

54 The potency of pure goodness, which manifests the form of the Supreme Personality of Godhead, appears as 'murti' and 'vasudeva'. The 'vasudeva' portion is Maharaja Vasudeva and the 'murti' portion is his religious wife. The potencies led by Sraddha and Pusti are her sisters.

55 Shrimad Bhagavatam (1.3.9) explains:

"In the fourth incarnation, the Lord became Nara and Narayana, the twin sons of the wife of King Dharma."*

The word 'kala' here means 'potency'. Because it is seen that the Lord's incarnations named Nara-Narayana appeared there, this potency should be understood to be the potency of pure goodness, known as suddha-sattva or vasudeva-sattva. It is here named 'murti'.

56 After a description of Sraddha and many others, Murti is mentioned in these words (Shrimad Bhagavatam 4.1.51):

"Murti, a reservoir of all respectable qualities, gave birth to Shri Nara-Narayana, the Supreme Personality of Godhead."*

57 The verse says: 'Because the Supreme Personality of Godhead, who is a reservoir (utpatti) of all (sarva) respectable qualities (guna), appeared within her, she gave birth to Them both.' Because the Supreme Personality of Godhead, whose form (murti) is eternal and full of knowledge and bliss, appeared within her, she is named Murti. In the same way Maharaja Vasudeva is so named because the Lord appears in the potency of vasudeva-sattva (pure goodness).

58 Maharaja Vasudeva is also described in the Ninth Canto (Shrimad Bhagavatam 9.24.30):

"When Vasudeva was born, the demigods from the heavenly kingdom sounded kettledrums (anakadundubhi). Therefore Vasudeva, who provided the proper place for the appearance of the Supreme Personality of Godhead, Krishna, was also known as Anakadundubhi."*

59 If Maharaja Vasudeva were not the place where the Supreme Personality of Godhead appeared (hareh sthanam), then his name 'Vasudeva' would have no meaning.

In this way it should be understood that the Supreme Personality of Godhead appears by the employment of His potency of pure goodness, which contains within it the potencies beginning with hladini and the potencies beginning with Shri. These potencies may be divided in three parts: 1. The potency of the opulence of the Supreme Personality of Godhead, 2. The potency that out of kindness gives opulence to others, and 3. The partial expansion of the Lord's opulence. These potencies also may be divided into two parts: 1. The potency by which the Supreme Personality of Godhead appears as the formless Brahman, and 2. The potency by which He displays His many transcendental forms. This is the explanation. The verse quoted at the beginning of this anuccheda was spoken by Shrila Sukadeva Gosvami.

Anuccheda 104

1 Goddess Laksmi is the Lord's limitless internal potency. Her form is a partial expansion of the Lord's form. This is described in these words (Shrimad Bhagavatam 12.11.20):

"Goddess Laksmi is the constant companion of the Supreme Personality of Godhead. She is a direct expansion of Lord Hari."

2 Shrila Shridhara Svami comments:

"The constant companion here is the Lord's own potency. The reason for this is given in the words:

'saksad atmanah' (directly manifested from Lord Hari). Because the Lord's form is perfectly spiritual and because she is not different from His form, she is His internal potency.

3 The word 'saksat' (directly) here confirms that goddess Laksmi is not the same as the illusory potency maya. This is confirmed by the following description of the illusory potency (Shrimad Bhagavatam 2.5.13):

"The illusory energy of the Lord is ashamed to be seen by the Lord."

4 That Goddess Laksmi is the Lord's constant companion is described in the hayasirsa-pancaratra:

"Lord Hari is the Supreme Personality of Godhead. Goddess Laksmi is His potency. Goddess Laksmi is female. Lord Kesava is male. Goddess Laksmi is never away from Lord Vishnu. Lord Hari is never away from Goddess Laksmi."

5 This is also described in Vishnu Purana (1.8.15):

"Goddess Laksmi, the mother of the universe, is the constant companion of Lord Vishnu. O best of brahmanas, as Lord Vishnu is all pervading, so is she."

6 The Vishnu Purana (1.9.40) also explains:

"As Lord Janardana (Krishna), who is the master of the universe and the ruler of the demigods appears in different incarnations, so does His companion Goddess Laksmi."

7 That Laksmi-devi's form is spiritual is described in the Skanda Purana:

"Material nature is eternal. Laksmi-devi, the spiritual potency, which takes shelter of Lord Vishnu, is also eternal. Lord Hari, who possesses all virtues, is also eternal. The wise say these three are eternal."

8 The Vishnu Purana (1.9.44-45) also explains:

"May supremely pure Lord Hari, whose spiritual potency cannot be bound by the string of time knotted with seconds, minutes and hours, be pleased with me.

"May Lord Vishnu, who is said to be the Supreme Personality of Godhead, who is the Supersoul present in all embodied beings, and who is served by Laksmi-devi, be pleased with us."

9 Shрила Shridhara Svami comments:

"Because time controls only the material realm and because the Lord's eternal potency Laksmi-devi is not different from the form of the Supreme Personality of Godhead, Laksmi-devi is not under the control of time, which is like a string made of seconds, minutes, and hours. That is the meaning here. This is so because she is not different from the form of the supremely pure Personality of Godhead.

"At this point someone may protest: If Laksmi-devi is not different from Lord Vishnu, then why is He said to be her husband?

"The answer is given in the word 'paramesah'. 'Para' means 'supreme', 'ma' means 'mother', and 'isah' means 'husband'. Therefore 'paramesah' (para+ma+isah) means 'the husband of the supreme mother, Laksmi-devi'. The words 'suddho py upacaratah' (served by Laksmi-devi) are spoken with the intention to explain that although Laksmi-devi is, in some ways, not different from Lord Vishnu, she is also, in other ways, different from Him. The first two lines of this stanza are two separate clauses. That is why the relative pronoun 'yah' (who) is used twice.'

10 That Laksmi-devi is both different from and not different from the Lord may be inferred from these words, where the demigod Brahma prays (Shrimad Bhagavatam 3.9.23):

"The Supreme Lord, the Personality of Godhead, is always the benefactor of the surrendered souls. His activities are always enacted through His internal potency, Rama, or the goddess of fortune. I pray only to engage in His service in the creation of the material world, and I pray that I not be materially affected by my works, for thus I may be able to give up the false prestige of being the creator."*

11 It is also said (Shrimad Bhagavatam 7.9.2):

"The goddess of fortune, Laksmiji, was requested to go before the Lord by all the demigods present, who because of fear could not do so. But even she had never seen such a wonderful and extraordinary form of the Lord, and thus she could not approach Him."*

12 Here Laksmi-devi was frightened because the form of Lord Nrsimadeva had never been seen or heard of before.

In this way Shrimad Bhagavatam 12.11.20 (quoted in text 1) has been explained.

The verse quoted in the beginning of this anuccheda was spoken by Shрила Suta Gosvami.

Anuccheda 105

1 He whose form is eternal and full of knowledge and bliss, who possesses inconceivable, wonderful, unlimited potencies, who is religion and the most religious person, who is not different from anything and who is different from everything in many ways, who has no form and who has form, who is all-pervading and localised, who is an ocean of limitless mutually contradictory qualities, who by His own wish alone manifests His transcendental form which is completely different from the gross and subtle elements of the material world, whose left side is decorated by the present of His personal potency Laksmi-devi whose transcendental form is like His, whose transcendental form is splendidly manifested among His splendid associates in His transcendental abodes, whose potencies, wonderful playful qualities, pastimes, and features fill the great devotees with wonder, who is identical with the impersonal Brahman, who is the shelter and sustenance of the marginal potency that is the individual spirit souls, and whose abhasa-sakti manifests limitless material universes, is known as Bhagavan (the Supreme Personality of Godhead) by the wise.

2 The Supreme Personality of Godhead is different from matter. The materialists cannot see, understand, or imagine Him. He acts to create faith in the wise, who can understand Him. That he cannot be understood by the foolish, and that He can only be known through the revelation of the Vedas, is described in the following words, where the Personified Vedas says (Shrimad Bhagavatam 10.87.24):

3 "Who, recently born and soon to die in this world, can know the Lord, who existed before all and who fathered the great sage Brahma and all the demigods great and small? When the Lord lies down and withdraws everything within Himself, there is no gross or subtle matter, material bodies made of the two, time or scripture."

4 In this verse 'bata' means 'O Lord', 'iha' means 'in this material world', 'agrasaram' means 'You, who were perfect in the beginning', 'avara-janma-layah' means 'who were recently born and are about to die', and 'Veda' means 'knows'.

The verse says: "Which of these persons can know You?" The Personified Vedas say the Supreme Personality of Godhead was perfect in the beginning, and the others, who are all recently born, are not able to understand Him. The words 'yata udagad rsih' means 'from You Brahma was born'. 'Yam anu ubhaye' means 'After Brahma was born the demigods and other individual living entities were born.' All these living entities are recently born.

The Personified Vedas says: "When You take back (avakrsya) to the spiritual world the Vedas (sastran), which teach about You, when You also lie down (sayita), closing Your eyes to the activities of the material universe, then for the individual spirit souls who lie down with you there is no longer any way to understand You. At that time there are no gross material elements (sat) beginning with ether, no subtle material elements (asat) beginning with mahat-tattva, no material bodies made of gross and subtle material elements (ubhayam), and no force of time (kala-jvarah). In this way there are also no senses, no living force, and no other instruments of material life."

At the time of creation the Vedas reveal the truth of the Supreme Personality of Godhead, but the living entities, because they are recently born, born after the moment of creation, because they are bewildered by the presence of material bodies and various material designations, and because they are polluted by the power of time, cannot understand that revelation of the Supreme.

The Vedas say: "At the time of cosmic devastation everything enters within You. At that time, because the Vedas have then disappeared, and because they are overcome with the sleep of ignorance, the living entities also cannot understand You."

This is described in the Sruti-sastra in these words:

5 "O Lord, when the living entities enter within You at the time of cosmic devastation they cannot understand anything about You."

Sruti-sastra

"Words turn from the Supreme Personality of Godhead, for they cannot describe Him. With the material mind one can never attain Him."

Taittiriya Upanisad 2.4

"Who understands the Supreme? In this world who can describe Him?"

Sruti-sastra

"From what has everything come? Who has created this world? The demigods were recently born.

Who knows from whence they have come?"

Sruti-sastra

6 "Although fixed in His abode, the Personality of godhead is swifter than the mind and can overcome all others running. The powerful demigods cannot approach Him. Although in one place, He controls those who supply the air and rain. He surpasses all in excellence."*

Isa Upanisad 8

"Neither the eyes, nor the ears, nor logic, nor memory, but only the Vedas can teach us about the Supreme Personality of Godhead."

Sruti-sastra

Anuccheda 106

1 That the ancient wise sages can directly understand and see the Supreme by serving Him with devotion will be described in three verses from Shrimad Bhagavatam (9.8.21-23) quoted in this anuccheda. The first of these verses (Shrimad Bhagavatam 9.8.21) says:

"My Lord, even Lord Brahma is to this very day unable to understand Your position, which is far beyond himself, either by meditation or by mental speculation. So what to speak of others like us, who have been created by Brahma in various forms as demigods, animals, human beings, birds and beasts? We are completely in ignorance. Therefore, how can we know You, who are the Transcendence?"*

2 This verse states: "Even Lord Brahma (ajanah) is to the very day (adya) unable to see (na pasyati) You (tvam) or to understand (na budhyate) Your position (tvam)." Why can he not see or understand You? The answer is given in the word 'samadhi-yuktibhih', which means 'You cannot be understood by meditation or mental speculation'. The word 'apare' means 'How can others, who are only recently born, see or understand You?' Why are the others said to be recently born? The answer is given in the words 'kuta pare tasya manah-sarira-dhi-visarga-srsta vayam aprakasa', which means 'So what to speak of others like us, whose mind, body, and intelligence have been created by Brahma from the material modes of goodness, passion, and ignorance, and made into in various forms as demigods, animals, and human beings? We are completely in ignorance, therefore, how can we see or know You, who are the Transcendence?"

3 Why can the others (apare) not see the Lord? The answer is given in the next verse (Shrimad Bhagavatam 9.8.22):

"My Lord, You are fully situated in everyone's heart, but the living entities, covered by the material body cannot see You, for they are influenced by the external energy, conducted by the three modes of material nature. Their intelligence being covered by sattva-guna, rajo-guna and tamo-guna, they can see only the actions and reactions of these three modes of material nature. Because of the actions and reactions of the mode of ignorance, whether the living entities are awake or sleeping, they can see only the workings of material nature, they cannot see You Lordship."*

4 The verse says: 'My Lord, You are fully situated in everyone's heart, but the living entities, covered by the material body (ye deha-bhajah) cannot see You (na viduh). They see (vipasyanti) only the material modes of nature (gunan). Sometimes they see only the mode of ignorance. Their intelligence overpowered by the three modes, awake or dreaming they see only the material sense-objects. In dreamless sleep they see only the mode of ignorance. They do not see You, who are beyond the three modes of material nature. You are everywhere. Why do they not see You? Because their minds are bewildered by the illusory potency maya, or by Your illusory potency maya, they cannot understand You. Persons like us cannot understand You. Only Your devotees can understand You."

5 The next verse (Shrimad Bhagavatam 9.8.23) explains:

"O my Lord, sages freed from the influence of the three modes of material nature - sages such as the four Kumaras (Sanat, Sanaka, Sanandana, and Sanatana) - are able to think of You, who are concentrated knowledge. But how can an ignorant person like me think of You?"*

6 This verse says: 'My Lord, how can I think of You, who possess many wonderful transcendental potencies? What is Your form like? It is full of knowledge."

That the form of the Supreme Personality of Godhead is full of knowledge is described in the scriptures in these words:

"The Vishnu-murtis all had eternal, unlimited forms, full of knowledge, and bliss and existing beyond

the influence of time.”*

Shrimad Bhagavatam 10.13.54

“The Lord’s form is spiritual and cannot be seen by the non devotees.”

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The meaning is that because the Lord’s form is full of transcendental knowledge it cannot be understood by the materialists. The speaker of this verse therefore says: ‘I am a victim of the three modes of material nature. Therefore I am not able to think of You, O Lord.’

7 At this point the Supreme Lord may protest: “What is the proof that I am as you say?”

The speaker of this verse answers: “The proof is that sages freed from the influence of the three modes of material nature - sages such as the four Kumaras (Sanat, Sanaka, Sanandana, and Sanatana) - are able to think of You. Indeed, they are able to see You directly. As owls have no conception of the sun, so some people cannot understand You. Recently born persons cannot understand You at all, although the wise devotees can see You directly. That is the meaning. The Sruti-sastra explains (Katha Upanisad 2.1.1):

8 “Generally speaking, no one can see the Supreme Personality of Godhead, who is beyond the grasp of the material senses. However, one who is intelligent and saintly, and who aspires for liberation, can turn his eyes from matter and become able to see the Supreme Personality of Godhead residing within his heart as the Supersoul.”

9 The method of seeing and understanding the Lord is described in these words of the Mathara-sruti:

“Devotional service brings one to the Supreme Personality of Godhead. Devotional service enables one to see the Supreme Personality of Godhead. Devotional service conquers the Supreme Personality of Godhead. Devotional service is more powerful than the Lord Himself.”

10 The scriptures also explains (Katha Upanisad 1.2.23 and Mundaka Upanisad 3.2.3):

“The Supreme Lord is not attained by expert explanations, by vast intelligence, or even by much hearing. He is obtained only by one whom He chooses. To such a person He manifests His own form.”*

11 The verse quoted in the beginning of this anuccheda was spoken by Amsuman to Lord Kapiladeva.

In this sandarbha, Brahman and the Supreme Personality of Godhead (Bhagavan) have been described.